CULTURAL CONTENTS AND NATIONAL IDENTITY ON THE *THINK GLOBALLY ACT LOCALLY* TEXTBOOK

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Abstract: This research investigates cultural contents and national identity represented in the "Think Globally Act Locally". The textbook dedicates significant portions of its content to all cultural categories. However, the textbook's representation of cultural dimensions is not entirely balanced. The textbook heavily emphasizes the socialization and life cycle aspect, followed by social interaction, social identity and social groups, stereotype and national identity, and social and political institutions. While national history and national geography were absent from the textbook. The textbook represents multicultural values, including acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth. Finally, the textbook also effectively represents Indonesian national identity through shared homeland, shared myths, shared culture, and shared legal rights. In conclusion, the "Think Globally Act Locally" textbook provides rich cultural elements that can benefit students' learning process.

Keywords: culture category; cultural dimensions; multicultural values; national identities

KONTEN BUDAYA DAN IDENTITAS NASIONAL PADA BUKU TEKS *THINK GLOBALLY ACT LOCALLY*

Abstrak: Penelitian ini menyelidiki konten budaya dan identitas nasional yang terwakili dalam "Think Globally Act Locally". Buku teks ini mendedikasikan sebagian besar isinya untuk semua kategori budaya. Namun, representasi buku teks tentang dimensi budaya tidak sepenuhnya seimbang. Buku teks ini sangat menekankan aspek sosialisasi dan siklus hidup, diikuti oleh interaksi sosial, identitas sosial dan kelompok sosial, stereotip dan identitas nasional, serta lembaga sosial dan politik. Sementara sejarah nasional dan geografi nasional tidak ada dalam buku teks. Buku teks ini mewakili nilai-nilai multikultural, termasuk penerimaan dan penghargaan terhadap keragaman budaya, penghormatan terhadap martabat manusia dan hak asasi manusia universal, tanggung jawab kepada masyarakat dunia, dan penghormatan terhadap bumi.

Akhirnya, buku teks ini juga secara efektif mewakili identitas nasional Indonesia melalui tanah air bersama, mitos bersama, budaya bersama, dan hak hukum bersama. Sebagai kesimpulan, buku teks "Think Globally Act Locally" menyediakan elemen budaya yang kaya yang dapat bermanfaat bagi proses belajar siswa.

Kata kunci: kategori budaya; dimensi budaya; nilai-nilai multikultural; identitas nasional

INTRODUCTION

Over the past few years, scholars have identified cultural-related challenges that significantly impact English learners from EFL (English as a Foreign Language) countries, including Indonesia. This is attributed to the fact that Indonesian learners come from a variety of cultural backgrounds, each with its unique characteristics. Consequently, many learners encounter difficulties in understanding context-based English materials that incorporate cultural attributes of native English speakers. This is the rationale behind the research conducted on EFL textbooks to investigate how multicultural content is portrayed in English language teaching (ELT) textbooks, as highlighted by Dinh and Sharifian (2017), Ahmed and Narcy-Combes (2011), Tajeddin and Teimournezhad (2015), McConachy (2018), Awayed-Bishara (2015), Su (2016), and Weninger and Kiss (2013). Empirical studies on the evaluation of English textbooks used in multicultural EFL settings, primarily conducted in Europe (e.g., Hungary) and Asia (e.g., Israel, Iran, Pakistan, Taiwan), have shown that EFL curricula in these countries place a strong emphasis on communication in intercultural contexts. However, Kusumaningputri and Widodo (2018) argue that the multicultural content included in ELT textbooks does not fully meet the intended curricular objectives. It is crucial to emphasize that EFL textbooks designed for Indonesian learners must be tailored to the local cultural context and conditions of the learners to enhance the comprehension of the taught materials.

This thesis investigates the cultural categories based on the framework of Chao (2011), cultural dimensions (Byram:1989), multicultural values (Bennet:2010) and national identity (Smith:1991) represented in the EFL textbook "Think Globally Act Locally" for 9th-grade students in Indonesian state Junior High Schools published by the Ministry of Education and Culture (MONEC). The MONEC aims to achieve the national goal of character-based education through the textbooks. Therefore, the 2013 curriculum is designed to encourage English teachers to prepare relevant activities to support a successful teaching and learning process. The textbook is also intended to accommodate the representations of the Indonesian cultural contents and national identity in the context of an English language learning environment.

