# Indonesian and English Cultural Values in Buku Interaktif Bahasa Inggris Textbook Grade 8

[1]Dian Qamarina, [2] Theresia Arianti

[1,2,] Universitas Media Nusantara Citra, Jakarta, Indonesia

[1] dian.qamarina@mncu.ac.id*; [2] theresia.arianti@mncu.ac.id

*corresponding author

## ABSTRACT

Textbooks play an important role in introducing students to various cultures. Majority of English teachers only concentrate on teaching four language skills rather than introducing culture to their students. It is critical to analyse cultural aspects in textbooks, particularly in English subjects, to ensure that the cultural values are represented in the English textbook. This study was conducted to find out multicultural values of the source culture and target culture that are represented in Buku Interaktif Bahasa Inggris, discover what techniques of multicultural values of the source culture and target culture are represented, and find out what culture is more represented in Buku Interaktif Bahasa Inggris. This study used content analysis method in order to collect and analyse the data. The result of this study shows that source culture is strongly represented in the textbooks, with National Geography as the multicultural value that mostly appears in the book, conveyed by Geographical Factors as the technique. This study could be useful for both teachers and authors as an input and evaluation so that cultural content can be included and considered in the textbooks or learning process.

**Keywords:** Indonesian cultural value, English cultural value, Buku Interaktif Bahasa Inggris, Grade 8, Culture.

## INTRODUCTION

Textbooks play an important role in introducing students to various cultures that aims students to learn other cultures in order to communicate and appreciate other cultures (Lund, 2019). According to Umar & Rehman (2019), culture is generally defined as the ideas, behaviors, norms, and values that are prevalent in a given society.

Cortazzi and Jin (1999) provided a categorization of the sources of culture in order to determine whether or not they should be included in language textbooks. Source culture presents language learner's own culture. The source culture goals are to accommodate speakers to talk about their own culture with visitors while also supporting speakers to become more conscious of their own cultural identity. The target culture presents the culture of the countries where the target language comes from. The goal of target culture is usually to expose learners to the target language's cultural contexts.

In Indonesia, the majority of English teachers only concentrate on teaching four language skills rather than introducing culture to their students (Nurjanah & Umaemah, 2019). Indonesia's national

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educational goals, which are applied to all subject areas of instruction, including English, are centered on the nation's ideology (Nur and Fais, 2014).

On the other hand, according to Zarbaliyev (2017), multicultural aspects must be implemented in Indonesia education in order to minimize cross-cultural conflict. Whereas, as stated by Ariawan (2020), in terms of proportionally representing cultural aspects, Indonesian English textbooks are on the way to approaching perfection because it found that source culture are still dominant towards target culture and international culture where it should be given the same significance in cultural representation.

According to Belli (2018), most language learners seem to have significant difficulty communicating meaning to native speakers when they are not exposed to cultural elements of the society, this is what motivates the need for cultural awareness in English language teaching. Hence, it is critical to analyze cultural aspects in textbooks, particularly in English subjects, to ensure that the cultural values are represented in the English textbook. If the source culture and the target culture are not taken into consideration, it is difficult to achieve high levels of proficiency in English (Umar & Rehman, 2019). Moreover, they may have a tendency to view other cultures through the perspective of their own values and judge other culture beliefs and attitudes to be incorrect and unacceptable.

The textbook that will be used in this study are the textbook for junior high school students supplementary book titled Buku Interaktif Bahasa Inggris by Intan Pariwara for grade 8. Many academics recommend supplementary textbooks because they believe they are promising and more effective. As supported by Celce-Murcia (as cited in Abbasi, 2015) that supplementary textbooks are considered more complete because they contain the four language skills. Therefore, this study used supplementary book to analyze multicultural values that are represented in the textbook.

