



A Critical Discourse Analysis: The Cultural Values as Represented in the Indonesian Autism EFL Textbook

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Received: 2022-11-24 Accepted: 2022-12-31

DOI: 10.24256/ideas.v10i2.3221

Abstract

Culture is an inseparable aspect when an individual learns a target language. English textbook, one of the teaching-learning media, keeps a lot of hidden cultural value inside. There is a limited study investigating the representation of cultural values in an English textbook for autism students. Thus, this study is addressed to investigate both cultural representation and cultural values inside the Indonesian autism EFL textbook published by the Ministry of Education and Culture. The analysis adopted the four dimensions of culture or 4Ps as the framework. The 4Ps refer to Product, Practice, Perspective, and People. The findings of this study underscore the multicultural values represented in the autism English textbook. Those cultural values are as follows: (1) respecting the diversity of a religious group; (2) respecting the Indonesian national cultural traits; (3) respecting the diversity of ethnic groups; (4) respecting democracy; (5) having good manners; and (6) having gratitude. Recommendation for teachers or professional researchers of research and development closes the section of this study. Also, it still needs to be further deepened on the semiotics contained in the English textbook for children with autism and the potential theoretical which can be obtained through the analysis of the intercultural language used in the English textbook.

Keywords: autism; cultural values; textbook

Introduction

The development of multicultural representation established many researchers for examining the multicultural representation in EFL textbooks. The studies have been conducted mostly in Asia (e.g. Israel, Iran, Pakistan, Taiwan, and Indonesia) (Ahmed & Narcy-combes, 2011; Awayed-Bishara, 2015; Dinh & Sharifian, 2017; McConachy, 2018; Setyono & Widodo, 2019; Tajeddin & Teimournezhad, 2015; Yuen, 2011) and Europe (Çayır, 2015). It focused on a gap between the goal of the

curriculum and the multicultural representative that should be represented in the textbook. Those studies also focused on the normal EFL student. A study of cultural depictions in the context of EFL textbooks in Asia relatively few, especially Indonesian EFL textbooks for autism students. Therefore, the contribution of this research is to provide a better understanding of the representation of multicultural values in the EFL textbook for autism students published in Indonesia. It is necessary because Indonesia has various languages that co-exist with culture. This study aims to examine the multicultural values depicted in an EFL textbook that is used nationally, approved by the Ministry of Education and Culture, and to analyze how these values help students become aware of multicultural diversity (Kusumaningputri & Widodo, 2018). This study needs to gather the answer to the following question:

What multicultural values are represented in the autism EFL textbook published by the Indonesian Ministry of Education and Culture?

The recent ELT curriculum used in Indonesia was based on the 2013 Curriculum (K-13). The Ministry of Education and Culture has mandated every education unit, including special needs schools, for applying the curriculum since 2013. The curriculum was designed to motivate students to master not only competency of aptitude and knowledge but also attitude competency. Regarding attitude competency, the ASD students have hopefully had the attitudes of being honest, discipline, polite, responsible, and confident while interacting with their family, friend, teacher, and even their neighbor.

Pancasila, the source of Indonesian nations' ideology, contains Five Pillars that must be always represented in society life, i.e. religiosity, humanism, pluralism, democracy, and social justice (Setyono & Widodo, 2019). Textbook, as the key component in teaching-learning English and the tool to integrate multicultural values in learning (Cunningsworth, 1995; Sultan, Haris, & Anshari., 2020), should be free from the issue of ethnicity, religion, race, and inter-group relations to avoid the contradictive values towards the Five Pillars.

Defining culture is hard. It has multiple meanings in different disciplines and contexts (Harrison & Huntington, 2000). Triandis (1994) defined culture as a set of objective and subjective elements made by humans in the past to increase the possibility of survival so that they have the same feeling to possess the elements and they can communicate with each other because they have the same language and live in the same time and place. In a similar vein, Brody (2003) argued that culture is the product of civilization. The United States' foreign language teaching profession published National Standards in Foreign Language Education Project 1996 as a set of comprehensive standards for foreign language teaching, including the culture inside (Moran, 2001). National Standards in Foreign Language Education Project (1996) as cited in Yuen (2011) highlighted two symbols to represent culture, i.e. 'Big C' and 'little c'. 'Big C' refers to formal culture that is categorized as elite culture; it covers the formal institutions (political, social, and economic), great historical figures, the products of literature, fine arts, and the sciences. Meanwhile, 'little c' can

be understood as the way of life of a particular group of people, including the daily living studied by the sociologist and the anthropologist such as housing, clothing, food, tools, transportation, and all behavior patterns that members of the culture regard as necessary and appropriate.