This research explores the portions and significance of the textbook's cultural contents that fulfill the elements of cultural categories, the balance representations of the cultural dimensions and multicultural values and how effective the textbook represents Indonesian national identity. To investigate the cultural contents and national identity mentioned above, this research employs Critical Discourse Analysis (CDA) as an analytical framework. Based on Fairclough's (1995) model, the study consists of three interlinked phases of analysis. These phases address the three dimensions of description, interpretation, and explanation. During the description phase, attention is given to how objects are depicted across different media, such as text and visual. Interpretation reveals how individuals comprehend and interact with these objects through activities like reading, writing, speaking, and observing. Lastly, the explanation phase applies social analysis to explain how societal and historical factors influence the creation and use of these objects, ultimately forming language and discourse.

Critical Discourse Analysis (CDA) is a theoretical framework and analytical method that examines how individuals and organizations employ language (Richardson, 2007: 1; emphasis in original). CDA scholars concentrate on the relationships between discourse, power, dominance, and social disparity (van Dijk, 1993: 249) and how discourse (re)produces and sustains these hierarchical and unequal relations. Consequently, CDA tackles wider societal issues and considers external elements such as ideology, power, and inequality, utilizing social and philosophical theories to scrutinize both written and spoken texts. As Fairclough (2001: 26) articulates: CDA analyzes texts and interactions, but it does not originate from these. Instead, it begins with social issues and challenges, problems that individuals encounter in their social lives, issues that are addressed within sociology, political science, and/or cultural studies. CDA draws upon critical theory, which investigates the social, cultural, economic, and political ways in which individuals are unequally situated (Pennycook 1997: 23) and how the creation and reception of text are ideologically influenced by power dynamics (Pennycook 1997: 28). A critical approach to discourse analysis, therefore, investigates the links between language use and the social and political context in which it occurs. It does so by critically addressing the norms and expectations of specific discourse communities, raising issues of social, economic, and political concern, while aiming to equip students with the necessary tools to succeed.

The objectives of Critical Discourse Analysis (CDA) extend beyond merely describing the structure of discourse; it also seeks to reveal specific meanings within discursive events, primarily focusing on social problems and political issues within society. When applying CDA in a study, it's important to acknowledge the principles outlined by Fairclough and Wodak (1997: 271-280), which describe critical discourse analysis as grounded in eight key principles. CDA addresses societal issues by scrutinizing the linguistic aspects of social and cultural processes and structures. Consequently, social and political processes are characterized, at least in part, by linguistic or discursive elements, which are manifested through specific linguistic and discourse strategies and choices. Power dynamics are manifested and negotiated within discourse, indicating that power functions through language and is negotiated through language. Discourse is integral to society and culture, as language not only mirrors social relations but is also a component of these relations and perpetuates them. Ideologies are frequently produced through discourse, encompassing the representation and construction of society, including power relations, domination and exploitation, and relations based on gender and ethnicity. Discourse cannot be isolated from the discourses that precede and follow it, nor can it be produced or understood without considering these inter-textual relations and sociocultural knowledge. CDA establishes connections between social and cultural structures and processes and the properties of texts, though these connections are complex and often mediated rather than direct. CDA goes beyond mere description, offering both interpretative and explanatory insights. Moreover, these interpretations and explanations are open to change based on new readings and contextual information. By uncovering the opaqueness and power relationships within discourse, CDA serves as a form of social action aimed at intervening and effecting change in communicative and socio-political practices.

Five categories of culture proposed by Chao (2011) are source culture, target culture, international culture, intercultural interaction, and universality across cultures. The source culture pertains to the culture of the instructors and students, where the student or teacher learns English, in this context, Indonesian Culture. This culture is characterized by inherited behavioral customs that are still upheld in society, stemming from the belief that what has always existed is the correct approach (Rabiah, 2020). The target culture refers to countries where English is the first language, including the UK, USA, Canada, and New Zealand. Target culture often focuses on one or two specific cultures, such as the UK or the US (Syahri & Susanti, 2016). Educational resources like textbooks are commonly used in EFL settings but are often criticized for being overly commercial and serving as promotional materials for publishers.

International culture encompasses cultures that do not belong to the source or target culture, representing all nations' cultures, excluding English-speaking civilizations (Chao, 2011). Intercultural interaction involves comparing the source culture with the target or international culture, which can take the form of role-playing, problem-solving, or comparing both cultures to foster intercultural awareness among students (Chao, 2011). Universality across cultures refers to cultural content that is not specific to any culture, typically containing general information and linguistic knowledge, such as grammar structure and narrative text information.

