

## **Rethinking Cultural Narratives in Indonesian ELT: A Reflective Essay on Intercultural Competence in a Globalized Digital Society**

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### **Abstract**

This essay explores the need for a more inclusive cultural representation in English language teaching (ELT) materials in Indonesia, particularly for high school students. Drawing from personal experience and supported by relevant theories and studies, I question the dominant focus on English-speaking countries' cultures in textbooks, despite the fact that most English communication today occurs among non-native speakers, especially within the ASEAN region. Using Byram's (1997) Intercultural Communicative Competence (ICC) framework, I analyze how language and culture are deeply connected and argue for the inclusion of ASEAN cultures in ELT to better reflect learners' real communication needs. A textbook analysis based on research by Setyono and Widodo (2019) reveals a lack of ASEAN cultural content and limited opportunities for learners to critically engage with different cultural perspectives. The paper ends with practical recommendations for improving textbook content and teacher development, so learners can develop not just language skills but also the intercultural competence necessary for today's global and regional communication contexts.

**Keywords:** Global Communication, Intercultural Communicative Competence, Indonesian Curriculum

### **Abstrak**

Esai ini mengkaji perlunya representasi budaya yang lebih inklusif dalam materi pengajaran Bahasa Inggris (ELT) di Indonesia, khususnya bagi siswa sekolah menengah atas. Berdasarkan pengalaman pribadi serta didukung oleh teori dan kajian yang relevan, saya mempertanyakan fokus dominan terhadap budaya negara-negara berbahasa Inggris dalam buku teks, padahal sebagian besar komunikasi dalam bahasa Inggris saat ini terjadi di antara penutur non-native, terutama di kawasan ASEAN. Dengan menggunakan kerangka *Intercultural Communicative Competence* (ICC) dari Byram (1997), saya menganalisis keterkaitan erat antara bahasa dan budaya, serta mengajukan argumen agar budaya negara-negara ASEAN juga dimasukkan dalam pembelajaran Bahasa Inggris untuk mencerminkan kebutuhan komunikasi nyata para pelajar. Analisis buku teks berdasarkan penelitian Setyono dan Widodo (2019) menunjukkan kurangnya muatan budaya ASEAN dan terbatasnya kesempatan bagi pelajar untuk secara kritis memahami perspektif budaya yang beragam. Esai ini ditutup dengan rekomendasi praktis untuk pengembangan isi buku teks dan pelatihan guru, agar siswa tidak hanya menguasai keterampilan berbahasa, tetapi juga memiliki kompetensi antarbudaya yang penting dalam konteks komunikasi global dan regional masa kini.

**Kata Kunci:** Komunikasi Global, Kompetensi Komunikatif Antarbudaya, Kurikulum Indonesia

## **Introduction**

I am wondering why as an Indonesian English learner, I spent too much time to familiarise myself to English speaking countries' cultures while in reality, I will have more frequent interaction with fellows from ASEAN countries than from English speaking countries. Despite living in Australia and studying at Monash University, I do not find any difference since most of my classmates and close friends here are from Asian countries and few Australian.

As English has become an international language, English communication can happen not only between native English speakers, native and non-native English speakers, but it can also happen between non-native English speakers. Thus, I argue that Indonesian English learners should also learn cultures from other international countries not only limited to English speaking countries.

Therefore, I believe the English textbook used by English teachers in Indonesia should contain not only English speaking countries culture, but also other regionals, especially ASEAN nations, which I will elaborate later within this article. I know that this very personal argument may not be real for some people. Therefore, throughout this essay, I am going to present my critical arguments to justify this assertion.

I begin this article with a brief explanation of the connection between language and culture supported by some related studies. I also describe the shifting process from target culture interest into intercultural. Considering the fact that Indonesian English learner will deal with intercultural communication, I provide some discussion on what learners should know and do to approach intercultural communication. In this case, I refer to the Intercultural Communicative Competence (ICC) model by Byram (1997). This essay will focus on culture representation in Secondary High School Grade 12 English textbook published by Indonesian Ministry of Education and Culture in 2015. I also present the current EFL situation in Indonesia as well as the role of English language in Indonesia context. Finally, the findings from the textbook analysis will be used as the basic arguments to promote some recommendation for the future English textbook development.