This study focused on analyzing the multicultural values in source culture and target culture that are implemented in Buku Interaktif Bahasa Inggris and how they are represented in the book. The multicultural values analyzed are Indonesian culture and American culture. It is due to the fact that Buku Interktif Bahasa Inggris is published by an Indonesia publisher (Source Culture) and written in American English (Target culture). This study focused on analyzing two categories of culture which are source culture and target culture by Cortazzi & Jin (1999). The reason of this study not using international culture in this current study is because English already becomes an International language. It is supported by Rodliyah, (2014) which stated that both source and target culture aspects are currently lacking in teaching material. Thus, this study only used source culture and target culture to be analyzed.

Cultural values have been an interesting topic to be discussed in previous studies. In previous study Nur and Faris (2014) found that target culture is more dominant in the textbook alongside with aesthetic sense, sociological sense, pragmatic

sense and semantic sense culture represented in the senior high school textbook. Moreover, Santosa (2020), also found that target culture is more dominant in the textbook for junior high school provided by the Indonesian government titled "When English Rings a bell" and that is in line with the government's curriculum, which places a priority on the nation's culture and character.

On the other hand, another previous study Nurjanah and Umaemah, (2019) found that target culture is more dominant in textbooks entitled "Pathway to English" by Erlangga for the second grade in senior high school, followed by source culture and international culture that will broaden students' understanding of other cultures without making them lose sight of their own culture.

Based on those gaps, the research questions proposed were: What multicultural values in source culture and target culture are represented in Buku Interaktif Bahasa Inggris?; What techniques of multicultural values of the source culture and target culture are represented in Buku Interaktif Bahasa Inggris?; Which culture is highlighted more in Buku Interaktif Bahasa Inggris?

The objectives of the study are to find out multicultural values of the source culture and target culture that are represented in Buku Interaktif Bahasa Inggris, discover what techniques of multicultural values of the source culture and target culture are represented in Buku Interaktif Bahasa Inggris and figure out what culture is more represented in Buku Interaktif Bahasa Inggris.

In order to answer the question, the researcher used content checklist by Byram, (1999). There are 8 types of checklists for cultural content by Byram (1999). According to Syahrini and Susanti (2016) Byram's content checklist is more complete because it contains every aspect of the culture. There are eight categories: Social identity and social group, social interaction, belief and behavior, social and political institution, socialization and the life cycle, national history, national geography, and the last is stereotype and national identity.

Each of the cultural content by Byram, (1999) has techniques, which are: Social class, regional identity, ethnic minorities, level of formality, moral, religious beliefs, daily routine, state institutions, health care, law and order, social security, local government, family members, school, employment, rites of passage, national marked days, geographical factors, and national stereotype.

**METHOD**
A qualitative research approach was used in this study. Qualitative research is a research method that uses data, observation, interview and written documents (Creswell, 2014). Qualitative research does not focus on finding to quantify anything because it considers the world to be subjective instead of objective (Dodgson, 2017). This study used content analysis method, Krippendorf (2004) defined content analysis as a study technique to draw significant and repeatable presumptions from texts to the context. Therefore, in this study the researcher uses text and dialogue in textbooks as the content analysis. Dialogue is used in this study because dialogue helps students to

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conceptualize idea and gives more exercise for students to develop it (Wicaksono et al., 2021).

The Data Source of this study is Junior High School textbook entitled 'Buku Interaktif Bahasa Inggris' for grade eight published by Intan Pariwara Publisher. This book is selected as the data source because it is used as an additional material for both teachers and students. As supported by Harriyoga (2020), 'Buku Interaktif Bahasa Inggris' by Intan Pariwara is actively used in government programs. Thus, it is expected that this book will include cultural values and be in line with the national curriculum.

Byram (1999) content checklist was used as the research instrument to categorize the cultural content in order to analyze the source culture and reveal how the cultural content was represented in the text passages. The checklist consists of 8 categories which are social identity and social group, social interaction, belief and behavior, social and political institution, socialization and the life cycle, stereotypes and national identity, national history, and national geography.

The data in this study consist of multicultural values in Textbooks including text and dialogs. There are several steps that researcher did in order to collect the data. First, reading and skimming in order to examine multicultural values in the textbook. Second, finding the text and dialogs that contain multicultural values. After that researcher marked the utterances or sentences that contain multicultural values. Finally, the collected data were coded and labelled based on the page and the number of data.