This study is based on Byram's (1989) checklist, which outlines eight cultural dimensions. Michael Byram is recognized as a leading researcher on intercultural learning and cultural content in foreign language textbooks to thoroughly and critically examine textbooks based on the factors of sociological, social, historical, and geographical (Sorongan, Susanti, & Syahri, 2014). Byram's (1989) checklist includes eight cultural-dimension items. The first dimension is social identity and social group, encompassing social class, ethnic minority and majority, regional identity, professional identity, and an individual's social identities. The second dimension is social interaction, covering verbal and non-verbal behavior in social interaction, varying levels of formality, and characters. The third dimension is belief and behavior, concerning daily activities in society that involve religious and moral values. The fourth dimension is social and political institutions, dealing with institutions in the country, such as specific departments for certain business affairs, and examining the meaning and values of these institutions. The fifth dimension is socialization and the life cycle, including smaller-level institutions like family, school, and the office, as well as ceremonies marking stages of social life. The sixth dimension is national history, covering historical and contemporary moments pivotal for teaching and learning. The seventh dimension is national geography, referring to geographical features associated with a certain group of people and their environment. The last dimension is stereotypes and national identity, revealing the landmarks of nations, including artifacts, popular places, or people.

According to Smith (1991) the function of the State, the governmental organization that controls how people live inside its borders. In contemporary cultures, only the State has written constitutions and laws, and it possesses the authority to establish the rights and obligations of persons inside its borders (Smith in Wodka, 2019). An accepted and safeguarded interest is referred to as a legal right. Additionally, violating a legal right is against the law. Every citizen is subject to legal rights. All citizens have equal access to legal rights without caste, creed, or gender discrimination (Pradesh, 2020). People have some degree on mobility of economy, it refers to business activity is limited to the territorial boundaries of the nation. It can be understood as a common economy cutting across national boundaries (Smith in Wodka, 2019). Additionally, Smith describes it as being 'closely linked to the wider Spanish economy (Smith, 1991) and this is certainly true. Having a common economy imply full power to control taxation, interest rates, the stock exchange, will control over money reserves and the nation's central bank.

This research employed Bennett (2011)'s dimensions of multicultural values to analyze visual elements in the textbook that embody multicultural values. These dimensions include acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth. All four dimensions of multicultural values were examined in the EFL Textbook titled "Think Globally Act Locally." Christine I. Bennett's theory of multicultural values, as outlined in her book "Comprehensive Multicultural Education: Theory and Practice," highlights the significance of a pluralistic ideology that acknowledges the various cultures of individuals from different ethnic, religious, socio-economic, and geographical backgrounds.

Bennett's multiculturalism advocates for English as a lingua franca for communication, embracing individuals with diverse backgrounds, including socio-cultural and geographical differences. She posits that education is a means to cultivate multicultural values in society. Given Indonesia's status as a multicultural country, the foundation of character education is built on

respecting and appreciating cultural diversity. Therefore, she recommends that learning materials, such as textbooks, that support multicultural education are essential for both teachers and students. Textbooks, according to Bennett, are crucial in the teaching and learning of a foreign language, serving as tangible objects that aid both educators and learners. They contain a variety of texts designed to meet the objectives of policymakers, writers, and programs, similar to curriculum goals. The authors of the textbook collaborate with theoretical frameworks from the curriculum to determine both the texts and activities included. The textbook serves to express the values of the official curriculum, develop learners' characteristics, and promote societal values. Essentially, the ELT contents in the textbook encompass both language values and hidden cultural programs.

Smith (1991) identifies five key features of national identity. The first is Common History or Homeland, which refers to the places where "our" sages, saints, and heroes lived, worked, prayed, and fought, becoming a treasury of historical memories and connections. This distinguishes the country, with its rivers, coasts, lakes, mountains, and towns becoming "holy" — revered and exalted locations whose hidden meanings are only understood by the initiated or the nation's self-aware citizens. Homeland is more than a geographical location; it is a holy place where the nation's material and spiritual ideals are upheld. Patriotism promotes selflessness and demands sacrifice for the good of the country (Aksoy, 2003; Cavdarci, 2002).

A myth is a well-known tale from the past used to explain natural occurrences, support religious convictions or societal norms, or both. According to Smith, myths and traditions play a role in forming a sense of national identity. People belong to the same community and hence the same nation if they share similar memories. Historical memories refer to the flexible process by which social groups produce and then identify with particular narratives regarding historical eras or events, sometimes in light of current events. Family memory, religious memory, and national memory are all components of historical memory. It can also be considered archival memories recognized by the nation (Sarah, 2007). The common culture refers to rituals, ceremonies, and public codes of conduct; a political culture of symbols, styles, values, beliefs, flags, anthems, stamps, coins, and so on, that distinguish this nation from others (Smith, 1991).

Smith (1991) discusses the function of the State, the governmental organization that governs how people live within its borders. In contemporary cultures, only the State has written constitutions and laws, and it holds the authority to establish the rights and obligations of persons within its borders. An accepted and safeguarded interest is referred to as a legal right, and violating a legal right is against the law. Every citizen is subject to legal rights, with equal access to these rights without discrimination based on caste, creed, or gender (Pradesh, 2020). People have some degree of economic mobility, which refers to business activity limited to the territorial boundaries of the nation. It can be understood as a common economy cutting across national boundaries. Additionally, Smith describes it as being 'closely linked to the wider Spanish economy (Smith, 1991), which is certainly true. Having a common economy implies full power to control taxation, interest rates, the stock exchange, control over money reserves, and the nation's central bank.