## **Language and culture**

It is argued that language and culture are closely interlinked. Some scholars believe that incorporating the culture into the language learning will enable the learners to create a meaningful communication (Chen, 2015; Mishan, 2004; Song, 2012; Ting-toomey & Dorjee, 2014). This is reasonable as people learn the culture behind the language, they will be able to use the signs of languages, to identify appropriate word choice, and put certain types of language, expression, and words into appropriate circumstances. (Hall, 2013; Song, 2012; Ting-toomey and Dorjee, 2014). With this knowledge in mind, these scholars argue, people will be able to create a respectful and meaningful conversation.

Historically speaking, using Byram (1997) as a reference, the idea of cultural integration was firstly developed by Hymes with his hypothesis in order that ones can acquire a language, they should pay attention not only to the grammatical rules but also the appropriateness of language use. This concept later developed into Communicative Language Teaching (CLT) (Byram, 1997; Alptekin, 2002). However, Byram (1997) further argue that this concept is a misleading one because it seems to him that such a concept implicitly directs foreign language learners to model the native speakers, ignoring the fact that foreign language

learners have their own social identity and culture. While Alptekin (2002) argues that the native speaker model offer by this communicative competence does not fit the lingua franca status of English. Further, Byram (1997) argue that Hymes' concept may lead foreign language learners to be linguistically schizophrenic or the state of blending to another linguistic environment to get accepted as a native speaker by other native speakers (Byram, 1997).

Moreover, quite similar to Byram's (1997) precaution, the idea of Integrating target culture into EFL teaching meets several difficulties. For instance, Kramsch (2013) argue that many EFL teachers feel themselves unqualified to teach an everyday culture that they are not familiar with. They worry about falling into racial stereotyping. Hence, they decide to teach grammar and vocabulary. In addition, I found another complexity that the EFL teachers are facing regarding with the cultural integration. Some EFL countries such as China and Arab, for instance, feel threatened with the western culture attached in English culture which they believe carry unsuitable and conflicting value to their culture (Bianco, 2009; Hopkyns, 2017).

Also, Hermessi (2017) reveals that Tunisian EFL teachers filter some aspect of English culture, which they believe unsuitable for their students. Therefore, we could understand that the issue related to target culture integration in EFL learning is not only around the teachers lacking target culture knowledge but also about the teachers' apprehension of the target culture itself.

In order to explain how such ambivalence attitude toward culture happens, we should understand what the culture is and its association with identity and difference. Holliday (1999, 2016) classifies the culture into two, small culture and big culture. Small culture is identified as school, family or any group we join in or interact with while big culture is identified as religion, nationality and ethnicity such as the Western and the Eastern.

According to Holliday (2016), negotiating rules and identity more likely happen within the small culture. When we are at parents' home, for instance, we know our status and how to behave accordingly. Then, when we are in a café, we may change our behaviour interaction we use at home to fit in café situation. We try to figure out where we can sit and how to appropriately speak to a waitress. This negotiating rules and identity help us make good relation with people within any group we join in (Holliday, 2016)

Furthermore, through this small culture process, we start to identify that our way of behaving is a particular feature of our culture, then we make a distinction between us and others and in an extreme case, we may even claim to be more exclusive than others. This framing makes us think that we are part of this big culture (Eastern or Western) in which we behave the same way and share the same value with other members in it (Holliday, 2016). Hence, when two big cultures meet, let say between Arab culture and Western culture as like the cases I mentioned previously, there will be cultural boundaries and rejection because they see the difference in behaviours and value. This is how such an ambivalent attitude toward culture integration may happen because they value differences through the big culture viewpoint (Holliday, 2016). This culture classification helps me to make limitation that the cultural integration, which I discussed in this article would be based on the small culture viewpoint.

### **English as an international language**

As English has become international language (Kachru, 1998; Jenkins, 2009; Alptekin, 2002), culture integration should not be limited only to English speaking countries, but it also needs to include other international countries (Alptekin, 2002). To explain this, I refer to Kachru (1998) who categorizes English use in global context into three concentric circle, the inner circle comprises Australia and New Zealand, where English roles as the first language, the outer circle which comprises India, Singapore, and the Philippines, where English is used

primarily as an additional institutionalized language, and the expanding circle which is represented by China, Thailand, Taiwan, Korea and Indonesia, where English functions as a foreign language.

