

Using Local Contents in English Materials

by Dian Novita

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**Using Local Contents in English Materials: A Manifestation of Maintaining
Local Wisdom in English Language Teaching**

Dian Novita

Universitas Negeri Surabaya, Indonesia

Universitas Muhammadiyah Sidoarjo, Indonesia

dian.19005@mhs.unesa.ac.id

<https://orcid.org/0000-0003-0307-2483>

Oikurema Purwati

Universitas Negeri Surabaya, Indonesia

pungki_unesa@yahoo.co.id

<https://orcid.org/0000-0002-9974-0337>

Syafi'ul Anam

Universitas Negeri Surabaya, Indonesia

syafi'ulanam@unesa.ac.id

Slamet Setiawan*

Universitas Negeri Surabaya, Indonesia

Corresponding author: slametsetiawan@unesa.ac.id

<https://orcid.org/0000-0003-4143-8757>

Bio-profiles:

Dian Novita is currently a Doctorate candidate at Universitas Negeri Surabaya majoring. Her permanent status is a lecturer of English language in the Faculty of Psychology and Education of Universitas Muhammadiyah Sidoarjo, Indonesia. She has been teaching Intensive Course, TOEFL and pragmatic for several years. Her research interests include language teaching methods, education sciences, and applied linguistics. She is available at: dian.19005@mhs.unesa.ac.id and diannovita1@umsida.ac.id.

Oikurema Purwati is an Associate Professor in the Graduate School of Universitas Negeri Surabaya, mastering Applied Linguistics (English Language Teaching). Her research area includes curriculum, innovation, and teaching models. She can be contacted in oikuremapurwati@unesa.ac.id.

Syafi'ul Anam is a senior lecturer in the English Department of Universitas Negeri Surabaya. He has been teaching courses in academic writing, language assessment, and materials development. His primary research interests include self-regulated learning, self-efficacy beliefs, and assessment in EFL contexts. He may be reached at: syafiulanam@unesa.ac.id.

Slamet Setiawan is an Associate Professor in the English Department of Universitas Negeri Surabaya. He obtained his B.A. in English Language Teaching at Universitas Negeri Surabaya and has been teaching at his alma mater since 1994. He completed his MA at the University of Auckland, New Zealand, and his Ph.D. at the University of Western Australia (both in Linguistics). His educational background leads him to be interested in Linguistics and Applied Linguistics (English Language Teaching). He can be reached at slametsetiawan@unesa.ac.id.

Abstract

The cultural depiction in English Language Teaching (ELT) materials has flourished as one of the required fields of study. To analyze the texts and visuals in Chapter 1 of the locally ELT textbook, *Bahasa Inggris: When English Rings a Bell* for Grade 7 (2017), published by the Indonesian Ministry of Education and Culture (MONEC), the study employed Cultural Linguistics for the analysis. The recent research focuses on the conceptualization of the Indonesian non-verbal behavior as the local cultural contents, i.e., shaking and kissing the elderly hands. Three hundred forty-six people participated in the study, with a mean age of 37 years. From the analysis of the participants' responses, the cultural conceptualizations of handshaking and kissing the elderly hands were for maintaining cultural obligation, showing respect, expressing love, asking blessings, showing politeness, expressing devotion, having good relationships, and inquiring apology. Based on the participants' experiences of doing the tradition, parents and the elderly were put as valued persons that could give substantial control for the young generation. The results corresponded with cultural conceptualizations represented in the textbook. Here, the English materials provided in the book could be

the manifestation of preserving the Indonesian local wisdom in ELT. This practice can be the model for the ELT around the globe when the local wisdom is a paramount value to be maintained in the respective society.

