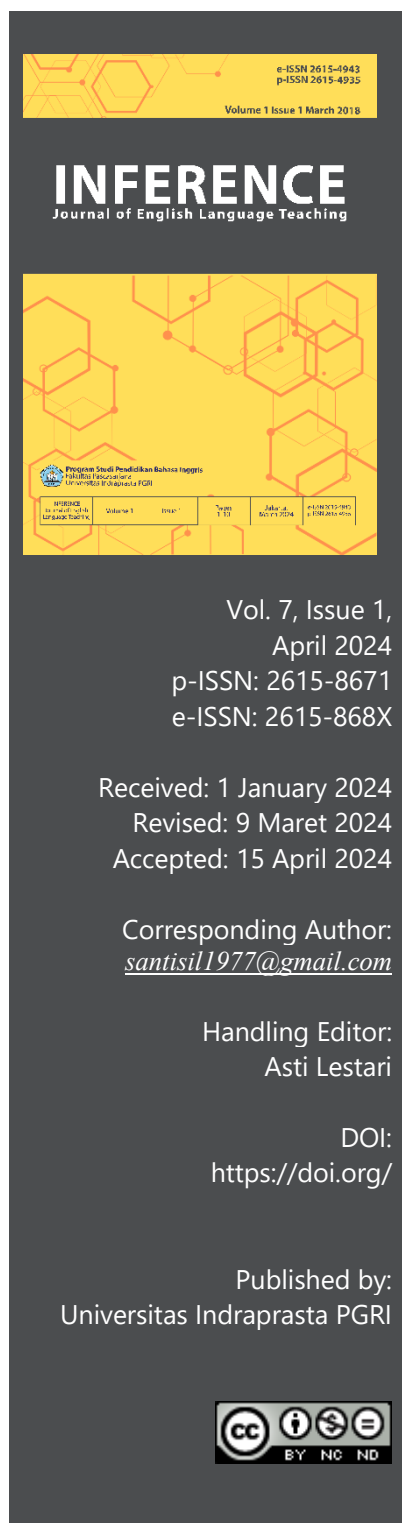




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RESEARCH ARTICLE

UNLOCKING THE BLACK BOX OF MORAL VALUE AND CULTURAL DIMENSION IN *WORK IN PROGRESS*'S SENIOR HIGH SCHOOL STUDENT TEXTBOOK

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Abstract: This study aims to analyze and find out Moral Values and Cultural Dimensions in English Textbook for tenth-grade senior high school published by The Ministry of Education, Culture, Research and Technology, The Republic of Indonesia. The present study is qualitative research using content analysis. The researchers adopt the Concept of Pancasila Learner Profile and Moran's theory of cultural dimensions. The research findings show that there are 273 total moral values. The highest percentage is Critical Thinking (39%), followed by Independence (21%), Creative Thinking (18%), Cooperation (19%), Global Diversity (2%), and the lowest percentage is Religiosity (1%). There are 245 total cultural dimensions. The highest percentage is Cultural Perspectives (37%), followed by Cultural Persons (23%), Cultural Communities (15%), Cultural Products (14%), and the lowest percentage is Cultural Practices (11%). The study found that all moral values and cultural dimensions represented in the English Textbook of Independent Curriculum using various ways of the teaching-learning process but in an unbalanced proportion.

Keywords: Moral Value; Cultural Dimension; English Language Teaching; Content Analysis; Critical Pedagogy.