The researcher took number of actions to analyze the data after the data had been collected. First, the researcher categorized which data belongs to source culture and which data belongs to target culture. Second, the researcher analyzed the multicultural values in both source culture and target culture. After that the researcher categorized what techniques in the multicultural values are represented. Then the researcher discussed the data. Last, the researcher drew the conclusion based on the finding discussion.

## FINDINGS AND DISCUSSION

### Finding

According to the analysis, Source Culture is more widely represented which is 93% of total. There were 39 conversations collected from the textbook for semester one and semester two Buku Interaktif Bahasa Inggris for grade 8. On the other hand, Target Culture has 3 % appearance with only 3 conversationa from both semester one and semester two.
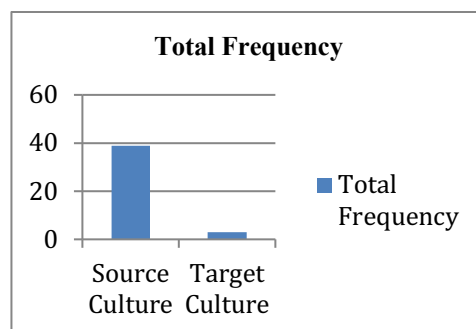


**Figure 1. Total Frequency**

This indicates that source culture is highly represented in both semesters one and two of Buku Interaktif Bahasa Inggris rather than the target culture.
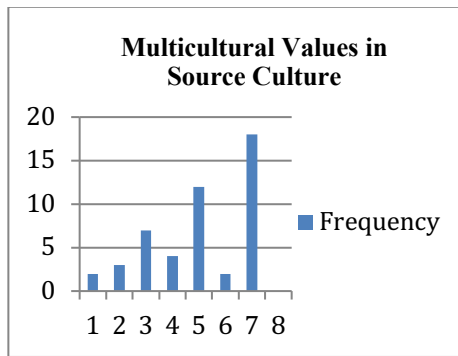
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**Figure 2. Multicultural Values in Source Culture**

As seen from the table above, Buku Interaktif Bahasa Inggris contains 7 values in Source Culture. The highest percentage was National Geography (7) with 38%, followed by Socialization of Life Cycle (5) with 25%, Belief and Behavior (3) 15%, Social and Political Institution (4) 8%, Social Interaction (2) 6%, Social Identity and Social Group (1) 4%, and the last is National History (6) with 4% of total percentage.
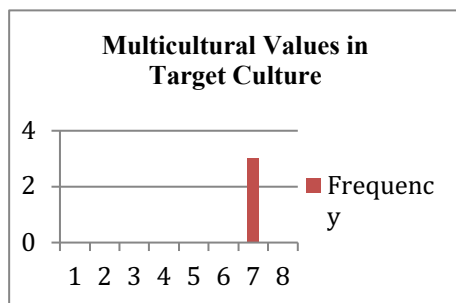


**Figure 3. Multicultural Values in Target Culture**

In contrast to the Source Culture, based on the table above, Target Culture only shows 1 cultural value which is National Geography with 3 frequencies of appearance. Based on the analysis, it shows that Buku Interaktif Bahasa Inggris does not demonstrate a variety of cultural values in Target Culture.
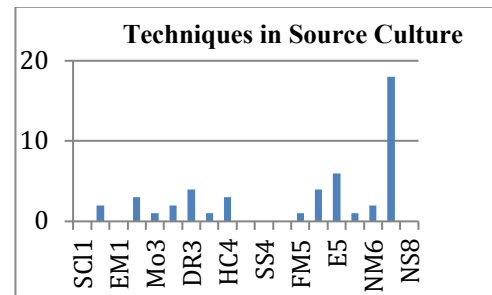