The most important information which I want to highlight here is the fact that the most extensive spread of English use, in recent years, occurred in the countries of Expanding Circle (Kachru, 1998; Jenkins, 2009; McKay, 2003). Under this circumstance, we may more frequently come across with people from outer and expanding circles than from inner circle or native speakers themselves. This argument reflects my current situation that I have more frequent English communication with people from Asian countries, especially ASEAN nations, than from English speaking countries.

Therefore, it is reasonable to argue that If English functions as the medium for intercultural communication, the cultural content included in teaching materials should not only be limited to the culture of English-speaking countries. This way, I believe, will also help EFL learners develop a high appreciation of differences or diversity (Yuen, 2011). The next section, I will present the current ELT situation in Indonesia and the curriculum.

### **The current ELT situation in Indonesia**

Indonesia has changed its national curriculum several times. The most current curriculum applied is the 2013 curriculum (K-13). Despite the curriculum changes, the English language subject remains compulsory (Sofiana et al., 2019). Since we focus on Secondary High School Grade 12, the curriculum aims to assist the students to be religious, productive and passionate, as well as to become a global citizen who is respectful to religious, social and cultural values (Widodo, 2016 cited in Setyono & Widodo 2019, p. 384).

According to Setyono & Widodo (2019) in order to achieve this curriculum objective, EFL learners should be trained to respect and appreciate multicultural values and the culture of people from different socio-cultural and geographic backgrounds, which I believe can be well facilitated when English function as lingua franca. The reason is that teaching English as lingua franca has the goal to prepare students to communicate with people from different language and cultural background (Seidlhofer, 2005; Setyono & Widodo, 2019).

#### *Whose culture?*

If Indonesia ELT curriculum situates English language teaching as lingua franca, whose culture should be incorporated into ELT? To answer this question, we need to see the role of English in Indonesia. Historically speaking, since 1967, Indonesia has become one of the founder member states of the Association of Southeast Asian Nation (ASEAN) (Kirkpatrick, 2010). This association has several goals. One of them is to improve economic growth and cultural development, as well as to strengthen the peaceful community across Southeast Asian Nations. As all the members are from the culturally and linguistically diverse nations, they agree to use the English language as an official language, although there is no further clarification for this decision (Kirkpatrick, 2010).

In addition, considering the fact that ASEAN members comprise of non-native speakers of English which are predominantly multilingual (Barker, 2015; Wen, 2016), English will play its role as a lingua franca (Kirkpatrick, 2010). Therefore, we can argue that if Indonesia wants to participate as ASEAN members actively and to gain the benefits from this partnership, Indonesia should equip its citizen with proficient English competence along with intercultural competence. By doing so, Indonesia, as active members, can help ASEAN accomplish its goal. This situation undoubtedly creates an urgency for Indonesia ELT to include cultural content from ASEAN countries, for it is more relevant to Indonesian learners' need (Kirkpatrick, 2010).

Based on the argument above, we can conclude that the English language has a prominent role in Indonesian society and Indonesia, it is perceived as an essential language to

intercultural communication within regional community, particularly in ASEAN, and also the global community. It is the job of the English language teacher to teach language skills and develop critical perspectives, respectful attitude toward themselves, their community, people from other cultures, their national values, and other nations' value (Widodo et al., 2018).

Therefore, we need to find an approach to reinforce learners' English proficiency effectively and the most important is 'intercultural competence', which by definition means the ability to identify problems and solve problems in a rational manner, to have compassion towards others, and are able to manage conflict and contradiction and respect difference in a moral manner. Within today ASEAN Economic Community (AEC) circumstance where "southeast Asia's economic integration will merger into a single pillar, a single market and production base. This suggests that ASEAN people will be more frequently to come across for they have open border policy. Thus, to prepare learners to cope with intercultural communication should be the priority (Kirkpatrick, 2010).

### **Intercultural Communicative Competence (ICC)**

One of the most detailed approach to intercultural competence is the one offered by Byram (1997) or known as Intercultural Communicative Competence (ICC). ICC was not developed as a rejection to communicative competence, instead it broadens the scope to the intercultural dimension (Barker, 2016). There are five components of ICC according to (Byram, 1997; 2008) They are as follows;

- savoir être

Having sense of curiosity and tolerance for differences

- Savoir

Familiarity to the product and activities that belong to our culture and others

- savoir comprendre (skill)

The ability to interpret and make connection between the documents or events from our culture to others

- savoir apprendre/faire

The ability to understand our cultural practice, belief and value and that from different countries, and use this knowledge as a guide when we come across different culture so that we behave appropriately.