MEMBUKA KOTAK HITAM NILAI MORAL DAN DIMENSI BUDAYA DALAM BUKU TEKS SISWA SEKOLAH MENENGAH ATAS YANG SEDANG DALAM PROSES

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Abstrak: Penelitian ini bertujuan untuk menganalisis dan mencari tahu Nilai-Nilai Moral dan Dimensi Budaya dalam Buku Teks Bahasa Inggris untuk Sekolah Menengah Atas Kelas X yang diterbitkan oleh Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi, Republik Indonesia. Penelitian ini adalah penelitian kualitatif dengan menggunakan analisis isi. Para peneliti mengadopsi Konsep Profil Pembelajar Pancasila dan teori dimensi budaya Moran. Temuan penelitian menunjukkan bahwa ada 273 nilai moral total. Persentase tertinggi adalah Berpikir Kritis (39%), diikuti oleh Kemandirian (21%), Berpikir Kreatif (18%), Kerjasama (19%), Keberagaman Global (2%), dan persentase terendah adalah Religiusitas (1%). Ada 245 dimensi budaya total. Persentase tertinggi adalah Perspektif Budaya (37%), diikuti oleh Tokoh Budaya (23%), Komunitas Budaya (15%), Produk Budaya (14%), dan persentase terendah adalah Praktik Budaya (11%). Penelitian ini menemukan bahwa semua nilai moral dan dimensi budaya terwakili dalam Buku Teks Bahasa Inggris Kurikulum Independen menggunakan berbagai cara proses belajar mengajar tetapi dalam proporsi yang tidak seimbang.

Kata kunci: Nilai Moral; Dimensi Budaya; Pengajaran Bahasa Inggris; Analisis Isi; Pedagogi Kritis.

INTRODUCTION

In the context of English Language Teaching (ELT), textbooks play several vital roles and strategic functions (Qodriani et al, 2018; Patrick, 1988; Kalmus, 2004). A textbook can function as a teacher, a map, a resource, a trainer, an authority, a motivator, and even an ideology. Textbooks are seen as major transmitters of ideology, conveying the dominant beliefs and values of a society and acting as an embodiment of ideology, a textbook mirrors a worldview, reflecting the cultural system within which moral values form a sub-system. In this light, textbooks have a pivotal role in fulfilling the socially transformative agenda of language education. They serve not just as repositories of knowledge, but also as vehicles for cultural transmission and social transformation (Kramsch, 1993).

A textbook is a crucial element in the teaching-learning process as it provides a structured presentation of the material to be taught. Without textbooks, the learning process may not run as smoothly and effectively as anticipated, because these resources facilitate students' engagement with the subject matter. Specifically, an English textbook serves as a fundamental resource that determines the quality of language input and language practices during the teaching-learning process in an English course. Its functions extend beyond merely guiding teaching and learning; it also offers material for further development. English textbooks serve as pivotal tools for student learning, not just for language acquisition but also for cultivating moral values and cultural understanding. In contemporary education, schools utilize a diverse range of textbooks to support student learning activities. However, it is often overlooked how these books can be beneficial in other areas such as shaping students' morality and cultural understanding. Thus, it is vital to acknowledge and deepen our understanding of textbooks' advantages concerning students' moral and cultural development. By doing so, we ensure that textbooks are fully utilized as academic resources and tools for holistic learning and development.

The goal of implementing the Independent Curriculum in Indonesia, which relates to moral values and cultural dimensions, is crucial in the context of strengthening the Pancasila Learner Profile. This curriculum is designed to help students understand, appreciate, and apply the values contained in Pancasila in their daily lives. The primary focus is on character development, including the instilling of moral values such as honesty, integrity, responsibility, and respect for others. Furthermore, the curriculum emphasizes the importance of understanding and appreciating the

cultural diversity of Indonesia as an integral part of the national identity. This goal not only demonstrates a commitment to holistic education involving students' academic and moral development but also reflects the efforts to prepare Indonesia's younger generation to become responsible, ethical citizens committed to Pancasila values.

To expand empirical research on the evaluation of English textbooks located in cultural English teaching-learning settings, a critical examination of moral value and cultural representation in English textbooks in Asian contexts, such as Indonesia, is necessary. This study lies in the potential for its findings to act as a catalyst for language textbook authors to design and develop materials sensitive to cultural nuances, promoting an understanding of cultural differences. Another contribution of this study is to enhance understanding of the representation of cultural values in a nationally adopted English textbook situated in a country where multiple languages and cultures coexist. Therefore, this study aims to investigate the portrayal of cultural values in a nationally used English textbook, approved by the Indonesian Ministry of Education and Culture, Research and Technology. It also aims to analyze how these values assist students in becoming aware of cultural diversity.