**Figure 4. Techniques in Source Culture**

Based on the table above, the techniques in Buku Interaktif Bahasa Inggris show 48 appearances of source culture. The highest percentage was geographical factors (G7) with 38% percentage followed by employment (E5) with 13%, Daily Routine (DR3) 8%, School (S5) 8%, Level of Formality (LoF2) 6%, Health Care (HC4) 6%, Religious Beliefs (RB3) 4%, National Marked Days (NM6) 4%, Moral (Mo3) 2%, State Institutions (SI4) 2%, Family Member (FM5) 2%, and Rites of Passage (RP5) 2%. Some techniques such as Social Class (SCl1), Ethnic Minorities (EM1), Law and Order (LO4), Social Security (SS4), Local Government (LG4) and National Stereotype (NS8) are not shown in source culture categories.
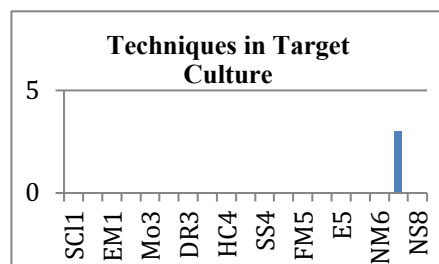


**Figure 5. Techniques in Target Culture**

Based on the Figure 5, Target Culture only shows 1 technique which is Geographical Factor with 3 frequency appearances on the textbook.

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**Table 1. Type of Culture,
Multicultural Values and Techniques**

| Type of Culture | Multicultural Values | Techniques |
|---|---|---|
| Source Culture 39 (93%) | National Geography 15 (37%) | Geographical Factors 18 (38%) |

The results of table 1 indicate that Source Culture is strongly represented in Buku Interaktif Bahasa Inggris. Moreover, Source Culture is represented by National Geography with Geographical Factors as the technique.

**Discussion**
*Multicultural Values in Source Culture*
According to the result, there were 39 conversations collected that represented Source Culture in Buku Interaktif Bahasa Inggris. Each of this conversation contains 7 cultural values with 48 appearances in total. The values that appear in Source Culture were National Geography with 18 appearances, followed by Socialization of Life Cycle with 12 appearances, Belief and Behavior have 7 appearances, Social and Political Institution 4 appearances, Social Interaction 3 appearances, Social Identity and Social Group with 2 appearances, and the last is National History with 2 appearances.

The data in Table 2 and 3 were the samples that were categorized as Source Culture because it contains cultural values related to Indonesia which is socialization of life cycle by Byram (1999)

**Table 2. National Geography in
Source Culture**

| Code | Data | Values |
|---|---|---|
| P.50/005 | Rida: All right, Dad. Let's pass the rice fields. It is faster to reach the shop. | 7 |
| P.53/008 | Darma: I'm going to Makassar tomorrow for a business reason. | 7 |
| P.54/010 | Duri: Are you going to Kalimantan next week? | 7 |
| P.56/011 | Roni: Tyo, you ever lived in Yogyakarta, didn't you? | 7 |
| P.65/014 | Andika: In his father's gallery, on Jalan Gatot Subroto. | 7 |

**Table 3. Socialization of life cycle in
Source Culture**

| Code | Data | Values |
|---|---|---|
| P.2/001 | Let's start our online class today. Are you ready? | 5 |
| P.20/002 | He works as a chef for a 5-star hotel in Jakarta. | 5 |
| P.39/004 | We must speak to our family members politely. | 5 |
| P.106/019 | Ms.Cinta: There will be rice cone cutting ceremony and social services. | 5 |
| P.2/022 | Inneke: What does your mother do? Bobby: She is a computer programer | 5 |

The utterances consider as socialization of life cycle because it mentions cultural value related to living in society aspect as can be seen on the data above.

The data in Table 4 were categorized as Source Culture because it contains cultural value which is Belief and behavior related to Indonesia by Byram (1999). The utterances consider as belief and

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behavior because it mentions individual cultural value aspect as can be seen on the data above.

