

TEACHERS' PRACTICES TOWARD CULTURAL REPRESENTATIONS IN AN EFL TEXTBOOK: PREPARING STUDENTS FOR A GLOBAL EXPERIENCE

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Article Info	Abstract
Article History Received: October 2023 Revised: December 2023 Published: January 2024	<i>Acquiring a foreign language necessitates navigating practical situations that transcend linguistic and cultural barriers. Therefore, it is the teachers' responsibility to develop these abilities. However, teachers rarely do so in a foreign language (FL) teaching. Integrating culture into the process of language teaching becomes crucial. Utilizing the textbook is one method to incorporate culture into the FL classroom, as it contains cultural material and linguistics. Limited research has been devoted to pedagogical analysis compared to the extensive concentration on content analysis in ELT textbook studies. The study aims to examine the teachers' approaches to cultural depictions in an international English for Foreign Language (EFL) textbook, intending to educate students on a global worldview. The present study employed a qualitative research method with a case study design. The study recruited two junior high school English teachers who taught seventh-grade students at a private school in East Java, Indonesia. These teachers had incorporated cultural elements into their teaching. The instruments used to accomplish the research purpose were observation and post-observation interviews. The study's findings have verified that teachers utilized a comparative approach in presenting foreign cultural elements from the supplementary book to enhance English language learning. Exploring the students' culture and contrasting it with foreign cultures has the potential to inspire greater participation from students in classroom activities. Using this strategy enables students to develop their English language proficiency in both linguistic and cultural aspects.</i>
Keywords Teachers' practices; Cultural representations; EFL textbook; Cultural integration;	
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INTRODUCTION

Today, English serves as a global language for a vast array of cultures and communities around the globe. The research indicates that 80 percent of global English conversation occurs amongst non-native speakers (Abdul Rahim & Jalalian Daghigh, 2020; Wang & Fang, 2020). Therefore, it is crucial to teach English with ELT materials, including cultural content reflecting that English is spoken worldwide and meets students' needs for communicating in various settings, including their own (Zhang & Su, 2021). In this way, they can grasp and strengthen their own identities (i.e., local) and have a greater understanding of the identities of others (i.e., global) (Getie, 2020). The statements indicate that culture cannot be detached from EFL education. Ghavamnia (2020) corroborates that EFL instructors should provide

extensive cultural instruction in their classrooms due to the inherent integration of culture and language. Students can benefit from the teaching of cultural knowledge in ELT by developing language skills and cultural competence. In addition to listening, speaking, reading, and writing, AbdAlgane (2020), Kovács (2017), and Shahed (2013) assert that teaching culture in ELT makes it the fifth language competence that students must acquire because of the global significance of the English language and globalization.

Various cultures and groups worldwide use English as an international language (Keles & Yazan, 2020). Following the statement, Ali & Mohideen (2016) advise that it is beneficial to learn and educate about the target culture in addition to the curriculum to solve communication problems that may arise in situations when a lot of a foreign language is used internationally and in social interactions. The teaching of foreign languages has always included cultural references before the mention of the target culture. It gives the students the mindset and skills to adapt their use of English to enable them to learn about, identify, and comprehend the virtues of other people's ways of doing things and the distinctive characteristics of various cultures. Understanding how language can be utilized to respect varied behavioral styles, be adaptable, and recognize differences is a cultural ability.

To broaden horizons and reduce the challenge of incorporating culture in the EFL classroom, Kramersch & Hua (2016) describe how culture functions. First, thinking at the theoretical level employs culture as a tool. Second, at this critical point, culture transforms into the societal viewpoints held or created by interpretive, reflexive, historically informed, and politically aware individuals. In a realistic level of culture in EFL teaching, teachers prompt the students to acknowledge that they may have varying definitions of terms they use in English or varying perspectives on a given issue. Therefore, sociolinguistic variation should be taught to students to aid them in understanding the meaning of the differences based on the situation and context. Additionally, cultural awareness enables students to communicate effectively (Novita & Purwati, 2021). In other words, to become fluent in English, students should not only study the language's linguistics but also its culture.