Based on the theories of many experts (Nussbaum, 2009; MacIntyre, 2007; Gert, 2004, Pritchard, 2000) morality can be viewed as a principle of right and wrong, rooted in personal character development and virtues, and serves as a vital framework for guiding individual actions, promoting societal harmony, and achieving excellence in various practices. Values refer to essential guiding principles and determinants in our lives, influencing our decisions, shaping our actions, attitudes, and aspirations, and defining our personal and social identities (Hitlin and Vaisey, 2013; Csikszentmihalyi, 2006). Moral values represent deeply ingrained principles as enduring beliefs that serve to guide our behaviors and conduct and play a crucial role in regulating social conduct and fostering a sense of responsibility towards others (Haidt, 2012; Korsgaard, 2008).

According to the review of various literature, there are diverse theories of cultural dimension, yet there is a unity of views among several scholars. Cortés (2000) presents the multicultural dimension as an important framework for appreciating the diverse tapestry of society and underscores the need for a deeper understanding and respect of these complexities. Banks (2019) encapsulates the multicultural dimension as a dynamic interaction of recognition, understanding, appreciation of cultural diversity, and the advancement of equal opportunities, promoting a more inclusive and equitable society. The cultural dimension is a conceptual framework to understand the complexity and diverse reality in a social context.

Despite the previous academic investigation (Canh, 2018; Elo and Kyngäs, 2008); Kurniawati and Sukmaantara, 2019; Mackieson, Shlonsky, Connolly, 2018; Puji Widodo, et al., 2019; Helendra, 2017; Istiqomah, 2019; Al-Obaidi, 2015) that focuses on moral value and cultural dimension using critical discourse analysis and critical pedagogy, there is little known about the empirical study that focuses on moral value and cultural dimension for the student's English textbooks of Independent Curriculum for tenth-grade Senior High School in Indonesia. This present study, to the best of the writer's knowledge, is the first attempt to explore the moral value and cultural dimension embedded in the Independent Curriculum English textbook for tenth-grade Senior High School Students. The representation of moral values and cultural dimensions is still hidden within the text. Hence, the present study tries to unlock the moral values and cultural dimensions by analyzing and finding out Moral Values and Cultural Dimension in the English Textbook by The Ministry of Education, Culture, Research and Technology, The Republic of Indonesia for tenth grade, Senior High School Students. For addressing the focus of research, the research questions are formulated as follows:

1. How is moral value represented in English textbook by The Ministry of Education, Culture, Research and Technology?
2. How is cultural dimension is represented in English textbook by The Ministry of Education, Culture, Research, and Technology?

RESEARCH METHOD

The present study is qualitative research. One of the comprehensive definitions of qualitative research is proposed by Denzin and Lincoln (2011:8) in Mayring (2014) who stated: "Qualitative research involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interviews, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' lives." Denzin and Lincoln (2011) provide a comprehensive definition of qualitative research. Qualitative research is characterized by its aim to gather an in-depth understanding of human behavior and the reasons that govern such behavior. In the context of this definition, the term "studied use and collection" signifies that qualitative research entails rigorous and systematic methods of gathering data.

The method of this research is content analysis. Krippendorff, (2004:18) stated: "Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use ". Content analysis is a research method used for interpreting texts or other meaningful materials in a way that is both replicable, meaning it can be consistently applied by different researchers, and valid, meaning its conclusions accurately reflect the phenomena they aim to describe. The goal of content analysis is not merely to describe the content present, but to draw inferences about its context. This means that researchers using content analysis aim to understand the broader social, cultural, or historical circumstances that influence the creation and interpretation of the texts. They consider not only what is explicitly stated but also aim to understand the implicit, underlying meanings and the roles they play in the given context.