Keywords: *local contents, Cultural Linguistics, cultural conceptualizations, handshaking and kissing elderly hands, textbook analysis, local wisdom*

Introduction

Culture has fascinated attentiveness from many scholars since it has an interconnected relationship with language and a vital position in English as an International Language (EIL) language teaching (Kumaradivelu 2012; McKay 2012; Sharifian 2014; Baker 2015). At present, with the increase in locally established English textbooks worldwide accepted the representation of local cultures as well as the target culture, the concerned studies have also lived up (Tajeddin and Teimourmezhad 2015; Gómez Rodríguez 2015; Aglasi and Casta 2017; McConachy 2018; Xiang and Yenika-Agbaw 2019). The samples of research correspondingly combine the local culture in teaching English provided in the textbooks across countries: Iran, Colombia, Philippines, Japan, and China. Here, the researchers use various methods such as frequency analysis, categorical analysis (surface and deep culture), text analysis, critical incident analysis, and content analysis referring to the culture that exists in the textbooks' documents (i.e., visuals and texts).

In Indonesia's English Language Teaching (ELT) curriculum, the 2013 curriculum, English has been officially taught at secondary school level up to university. Meanwhile, in primary schools, English is established as an elective school subject (Solikhah, 2020). The existing curriculum has prepared Indonesians for being religious, productive, innovative, and passionate, as well as who can contribute to societal, nation's, and world's civilizations people (Widodo 2016; Rindu & Ariyanti, 2017; Solikhah & Budiharso, 2019). The policymakers expect the graduates to participate in the domestic and worldwide level with English skills and values prescribed in the curriculum. Additionally, the Indonesian Ministry of Education and Culture (MONEC) mandated in its regulation No. 79 the Year 2014 for integrating the local content in the teaching and learning activities. The aims of the directive are equipping the students to recognize and appreciate their environmental, social, cultural, and spiritual; and to maintain and develop their local wisdom for enhancing the national development. To support the curriculum objectives, the MONEC has established locally English as a Foreign Language

(EFL) textbooks nationally utilized at secondary schools. Meanwhile, for the university level, the ELT materials depend on commercial textbooks worldwide.

The present study reveals the depiction of local content in the locally developed EFL textbooks in Indonesia. It is crucial to analyze since the previous studies mostly emphasize how to make the learners more mindful and enhance their knowledge of multicultural diversity. It has not touched the importance of local content for the manifestation of sustaining the local wisdom, both implicitly and explicitly in ELT (Budiharso & Arbain, 2019). The study's contribution is to cultivate Indonesian learners with English abilities, as stated in Indonesia's ELT curriculum, by providing better insight into local content in English materials to preserve the Indonesian local wisdom. Besides, it also offers some information to the ELT textbook writers to develop the materials relate to learners' culture (source culture) to serve the future EIL learners better (Matsuda 2009). The study works on the local content materials as parts of the learners' culture provided by the locally published English textbook for Grade 7 students from the Cultural Linguistics perspective (Sharifian 2017). Specifically, the study focuses on the Indonesian conceptualizations of the culture of non-verbal behavior depicted in the textbook to express Indonesian culture, i.e., shake and kiss elders' hands as the behavior of parental culture maintenance.

Research Questions

For guiding the study, these research questions were formed:

- 1) What are the Indonesian cultural conceptualizations of Shaking and kissing the elder's hand?
- 2) How are the cultural conceptualizations of Shaking and kissing elder's hand replicated in an Indonesian locally published ELT textbook?

Literature Review

The Importance of Cultural Understanding in Foreign Language Teaching

Richards (2014) states that in textbooks writing, the writer must focus on the situations and appropriate texts representing how language is used and decide whose culture and values will be illustrated in the book. Besides, Byram (2008) explains that to learn a foreign language (i.e., English) effectively, there is a movement from focusing on language skills to the function of a language as the means of communication. To acquire a language as a system, one should also practice it to communicate to develop their communication skills. Here, Byram also emphasizes the concept of intercultural competence to be a language teaching goal. Further, Gray (2010) claims that the learners have opportunities to reflect their own culture as well that

which is represented in the foreign language. In this concept, learners can use the foreign language as their own right as speakers, not purely as perfect as native speakers.

Bates and Plog (1980) as cited by Keszkes (2015) define culture as a network of shared beliefs, traditions, values, practices, attitudes, and artifacts that community members use to deal with their environment. Besides, the primary aspect of culture that it is differentially distributed and that not all members of a given social and/or cultural group embrace, practice or express similarly their fairly popular culture in every moment and every situation of life, nor do all members of the same social and/or cultural group exhibit the same sense of identity.