Regarding the approaches used by ELT teachers in EFL classrooms, there are two types of techniques: mono-cultural and comparative (Abbaspour et al., 2012). Teachers in the mono-cultural category focus solely on the country's culture in which the learners are studying the language. Meanwhile, comparing the learners' cultures to each other is the focus of the comparative category. Furthermore, Toledo-Sandoval (2020) asserts that to allow students the chance to discuss their reality, ELT materials should consider their cultural background. It suggests that when English is a foreign language for the students, it becomes crucial to include cultural elements similar to their home culture or reality to support their language learning. Accordingly, Rahim & Daghigh (2019) advise that teachers should include elements of the learners' and target cultures in the teaching materials for students to understand a foreign language. Rather than requiring teachers to provide instantaneous cultural knowledge, the approach aims to empower learners of foreign languages to generate meaning for themselves. Mainly, teaching culture enables students to better comprehend foreign cultural practices by using their insider perspective to understand the intercultural context.

Students should get assistance in shifting from focusing on language skills to how languages function as a means of interaction. Foreign language education, namely English, has transitioned its emphasis from linguistic proficiency to cultural proficiency. Ghavamnia (2020) argues that intercultural communicative skills must be acquired for non-native speakers to communicate with each other effectively. Additionally, English language instruction aims to provide students with the skills they will need in the present and future for life outside of the classroom (Chvala, 2020). Therefore, for communication to be successful, language use must be consistent with speakers' culturally accepted conduct.

In ELT instruction, it is inconceivable to overlook the value of textbooks. According to Brown and Lee (2015), Mishan (2021), and Tomlinson and Masuhara (2018), textbooks take center stage in ELT and become a popular type of material assistance for language instruction. In addition, Alhamami & Ahmad (2018), Gray (2016), and Rathert & Cabaroğlu (2022) claim that textbooks are beneficial for both educators and students. For teachers, they provide a form of framework for fulfilling the course's goals and objectives and provide direction for lesson planning. Aside from the input they receive from their language teacher, the textbook is the primary way that students are exposed to the target language.

Regarding their contents, textbooks do indeed contain cultural artifacts. It has been reported that English textbooks prioritize the norms of native speakers while ignoring other linguistic and cultural practices, according to Nguyen et al. (2020). Therefore, Ulum & Köksal (2019) propose that textbooks should encompass the target culture and a diverse range of cultures, including those specific to the local context. In addition, to communicate with non-natives from the Outer or Expanding Circles as well, Joo, et al. (2019) recommend that English be taught and learned as a global language. International culture will pique students' interest when included in ELT textbooks. Put another way, the way textbooks are used in the classroom and the viewpoints and knowledge of the teachers have a significant impact on the development of intercultural competences and cultural learning. Following the statement, textbooks provide input for students' intercultural learning and help them advance their language awareness and communication abilities (Risager, 2020).

In the Indonesian setting, the Ministry of Education and Culture (MoEC) has published regional EFL textbooks countrywide to suit the curriculum objectives. However, the government continues to allow schools to use instructional resources other than the mandatory texts to fulfill the goals of the curriculum. Most teachers prefer to use the local EFL textbooks published by the government rather than supplement the instructions with other resources, i.e., international textbooks, to enhance the students' intercultural competences. The present study aims to investigate how Indonesian junior high school teachers substitute the mandated textbook with an EFL textbook that has been published by an international publisher.

Concerning the effect of international English Language textbooks as the medium for English Language Teaching (ELT), there are two main research directions: (1) content analysis and (2) pedagogical analysis. Research works worldwide have been centered on content analysis (Abdul Rahim & Jalalian Daghigh, 2020; Alemi et al., 2013; Awayed-Bishara, 2015; Keles & Yazan, 2020; Lee & Li, 2020; Lestariyana and Nurkamto, 2022; Sadeghi and Sepahi, 2017; Zhang & Su, 2021) and a few studies have focused the pedagogical analysis (i.e., how textbooks are utilized in the classroom) (Gómez Rodríguez, 2015; Hoa, 2020). A study relating to pedagogical analysis must be undertaken to fill the gap since textbooks can influence teaching and learning in the classroom by providing instructions on how topics and activities should be implemented. Conducting the study in the Indonesian setting was crucial as it would provide a model for EFL instruction that emphasizes the local and international cultures. Specifically, the study addresses the following question: *How do Indonesian junior high school teachers respond to cultural representations in an international EFL textbook to prepare students for a global lens?*