During this study, data analysis was performed using several steps influenced by Krippendorff's methodology (2004). The first of these steps, unitizing, is the initial process in examining qualitative data. Here, the writer segmented the data by chapters, facilitating a more straightforward analysis. In this case, the student's English textbook consisted of five chapters. The second step, sampling, involved the writer choosing data that aligned with moral values or cultural dimensions. These values were defined by the categories proposed by The Ministry of Education, Culture, Research, and Technology, and the cultural dimension is conceptualized by Moran (2001), as evident in the materials of the student's English textbook designed for tenth-year Senior High School students. Within these materials, the content was grouped into six different moral value classifications and the cultural dimension consists of five categories. The third step is recording or coding. In the recording or coding phase, the writer transformed raw data into manageable, analyzable chunks. The data, in this case, excerpts from the textbook, were broken down and reassembled into categories. The codes were constructed based on the moral values and cultural dimensions appearing in the sentences, dialogues, symbols, or photographs. For convenience, the researcher used the first word of each moral value or cultural dimension as the code. The fourth step is reducing. The reducing stage involved filtering and condensing the data to present a clearer picture. As every sentence in the material was not analyzed due to certain limitations, this process involved distinguishing essential information and reducing less relevant details. The researcher then discerned how moral values and cultural dimension were integrated into the materials, whether explicitly or implicitly. coded and reduced data, drawing conclusions from them. The data findings were presented in the form of a percentage table to visualize the occurrence frequency of each moral value or cultural dimension. This proportion was calculated using a simple formula:

$$X = \frac{N}{\Sigma N} \times 100$$

Note:

X = the percentage of each type of moral value/cultural dimension in all chapters.

N = the number of each type of moral value/cultural dimension in all chapters.

ΣN = the total number of each type of moral value/cultural dimension in all chapters.

Total percentage = (Total instances of a particular moral value or cultural dimension / Total instances of all moral values/cultural dimensions identified) x 100.

The last step is Narrating. Finally, in the narrating stage, the researcher elucidated the findings from the analysis. This narration involved connecting the specific outcomes to the broader context of the research objective, providing a comprehensive understanding of the representation of moral values and cultural dimensions in the textbook. The process concluded with a clear, concise, and coherent account of the analyzed data, helping to shed light on how moral values and cultural dimensions are portrayed in the curriculum.

The focus of this research is: (1) Moral Value in English Textbook by The Ministry of Education, Culture, Research and Technology, and (2) Cultural Dimension in English Textbook by The Ministry of Education, Culture, Research and Technology. Therefore, the writer analyses moral values and cultural dimensions in the selected English textbook using content analysis, specifically Critical Discourse Analysis (CDA) underpinned by Critical Pedagogy in the context of English Language Teaching (ELT).

In this research, the research instrument is derived from the content analysis. Content analysis is closely related to document analysis. This terminology is used interchangeably. In this study for an instrument of research, the writer adopts the theory of moral value based on the Concept of Pancasila Learner Profile proposed by The Ministry of Education, Culture, Research, and Technology (2022). As for the theory of cultural dimensions, the author adopts the theory of cultural dimensions explained by Moran (2001).

In this study, the writer employs an English textbook for 10th-grade high school students based on the Independent curriculum. This textbook comprises 182 main pages, featuring six chapters containing learning topics aligned with learning outcomes. The textbook serves as a primary resource used in educational instruction at schools. The formulation of the primary textbook follows the guidelines set by the Implementation Manual of the Curriculum in the context of Learning Recovery, as established by the Ministerial Decree of Education, Culture, Research, and Technology Number 56/M/2022 dated February 10, 2022. Additionally, it abides by the Learning Outcomes for Early Childhood Education, Primary Education, and Secondary Education within the Independent Curriculum as outlined by the Head of the Standard, Curriculum, and Education Assessment Agency Decree Number 008/H/KR/2022 dated February 15, 2022. The textbook's presentation is designed in the form of various learning activities to attain competencies within these Learning Outcomes. This textbook is employed in educational units implementing the Independent Curriculum.

As Frankel and Wallen (2005) define it, validity refers to the precision, significance, and applicability of the conclusions drawn by the researcher from the gathered data. Meanwhile, reliability represents the robustness of the data, demonstrating its genuine authenticity and constancy based on the time, location, and circumstances of its collection. The validity and reliability of the present study include credibility, transferability, dependability, and conformability. Credibility refers to the establishment of trustworthiness or dependability of qualitative research findings from the perspective of the research participants. Transferability refers to the extent to which the findings of a qualitative study can be generalized or applied to different contexts or settings. Dependability refers to the need to account for the evolving context of the research being conducted by the investigator. The researcher bears the responsibility of elucidating changes in the setting and the resultant impact

on the research approach. Conformability, or objectivity, pertains to the endorsement or validation of research findings by other parties. In the context of this study, conformability will be executed by proficient experts within a similar domain. The research findings obtained will be authenticated by advisors who hold expert knowledge in the corresponding field.