RESEARCH METHOD

This study employs an ethnographic qualitative approach to conduct its research. The qualitative research method is chosen for its ability to systematically describe the facts and characteristics of the data. Furthermore, qualitative research methods were developed in the social sciences to allow researchers to study social and cultural phenomena. Ary (2002: 425) notes that qualitative inquirers deal with data in the form of words, rather than numbers and statistics. The data collected consist of text and visual materials from the EFL Textbook titled "Think Locally Act Globally," designed for 9th-grade students in Indonesian state Junior High Schools, published by MONEC. This qualitative research aims to provide a detailed description of people, objects, events, places, conversations, and more as presented in the textbook.

The Critical Discourse Analysis (CDA) theory is applied in this study to examine the values conveyed in the materials of the EFL textbook titled "Think Locally Act Globally" for 9th-grade students in all state Junior High Schools in Indonesia. CDA is an interdisciplinary discourse study that considers the use of language in context in its analyses (Wodak 2001) while also reviewing language function as social practices (Fairclough 2001). Additionally, Halliday (1978) suggested that discourse as text is not only a process and a product but can also be created, interpreted, and embedded in a specific social context. Consequently, the choice of language by its users reflects their intentions, thoughts, and ideologies (Widodo 2018).

This study aims to analyse texts from the EFL textbook titled "Think Locally Act Globally" for 9th-grade students in all state Junior High Schools in Indonesia, published by MONEC in 2015. This textbook is used nationally and is freely available for download from the MONEC official website. The textbook employs a text-based approach to ELT for both verbal and non-verbal materials, aiming to facilitate students in communicating in English, expressing their ideas, opinions, and feelings. This textbook emphasizes students' reading skills to comprehend texts and prepare them to present contextually and comprehensibly, expressing their ideas, opinions, and feelings. Additionally, the textbook provides daily conversations to help students better understand contextual meanings. The materials in this textbook are organized into 11 chapters of lesson units discussing contemporary 21st-century issues representing sociocultural phenomena in various audience demographics and geographical origins.

The study focuses on exploring cultural contents and national identity represented in the textbook. Data for analysis is selected from the textbook, including conversations, reading texts, and visual elements. Stereotypes and national identity dominate the cultural dimensions in the English textbook. Indications of stereotypes and national identity are disseminated in various forms, including artifacts, popular places, and popular people. Artifacts include popular buildings and historical buildings, while popular people take the form of national heroes, football players, and artists. The inclusion of national identity is crucial for learners because the textbook is prescribed for junior high school learners, who are eager to develop their characters. Therefore, presenting representations of popular people with many achievements or contributions may be beneficial for junior high school learners and provide them with good role models. This idea aligns with the main aim of the 2013 curriculum, which is to facilitate the development of students with good character, good behavior, and strong nationality.

The research follows a step-by-step procedure of identifying, analyzing, and then categorizing the cultural contents. In the first step, the textbook contents are analyzed based on media category either textual or visual. Next, Byram's model is applied to categorize the cultural contents according to the mentioned eight points. Finally, the cultural contents are identified by Chao's (2011) model of five cultural categories. For each category, a frequency rate has been assigned. In the following picture, page 13 of the "Think Locally Act Globally" for the 9th grader-students at Indonesian state Junior High Schools has been analyzed.

On this page, there are nine textual and four visual representations. So, one frequency rate is assigned for each representation.

Table 1.
Frequency of Textual and Visual Media

Media	Frequency
Textual	9
Visual	4
Total	13

The total number of frequency rates of this page is 13. Among the frequency rates, the textual and the visual representations of the cultural contents are categorized further on the basis of Byram's eight check points.

Table 2.
The textual representation according to Byram's (1989) checklist

Check Points	Frequency
Social Identity and Social Groups	5
Social Interaction	2
Belief and Behaviour	1
Social and Political Institutions	0
Socialization and Life Cycle	1
National History	0
National Geography	0
Stereotype and National Identity	0

Table 3.
The visual representation categorized according to Byram's (1989) checklist

Check Points	Frequency
Social Identity and Social Groups	1
Social Interaction	3
Belief and Behaviour	0
Social and Political Institutions	0
Socialization and Life Cycle	0
National History	0
National Geography	0
Stereotype and National Identity	0