RESEARCH METHOD

Research Design

The primary objective of this research is to scrutinize the pedagogical practices employed by educators in the presentation of diverse cultures within the context of the Global English Coursebook 7—an English as a Foreign Language textbook disseminated by a prominent international publisher, Cambridge, in 2014. Adopting a qualitative research

method, specifically employing a case study design, serves as the principal framework for this inquiry. According to Edmonds and Kennedy (2017), a qualitative methodology involves the systematic collection and interpretation of data, with a focus on unraveling the underlying meanings and interpretations. This method delves into the intricacies of the "how" and "why" pertaining to processes, human actions, and the myriad influencing factors therein. Qualitative research, in essence, is an investigative approach that hinges predominantly on the utilization of "words" as primary data. It is distinguished by its emphasis on understanding and interpreting phenomena, offering insights into the nuanced aspects of various subject matters. In the case of the current study, the utilization of a case study design is particularly pertinent, given that the findings may not encapsulate the entirety of the phenomena under consideration. This research design is deemed apt for achieving the precise research objectives, allowing for an in-depth exploration of the intricacies inherent in teachers' practices related to cultural representation in the *Global English Coursebook 7*.

Participants

The participants in the study were junior high school English teachers of seventh-grade students at a private school in East Java, Indonesia, who had integrated cultural elements into their EFL classrooms. Additionally, they used the Indonesian MoEC's (2017) national EFL textbook, *Bahasa Inggris "When English Rings a Bell,"* as the primary source and *Global English Coursebook 7*, published by Cambridge (2014), as an additional resource.

Regarding choosing junior high school teachers as the participants, formal English instruction begins at the junior high school level, as stated in the Republic of Indonesia's Decree Number 262/M/2022, issued by the Minister of Education, Culture, Research, and Technology. Therefore, the researchers need to discover how junior high school teachers prepare their students for a worldwide experience in EFL classes. For this, the purposive sampling technique was implemented in the study. The following are the participants' characteristics. Teacher 1 (T1) was a female teacher with six years of experience who did not interact with the native speakers. In addition, Teacher 2 (T2) was a male teacher with seventeen years of experience who frequently interacted with the native ones. Moreover, both are certified teachers.

Instruments

Observation and post-observation interviews were used as instruments since the study's goal is to examine the teachers' practices regarding the representation of cultures in the international textbook. The purpose of the observation was to get a rigorous understanding of how the participants instructed the students when they encountered the cultural representations in the international textbook. Here, the researcher recorded all activities carried out by the participants in detail to obtain the data relevant to the purpose of the present study. In addition, the observations were supported with field notes and video recordings to ensure the researchers obtained reliable data. Additionally, the classroom observations were conducted for five meetings for each participant.

To ensure the activity did not interfere with the teaching and learning process, the observers conducted the observation from the back of the class. After that, the observers noted anything pertinent to the study's findings. The observation activity lasted around 80 minutes for each meeting. Immediately following the teaching and learning process, post-observation interviews were conducted with the study participants. The instrument was chosen to clarify the researchers' comprehension of particular incidents during the observation activities. In other words, the interview was to determine if the participants' reasons behind their conduct matched the researchers' understanding.

Data Analysis

The investigation adhered to Yin's (2016) established five-phase procedures for the systematic analysis of the gathered data. These phases encompassed the compilation, disassembly, reassembly, interpretation, and conclusion of the data, ensuring a comprehensive and rigorous analytical process. In the compilation stage, meticulous organization of notes derived from observations and post-observation interviews was conducted, focusing on participants' attitudes and behaviors concerning cultural representations within an international EFL textbook. The subsequent disassembly procedure involved the fragmentation of the compiled database into smaller units, which were then labeled or encoded for enhanced categorization. Following this, the reassembly phase saw the organized alignment of labeled data into thematic categories pertinent to the analysis, presented either in the form of lists or tables. The categorization process, guided by the theoretical framework proposed by Abbaspour et al. (2012), resulted in the classification of data into two distinct categories: mono-cultural and comparative. Subsequently, the researchers undertook a thorough analysis of the reconstructed data, presenting it in a narrative format. This analytical approach facilitated a nuanced exploration of the identified thematic categories, shedding light on the intricacies of participants' attitudes and behaviors. Finally, drawing upon the cumulative insights garnered throughout the preceding phases, the study concluded by addressing the research topic, thereby contributing to a more comprehensive understanding of teachers' practices in relation to cultural representations within the context of an international EFL textbook.