RESULTS AND DISCUSSION

Moral Value in English Textbook

Based on the data findings, the writers summarize the distribution of moral values as in the following table and figure.

Tabel 1.
The Percentage of Moral Values in English Textbook

No	Moral Values	Frequency	Percentage
1	Critical Thinking	106	39%
2	Independence	58	21%
3	Cooperation	51	19%
4	Creativity	50	18%
5	Global Diversity	6	2%
6	Religiosity	2	1%
	Total	288	100%

The distribution of moral values within the English textbook issued by the Ministry of Education, Culture, Research, and Technology shown in Table 1 and Figure 1 reflects a deliberate emphasis on various values relevant to students' development and adaptability in a rapidly changing world. Table 1 and Figure 2 show the data on the moral values represented in the English textbook by the Ministry of Education, Culture, Research, and Technology. Based on Table 1. and Figure 1, it is known that the frequency of moral values representation is 273 times with the highest percentages being Critical Thinking which appears 106 times (39%), Independence which appears 58 times (21%), Cooperation which appears 51 times (19%), Creativity appears 50 times (18%), Global Diversity appears 6 times (2%), and the lowest percentages are Religiosity which appears 2 times (1%).

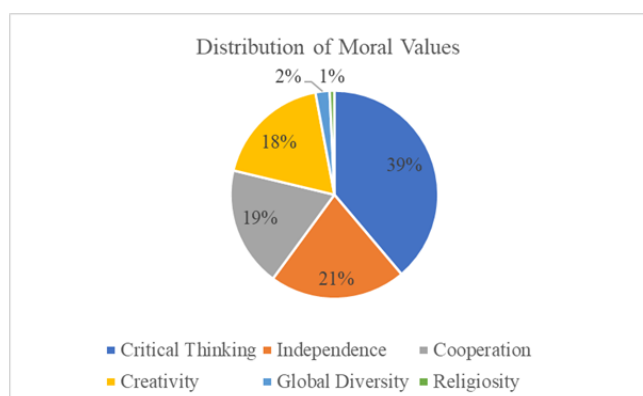


Figure 1.
Distribution of Moral Values

Critical Thinking is the most highly represented value in the curriculum, accounting for 39 % of the moral values. This signifies a significant emphasis on students' ability to think critically and engage in higher-order thinking processes. Critical thinking is prioritized as a foundational skill that prepares students to assess information critically, develop a deep understanding of subjects, and make

informed choices, which are essential for academic success and life in a rapidly changing world. Independence plays a crucial role, representing 21 % of the moral values. This high representation indicates that the curriculum places great importance on nurturing self-reliance and the ability to make informed decisions.

Independence is an essential value that prepares students to navigate life's challenges, make decisions, and become responsible and self-sufficient individuals. Cooperation is also highly emphasized, comprising 19 % of the moral values. This highlights the importance of students developing teamwork and interpersonal skills. Promoting cooperation is essential in helping students work effectively with others, build strong relationships, and contribute positively to their communities and society. Creativity, on the other hand, holds a significant position in the curriculum, constituting 18 % of the moral values. This underscores the strong emphasis on fostering creative thinking and problem-solving skills. The importance of creativity cannot be overstated, as it equips students with the skills necessary to adapt to a rapidly changing world and develop innovative solutions to various challenges. Global Diversity, at 2 %, represents the recognition and appreciation of diverse cultures, perspectives, and backgrounds worldwide. While the curriculum acknowledges global diversity, it is not a primary focus, likely due to a stronger emphasis on values more directly related to individual development and creative thinking. Religiosity is represented at 1%. This relatively low percentage suggests that religious and spiritual values, while acknowledged, are not the primary focus of the curriculum. The low representation aligns with the diverse cultural and religious landscape in Indonesia, where the curriculum aims to respect and accommodate various belief systems without promoting a specific religion. In summary, the curriculum intentionally places a strong emphasis on fostering creativity, independence, cooperation, and, especially, critical thinking. These values are vital for students to adapt to the challenges of the 21st century, make well-informed decisions, work effectively with others, and express themselves innovatively. While religiosity and global diversity are acknowledged, they are relatively less emphasized in the curriculum, likely due to the diverse cultural and religious context in Indonesia and the curriculum's primary focus on values related to individual development and critical thinking.