- savoir s'engager (critical cultural awareness)

The ability to evaluate critically based on our explicit criteria, perspectives, practices and products as well as on other cultures and countries (Byram, 1997).

If the textbook is proposed to develop students communicative competence, the material content such as readings and tasks should reinforce the development of these five components. By making learners aware of their local culture and those from other countries and encouraged to make the connection between their local culture and others' by comparing the values and belief of the their local cultures and others' (Byram, 1997;2008) According to Byram et al., (2001), learning language should not change learners' values and beliefs or as I have mentioned earlier, to turn someone into linguistically schizophrenic, but it instead makes them critically aware of their own culture and other people's (Byram, 2001).

### **The cultural representation in an English textbook**

In this section, I am going to discuss the culture representation based on the current research, which analyses secondary school English textbook in Indonesia. The reason for choosing a textbook relies on the fact that textbooks are a useful source which guides the teachers to manage teaching materials and use them in classroom activities (Setyono and Widodo, 2019). In addition, considering the current situation in which all schools have been instructed to utilise the mandated English textbook, Bahasa Inggris (the English language) published by Ministry of Education and Culture, it is crucial to

see the aspect and level of culture represented in this mandated English textbook itself. So later, the finding can help us understand some cultural values that the book contains and see the gap between the curriculum requirements, the urgency that we have identified and the theoretical framework that we have discussed. From synthesising this information, we will be able to make a recommendation.

However, before we look at the local English textbook of Indonesia, it is essential to know some previous studies which identify the aspect and the level of culture reflected in English textbook globally (McKay, 2003; Shin et al., 2011). These scholars found that the culture inner-circle countries are more dominant than the culture from expanding and an outer circle (Shin et al., 2011), and there is a scarcity of literature which reinforces the students' cultural knowledge for international context (McKay, 2003). In addition, Shin et al. (2011) reveal that most textbooks they examined only present cultural factual information while providing fewer opportunities for students to discuss deep cultural issues such as belief and value which actually enables them to critically evaluate and compare their own cultural belief to the new cultural and social setting.

These findings are essential to help us generate what constructs ideal English textbook for English as lingua franca according to the scholars. Based on these findings, an English textbook should present a balance aspect of cultural content. The purpose is to make sure **that** there is no inferior culture. This is similar to what Alptekin (2002) suggests that Instructional material, e.g. English textbook should involve the local and international context culture that prepare English learners not only for native and non-native communication but also non-native and non-native interaction. However, some scholar's emphasis that the culture presentation should be more than just factual information. Instead, it should stimulate learners critical thinking (McKay, 2003; Shin et al., 2011). Connecting these findings to the ICC component by Byram (1997), we could argue that they share the similarity on the criteria of presenting the culture that the culture content should be able to encourage the learners to make comparison, evaluation and connection between learners' culture and others'.

In the next section, I am going to discuss some findings based on current studies which examined the cultural representation in a local English textbook.

### **The representation of Culture in Indonesia textbook**

In this part, I am going to discuss about the representation of multicultural values in Secondary High School Grade 12 English textbook published by the Indonesian Ministry of Education and Culture in 2015. The discussion, however, is based on the findings of the current research carried out by Setyono and Widodo (2019). The findings from this research can be summarised as follows;

The analysis which Setyono and Widodo (2019) have done result in some essential findings comprise of the representation of the culture within the textbook characters (semiotic source) and reading texts. The first, the choice of characters represents diverse identities ranging from varieties of dressing up, hairdo to the tone of skin colours, which closely represent Indonesia citizen. The character in the books also depicts diverse religious identities such as female wearing a long dress with the hijab. Through this depiction, Setyono and Widodo (2019) argue that the book encourages the teachers and learners to respect pluralism and cultural diversity as well as to accept diverse ethnicities and religious affiliations.

The second, cultural representation is also analysed within the verbal text such as songs and news report. The texts cover several topics such as the Baduy people (indigenous people living in West Java), this text invites teachers and learners to explore the life of Baduy people which relied heavily on natural resources, their cultural perspectives, belief, customs and products. The second topic is about 'Teenage Bullying' that informs about the definition of bullying, its types and impacts. This text aims to develop learners' awareness of the sensitive issue and help them figure out ways to address and overcome this social problem.