Notably, the frequency rates of the visual and the textual representations in the check points are not the same. Among the nine, five textual representations belong to the 'Social Identity and Social Groups' category because they stated the words of how the speaker direct the sentence to the other speaker such as "Good work boys" (between teacher and students, "Good Girls" (between mother and daughter), "Udin. I got the scholarship" (between friends) that show their relationships that reveal their social identity or social group. Other two textual representations belong to the "Social Interaction" category since they show the expression of business transaction, "They like my cookies. They are sold out", and the expression of the community's response to the product "Great! Your cookies are very popular now". A textual representation belongs to "Belief and Behavior" category, "Thank God. The tent is done" that show the feeling of gratitude that the speakers have successfully built the tent. The other two textual representations are included in the "Socialization and Life Cycle" since the expressions show the phase of the speaker life as a child and her sense of feeling to make her parents happy by saying "It will help my parents a lot" and so does the expression said by his friend, "Your mom and dad must be proud of you."

While the four visual representations comprise of one belonged to "social identity and social group" category since it shows family relationship between a mother and her daughter, and three belonged to "social interaction" category since they show interactions in social context in different social groups.

Furthermore, these visual and textual representations are evaluated with Chao's (2011) model of five cultural categories to understand the nature of cultural contents.

Table 4.
The Summary of textual and visual representations based on Chao's (2011) Cultural Categories

Cultural Categories	Textual	Visual
Source Culture	1	3
Target Culture	0	0
International Culture	0	0
Intercultural Interaction	0	0
Universality Across Culture	8	1

The frequency of representations is also analyzed in the similar fashion in each check point and the media of representation to find out which media is used to impart what category of cultural content at which check point. Since the research aims to discover the frequency of representation of national culture, it compares such data with those of other cultural categories.

RESULTS AND DISCUSSION

Cultural Categories

This research aims to analyse the types of culture through Chao Theory of culture. Chao (2011) proposed five categories of cultural categories: source culture, target culture, international culture, interactional culture, and universality of culture. The researcher estimated the percentages using the data gathered from the checklist. In this data analysis, the total number of criteria points was divided to determine the proportion of each dimension's criteria that were satisfied. Then, it was multiplied by 100%.

Table 5.
The Total of Textual and Visual representations based on Cultural Categories by Chao (2011)

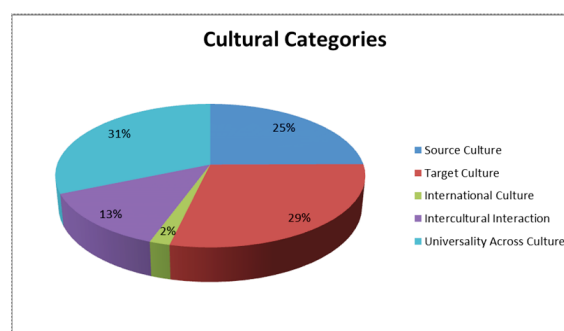| Cultural Categories	Textual	Visual	Sub Total
Source Culture	134	41	175
Target Culture	199	3	202
International Culture	7	6	13
Intercultural Interaction	60	32	92
Universality Across Culture	204	17	221
		TOTAL	703

Figure 1.
Percentage of Cultural Categories by Chao (2011)

Based on the provided data and Chao's (2011) cultural categories, the "Think Globally Act Locally" EFL textbook is valuable in helping 9th-grade students in Indonesian state Junior High Schools develop intercultural competence by exploring various aspects of cultural categories. Here are the key findings using Chao's (2011) framework:

This category represents the cultural background of students themselves. The textbook allots 25% of its content to encouraging students to explore their own cultural identities. Through reflective activities, "Think Globally Act Locally" helps students understand their origins, values, traditions, and beliefs. This foundation supports their learning about and engaging with other cultures.

The textbook dedicates 29% of the content to the target culture or the culture being taught for language learning purposes. This focus enables students to gain an in-depth understanding of various aspects of the target culture, including language, history, social norms, traditions, and social issues, preparing students to engage in intercultural interactions. The textbook introduces international culture as an element that transcends geographical and national boundaries, which constitutes only 2% of the content. This category brings students' attention to shared experiences and values in the global community, taking into account the growing impact of globalization and a growing need for a global perspective in language teaching.

Covering 13% of the content, intercultural interaction emphasizes the significance of communication between individuals from different cultures. By integrating language learning and cultural awareness, the textbook encourages students to build cross-cultural communication skills. It allows students to practice their language abilities while demonstrating respect, cultural sensitivity, and empathy in responses to various situations.

The most significant portion of the textbook (31%) focuses on universal elements across cultures, reinforcing the idea that people living in drastically different geographical locations can share similar values, beliefs, and experiences. This category includes information on human rights, social justice, environmental awareness, and the impact of technology on local and global communities. These themes emphasize how individuals can act locally to address global challenges and shape a more interconnected, sustainable future.