Cultural Dimensions in English Textbook

Based on the data findings, the writers summarize the distribution of moral values as in the following the table and diagram.

Table 2.

The Percentage of Cultural Dimension in English Textbook

No	Cultural Dimensions	Frequency	Percentage
1	Cultural Perspectives	91	37%
2	Cultural Persons	57	23%
3	Cultural Communities	36	15%
4	Cultural Products	33	14%
5	Cultural Practices	28	11%
	Total	245	100%

Table 2 and Figure 2 show the data on the cultural dimension representation in the English textbook by the Ministry of Education, Culture, Research, and Technology. Based on the above table, it is known that the frequency of cultural dimension representation is 245 times with the highest percentages being Cultural Perspectives which appear 91 times (37%), Cultural Persons which appear 57 times (23%), Cultural Communities which appears 36 times (15%), Cultural Products which appear 33 (14%), and the lowest percentages is Cultural Practices which appears 28 times (11%).

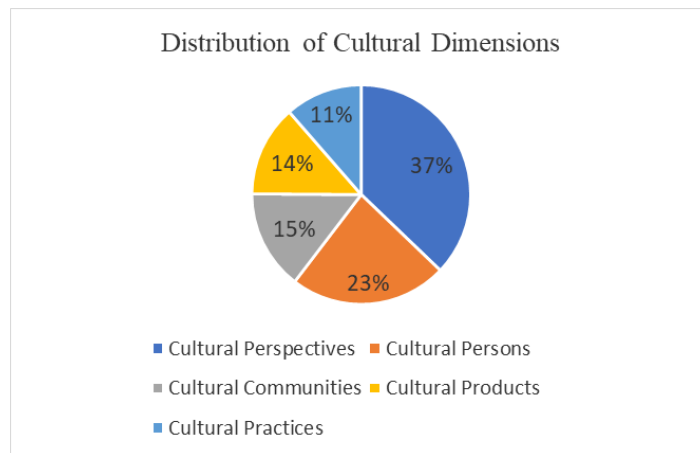


Figure 2.
Distribution of Cultural Dimensions

The data about cultural dimensions in the English textbook by the Ministry of Education, Culture, Research, and Technology is indicative of a meticulously designed curriculum aimed at encompassing a wide range of cultural elements. These dimensions are crucial in shaping students' understanding of diverse cultures, individuals, and communities, fostering tolerance, respect, and intercultural competence. Here's an explanation, description, and reasons for each of the cultural dimensions.

Cultural Perspectives (37%), this dimension holds the highest percentage, showcasing a strong commitment to enabling students to comprehend diverse cultural viewpoints and attitudes. The curriculum places significant emphasis on nurturing students' awareness of different cultural perspectives, helping them view the world through various cultural lenses. This high percentage underscores the importance of fostering open-mindedness and intercultural competence in students, recognizing these as vital skills in our increasingly globalized world. Cultural Persons (23%), the substantial representation of Cultural Persons demonstrates a clear intention to acquaint students with influential cultural figures and role models. By highlighting cultural personalities, the curriculum seeks to inspire and motivate students by presenting individuals who have made significant contributions within various cultural contexts. This focus on role models can encourage students to look up to these figures, learn from their experiences, and develop a sense of admiration and aspiration.