The National Standards in Foreign Language Education Project termed the aspects of culture, 'products' as 'Big C', 'practice' as 'little c', and 'perspective' as 'subjective culture'. Moran (2001) added 'people' as a factor that does not exist apart from the culture. According to Bennett, Bennett, & Allen (2003), there are two general categories for understanding culture, i.e. objective culture and subjective culture. Objective culture refers to 'Big C' and 'little c' that includes artefacts, institutions, and everyday behavior. Subjective culture deals with the worldview maintained by society such as values and beliefs.

Five elements of culture according to Samovar, Porter, McDaniel, & Roy (2017) are religion, history, values, social organization, and language. One of the elements, values, is the focus of this study. Values can be interpreted as a set of 'instructions' for each community member that tells about what is important and how they should live their lives (Samovar et al., 2017).

To examine the cultural values represented in the ASD textbook, this study used the four dimensions of culture, 4Ps (product, practice, perspective, people), as the framework to analyze the data.

Language textbook is not separated from cultural aspects; learners are also exposed to the cultures represented inside the materials of the textbook when they learn a language (Yuen, 2011). Since English has been argued as an international language, the cultural content in the ELT materials should not only perpetuate the representation of native English-speaking cultures such as Great Britain and USA; by producing learning materials that involve diversity from within and across cultures, learners can practice language learning more communicatively in the appropriate context (Alptekin, 2002).

However, many of the previous studies on ELT textbooks highlighted the imbalance contribution of culture endorsed by inner, outer, and expanding circle countries. Each area is defined as an area for countries that use English as primary or first language such as UK, USA, Australia, and Canada; countries whose functioning English as a second language (other languages after mother language) including Singapore, India, Pakistan, Kenya, and other fifty territories; and countries that taught English as a foreign language, i.e. English is used among various first language users, not as a second language but either third or fourth language like Japan, China, Poland, Greece, Indonesia, Korea, and Turkey (Kachru, 1990; Crystal, 2003).

The imbalance of culture-endorsed was first represented in the study of Motschenbacher (2018) which analyzed verbal and visual cultural representation in the German EFL textbook for the native and non-native as social actors. The study concludes that there was strong domination of the representation of native language users.

Xiang & Agbaw (2019) who examined cultural content in EFL textbooks for junior high school students in Mongol found that the representation of cultures from inner, outer, and expanding circle countries for some multicultural value variables such as people with disabilities, ethnicity, sexuality, and social class are unbalanced. Ahmed & Narcy-combes (2011) investigated the representation of EFL textbook learners in the U.S and found that the EFL textbook should be more aware of C1 (original language culture) and C2 (target of language culture) ESL textbook authors should design one textbook specific to the learners of one culture.

Awayed-Bishara (2015) analyzes English textbooks used in Israel to examine whether their cultural content is appropriate for the Palestinian Arab learner. The result showed that English textbooks in Israel marginalize the Palestinian Arab minority, its culture, and common traditions, thereby engendering a learning environment that creates a negative learning experience for students of this sector. Setyono & Widodo (2019) analyzed the culture representative's Indonesian textbook in senior high school students using discourse analysis. The result showed that there are four values in the English textbook in Indonesia, including Pluralism, Natural life, Culture Product, and respect for the indigenous ethnic group.

The previous studies above have in-depth views of the proportion of the cultural content inside the ELT textbook. There are still limited studies revealing cultural values inside the autism ELT textbook. Furthermore, to give other in-depth views and as an evaluation of the autism ELT textbook, this study is addressed to investigate how cultural values are represented through four aspects of cultures, products, practices, perspectives, and people.

Method

This study was conducted by adopting the principles of Critical Discourse Analysis (CDA) to reveal cultural values in the Indonesian Autism EFL textbook through four dimensions of culture (4Ps). Fairclough (2010) suggested three characteristics to count research and analysis as CDA. First, it is not only just an analysis of discourse; it is part of a systematic transdisciplinary or interdisciplinary analysis that relates discourse and other social process elements. According to Fairclough (1989, 2010), discourse as a text refers to the product of language that can be written or spoken as a result of the discursive process; the text includes verbal and visual. Second, it is not only just a general commentary of the discourse; it includes some form of systematic analysis of texts. Third, it is not only descriptive but also normative. In addition, the method of CDA can work in multimodal analysis mode; analysis that involves different 'semiotic modes', including languages, visual images, music, sounds effects, and body language. Therefore, this study was best conducted as CDA because it analyzes language expressions contributed to the social interaction process and visual representation of culture to examine the cultural values behind them as manifested in the national English textbook for autism students.