**Table 4. Belief and Behavior in Source Culture**

| Code | Data | Values |
|---|---|---|
| P.5 6/012 | Tyo: Well, several traditions and customs still exist in Yogyakarta. Many people practice them to show their respects to others. First, you must bow when you pass in fornt of people, especially the elderly, and say, "excuse me". | 3 |
| P.5 6/013 | Tyo: You must be friendly to anyone who greets you. I'm sure you will face this kind of situation there. So, you have socialize with your friends and behave well. | 3 |
| P.1 06/019 | Ms.Cinta: There will be rice cone cutting ceremony and social services. | 3 |
| P.3 5/031 | Ella: I think Intan Phone Store will be the best choice. | 3 |
| P.6 7/038 | On Ed Mubarak holiday, my family and I visited grandparents in Banguntapan, Bantul. | 3 |

**Table 5. Social and Political Institution in Source Culture**

| Code | Data | Values |
|---|---|---|
| P.26/ 003 | Laras: No. Just take me to the clinic, please. I feel like I'm going to faint. | 4 |
| P.51/ 006 | Nita: I am going to a new public library. I want to borrow reference books. | 4 |
| P.52/ 007 | Edo: My grandma is being hospitalized, but I can't visit her. | 4 |
| P.53/ 009 | Darma: Of course, I have. I went to a clinic this morning | 4 |

The data in table 5 were categorized as Source Culture because it contains cultural value which is social and political institution related to Indonesia by Byram (1999). The utterances are considered as social and political institution because it mentions politic and social issues as can be seen on the codes P.26/003, P.51/006, P.52/007 and P.53/009.

**Table 6. Social Interaction in Source Culture**

| Code | Data | Values |
|---|---|---|
| P.39/ 004 | We must speak to our family members politely. | 2 and 5 |
| P.56/ 012 | Tyo: Well, several traditions and customs still exist in Yogyakarta. Many people practice them to show their respects to others. First, you must bow when you pass in fornt of people, especially the elderly, and say, "excuse me". | 2 and 3 |
| P.56/ 013 | Tyo: You must be friendly to anyone who greets you. I'm sure you will face this kind of situation there. So, you have socialize with your friends and behave well. | 2 and 3 |

The data above were categorized as Source Culture because it contains cultural value which is social interaction related to Indonesia by Byram (1999). The utterances are considered as social interaction because it mentions politeness aspect as can be seen on the codes P.39/004, P.56/012 and P.56/013.

**Table 7.Social Identity and Social Group in Source Culture**

| Code | Data | Values |
|---|---|---|
| P.51/035 | I join a martial art or pencak silat club at school. | 1 and 5 |
| P.59/036 | Reina: The fruit with light yellow flesh is a durian, while the one with orange flesh is called lai, a fruit from Kalimantan. | 1 and 7 |

The data above were categorized as Source Culture because it contains cultural value which is social identity and social group that related to Indonesia by Byram (1999). The utterances are considered as social identity and social group because it mentions racial values aspect as can be seen on the code P.51/035 and P.59/036.

**Table 8. National History in Source Culture**

| Code | Data | Values |
|---|---|---|
| P.104/018 | Andien: There are dioramas of Indonesians' struggles for independence. | 6 |
| P.79/042 | I heard that you've been selected as candidate of the flag raisi ng team for the Independence Day in Jakarta. | 6 |

The data above were categorized as Source Culture because it contains cultural value which is national history related to Indonesia by Byram (1999). The utterances are considered as national history because it mentions cultural value aspect as can be seen on the code P.104/018 and P/79/042.

*Multicultural Values in Target Culture*

The data in Table 9 were categorized as Target Culture because according to Byram (1999) it contains Geographical factors which several regions of United States of America were mentioned on the data.

**Table 9. Total Conversation in Target Culture**

| Code | Data |
|---|---|
| P.10/026 | Sea Otters are streamlined mammals |
| P.13/028 | They live mainly in or near the tropical (hot) regions of Central and South America. One species live in the southern United States. |
| P.28/030 | I picked the corn from my grandparents garden few minutes ago. |