Cultural Communities (15%), although this dimension has a lower percentage, it plays a pivotal role in promoting students' awareness of the significance of cultural groups, their roles, and unique characteristics. It enables students to grasp how communities are influenced by culture and, in turn, how they shape cultural development. Despite the lower percentage, the curriculum is committed to teaching students about the impact and importance of cultural communities. Cultural Products (14%), the emphasis on Cultural Products is an acknowledgment of the tangible and intangible aspects of culture, including art, music, literature, and traditions. This percentage underscores the commitment to help students appreciate and engage with cultural artifacts and creations. By emphasizing cultural products, the curriculum encourages students to explore and value the cultural expressions and accomplishments of different societies.

Cultural Practices (11%), this dimension focuses on cultural customs, traditions, and practices. Although it has a lower percentage compared to others, it plays a critical role in teaching students about how cultures are sustained through everyday practices. The curriculum strives to

provide students with insights into cultural norms and behaviors, fostering respect and understanding for different ways of life.

The distribution of these cultural dimensions in the curriculum serves a crucial purpose: providing students with a well-rounded cultural education. It's designed to ensure that students gain exposure to diverse aspects of culture, including perspectives, influential individuals, communities, products, and practices. By covering these dimensions comprehensively, the curriculum aims to achieve several important educational objectives. It seeks to foster cultural awareness by emphasizing how culture influences individuals and communities, encourage cultural appreciation by introducing students to the richness of cultural expressions and achievements, promote interconnectedness by recognizing the interplay between these dimensions, and ultimately equip students with the knowledge and skills needed to navigate a culturally diverse world, fostering tolerance, empathy, and respect for various cultures. This approach to cultural education is well-balanced and aligns with the curriculum's goals.

Based on the result of the data analysis and interpretation, it can be concluded that the distribution of cultural dimensions in the textbook exemplifies a holistic and intentional approach to cultural education. This finding is supported by Widodo et.al (2018) who stated that morality and culture are a single entity. It aims to provide students with a comprehensive understanding of cultural elements and their significance in today's globalized society. This finding is supported by Widodo et.al (2018) who stated that morality and culture are a single entity. Teaching English nowadays demands more than simply mastering the language; it also requires demonstrating to pupils that certain ideals impact how they utilize it. Furthermore, by including ethical and cultural principles in ELT materials, language learners are more qualified to figure out how learning a new language is inherently connected with morals and culture. For future research endeavors, it is anticipated that a comparative study of English language textbooks will be conducted to analyze the moral values of the Pancasila Learner Profile and cultural dimensions in a holistic manner.

CONCLUSIONS

This study aims to analyze and find out Moral Value and Cultural Dimension in English Textbook by The Ministry of Education, Culture, Research and Technology, The Republic of Indonesia. The present study is qualitative research by using content analysis. The writer adopts the theory of moral value based on the Concept of Pancasila Learner Profile proposed by The Ministry of Education, Culture, Research, and Technology (2022) for analyzing moral value and the theory of cultural dimensions proposed by Moran (2001) to investigate cultural dimension using critical pedagogy perspective. The research findings show that there are 273 total moral values in the English Textbook by The Ministry of Education, Culture, Research and Technology. The highest percentage is Critical Thinking which appears 106 times (39%) and the lowest percentage is Religiosity which appears 2 times (1%). Regardless of cultural dimension, based on the result of this research, they are 245 total cultural dimensions in the English Textbook by The Ministry of Education, Culture, Research and Technology. The highest percentage is Cultural Perspectives which appears 91 times (37%), and the lowest percentage is Cultural Practices which appears 28 times (11%). Both moral values and cultural dimensions are represented in an unbalanced distribution. The study found that the data findings of moral values and cultural dimensions in many parts of textbook, English textbooks of Independent Curriculum already included all moral values of the Pancasila Learner Profile model and Moran's Cultural Dimensions in various ways of the teaching-learning process but in an unbalanced proportion". To conclude, the present research reveals that all Moral Values and Cultural Dimensions found in the English Language textbook of the Merdeka Curriculum for Grade X Senior High School are represented across various learning processes, albeit in an unbalanced proportion. It is strongly recommended that future English textbook writing endeavors pay meticulous attention to ensuring a proportional (balanced) distribution of Moral Values and Cultural Dimensions in each chapter.

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