The inclusion of culture in English teaching materials is essential. Kramsch (1993) suggests that in foreign language teaching, the learners' home culture should be incorporated in the teaching materials and the target culture so that they can comprehend it. The goal of the theory is the foreign language learners have the chance to make meaning rather than having teachers deliver immediate information about the foreign culture. In line with this, Straub (1999) as cited by Sariyildiz (2017) states that teachers should give them opportunities to elevate the students' awareness of their culture, to stipulate them with metalanguage of culture, and to cultivate a degree of intellectual objectivity essential in cross-cultural analysis. In other words, teaching culture aims at fostering the understanding of foreign culture from the students' insider lens to make them able to decipher foreign culture behaviors correctly.

However, the integration of cultural concepts in EFL teaching has not always been well accepted. Some scholars have debated whether there will be conscious and unconscious linguistic imperialism when the native-speakers' cultural norms are dominated in language materials (Phillipson 1992; Phillipson and Davies 1997, as cited by Byram 2008). Besides, Atkinson (1999) explains that many teachers see culture as a geographically, and quite often nationally, distinct entity, as relatively unchanging and homogenous, and as all-encompassing systems of rules or norms that substantially determine personal behavior. Consequently, some language instructors believe that teaching language is more important than enhancing the students' knowledge about the culture (Solikhah & Wirawati, 2020).

To broaden the horizons and minimize the challenges of implementing culture in the EFL classroom, Kramsch and Hua (2016) explain how culture works. First, at the theoretical level, culture is used as a tool for thinking. Second, at the critical level, culture becomes the perspectives of interpretive, reflexive, historically grounded, and politically sensitive that supposed or built by society. At last, at the practical level, culture is prompt the EFL instructors to consider that students may have different senses of particular words they use in English or different views of something. Therefore, the students should be taught the sociolinguistic

variation to help them interpret the meaning of the variations based on the situation and context. Further, cultural awareness facilitates the students to have effective communicative competence (Aly 2014).

According to Byram (1997), the knowledge of culture as a communicative competence facet is called intercultural communicative competence (ICC). There are four knowledge categories of ICC: (1) to understand oneself and others' culture, (2) to understand how to interpret and connect oneself and others' culture, (3) to understand how to engage oneself with others culture, and (4) to understand how to interact with others' culture. Henceforward, the learners acquire knowledge as the bridge between their own culture and the target culture.

ELT Textbooks in Indonesia

The Indonesian government has seen English as the most important international language and is widely accepted as a communication tool worldwide. Therefore, the Indonesian curriculum put English as part of the education curriculum since the power of English has proven a status for the Indonesian society. English has become a compulsory subject for Indonesian learners that is officially taught from Junior High School to the university level. Additionally, government policy relates to ELT has established English as an optional school subject from 1994 to 2012 (Widodo 2016).

Since Independence Day of Indonesia in 1945, the curriculum's implementation has switched for six considerable periods. The periods are Curriculum of 1975, Curriculum of 1986, Curriculum of 1994, Curriculum of 2004 or Competency-based Curriculum, School-based Curriculum (SBC), and Curriculum of 2013 (Prihantoro, 2015; Solikhah & Budiharso, 2019). The latest curriculum, the Curriculum of 2013, the government emphasized the integration of the characteristics of students' cultural identity in the context of education, including in EFL learning. As stated previously, the government has attempted to aid the ELT materials for EFL learners with locally developed textbooks that portray the students' culture and the target culture to make them easier to learn English more communicatively.

Not only presenting the local content but the textbooks undoubtedly also represent the other nations' cultures. Since English has been established as a foreign language, it is crucial to equip EFL students with an understanding of cultural and intercultural communication. In line with this, Herman (2007) recommends that teachers teach students to be more responsive to the ethnic stereotypes in a more complex and modern way. It implies that it is relevant to integrate various cultures or ethnic groups in the EFL curriculum. Moreover, Yamada (2010) states that to reach a positive attitude concerning communication through foreign languages,

the EFL students and teachers are encouraged to be sensitive to the existence of others' cultures and identities when they communicate. Therefore, EFL teaching and learning may support students in enhancing their views of other English speakers' cultural background differences (Tarman, 2012).