RESEARCH FINDING AND DISCUSSION

Research Finding

This part presents the study's finding and aims to address the specified research topic. Furthermore, the study's findings were derived from observations conducted in classes and subsequent interviews after the observations. The observations for this study were carried out in two classes: Class 7A, which was taught by T1, and Class 7C, which T2 taught. During the observations, T1 employed *Global English Coursebook 7* textbook in Meeting 5, particularly when addressing the topic of Dates. Meanwhile, T2 utilized the supplementary book in Meetings 1 and 4 to explore the topics of Greetings and Dates. The following are the findings of the study for each participant.

Participant 1 (T1)

Meeting 5

T1 reviewed the materials about Dates and the use of prepositional time during Meeting 5. In the meeting, T1 supplemented the materials with the text discussing celebrations from around the world that contained the dates and prepositional time phrases.

(Dialog 1)

....

T1 : The first thing we'll do today is continue to tell dates and use the time phrases. Let's read about three festivals now. (T1 shares the materials from *Global English Coursebook 7*, pages 138 - 139. T1 then tells the students to listen to the six students and read the texts.)

In the texts, there are three celebrations. Can you mention them?

Students : Eid al-Fitr, Diwali, and Maslenitsa...

T1 : Okay, that's right. Please do Task 1 to see how you comprehend the festivals. Did you find any problematic words in the text?

Students : (The students mention several difficult words.)

T1 : (T1 helps the students find the meaning from the dictionary.)

Students : (Students fill out a table discussing several festivals, including their origins, dates of celebration, duration, and the essential aspects of the festivals.)

(10 minutes later)

- T1 : All right, if you finish, let's discuss your work. (T1 provides the feedback.) Out of the three celebrations, which one takes place in our country?
- Students : The occasion is Eid al-Fitr, ma'am.
- T1 : That's excellent. Do you celebrate Eid al-Fitr event just like in the text? In our country, we call it Lebaran Day, right?
- Students : Yes... We do the same, ma'am.
- T1 : Do you eat ice cream on Lebaran Day?
- Students : No, we don't.
- Student C1 : We eat ketupat for the supper, ma'am.
- T1 : This is exceptionally tasty. Indeed, ketupat is a distinctive culinary delight for Indonesians. Well, would you like to explain the customs and traditions relate to Lebaran Day celebration? Please write your answers in a paper of four to five sentences. Ensure to include a sequential arrangement like "first", "second", and so on to show the order. Here is an example that I provide you. (T1 writes the example on the whiteboard.)
- Students : Sure, ma'am... (The students follow the directions.)

As demonstrated in Dialog 1, T1 intended to enhance the students cultural awareness. At the same time, they learned English by assigning them readings regarding the *Maslenitsa*, *Diwali*, and *Eid al-Fitr* festivals. Furthermore, T1 assisted the students in making connections between the newly acquired knowledge and their personal experiences by posing the following question: "*Out of the three celebrations, which one takes place in our country?*" Students identified *Eid al-Fitr* as the ceremony which had taken place in Indonesia. Following this, T1 instructed the students to draw similarities between the *Eid al-Fitr* celebrations of Muslim countries and Indonesians, as illustrated in the dialog with the underlined sentences.

To ascertain the rationales behind T1's instruction to compare *Eid al-Fitr* celebration celebrated in Moslem countries and Indonesia, the researchers interviewed her after completing the observation. The response is presented in the following excerpt: (Excerpt 1)

T1: Because most students are Muslims, I selected *Eid al-Fitr* as the discussion topic. I'm sure that they would be more interested in getting involved if I encouraged them to elaborate on a subject that was related to their everyday life. By doing so, I can impart theories that correspond to the learning objectives by doing so.

The T1 posited that students' comprehension of a novel theoretical framework would be significantly enhanced when the discourse initiates with a subject matter drawn from their personal experiences. The rationale behind this assertion lies in the belief that anchoring the discussion in familiar contexts serves as a cognitive scaffold, facilitating a more coherent assimilation of the new theory. By establishing a connection between the unfamiliar theoretical concepts and the students' own experiential knowledge base, T1 contends that learners are more likely to achieve the specified learning objectives with relative ease. This pedagogical approach aligns with the cognitive principle that learning is optimized when new information is integrated into pre-existing mental frameworks, thereby fostering a more robust understanding and retention of academic content.