Another text refers to the song entitled Heal the World by Michael Jackson. This song tells about the world problem ranging from social to environmental issues. This song choice aims to stimulate

the students' awareness of the importance of a peaceful world which can be achieved through love and tolerance. The last text is about Seattle, a modern city. The topic represents a world-class multicultural city situated in an English-speaking country. From these findings, there are four values identified such as respect for diversity, respect for indigenous people, peaceful world and appreciation for a cultural artefact (Setyono & Widodo, 2019).

## **Discussion**

Although the English textbook analysed above represents rich multicultural topics, cultural materials from other regionals, especially ASEAN countries, are still not available (Setyono & Widodo, 2019). This English textbook only covers Indonesian culture along with the culture of English-speaking countries. In fact, as we have discussed previously, Indonesia learner needs to familiarise themselves with the culture of ASEAN countries. The intercultural knowledge will help them develop Intercultural communicative competence which is essential to help them engage with intercultural communication.

Kirkpatrick (2010) illustrates that in order to successfully communicate with people from other ASEAN countries, let say a Thai or a Vietnamese, Indonesian will need to learn about the culture of these people to communicate with them. Similarly, Indonesian will build active engagement with these people if they know the aspect of Indonesian culture. Through this way, I believe, the community engagement would be developed. So that, the peaceful environment across the ASEAN nations which has become ASEAN goals can be realistic.

Moreover, the culture content analysed in this textbook only presents factual information with fewer activities which enable the learners to critically evaluate, compare and make a connection between their culture and others'. According to Shin et al. (2011) in order to develop learners' intercultural competence, learners should be provided with a means to activate their cultural awareness which can be effective through more profound value and belief, not merely cultural facts.

Based on the finding, Setyono and Widodo (2019) also speculate that there is a possibility that English teachers and learners are not well aware of these values presented in the texts so that these cultural values will not be well utilised. This can happen because some teachers may have a lack of cultural or pedagogical knowledge.

## **Recommendation for English textbook improvement**

As previously noted, the ELT curriculum in Indonesia reflects the goal of teaching English as lingua franca. Alptekin (2002) suggests that teaching English as lingua franca should aim to develop learners' Intercultural communicative competence by equipping them with the linguistic ability and cultural knowledge and the awareness of difference which will allow them to communicate effectively with others as well as to cope with differences. If teaching English as lingua franca is successfully implemented, this will help teachers meet the curriculum objective which aims to prepare learners to become a global citizen who is respectful to religious, social and cultural values.

In addition, Within today's ASEAN Economic Community (AEC) context, in which Indonesia urgently needs to equip its citizen with intercultural communicative competence, the instructional material, e.g. English textbook should also involve ASEAN culture. However, according to the analysis, there is no ASEAN culture representation in local English textbook in Indonesia. This creates a gap between what is needed and what is provided. Therefore, pulling all the lines together, I highlight some recommendation based on the findings I retrieved from the actual study of (Setyono & Widodo, 2019). This recommendation is proposed to be considerable inputs for the future English textbook improvement. The points of recommendations are as follows;

- The cultural representation should be in an equal proportion between inner, outer and expanding circle. A textbook should provide a lens through which learners can expand their cultural awareness from local, regional to global culture. As I argue earlier, some textbooks excessively contain either local culture or inner circle culture and ignore the reality that as

lingua franca, English communication will involve more speakers from expanding and outer circles. In Indonesia context, the English textbook must include the culture of ASEAN nations. Throughout this culture content, the textbook is expected to help Indonesia learners become a successful multilingual and intercultural individual who can function their intercultural communication in both local, regional, especially ASEAN and international setting

- English textbook should contain a teacher's manual that includes specific suggestion and instructions about how to use the textbook in order to develop learner's Intercultural competence. This manual can be helpful to improve teacher's pedagogical knowledge since not many teachers are well equipped with an advanced background in pedagogical training. Thus, some tips to maximize the use of various text and task types would be prominent (Dat, 2008; Setyono & Widodo, 2019)
- The culture content should be beyond than just a collection of cultural facts. It should expose learners to more rooted beliefs and values in order to stimulate their critical evaluation and judgement based on their cultural views to that of others (Byram, 1997). If we look back to the curriculum objective and English role in Indonesia, we will agree that the English textbook should provide the learner's culture content which can reinforce intercultural communicative competence which will enable them to communicate effectively with others. This competence will not be well reinforced with the textbook only containing the factual text.