Theoretically, textbooks can give benefits to teachers and learners. Despite the technology enhancements and the internet role, course books are the foremost teaching resource for English teachers globally Tomlinson (2013). It means that English teaching worldwide needs myriad kinds of coursebooks to support English teachers. In line with this, Cunningsworth (1995) clearly explains that there are many roles of a coursebook in ELT that support teachers. The first is as a source for stimulating and providing the ideas teaching the language activities in the classroom. The second is for a syllabus that leads to learning goals that have been constructed. Finally, the other role is as sustenance for less experienced teachers to reach their confidence.

Moreover, a textbook also benefits for students, such as a resource for presenting materials in the class for both spoken and written, a reference for learning grammar, vocabulary, pronunciation, language skills, and the other knowledge, a source for practicing and performing communicative interaction with others, and a means for self-directed learning or self-access work (Budiharso & Arbain, 2019). Additionally, according to Richards (1993), the curriculum's primary basis is represented in the textbooks. His idea also happens in Indonesia since the government has mandated to use the ELT textbooks established by the Indonesian MONEC. It is not only becoming the artifact of the curriculum, but the course books also preserved as the syllabus of teaching contains the objectives and methods (Appel 2011). Further, the textbooks serve a myriad of learning resources that represent a whole course's comprehensive subjects.

In the Indonesian context, the textbooks guide the teachers to manage the teaching materials and apply them both in the classroom and outside the classroom activities (Setyono and Widodo 2019). These textbooks should meet the basic norms of Indonesian and embody the Indonesian ideology values, i.e., *Pancasila* (the five pillars). Forshee (2006) defines *Pancasila* as the Indonesian statehood principle that was devised by the first president of Indonesia, Soekarno. The principles are "belief in one God, nationalism, humanitarianism, democracy, and social justice" to encourage a philosophy of harmony among Indonesian people. Relating to this, in the ELT newest curriculum, the series of EFL textbooks for the secondary school levels provided by the Indonesian government are designed to boost the learners' positive values as depicted in the ideology of *Pancasila*.

Cultural Linguistics

Sharifian (2017) defines cultural linguistics as a theoretical framework and an analytical framework for investigating the cultural conceptualizations that underlie the use of human languages. Here, cultural linguistics, as the theoretical framework, is the idea of cultural cognition, which provides a unified knowledge of cognition and cultural knowledge as they connect to language. Language becomes a critical system to communicate a particular culture to the next generation of a speech community. Additionally, language has two main functions in the cultural conceptualizations. The first is as linguistic interactions, a means for speakers to build and re-build meanings of their understandings. Meanwhile, the other function is as a tool for expanding the cultural cognitions itself, since it is accompanying with languages and language varieties to draw and reflect the cultural conceptualizations. Further, Sharifian also divides the conceptualizations of the culture of people's lives into seven aspects: language, literature, cultural art, emotion, non-verbal gesture, ritual, and cultural events.

As the analytical framework, cultural linguistics offers the instruments to analyze the relationship between language and cultural conceptualizations. It includes cultural schema, cultural category, and cultural metaphor for studying the language features that describe the cultural conceptualizations. Concerning applied linguistics, cultural linguistics has been employed in some areas that are assembled both in visuals and texts. Here, the including areas are world Englishes, cross-cultural communication, intercultural pragmatics, Teaching English as an International Language (TEIL), and political discourse analysis.

The Cultural Conceptualizations in the Indonesian EFL Textbook

Cultural conceptualizations refer to the compilation of the cultural schema, cultural category, and cultural metaphor (Sharifian 2015). Cultural schemas relate to principles, patterns, procedures, behavior expectations, and morals about numerous experiences' aspects and components. Besides, cultural categories are the things that culturally formed conceptual categories reflected in the human languages' lexicon, such as age categories, food categories, event categories, and emotion categories. The last tool is cultural metaphors that rely on the theoretical foundation that built-in cultural tradition, for example, a belief system of spiritual.