The object of this study was an ELT textbook entitled *Bahasa Inggris untuk SMALB-autis Kelas X* (English for Special Education Senior High School-Autism Grade

X) published by the Indonesian Ministry of Education and Culture in 2016. The book is organized into four units. Each unit is composed structurally through three parts, i.e. concept map, the introduction of the materials, and materials and learning process that contains some activities, including examples of dialog and exercises. The book comprises basic language uses of the target language as the main topic, such as greeting, self-introduction, giving instruction, and asking a request to do something followed by a correct response.

This textbook was chosen as the source of text analysis because of some considerations:

1. The book is nationally used, so it can be accessed easily by downloading it from the repository of the Indonesian Ministry of Education and Culture website. In other words, the book has excellent readership validity because it is used by teachers and students in various geographical Indonesian locations.
2. The book is a curriculum 2013 artifact. This study can increase the content validity of the book because it analyzes one of the teaching-learning materials in the curriculum that is currently applied. As a curricular product, it must be value-laden inside.
3. The book contains cultural values as manifested both in the visual and verbal texts; the texts generally represent Indonesian cultures. This study attempts to give evidence and explanation as a form of systematic analysis in examining cultural values.


Findings and Discussion

This study found that the Indonesian autism textbook presents multicultural values through visual artifacts and verbal texts. The cultural values behind the visual and non-visual texts must be realized by the students and teachers to enhance intercultural knowledge and awareness.




The cultural values represented in the visual texts


Due to space limitations, this study only portrayed the relevant visual presentations in the textbook to conduct an in-depth analysis. Table 1 lists the visual artifacts that represent cultural values.


Table 1. Cultural values representation of cultural aspects in the textbook, *English for Special Education Senior High School-Autism Grade X*

Unit	Theme	Page	Cultural Aspects	Cultural values	Sample visual artifacts	Description
Chapter 1	Good morning, friends!	10	Product	Respect the diversity of a religious		A male Muslim character wearing <i>peci</i>

group

Chapter 2	Hi, my name is Dodi	41	Product	Respect the Indonesian national cultural traits		Picture of <i>Garuda</i> <i>Pancasila</i> : National Emblem of Indonesia
Chapter 2	Hi, my name is Dodi	48	Perspective	Respect the diversity of a religious group		A female teacher character wears a hijab and a long dress
Chapter 4	Can I have an ice cream, please?	86	Perspective	Respect the diversity of an ethnic group		A female student character with straight hair and darker skin
Chapter 1	Good morning, friends!	6	Perspective	Respect the diversity of an ethnic group		A male student character with wavy hair and lighter skin
Chapter 1	Good morning, friends!	6	Perspective	Respect the diversity of an ethnic group		A male student character with straight hair and lighter skin

Chapter 2	Hi, my name	41	People	Respect		Photograph of
	is Dodi			democracy		Indonesia
						president for
						2014-present

Chapter 2	Hi, my name	41	People	Respect		Photograph of
	is Dodi			democracy		Indonesia vice
						president for
						2014-2019

The first visual artifact, picture #1, highlights Indonesian cultural products as one of the countries in the world that has a big population of Muslims, i.e., *peci* or skullcap. Though not all Indonesian Muslims wear *peci*, it becomes the identical attribute of male Muslim attire in Indonesia. They wear it on many occasions such as fulfilling prayer, going to a ceremonial event, attending a special event, and teaching at school or even college so that *peci* becomes not only the identical attribute of male Muslim attire in Indonesia but also a part of national attire. It is well-known represented by the photograph of the first Indonesian president, Soekarno to the seventh Indonesian president, Joko Widodo. This is the same as the previous study Yuen (2011) related to attributes and cultural products obtained in the elements of social and economic politics as well as showing halal fashion which often occurs in countries where the majority of the population is Muslim to show their identity.

The second visual artifact is picture #2 or a picture of *Garuda Pancasila* as a national emblem of Indonesia. The total of the bird feather, *Garuda*, represents the date of Indonesian Freedom Day, 17th August 1945. In the middle of the *Garuda*, there is a shield containing five symbols (star, chain, fig tree, ox head, paddy, and cotton) to represent five (*panca*) moral principles (*sila*). As fundamental national principles and ideology, how Indonesian society behaves must be in line with the significance of *Pancasila*. The principles of *Pancasila* are transformed and integrated in the real life, and it has been implemented since the pre-independence era (Pesurnay, 2018). The first Indonesian national trait is believing in the presence of God; Indonesian society does not live without God as a guide. The second Indonesian national trait relates to humanity; Indonesian society respects every norm applied in different Indonesian regions and supports each other. Indonesia is a heterogeneous country with various ethnic groups, races, and religions. Thus, Indonesia is a society that respects each other to show the 'unity' trait. The fourth trait is emphasizing deliberation in formulating something. The last trait is that