**Techniques in Source Culture**

According to the result there are 48 appearances of techniques in source culture. Moreover, there are 11 techniques discovered on the textbooks which is geographical factors (G7) with the highest 18 appearances followed by employment (E5) with 6 appearances, Daily Routine (DR3) 4 appearances, School (S5) 4 appearances, Level of Formality (LoF2) 3 appearances, Health Care (HC4) 3 appearances, Religious Beliefs (RB3) 2 appearances, National Marked Days (NM6) 2 appearances, Regional Identity (RI1) 1 appearances, Moral (Mo3) 1 appearance, State Institutions (SI4) 1

appearance, Family Member (FM5) 1 appearance, and Rites of Passage (RP5) 1 appearance. Some techniques such as Social Class (SCl1), Ethnic Minorities (EM1), Law and Order (LO4), Social Security (SS4), Local Government (LG4) and National Stereotype (NS8) are not shown in source culture categories.

a) Geographical Factors

The data in Table 10 were classified as geographical factors techniques in source culture because it mentioned some of Indonesian geographical location. Geography related to the surrounding environment including objects, people, location, ideas or innovation created by humans (McGillivray, 2000).

**Table 10. Geographical Factors in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.50/005 | Rida: All right, Dad. Let's pass the rice fields. It is faster to reach the shop. | G7 |
| P.53/008 | Darma: I'm going to Makassar tomorrow for a business reason. | G7 |
| P.54/010 | Duri: Are you going to Kalimantan next week? | G7 |
| P.56/011 | Roni: Tyo, you ever lived in Yogyakarta, didn't you? | G7 |
| P.65/014 | Andika: In his father's gallery, on Jalan Gatot Subroto. | G7 |

Those aspects can be seen on the data above, where some of the codes mentioned the location of city and region in Indonesia such as Yogyakarta, Bandung, Makassar, Kalimantan, etc, as well as the name of street and beach such as Jalan Gatot subroto, Losari Beach and Ngandong Beach.

Moreover, code P.50/005 was classified as geographical factors technique in source culture by the reason of rice is a solely staple food that is consumed by majority of Indonesian population (Bantacut, 2014).

b) Employment

**Table 11. Employment in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.20/002 | He works as a chef for a 5-star hotel in Jakarta. | E5 |
| P.2/022 | Inneke: What does your mother do? Bobby: She is a computer programer | E5 |
| P.2/023 | Inneke: I see. Where does she works? Bobby: She works for a publisher | E5 |
| P.2/024 | Inneke: Is she always busy? Bobby: She is. She creates codes for software applications and operating systems of her company. | E5 |
| P.5/025 | Gea: He is an entrepreneur. | E5 |
| P.12/027 | Delia: She is a veterinarian at a zoo. | E5 |

c) Daily Routine

**Table 12. Daily Routine in Source Culture**

| Code | Data | Techniques |
|---|---|---|
| P.56/012 | Tyo: Well, several traditions and customs still exist in Yogyakarta. Many people practice them to show their respects to others. First, you must bow when you pass in fornt of people, especially the elderly, and say, "excuse me". | DR3 |
| P.56/013 | Tyo: You must be friendly to anyone who greets you. I'm sure you will face this kind of situation there. So, you have socialize with your friends and behave well. | DR3 |
| P.106/019 | Ms.Cinta: There will be rice cone cutting ceremony and social services. | DR3 |
| P.35/031 | Ella: I think Intan Phone Store will be the best choice. | DR3 |

The data above were classified as Daily Routine in Source Culture. Code P.56/012 and P.56/013 were categorized as daily routine in source culture because it mentions Yogyakarta customs. For Code P.106/019, rice cone cutting was classified as daily routine in source culture because rice cone cutting is Indonesian tradition that is locally known as tumpeng (Usfar & Fahmida, 2011).

d) School

**Table 13. School in Source Culture**

| Code | Data | Techniques |
|---|---|---|
| P.2/001 | Let's start our online class today. Are you ready? | S5 |
| P.13/029 | He is also a member of the OSIS committee. | S5 |
| P. 37/032 | Sita: Agree! What if we ask her to become the next OSIS chairperson? | S5 |
| P.51/035 | I join a martial art or pencak silat club at school. | S5 |