One of the strategies promoted by Aly (2014) for teaching intercultural competence in the EFL classroom is exploring the language learning materials and evaluating the texts and images of culture in the locally established textbook for both home and foreign cultures. The study limits on the non-verbal behavior presented in the Indonesian EFL students' textbook *Bahasa Inggris: When English Rings a Bell* for Grade 7. The visual representation of the

Indonesian culture is to shake and kiss teachers' and parents' hands that express the behavior of parental culture maintenance.

Theoretically, according to Downie et al. (2007), parents' roles are crucial for acculturating their children for becoming partied in their heritage culture. Internalization is then defined as a natural process of altering the previous outside regulations or values into something that a person can individually approve (Sari et al. 2018). Here, a regulation may endure beneath the control of external influence (rewards) or internal strain (offense). The cultural internalization then has a positive impact on the individuals' well-being.

Subiyanto (2018) explains that relating to shake hands as one of the Indonesian cultures, especially in Javanese (one of the Indonesia tribes), is to greet guests, friends, and other people in meeting to complement the verbal greetings. It represents sociability or to show that the person likes being friends with others. Another reason for the handshake is for partings; it signifies that a person has excellent feelings towards each other. For children, they shake hands to their parents to ask blessings since parents considered have more determinants in their lives. They believe that parents' blessings are valuable for their lives and happiness. Therefore, having good relationships with their parents is significant to them. Besides, shaking hands also function as asking an apology when they are doing something wrong. In Indonesia, it is more acceptable to say sorry, accompanied by shaking hands. Here, Subiyanto (2018) also describes how to shake hands to parents; they put their nose close to the parent's right hand and kiss it.

In more specifically, Marjadi (2015) describes that in Indonesian customs, elders are valued by the success of *Salim*, a revering handshake by placing the palm to the forehead. For instance, when shaking hands with older people, such as parents, grandparents, and teachers, it is expected that the younger people or students will contact the back of the elder's palm with the tip of their nose or forehead; this reflects particular respect from young to old.

Meanwhile, Roza (2012) states that handshaking in Indonesia symbolizes friendliness, warmth, formality, and trust the social interactions. Additionally, the tradition of kissing hand represents respecting parents, teachers, and community or religious leaders. Here, Roza acknowledges that it is doubtful where the tradition originated; however, the Indonesian people do this culture in their daily life.

Methods

Participants were from Indonesia who volunteered in response to fill the questionnaire to identify the Indonesian cultural conceptualizations of shaking and kissing elder's hands through Google Forms spread in WhatsApp Group. The questionnaire consists of eight

questions to explore the participants' conceptualizations of handshaking and kissing the elder's hands. These questions were following the questionnaire's framework as handshaking and hand-kissing as (1) childhood rules or customary, (2) respect to elderly people, (3) present rules (4) act of respect when leaving and meeting, (5) blessings, and (6) devotion. Here, the survey was in the form of Likert scale questions involving the contributors' level of agreement or disagreement on eight statements by selecting strongly agree, agree, disagree, and strongly disagree.

In addition, in this survey, the participants were also expected to explain the experiences of why they shake and kiss the elder's hand. Then, the participants' responses were thematically analyzed and classified into the purposes of doing handshaking. A total of 104 men and 242 women participated, with a mean age of 37 years (range= 18 - 56 years, $SD = 11.4$ years). They were from many native groups in Java, Kalimantan (Borneo), Sumatra, Bali, and Sulawesi (Celebes), who had experienced the culture.

Further, following the classifications, a text and visual analysis were performed to explore how the cultural conceptualizations are depicted in the locally ELT textbook published by the Indonesian MONEC. The study emphases were shaking and kissing the elder's hands replicated in *Bahasa Inggris: When English Rings a Bell* for Grade 7. The coursebook was selected since it is used nationally in Indonesia, and it is a curricular artifact of the current ELT curriculum in Indonesia. The textbook also represents the Indonesian culture that reflects attitudes and values supporting the ideology of Indonesian people.

Results and Discussion

The study aims to explore the Indonesian cultural conceptualizations of shaking and kissing elders' hands as the non-verbal behavior replicated in middle school English textbooks. The units of the analysis were verbal texts and images. The followings are the findings of the study that divided into two main themes.