Participant 2 (T2)

Meeting 1

In Meeting 1, T2 explained the first topic *Good Morning. How Are You?* and the sub-topics were *Greetings* and *Saying Thank You*. After delivering the materials from the mandated textbook about *Greetings* in English, T2 instructed the students to read a passage from *Global English Coursebook 7* textbook page 8 discussing greetings from countries such as Singapore, Argentina, India, and Thailand, as shown in the dialog below.

(Dialog 2)

- ...
- T2 : Ari, read the first passage. Please pay attention to Ari.
- Student A1 : "I'm from Singapore. When we meet someone for the first time, we usually nod our heads and smile. In formal situations, we shake hands."
- T2 : Do you get each point that the text conveys? (T1 summarizes the sentences in Indonesian to make the students understand.)
We are now going on to the following text. Lani, please read it.
- Student A2 : "In Argentina, women give one kiss on the cheek when they greet friends and family. In formal situations, people shake hands."
- T2 : Do you understand?
- Students : Yes...
- T2 : Excellent, let's go on to the following texts. Text 3 will be read by Bian, while Text 4 will be read by Reza.
- Student A3 : "In India, close friends and family members hug when they meet, but they do not kiss. You only kiss babies and very young children."
- Student A4 : "In Thailand, we don't hug or kiss each other when we meet. We greet friends and colleagues with "wai". Wai is a gesture. You put your hands together and bow your head. The tips of your thumbs should touch your chin for a friend and your nose for someone older than you. However, today, younger people usually wave and even hug."
- T2 : Ok, great. Thank you for reading the texts. You may now become familiar with the customs of greeting people from many nations, like Thailand, India, Singapore, and Argentina. Now, I would like to know what you do on your first meeting with someone your age?
- Students : Shaking their hands...
- T2 : All ok, nice. That's what Indonesians do. Typically, we shake hands. And what happens the first time you meet an adult?
- Student A5 : I give him or her a handshake before giving them a kiss on his or her hand.
- T2 : Fantastic! It shows our respect for adults. Now, look at page 5 and 7. There are pictures that similar to what you have practiced to adult.
-

Dialog 2 shows that T2 enhanced the students' cultural knowledge through the reading passage. Then, he asked the students to talk about their culture related to greetings, as seen in the underlined sentences of the dialog. It shows they recognized the proper behavior to practice while meeting someone for the first time. Additionally, they might practice different cultures with friends and adults.

Afterward, T2 was interviewed to determine the reasons behind his encouragement, engaging the students to discuss their culture after comprehending the texts related to the greetings from Singapore, Argentina, India, and Thailand. The responses are provided in the following excerpt.

(Excerpt 2)

It might be fun for the students to learn about the others' cultures. The students will be able to connect what they learn to their own lives. Students find it easy to talk about their experiences in English when they compare them to other cultures in this way. There won't be any problems with speaking English in the classroom. I mean, they become more active in speaking English during the subject. Also, they won't be so quick to think that their culture is better than others.

In the context of language education, T2 posits that an effective strategy to promote active engagement in English verbal expression within the classroom is the assimilation of diverse cultural perspectives. This involves not only acquiring knowledge of other cultures but also establishing meaningful connections between these cultural elements and the students' own cultural background. By fostering such cultural interconnectivity, T2 contends that students are more likely to exhibit increased enthusiasm and participation in English language discourse. Furthermore, T2 underscores the importance of cultivating a broader cultural understanding as a means to instill a sense of respect among students. According to

T2, a nuanced comprehension of diverse cultures serves as a catalyst for cultivating mutual respect towards individuals from different cultural backgrounds. This recognition of cultural diversity not only enhances the students' linguistic proficiency but also contributes significantly to the development of a more inclusive and respectful educational environment.

Meeting 4

During the meeting, T2 explained about *Dates*. In this topic, the students learned to say dates in ordinal numbers. To support the explanation, T2 provided the materials from the supplementary book. The activities are presented in Dialog 3.

(Dialog 3)

...