In sum, the "Think Globally Act Locally" EFL textbook is well-aligned with Chao's (2011) cultural categories. It provides a comprehensive framework for teaching language and culture by dedicating concentrated efforts to addressing source culture, target culture, intercultural interaction, international culture, and universality across cultures. By focusing on these aspects, the textbook aims to develop students' cultural competence, preparing them to participate in and positively contribute to intercultural dialogue individually and as responsible world citizens.

Cultural Dimensions

The aspects of Cultural Dimensions proposed by Byram's Checklist (1993) includes "social identity and social groups (social class, regional identity, ethnic minorities), social interaction (differing levels of formality: as outsider and insider), belief and behavior (moral and religious beliefs; daily routines), social and political institutions (health care, state institutions, law and order, local government, social security), socialization and the life cycle (families, schools, rites of passage, employment), national history (historical and contemporary events seen as markers of national identity), national geography (geographic factors seen as being significant by members), stereotype and national identity (symbols of national stereotypes)" as cited in Cortazzi & Jin, (1999, p. 203). The present findings will be explained how the cultural dimension is depicted in the textbook of "Think Locally Act Globally" for the 9th grader-students of Indonesian state Junior High Schools based on Byram's Theory.

Table 6.

The Total of Textual and Visual representations based on Cultural Dimensions by Byram's (1989) Checklist

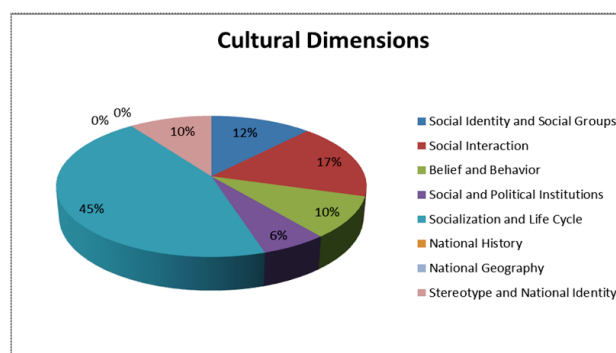| Cultural Categories	Textual	Visual	Sub Total
Social Identity and Social Groups	69	13	82
Social Interaction	107	11	118
Belief and Behavior	65	0	65
Social and Political Institutions	23	18	41
Socialization and Life Cycle	276	29	305
National History	0	0	0
National Geography	0	0	0
Stereotype and National Identity	54	13	67
		TOTAL	678

Figure 2.

Percentage of Cultural Dimensions by Byram's (1989) Checklist

Based on the data and the focus on the "Think Globally Act Locally" EFL textbook encourages 9th-grade students in Indonesian state Junior High Schools to appreciate various social identities and understand aspects of social groups in a global context. This category accounts for 12% of the cultural dimensions covered in the textbook. The emphasis on social identity and groups helps students understand and respect different perspectives and experiences in diverse cultural settings. This focus promotes awareness of cultural nuances related to age, gender, ethnicity, race, social status, occupation, and beliefs, fostering curiosity and connection with people from other cultures.

Covering 17% of the cultural categories, social interaction emphasizes the importance of communication in cross-cultural situations. This category introduces practical skills and strategies for engaging in meaningful, respectful conversations across cultural boundaries. Students learn the value of maintaining an open mind, showing empathy, and accepting individual differences as they navigate diverse social environments. This category, accounting for 10% of the textbook content, addresses the relations between beliefs and behaviors prevalent in various cultures. Students learn to recognize how deeply held convictions shape the ways people act and engage with others across cultures. This section highlights the need for understanding the rationale behind cultural practices and the role of beliefs in shaping social cohesion.

Covering 45% of the textbook, this category encompasses the single-biggest focus of "Think Globally Act Locally." Socialization is the process by which individuals internalize cultural values and behaviors throughout their lives. Cultural practices surrounding all stages of a person's life

experiences, from birth through adulthood, are covered in depth. This element makes up the remaining 10% of cultural dimensions in "Think Globally Act Locally" and encourages students to examine and challenge stereotypes. The textbook combats negative stereotypes and simplistic national identity conceptions. Instead, it fosters a nuanced understanding of individual and national identity, prompting students to appreciate a broader range of experiences, attributes, and values that bridge cultural divides.

The EFL textbook of "Think Globally Act Locally" promotes cultural literacy through a multi-perspective exploration of social identities and groups, social interactions, beliefs, and behaviors. The textbook aims to help students appreciate the complexity of social dynamics in various cultures while challenging them to reevaluate and debunk stereotypes. The focus on socialization and life cycles provides students with a deeper understanding of cultural norms and traditions, encouraging them to bridge cultural divides and act locally to create a more interconnected world.