The data above were considered as school techniques in source culture because it contains Indonesian culture. Code P.13/029 and P.37/032 mention about OSIS. OSIS (Organisasi Intra Sekolah) is an official student council in Indonesia, this organization can be found in every school in Indonesia especially in junior high school and senior high school (Nasution & Nusa, 2022). For code P.51/035, it mentions about club at school which is pencak silat club. According to Ediyono, (2016) pencak silat is Indonesian martial art which comes from Java.

e) Level of Formality

**Table 14. Level of Formality in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.39/004 | We must speak to our family members politely. | LoF2 |
| P.56/012 | Tyo: Well, several traditions and customs still exist in Yogyakarta. Many people practice them to show their respects to others. First, you must bow when you pass in fornt of people, especially the elderly, and say, "excuse me". | Lof2 |
| P.56/013 | Tyo: You must be friendly to anyone who greets you. I'm sure you will face this kind of situation there. So, you have socialize with your friends and behave well. | LoF2 |

The data above were considered as level of formality in source culture because it contains Indonesian culture regarding politeness. P.56/012 and P.56/013 are in the same dialog that discuss about several custom in Yogyakarta. All of the data above were discussed about politeness of Level of Formality. As can be seen for code P.39/004, the keyword 'politely' intended for family shown level of formality and politeness. Supported by Harmi (2020), Indonesians are used to treating older people with respect

that can be expressed in different forms of language such as greeting, hand gestures and voice tone.

f) Health Care

**Table 15. Health care in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.26/003 | Laras: No. Just take me to the clinic, please. I feel like I'm going to faint. | HC4 |
| P.52/007 | Edo: My grandma is being hospitalized, but I can't visit her. | HC4 |
| P.53/009 | Darma: Of course, I have. I went to a clinic this morning | HC4 |

These data above were classified as health care techniques in source culture because it mentions 'clinic' and 'hospitalized' as can be seen in the data above. They were considered as a source culture because the name of the speaker is using Indonesian name which is Edo, Laras and Darma.

g) Religious Beliefs

The data above were classified as religious beliefs techniques in source culture. As can be seen in code P.67/038 the word 'Ed Mubarak' could be associated with religious culture since Eid Mubarak is a celebration day for Muslim. In Indonesia, there is a tradition when it comes to Eid Mubarak which is eid homecoming tradition or known as 'Mudik' where muslims return back to their hometown to celebrate eid mubarak with their family (Iriany et al., 2019). It can be seen in code P.67/038 that the speaker visited their grandparents in Banguntapan,

Bantul in order to celebrate eid Mubarak

**Table 16. Religious Beliefs in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.56/012 | Tyo: Well, several traditions and customs still exist in Yogyakarta. Many people practice them to show their respects to others. First, you must bow when you pass in fornt of people, especially the elderly, and say, "excuse me". | Lof2, Mo3, RB3, DR3 |
| P.67/038 | On Ed Mubarak holiday, my family and I visited grandparents in Banguntapan, Bantul. | RB3, G7 |

Moreover, code P.56/012 discussed about Yogyakarta traditions and custom where they have to bow when passing in front of the people especially the elderly to show their respect to them. That traditions and custom are also a culture of Islamic culture where young people are expected to show their respect to the elders (Khosh et al., 2020).

h) National Marked Days
Those data were classified as national marked days in source culture because it contains Indonesia Marked Days. Both of the data shown Indonesia Independence Day which is dioramas of Indonesians struggles for independence and the raising flag team for independence

day in Jakarta. Thus, it is clear that both of the data are source culture with national marked day as the techniques.