T2 : (T2 delivers supplementary materials about Festivals celebrated around the world. The materials are from *Global English Coursebook 7*, pages 136 - 137.) Risa, please read the text about the Chinese New Year aloud.

Student A8 : Yes, Sir.

T2 : Chinese also celebrate the new year, not only in Indonesia. They call it the Chinese New Year. We've just read the passage. Have you ever read or seen the celebration?

Students : No, Sir... Not yet.

T2 : Well, it's okay. The Chinese New Year is one of the Chinese cultures. After reading the text, did you find any difficult words?

Students : (Some students mention some difficult words.)

T2 : (T2 explores the text content. He emphasizes the Chinese traditions during the Chinese New Year celebration.) Look at the second sentence. Chinese New Year is also known as the spring festival. It marks the beginning of the planting season for crops. You know, Javanese also have this tradition. Are you familiar with the term "Adat Keleman"?

Student A9 : Sure, Sir.

Students : No... (In the class, only one student recognizes the tradition mentioned by T1.)

T2 : Adat Keleman is a tradition similar to the Chinese New Year. It is a set of ceremonies carried out by the people in various locations in East Java during the rice planting season. The people believe that through the celebration, they will have abundant harvest production. Also, it can prevent any crop disaster. The process typically starts on the day before the rice planting season. In ancient times, people spent the entire night in the fields to complete the rituals. The Keleman ceremony is conducted in the fields or at spiritual or religious sites. Fery, where do you typically observe the event?

Student A9 : I can find the rituals at Candi Pari, Sir.

T2 : Where do you live, Fery?

Student A9 : I live near the temple, Sir.

T2 : Oh, I see. Well, the others can ask Fery about Adat Keleman.

Student A10 : When you saw the rituals, were there any special meals?

Student A9 : Indeed, the food prepared was traditional, such as sweet potatoes, peanuts, and tumpeng, equipped with vegetables, grilled chicken, and others.

Student A11 : It sounds so delicious.

....

T2 : Please read the text about the Chinese New Year again and list the steps you need to take to celebrate the holiday. You can use ordinal numbers to show the order, like "First, the people clean the houses." What happened after that? Do you get it?

Students : Yes, Sir.

....

As seen from Dialog 3, T2 introduced the Chinese New Year as one of the world's festivals while explaining the dates. To make the students understand better, T2 also discussed one of Javanese traditions similar to the Chinese New Year in terms of the purpose of the people celebrated it. One of the students in the class was familiar with the ritual, and he could explain the kinds of food prepared for the event.

T2 explained in the post-observation interview session the rationale behind his introduction to Chinese culture and encouraged the students to identify similarities with a traditional Javanese ceremony presented in Excerpt 3.

(Excerpt 3)

I intend to facilitate the students' comprehension of the subject matter. The topic of this meeting is Dates, and we will especially learn about ordinal numbers To encourage the students to be more active in learning English, I incorporated Chinese culture into the course materials to encourage the students to be more active in learning English. According to the text, the Chinese people celebrate the Chinese New Year to mark the cultivation season. To familiarize the students with the festival, I connected it to the local culture around them. Since most of my students are Javanese, I chose Adat Keleman, comparable to the Chinese New Year celebration. The students were more motivated to discuss the subject in English after I explained Adat Keleman. I observed them endeavoring to communicate in English enthusiastically. It can be a bridge for the students to learn English well.

T2's responses indicated that inviting the students to connect between the students' culture and foreign cultures was to motivate the students to learn English more actively. In addition, T2 believed it would be simpler for the students to understand new concepts if the new knowledge was connected to what they already knew. As evidence of the statement, the researchers found that the students had no difficulty learning about ordinal numbers.

The following table summarizes the participants' practices toward the cultural representations in the international EFL textbook.