The Indonesian cultural conceptualizations of handshaking and kissing elders' hand

To understand the cultural conceptualizations of handshaking and kissing elders' hands as one of the Indonesian cultures, the study required the participants to complete the questionnaire. Here, the questionnaire functioned to identify the cultural schema of the Indonesian people who had experienced the culture. The results of the questionnaire represented in Table 1 below.

Table 1. The cultural conceptualizations of handshaking and kissing elders' hands

| | Strongly Agree | | Agree | | Disagree | | Strongly Disagree | |
|---|----------------|------|---------------|------|---------------|------|-------------------|-----|
| | Frequenc y | % | Frequenc y | % | Frequenc y | % | Frequenc y | % |
| 1. My parents have accustome d me to shake and kiss the hands of people who are older than me since I was childhood. | 244 | 70.5 | 95 | 27.4 | 6 | 1.73 | 1 | 0.2 |
| | | 2 | | 6 | | | | 9 |
| 2. The habit of handshakin g and kissing hands is not only for older people, but I am also accustome d to shake and kiss the hands of family relatives | 186 | 53.7 | 141 | 40.7 | 16 | 4.62 | 3 | 0.8 |
| | | 6 | | 5 | | | | 7 |

| | | | | | | | | | |
|---|-----|------|-----|------|----|------|---|-----|--|
| whose family tree is considered older. | | | | | | | | | |
| 3. I still make a habit of shaking and kissing the hands of older people. | 185 | 53.4 | 142 | 41.0 | 18 | 5.20 | 1 | 0.2 | |
| | | 7 | | 4 | | | | 9 | |
| 4. I always shake and kiss the hands of my parents to say goodbye. | 258 | 74.5 | 84 | 24.2 | 4 | 1.16 | 0 | 0.0 | |
| | | 7 | | 8 | | | | 0 | |
| 5. I always shake and kiss my parents' hands when I go home. | 167 | 48.2 | 142 | 41.0 | 36 | 10.4 | 1 | 0.2 | |
| | | 7 | | 4 | | 0 | | 9 | |
| 6. I always shake and kiss my parents' hands when I ask them for a | 245 | 70.8 | 93 | 26.8 | 6 | 1.73 | 2 | 0.5 | |
| | | 1 | | 8 | | | | 8 | |

Further, the parents' influence on maintaining the tradition of shaking hand and kissing the elderly hands were firmly rooted in the participants' habit. The participants' responses confirm the theories stated by Downie et al. (2007) and Sari et al. (2018). It can be seen from the table that more than 90% of them still did the conduct in their daily lives.

Additionally, it was important for the participants to shake and kiss their parents' hands for leave-takings. The table indicates that more than 90% of the participants agreed with the statement. The results are in line with Subiyanto's (2018) and Tarman's (2012) theory explaining that when leaving home, children do *Salim* to their parents to ask for prayers as parents become more determined in their lives. However, 89.31% of the participants responded that they agreed to shake and kiss their parents' hands whenever they went home. Here, for the Indonesian belief, the blessings of parents are essential for their lives and their happiness so that it is essential to have a good relationship with them.

Surprisingly, more than 95% of the participants chose to agree on the response for statements 6 and 7. They believed that it was crucial for asking blessings from their parents through the tradition of handshaking and kissing their parents' hands since it reflected their devotion to their parents. These responses also strengthen the theory stated by Subiyanto (2018). Based on Indonesian beliefs, the children's success depends on their parents' good wishes. In other words, no matter what age, children will achieve a good life since they are blessed by their parents. Therefore, devotion to parents is a must for the Indonesian, and one way to express it is by shaking and kissing their hands or *Salim*.

Finally, for the last statement, the result also signifies that more than 95% of the participants showed their agreement of respecting the elderly by shaking and kissing their hands. The finding is in line with Roza (2012), Marjadi (2015), and Subiyanto (2018), who state that the shaking and kissing hand tradition reflects respect for older people, such as parents, teachers, and community or religious leaders.

The survey shows that the cultural tradition of shaking and kissing the elderly hands is vital in Indonesia. Here, the tradition of shaking and kissing the elderly hands has semantic and pragmatic meanings for the Indonesian people. In line with this, Sharifian (2015) explains that cultural schema has a relationship with the principles, patterns, procedures, behavior expectations, and morals relating to several aspects and components practice. The tradition has put parents and the elderly as respected persons that could have a strong influence on the young generation. Therefore, the practice would give a positive moral value for the next age group.