Indonesian society prioritizes equity in all aspects of social life, including politics, economics, health, education, and social culture. These traits have been implemented by the ancestor and adhere to the present society. How the ideology included in the English textbook also supports the use of English in various lingua-cultural contexts as a social practice that challenges us as educators and teacher practitioners to reflect on how intercultural components, in particular, home culture, can be integrated into English class (Widodo et al., 2017). An EFL textbook can be a reference to how ideology in a country operates (Aoumeur & Ziani, 2022).

The third visual artifact, picture #3, presents the character of a female teacher character wears a long dress with a hijab. Wearing a hijab is prevalent for adult women in Indonesia. It is also popular for female Muslims who have careers in the public and private sectors; police, banking, tourism, and education are some of them. Institutionally, female primary school students, secondary school students, and university students' study have a choice to wear a hijab as their dress code. But, in an Islamic school, female students must wear a hijab.

The physical appearance of female and male student characters on pages 86 and 6 shows the diversity of Indonesian ethnics. Language-learning materials provide not only language knowledge but also a message about how societies view things such as nationality, race, and gender (Keles, Mansouri, Yazan, 2021; Risager, 2018). Picture #4 in chapter 4 is a female senior high school student who has straight hair and dark skin. Picture #5 in chapter 1 refers to a male senior high school student with wavy hair and light skin. Picture #6 is also located in chapter 6, but he has straight hair and lighter skin. The student's uniform and the character illustration can be interpreted contextually as the real-life condition of school communities in Indonesia. Although they look different, they must have equality in every school aspect.

The placement of famous individuals' photographs, the Indonesian president in #picture 7 and the Indonesian vice president in picture #8, in the class is one of realization towards the fourth moral principle of *Pancasila*. The president and vice president are chosen through the national election as an implementation of democracy country.

The visual and verbal materials in the textbook

To examine the cultural values in the textbook, this study also analyzed verbal texts, i.e. short dialogue. The short dialogues are always placed in front of the background to support the context. The following are short dialogs taken from the textbook that represent cultural values.

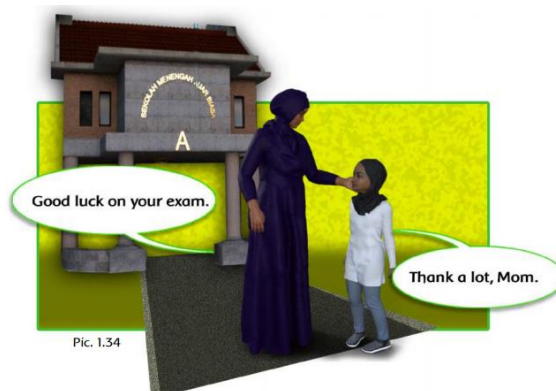


Figure 1. Short Dialog 1



Figure 2. Short Dialog 2

The first short dialog relates to the practice of Indonesian students in *daily life*. Indonesian student normally takes leave before going to studying and ask blessing to their parents for having convenience in the final exam. It can be interpreted that respecting parents is also something important besides study hard before taking an exam. The phrase *good luck* is a common language expression to express it. Asking to bless often occurs in Indonesian society in every single event. Society believes that parents' blessing will ease their affairs. This belief represents a belief culture in Indonesia which similar with previous research Uzum et al., (2021) who express their belief in God and are represented in their daily activities.

The second dialogue is a part of the cultural aspect, perspective. The placement of the adjective *beautiful* in describing the beach arouses the readers to emphasize that the place is a great choice to be visited. The writer adopts tourists' perspectives to describe the natural product, Indonesian beach, a warm-wonderful tourism destination in a tropical country.

Conclusion

The textbook has rich cultural values based on 4Ps (products, practices, perspectives, persons). In other words, it contains multicultural values. Those are respecting the diversity of a religious group, respecting the diversity of an ethnic group, respecting the Indonesian national cultural traits, respecting democracy, respecting parents, and appreciating natural products. However, there is an imbalance of cultural contents inside the textbook. The ELT material's cultural content in the Indonesian autism EFL textbook for grade X is limited to native Indonesian cultures. The cultural content of native English-speaking countries besides the target language expressions must be added to enhance intercultural knowledge and awareness; it invites teachers as well as professional research and development researchers to prove it.

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