Table 1
The Summary of the Participants' Practices toward Cultural Representations in the International EFL Textbook

Meeting	Participant	Topics / Materials	Classrooms Observation Data	Post-Interview Data
5	T1	Dates and the use of prepositional time	T1 helped the students draw connections between their culture and the newly learned material in accordance with the foreign cultures, such as <i>Maslenitsa</i> , <i>Diwali</i> , and <i>Eid al-Fitr</i> festivals. T1 invited the students to compare the foreign culture relating to the Eid al-Fitr celebration with Lebaran Day in Indonesia to with question: "Do you celebrate Eid al-Fitr event just like in the text?" and "Do you eat ice cream on Lebaran Day?"	As stated by T1, if the conversation started with a well-known subject from their personal experiences, students would be able to understand a new theory with clarity. Students would consequently have no issues achieving the learning goals.
1	T2	Greetings	T2 explained the materials about Greetings in Singapore, Argentina, India, and Thailand. T2 asked the students to explain their experiences regarding their own culture with	T2 claimed that knowing the cultures of others and establishing connections with the students' own could potentially encourage them to participate more actively in speaking English within the

Meeting	Participant	Topics / Materials	Classrooms Observation Data	Post-Interview Data
			questions, such as “Now, I would like to know what you do on your first meeting with someone your age?” and “What happens the first time you meet an adult?”	classroom. Furthermore, T2 said that the students would appreciate others if they had an awareness of different cultures.
4	T2	Dates and the use of ordinal numbers	T2 described the dates and highlighted the Chinese New Year as one of the world's celebrations. T2 also talked about a Javanese custom that is comparable to Chinese New Year in terms of why people celebrate it to help students grasp it better. T2 invited the students to discuss about their local culture called <i>Adat Keleman</i> . One of the students explained about the customs and the varieties of food prepared for the occasion.	T2 explained that the intention behind encouraging students to make connections between their own and other cultures was to encourage them to be more active in learning English. T2 believed that students would be more motivated to engage in discussions if they were triggered by something close to their lives, such as their culture. Furthermore, T2 thought that if new information was related to what the students already knew, it would be easier for them to learn the new concepts.

Discussion

This section serves as a crucial juncture wherein existing theories and prior research endeavors are seamlessly interwoven to encapsulate and synthesize the research findings. By establishing this connection, the discussion discerns and addresses the principal concern that has been the focal point of the study—namely, the pedagogical practices of educators in relation to cultural representations within an international EFL textbook. The discourse meticulously delves into the nuanced intricacies of the identified concern, dissecting the multifaceted dimensions of teachers' practices vis-à-vis cultural depictions within the international EFL textbook. Three pivotal issues emerge as salient themes extracted from the comprehensive research findings of the present study. Firstly, the exploration centers on teachers' endeavors to adapt the local EFL textbook to the international variant, shedding light on the pedagogical strategies employed in this transitional process. Secondly, the discussion delves into the intricate landscape of teachers' practices concerning the integration of cultural elements within the EFL context, presenting insights into the dynamics of cultural inclusion within the educational framework. Lastly, the discourse scrutinizes teachers' approaches and methodologies in handling cultural representations embedded in the international EFL textbook, thereby unraveling the multifarious ways in which educators engage with and navigate cultural content within the instructional domain. This holistic analysis contributes not only to the current understanding of the specific concern addressed but also to the broader discourse surrounding effective pedagogical practices in the realm of international language education.

Regarding the initial concern, it is pertinent to reiterate that the predominant incorporation of local cultures in the content of the mandated textbook published by the Indonesian MoEC has been previously expounded upon. This practice stands in contrast to the findings elucidated in the study conducted by Ulum and Köksal (2019), which advocates for the inclusion of a diverse array of cultures within educational materials. The contradiction between the local-centric approach in the Indonesian MoEC's mandatory textbook and the recommendations put forth by Ulum and Köksal underscores a noteworthy discrepancy in the conceptualization of culturally inclusive pedagogical materials. In an effort to address this incongruity, the current study delves into the pedagogical practices of educators who, beyond the mere fulfillment of learning objectives, sought to broaden students' perspectives on global cultures. A key strategy employed by these educators involved the integration of supplementary materials, particularly an international EFL textbook. Unlike the locally-oriented mandated textbook, both educators in the study adapted "Bahasa Inggris: When English Rings a Bell," the prescribed textbook (2017), in conjunction with the international textbook "Global English Coursebook 7," published by Cambridge in 2014. This deliberate pedagogical choice underscores an attempt to reconcile the imperative of meeting curriculum requirements with the broader objective of exposing students to a more globally diverse range of linguistic and cultural contexts within the English language learning environment.