Multicultural Values

Multicultural values in the textbook are identified through the visual contents based on four dimensions proposed by Bennett (2010). The values are acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth.

Table 7.
The Percentage of Multicultural Values Findings based on Bennet's (2010) theory

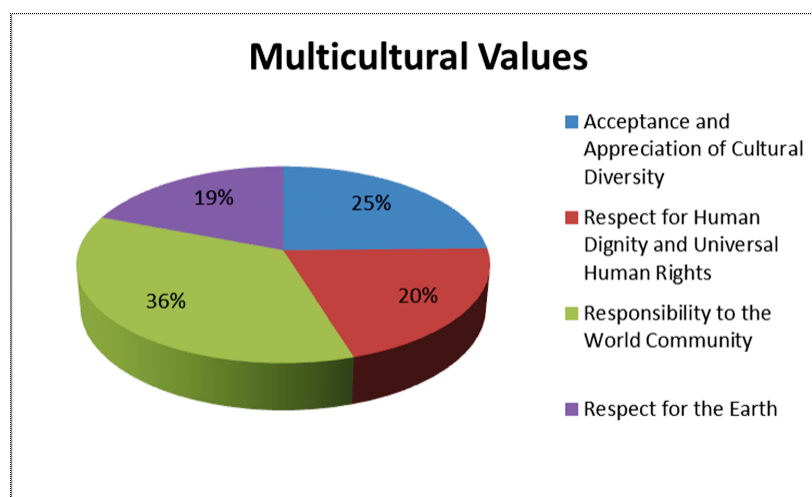| Multicultural Values	Frequency	Percentage
Acceptance and Appreciation of Cultural Diversity	18	25
Respect for Human Dignity and Universal Human Rights	15	20
Responsibility to the World Community	26	36
Respect for the Earth	14	19
TOTAL	73	100

Figure 3.
Percentage of Multicultural Values Findings by Bennet (2010)

According to Christine I. Bennett's (2010) theory of multicultural values, the "Think Globally Act Locally" EFL textbook presents various multicultural values through its visual and textual representations. Here's an explanation of these values based on the provided data as follow.

The textbook cover features a group of classmates with varying physical appearances and grooming styles, reflecting the multicultural value of acceptance and appreciation of cultural diversity. This visual representation underscores the importance of recognizing and valuing the diversity of ethnic, cultural, racial, and religious differences. The elements are exposed to the students so that they can learn the different cultures in Indonesia. And it arouses the value of unity in diversity as a national motto. It also focuses on the myths and stereotypes associated with ethnic groups and different races in order to develop tolerant behavior in accordance to historical and contemporary evidence awareness of individual, institutional, gender and cultural racism in keeping the society harmony" (Bennet, 2011).

The textbook showcases the value of Acceptance and Appreciation of Cultural Diversity through the inclusion of characters with different physical appearances and grooming styles. For instance, a woman character wears a traditional costume or *kebaya* or has a unique hairstyle or *konde* that reflects a particular cultural background. Such representations encourage students to recognize and appreciate the diversity of ethnic, cultural, racial, and religious differences. The value of Respect for Human Dignity and Universal Human Rights is often reflected in the interactions between characters. For instance, a character expresses empathy towards someone who is not feeling very well or sick or demonstrates kindness towards a friend. Such actions promote the idea of treating others with dignity and respect, regardless of their cultural, ethnic, or religious background.

The value of Responsibility to the World Community is represented in the textbook by depicting characters who take action to help others or contribute positively to their community or the orphan home. The textbook shows some characters visit and volunteer at a local orphanage and participate in a charity. These scenarios reinforce the idea of taking responsibility towards the world community. The textbook presents the value of Respect for the Earth by depicting characters who show care for the environment through reading passages under the topic of environment, natural resources plant trees and types of animals. Such topics promote the importance of respecting the earth and taking care of the environment.

In conclusion, the "Think Globally Act Locally" EFL textbook effectively represents the multicultural values of acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth in accordance with Bennet's (2010) theory. These values are communicated through the visual and textual artifacts in the textbook, promoting a sense of unity and diversity among students.

National Identity

National identity is defined as the sense of oneness with the nation. Individuals are aware of and accept the fact that they belong to a nation (Schmit: 2019). The findings of this part show the frequency of occurrence of the nation that appears in the textbook, moreover the findings also presented how the national identity is described in the textbook based on 5 principal key of national identity according to Smith.