With these points I recommend above, I highly expect that English textbook will provide a more balanced cultural content which will not only informs the learners about cultural knowledge but also develop their intercultural communicative competence. This is reasonable since learners will have the opportunity to evaluate and compare their own cultural perspectives and others critically. For this reason, the balanced cultural aspect is important to be considered because, in order to have strong intercultural competence, learners need to learn different values as much as their own cultural value.

Furthermore, reading thoroughly across some journal articles within this topic, I realize that the quality of the textbook itself also determines the success of culture-based textbook. Dat (2008) classifies English textbooks currently used in Southeast Asian countries, including Indonesia, into three categories. They are imported textbook, in-country textbooks and regional textbooks. Among these types of textbooks, in-country textbook or local textbook usually has limited financial support and poor market sales (Dat, 2008). Hence, the design is less attractive compared to the imported textbook.

It is also argued that Indonesia local textbook contains less authentic use of English that it presents inaccurate expression (Dat, 2008), along with some grammatical error (Colin, 2006). With these qualities, I argue that the English textbook endorsed by the government can be less preferred compared to the imported textbook. In fact, we know that most imported textbook will promote the more dominant culture of the inner circle for they may have restriction to include some sensitive cultural information from other regionals especially ASEAN countries or just have limited access to sources (Kirkpatrick, 2010). Hence, I argue that there should be more careful evaluation concerning local textbook design and content.

### **Implication and Conclusion**

I argue that the importance of the cultural integration in Indonesia ELT context, which comprise local cultures, ASEAN nations and other countries has been justified. The analysis has been done, and the finding shows that there is no coverage of ASEAN culture in a mandated English textbook.

When I was teaching English in one of Islamic boarding school (Pesantren) in Jember, East Java, Indonesia, I used to bring American culture into my classroom although I am aware of the need to include my local culture and the culture from other countries too. The reason is that I had lots of available

sources such as magazines, words game and interesting readings in attractive design and perfect contextual language use published by American publishers.

I received most of these resources from attending English teaching workshop organized by the Regional English Language Office (RELO) U.S Embassy in Jakarta, and by downloading from an online website like [bussyteachers.org](http://bussyteachers.org). Bringing American culture for me is no longer about preference, but that is what I can find the most accessible. Therefore, including the culture of expanding the circle, outer circle and my local culture require me extra work because I need to design it myself or I should try to find them which are very rare.

To anticipate a similar situation which possibly happens to today English teachers. Some several implications can be considered. The government needs to equip Indonesian English teachers with a professional development program which facilitate the development of intercultural communicative competence. If the teachers have strong intercultural communicative competence, I believe the teachers can utilize the cultural aspect provided in the textbook or any media for assisting the students to develop intercultural communicative competence.

In addition, such professional development program should also train to access technology tools so that the teachers will be able to develop their teaching material themselves, which I believe has become so much easier now. For instance, they can retrieve from online media such as videos from YouTube or any content from other social media as a medium to get the students actively involved in the intercultural discussion.

In short, the contextual issue has been described well, and the current ELT situations in Indonesia has also been presented to give the best picture of the issue that I discuss in this essay. I have also analyzed the issue by connecting them with theoretical frameworks on the connection between language, culture, identity and difference. There are some arguments that I can highlight from this essay. The first, intercultural insights and knowledge are really important for English language situation in Indonesia which function as lingua franca. The second, intercultural communicative competence should be developed to prepare the learners to approach intercultural communication. The last, the culture presentation in English textbook should reinforce the development of communicative competence.

If I can pull all the lines together within this essay, I have presents what the ELT curriculum in Indonesia which is to prepare the English learners to be religious, productive and passionate, as well as to become a global citizen who is respectful to religious, social and cultural values. With this curriculum objective, English as lingua franca is the best fit. However, the development of intercultural communicative competence should have also become a concern in order to reach the curriculum objectives. To accommodate these expectations, material instruction, in this case, the Secondary High School Grade 12 English textbook published by Indonesian Ministry of Education and Culture in 2015, is expected to reflect the expected needs such as represent a balanced local and international culture which can develop ICC development. However, based on the finding, the textbook that we analysed in this essay still does not meet this expectation. Therefore, some recommendation has been presented for the future local English textbook development.

I realized that this work is still far from the actual research article should be developed. However, I am confident that this paper takes a step in that direction.

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