Teachers are indicated to incorporate cultural elements into their instruction when they are aware of the cultural material in the textbook. Based on the classroom observations and post-observation interviews, teachers accomplished cultural integration into their teaching. With cultural integration, teachers changed from focusing on linguistic skills to how languages operate as a method of interaction by including culture in teaching and learning English in the classroom. It can be seen from the data presented in the findings that the teachers explained the targeted materials while inserting the cultural knowledge. Evidence revealed that teachers prioritize not only language instruction, encompassing vocabulary, grammar, listening, speaking, reading, and writing, but also the imparting of cultural knowledge. The evidence confirms Ghavamnia's (2020) study, which concluded that EFL educators should offer comprehensive cultural education in their classes because culture and language are inherently intertwined.

Furthermore, the cultural integration in the EFL classrooms found in the current study is consistent with the recommendations made by Toledo-Sandoval (2020), Rahim & Daghigh (2019), and Zhang & Su (2021) that teachers should incorporate the cultures of their students into instructional materials. Students' language learning would be enhanced by permitting them to communicate their realities. In other words, establishing connections between foreign cultures and one's native culture enables individuals to derive deeper meanings from the foreign language learning experience. In the study, the teachers invited the students to discuss their culture after comprehending the foreign cultures in the textbook. Indeed, in doing so, the participants helped the students become more aware of cultural awareness to make them able to communicate effectively. The proof is coherent with the studies conducted by Chvala (2020), which asserts that English language instruction is to give students the abilities they will need for life outside of the classroom, both now and in the future. Therefore, language use must align with speakers' culturally accepted behavior for communication to be successful.

Additionally, in explaining the foreign cultures in the supplementary book, teachers attempted to ask the students to compare and make connections between the foreign cultures and their own. The evidence shows that they employed the comparative technique in their instruction. The finding is in line with Abbaspour et al.'s theory (2012), which states that comparative approaches focus on comparing the students' culture to foreign cultures. Students became more interested in learning English by comparing their culture to that of a

foreign country. Every student participated in the class discussions. The students also felt comfortable expressing their opinions in English throughout the course. The evidence supports Joo et al. (2019) claim that incorporating content on global culture into ELT textbooks will pique students' interest in learning English. Students can attain their learning objectives by using their insider perspective to comprehend the issues' intercultural context.

CONCLUSION

The main objective of the present study is to scrutinize the junior high school teachers' practices toward the cultural representations in an international EFL textbook. In this case, the textbook is the supplementary book for complementing the mandated textbook published by the Indonesian MoEC. The result of the study has confirmed that teachers use comparative approach in teaching cultural contents depicted in the EFL international textbook. Employing the technique helps the students acquire English skills for both linguistic and cultural knowledge. Moreover, discussing and comparing the students' culture with foreign cultures could motivate them to be more active and engaging in classroom activities.

As a result of the evidence presented in the preceding section, the present study provides two points that may be elaborated upon to illustrate the significance of the study's results. The research findings offered educators significant perspectives on enhancing students' cultural awareness and promoting a more balanced cultural knowledge by introducing foreign cultures. Educators may enhance the required textbook with supplementary materials such as online resources and supplementary books. Educators may enhance the required textbook with supplementary materials such as online resources and supplementary books. Additionally, the research suggests that by incorporating cultural content materials into the study of English linguistics, integrating culture into the EFL classroom may serve as a conduit for students to learn new English concepts. Thus, Indonesian policymakers ought to plan to implement a cultural integration regulation incorporated into the English teaching curriculum.

The current research conscientiously acknowledges the constraints encountered during its investigative phase. One notable limitation involves the sample size, which, in its current manifestation, draws participants from diverse educational institutions and proficiency levels. Moving forward, it is recommended that future research endeavors prioritize the incorporation of a substantial and representative sample to enhance the generalizability and robustness of findings. Such an approach would contribute to a more comprehensive understanding of the phenomena under investigation. Moreover, an avenue for future exploration is proposed, wherein subsequent research endeavors may pivot towards examining cultural integration in English Language Teaching (ELT) lessons from the vantage point of students. Unlike the present study, which predominantly focuses on the perspectives of educators, an examination of students' experiences and perceptions could provide valuable insights into the efficacy and implications of cultural integration in language instruction. This nuanced exploration would contribute to a more holistic comprehension of the dynamics involved in implementing cultural integration strategies within the ELT domain.

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