Table 8.
Findings of National Identities Based on Smith (1991)

Nation	Categories
Common Homeland	Pride of the beautiful and natural Wealth of Indonesia
Common Myths and Historical Memories	Pride in Indonesia's history and customs and its ancient culture
Common Culture	Pride of various Traditional Indonesian food, maintaining Indonesian traditional beliefs, pride of various ethnic groups
Common Legal Rights	Having equal access to the law and right for all citizens

The result of study can be divided into four parts. First, the result of proportion cultural categories is not balanced. The "Think Globally Act Locally" EFL textbook provides a rich tapestry of cultural elements that can be beneficial for students' learning process. However, implementing this approach can present certain challenges for teachers. The key challenge lies in achieving a balance between the source culture, target culture, and international culture. The textbook's 25% representation of source culture, 29% representation of target culture, and 2% representation of international culture, as per Chao's model, means that there are imbalance elements of cultural categories.

According to Smith's (1991) theory, national identity is a complex construct that includes elements such as shared cultural heritage, collective memory, and a sense of belonging to a particular nation or community. In the context of the "Think Globally Act Locally" EFL textbook, the representation of national identity has several implications for the learning process. The common homeland category emphasizes a sense of pride related to Indonesia's natural wealth. It suggests that the textbook aims to foster a connection between individuals and their homeland by highlighting the beauty and abundance of Indonesia's natural resources. This can contribute to the construction of a shared national identity grounded in appreciation for the country's geographical features.

A passage in the textbook entitled *"Sangkuriang"* describes Indonesia's diverse landscapes, and the cover of Chapter 9 describes the world's geographical land and the natural environment. Through vivid language and imagery, the text encourages students to take pride in the natural richness of their homeland. The Common Myths and Historical Memories category indicates an emphasis on instilling pride in Indonesia's history, customs, and ancient culture. The textbook likely employs narratives and descriptions that highlight historical achievements, cultural practices, and the richness of Indonesia's traditions to shape a collective sense of identity. The textbook includes folklores titled *"Sangkuriang"* that depicts cultural practices of the people from West Java.

The Common Culture category includes various aspects of traditional Indonesian food, beliefs, and ethnic pride underline an effort to promote a shared cultural identity. By celebrating the diversity within Indonesian culture, the textbook may aim to foster a sense of unity and pride among students. The textbook might feature sections on traditional Indonesian cuisines, cultural festivals, and the importance of preserving unique local customs. Through these examples, students are encouraged to appreciate the richness of their cultural heritage.

The Common Legal Rights category focuses on the importance of equal access to the law and rights for all citizens. The textbook likely emphasizes principles of justice, equality, and the rule of law as integral components of the national identity. The textbook includes content discussing legal principles, citizenship rights, and the significance of equal treatment under the law such a short reading passage under the topic of *"Tax"*. This could involve scenarios or case studies highlighting the importance of justice and fairness for all members of the nation.

CONCLUSIONS

The result of study can be divided into four parts. First, the result of proportion cultural categories is not balanced. The "Think Globally Act Locally" EFL textbook provides a rich tapestry of cultural elements that can be beneficial for students' learning process. However, implementing this approach can present certain challenges for teachers. The key challenge lies in achieving a balance between the source culture, target culture, and international culture. The textbook's 25% representation of source culture, 29% representation of target culture, and 2% representation of international culture, as per Chao's model, means that there are imbalance elements of cultural categories.

Second, the findings of Cultural dimensions shows the Socialization and Life Cycle has the biggest portion of 45% throughout the textbook, followed by Social Interaction 17%, Social Identity and Social Groups 12%, stereotype and National Identity 10%, the Social, Political Institution 6%, and Belief and Behavior (10%).While on the other hand, the textbook does not explicitly National

History and National Geography since there are not any representations at all of the two elements in the textbook. Thirdly, this study explains multicultural values as depicted throughout the textbook. It focuses a significant emphasis on the multicultural values of acceptance and appreciation of cultural diversity (25%), respect for human dignity and universal human rights (20%), and responsibility to the world community (36%). These values are reflected throughout the textbook, which uses a variety of content types to convey these ideas. However, the textbook appears to place less emphasis on the value of respect for the earth (19%). While the textbook does not explicitly represent this value, it could be argued that the book indirectly promotes this value by focusing on the importance of preserving and appreciating the natural and cultural heritage of Indonesia. In sums, the textbook of the "Think Globally Act Locally" depicts imbalanced representations of multicultural values based on the research findings.

Finally, the Indonesian national identity is prominently featured in the "Think Globally Act Locally" EFL textbook. The textbook explores four facets of national identity: a shared homeland, shared myths, shared culture, and shared legal rights. The textbook presents Indonesia as a nation rich in natural resources, symbolizing the shared homeland aspect. For the shared culture, Indonesia is portrayed as a country with a wide range of unique foods, each region and ethnic group having its own distinct culinary delicacies. Past studies suggest that the inclusion of national identity in the "Think Globally Act Locally" EFL textbook can boost students' motivation to learn the language. Research identifies that students' familiarity to cultural contexts enhances their language skills and help increase their motivation in learning English.

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