About the cultural category, the survey also required the participants to give their responses to the reasons for shaking and kissing the elderly hands as a non-verbal behavior. The following table is a summary of the analysis.

Table 2. The analysis of the cultural conceptualizations of handshaking and kissing elders' hands purposes

| Expression | | | | | | | | | |
|------------------|--------------------|-----------------|--------------------------------|-----------------------|------|---------------------|-----------------|--------------------|--|
| To ask blessings | To inquire apology | To express love | To maintain culture obligation | To good relationships | have | To express devotion | To show respect | To show politeness | |
| 39 | 6 | 61 | 89 | 11 | | 21 | 88 | 28 | |
| Total | 343 | | | | | | | | |

In their previous research, Subiyanto (2018) and Roza (2012) explain that shaking hands is one of the Indonesian cultures that express friendliness, warmth, and formality, and trust the social interactions to complement the verbal greetings. In the present study, according to the participants, there are eight categories of expressions: to maintain cultural obligation, to show respect, to express love, to ask blessings, to show politeness, to express devotion, to have good relationships, and to inquiry apology.

However, three people from the study's total participants did not give their responses for explaining their familiarity with shaking and kissing the elder's hand. It can be seen from the table that most of the participants (89 people) stated that shake hands were for preserving the tradition since they believed that handshaking was one of the characteristics of Indonesian people. It had ethical, moral values for the next generation. Then, 88 participants described that handshaking was for showing their respect to their parents, teachers, and community leaders. One of the participants stated that shaking and kissing the elderly hands was modeled by his parents for showing respect.

As many as 61 participants explained, shaking and kissing the elderly's hands was to express love. In this category, most participants stated that handshaking could create a relationship bond between children and parents, or students and teachers. Meanwhile, 39 participants declared that shaking hands was to ask blessings from parents, teachers, or religious leaders. They believed that God would make things easier through parents, teachers,

or religious leader's hands since God's blessings came from their sincere prayer. Additionally, as many as 28 participants gave their opinions that shaking and kissing the elderly hands was for expressing politeness.

According to the participants' experiences (21 people) on the tradition of handshaking with the elderly, it showed their devotion. Here, the participants explained that kissing hands symbolized the dedication of younger people to the elderly. Moreover, 11 participants mentioned the reason why they did handshaking was to have good relationships with the elderly, and 6 participants confirmed that shaking hands also functioned as a medium for asking apology. For the elderly, it is more acceptable when a younger asks apology accompanied by kissing their hands. Further, these categories have become the theoretical foundation that builds one of Indonesia's cultural traditions, i.e., shaking and kissing elderly hands.

Cultural conceptualization of handshaking and kissing the elder's hand in the Indonesian ELT textbook

The cultural conceptualizations of handshaking and kissing the elders' hands in the Indonesian ELT textbook, *Bahasa Inggris: When English Rings a Bell* for Grade 7, appear in Chapter 1 discussing the greeting and taking leave, saying thank you, and saying sorry. The followings are the images that indicate one of the local wisdom of Indonesian culture, i.e., handshaking and kissing the elderly hands or *Salim*. They reflect positive attitudes and values for supporting nationalism as one of the Indonesian principles (*Pancasila*) since the 2013 Curriculum integrates between the students' cultural identity characteristics in education for this case in the EFL setting.



Figure 1. The portrayal of greeting in *Bahasa Inggris: When English Rings a Bell* for Grade 7 (2017, p. 5)

Figure 1 depicts an interaction between a female student and her male teacher. In the picture, the student, named Siti, greets and shakes her teacher's hand, Mr. Ahmad. Additionally, the visual shows that Siti respects Mr. Ahmad as the teacher. The behavior also represents politeness that could be a model for the EFL middle school learners to maintain the value of respecting teachers.