**Table 17. National Marked Days in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.104/018 | Andien: There are dioramas of Indonesians' struggles for independence. | NM6 |
| P.79/042 | I heard that you've been selected as candidate of the flag raising team for the Independence Day in Jakarta. | NM6 |

i) Regional Identity

**Table 18. Regional Identity in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.51/035 | I join a martial art or pencak silat club at school. | RI1, S5 |
| P.59/036 | Reina: The fruit with light yellow felsh is a durian, while the one with orange flesh is called lai, a fruit from Kalimantan. | RI1, G7 |

The data above were classified as regional identity in source culture because it contains Indonesia identity. For code P.51/035 Pencak Silat is one martial art that comes from Indonesia, Pencak Silat is categorized as cultural identity that represented Indonesia (Setiawan, 2020). Code P.59/036 lai is fruit that

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comes from Kalimantan, it is clear that lai could become regional identity because food categorized as regional identity (Everett & Aitchison, 2008).

j) Moral

**Table 19. Moral in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.56/012 | Tyo: Well, several traditions and customs still exist in Yogyakarta. Many people practice them to show their respects to others. First, you must bow when you pass in fornt of people, especially the elderly, and say, "excuse me". | Lof2, Mo3, RB3, DR3 |

The data above was classified as Moral techniques in Source Culture. In Indonesia, respecting older people could be in many different ways include, posture, hands, greeting terms and voice tone (Harmi, 2020). In the data above, the word 'bow' reflects posture. Since it becomes a custom in Yogyakarta, it can be drawn that it becomes their behavior to bow when meeting in front of people. It is classified as moral techniques because morality can be related to behavior, as supported by Ellemers (2019) that morality could influence the way someone behaves depending on the social group.

k) Social Institution

The data showed in table 21 was classified as social institution techniques in source culture. Code P.51/006 shows public library belonging to social institution. Social institution refers to the organization of human interact that provides support to the overall societies or place that has human interaction. (Schegloff, 2006). By the reason of that, public library was considered as social institution because it has human interaction.

**Table 20. Social Institution in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.51/006 | Nita: I am going to a new public library. I want to borrow reference books. | SI4 |

l) Family Member

**Table 21. Family Member in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.39/004 | We must speak to our family members politely. | LoF2, FM5 |

The data above was classified as Family Member in source culture. According to Harmi (2020), young people in Indonesia show their respect to older people by speaking in a polite manner. It was considered as source culture because in Indonesia, family members are used to develop and improve children's attitudes toward other people.

m) Rites of Passage

Table 22 was classified as Rites of Passage in Source culture because it contains Indonesian culture. Code.106/019 shows rice cone cutting as a celebration ceremony. In Indonesia, rice cone cutting is known as 'tumpeng' that usually appears

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when Indonesian people have a celebration day (Forshee, 2006).

**Table 22. Rites of Passage in Source Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.106/019 | Ms.Cinta: There will be rice cone cutting ceremony and social services. | DR3, RP5 |

## Techniques in Target Culture

There is only one technique in target culture which is geographical factors. Code. P.13/026 was considered as target culture because it mentions regions of Central and South America, it is clear to be categorized as target culture.

**Table 23. Techniques in Target Culture**

| Code | Data | Techniques |
|------|------|------------|
| P.10/026 | Sea Otters are streamlined mammals | G7 |
| P.13/028 | They live mainly in or near the tropical (hot) regions of Central and South America. One species live in the southern United States. | G7 |
| P.28/030 | I picked the corn from my grandparents garden few minutes ago. | G7 |

Code. P.10/026 Sea Otters inhabits in North American and Asian sides of North Pacific (Margolis et al., 1997). Code P.28/30, corn can most likely be found in America (Rizzo et al., 2021).

## CONCLUSION

This study was conducted with the aims to find out multicultural values of the source culture and target culture that are represented in Buku Interaktif Bahasa Inggris, discover what techniques of multicultural values of the source culture and target culture are represented in Buku Interaktif Bahasa Inggris, and find out what culture is more represented in Buku Interaktif Bahasa Inggris.

Souce Culture is more widely represented which is 93% of total. The highest percentage of multicultural value was National Geography (7) with 38%. The highest percentage of techniques was geographical factors (G7) with 38% percentage in source techniques. Hence, the results show that Source Culture is strongly represented in Buku Interaktif Bahasa Inggris, with National Geography as the multicultural value that mostly appears in the book, conveyed by Geographical Factors as the technique.

It is hoped that this study could be useful for both teachers and authors as an input and evaluation so that cultural content can be included and considered in the textbooks or learning process.

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