Figure 2. The portrayal of leaving and returning home in *Bahasa Inggris: When English Rings a Bell* for Grade 7 (2017, pp. 7-11)

Figure 2 portrays the activities of students, Edo and Beni, with their parents. The first picture illustrates how Edo says goodbye to her mother. In Indonesian tradition, when children leave and return home, they should do the ritual of handshaking and kissing their parents' hands. Culture represents the children's devotion to their parents. Besides, by shaking their parents' hands, they ask blessings from their parents before they go anywhere.

When they return home, they also shake and kiss their parents' hands. Above all, the ritual also shows the love between children and parents. With the activity, they bond their relationships. According to Subiyanto (2018), to perform the habit, children put their nose close to the parent's right hand and kiss it. Here, the images that represent the Indonesian culture's local wisdom are expected to be imitated by the EFL middle school learners in their daily lives (Tarman&Kuran, 2015).



Figure 3. The portrayal of asking apology in *Bahasa Inggris: When English Rings a Bell for Grade 7* (2017, p. 15)

Figure 3 shows the interaction between a student, Edo, and his teacher, Mrs. Vina. From the conversation, Edo was late, and he was asking sorry to the teacher. Admittedly, the picture exposes that someone must be asking apology to others when he makes a mistake. In the image, it can also be seen that Edo reached out his right hand to Mrs. Vina. According to the Indonesian culture, when a younger asks apology, he usually shakes and kisses the elderly hand for complementing his verbal language. This is in line with Subiyanto's (2018) theory explaining that to say sorry, followed by shaking and kissing the elderly hand, is more appropriate. As the artifact of the culture, the textbook undoubtedly teaches the EFL learners to do the same things as the visual images represented in it.

The local content exemplified in Figures 1, 2, and 3 of the Indonesian ELT textbook *Bahasa Inggris: When English Rings a Bell for Grade 7* are the students' local wisdom, it can boost their cultural awareness. Further, their awareness of culture will help them have efficiently communicative competence (Aly 2014). Additionally, the integration of the learners' culture in the materials of teaching and the target culture is essential for them to learn a foreign language effectively (Kramsch 1993). The figures represented in the textbook also support Byram's (2008) theory that for teaching a foreign language, teachers should focus not only on language skills but also emphasize on linguistic function as a means of communication.

Conclusion

The cultural conceptualizations of shaking and kissing the elderly hands as one of the local pearls of wisdom in Indonesia have various meanings. The non-verbal behavior

performed by the younger people to the older ones has precious principles to conform to Indonesian citizenship nationalism. There are eight categories of cultural conceptualizations of handshaking: for preserving culture obligation, for expressing respect, for showing love, for asking blessings, for expressing politeness, for showing devotion, for having good relationships, and for asking apology. In this case, all Indonesian people do not equally share these unique representations of non-verbal behavior since cultural conceptualizations are variously dispersed and may change across time and space.

Therefore, the values of handshaking and kissing the elderly hand as one of the Indonesian local wisdom depicted in the Indonesian EFL textbook can elevate students' awareness of their cultural practices and promote their dignity in their own culture and cultural identity. Here, the visuals of shaking and kissing hands were portrayed in the interactions between children, parents, students, and teachers. Additionally, as the Indonesian ELT curriculum represents, the locally EFL textbook published by the Indonesian MONEC can be a means for maintaining the Indonesian local wisdom in English teaching and learning for middle school students. The present study has significant implications for research and pedagogy in ELT and World Englishes using Cultural Linguistics.

The inclusion of learners' home culture is essential in foreign language teaching, so learners will be more natural to comprehend the new language they study. Teaching them using their own culture enables the learners to make meaning of the foreign language more effectively rather than having educators explain information directly about the foreign culture. Besides, the study's outcomes also prove that integrating cultural elements into foreign language teaching typifies authentic input to the learners.

Pedagogical Implication

Learning a language includes understanding the culture behind the expression, attitude and norms the language is being learned. Language learners in the recent context are intercultural learners as learners will make contact to the world culture. Teaching culture should have been considerably planned through textbooks, interaction in the classroom and in the pragmatic contexts for various uses. As a textbook provides the core teaching materials where culture should be emphasized, this study implies that local wisdom has been deemed as the rich sources of culture to teach. In Indonesian context, the inclusion of local-based wisdom into the coursebook becomes the center of attention now and in the future.

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