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A Critical Discourse Analysis on “Big Show” Teacher’s Guide Level 5: Cultural References, Moral Values, and Power Dynamics in Indonesian Society

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Abstract. The present study undertakes a Critical Discourse Analysis of the "Big Show Teacher's Guide Level 5," with a specific emphasis on the portrayal of cultural consciousness, ethical principles, implicit messages, and power dynamics, within the Indonesian societal framework. The research indicates that although the handbook incorporates cultural variety and advocates for moral principles, it frequently mirrors Western cultural standards that may not completely correspond with the communitarian ideals and indigenous customs prevalent in Indonesia. The study also emphasizes the guide's subtle reinforcement of consumerist ideology and individual accountability, which may conflict with the prevailing collective moral framework in Indonesian society, particularly in Islamic Montessori schools. Moreover, the guide's focus on Western settings and language may marginalise non-Western identities, therefore posing a challenge for learners to actively participate in global views while yet maintaining their cultural identities. The results underscore the significance of developing educational resources that are culturally sensitive, aligning with local norms and so improving intercultural competency.

Key words: *critical discourse analysis, Big Show, Power Dynamic, Moral value*

1. Introduction

The incorporation of English language instruction in non-native settings has been a topic of extensive scholarly investigation and pedagogical discussion for a considerable period of time. The ongoing consolidation of global English as the dominant language necessitates a thorough analysis of its pedagogical consequences, especially in culturally varied settings. The approach to English education in Indonesia has experienced substantial transformations, especially after 2015 when the government discontinued the requirement of English as a compulsory subject in elementary schools. This change in policy demonstrated an increasing acknowledgment of the necessity to give priority to national languages and cultural identity at the early stages of schooling. Nevertheless, despite this shift in policy, English continues to be an essential element of Indonesia's secondary and postsecondary education, motivated by its perceived significance for worldwide competitiveness. Hana Sakuragi, the author of the "Big Show Teacher's Guide Level 5," is a prolific contributor to educational resources aimed at instructing English to young learners, particularly in places where English is not the first language. This handbook, published by PT. Asta Ilmu Sukses in Indonesia in 2019, is a component of a wider effort to include global English education into many cultural settings.

Developed by Ellie Kim, the project underwent content editing by Peggy Anderson and was specifically designed for the Indonesian educational market, aligning with the worldwide tendency of adapting English language learning resources for local settings. This release coincided with a period of substantial overhauls in Indonesia's educational policy, namely following the elimination of English as a mandatory subject in elementary schools in 2015. This transition underscored the importance of educational resources that not only impart English language skills but also uphold and integrate indigenous culture and ethical principles. The

handbook, although it aligns with international educational norms, also demonstrates the intricacies of establishing a uniform curriculum in a culturally and linguistically varied country such as Indonesia. The partnership of worldwide and local educational specialists in creating this handbook emphasizes the continuous interplay between global and local factors in language teaching, especially in a swiftly advancing society. Established in 2001 with the aim of investing in the development of exceptional Indonesian human capital. Mentari Group has established itself as a prominent educational provider in Indonesia, gaining confidence for over twenty years by offering textbooks, teacher training, English language assessments, and a network of independent retailers.

The objective of this study is to utilize Critical Discourse Analysis (CDA) to examine the portrayal of cultural awareness, moral values, power dynamics, and specific implicit messages in the English language teaching resource, the "Big Show Teacher's Guide Level 5." In the present era of extensive interconnectivity, the comprehension and appreciation of many cultures have become increasingly fundamental. Nevertheless, apart from the apparent cultural disparities, there exist underlying strata of ethical principles, unexpressed signals, and power dynamics that influence the communication and interpretations. This introductory section analyses the complex correlation among these elements, acknowledging that although there are notable cultural differences, they are all based on common human experiences and principles. The present study aims to investigate the potential of cultural knowledge in facilitating the navigation of intricate situations, so promoting empathy, understanding, and respect in our interpersonal engagements. Fairclough (1995) identifies four interrelated components that are crucial for comprehending a discourse: cultural awareness, moral standards, implicit codes, and power dynamics.

Cultural awareness refers to the ability to correctly recognize and appreciate both the differences and similarities that exist across different civilizations. A comprehensive grasp of the values, beliefs, practices, and behaviours that are distinctive to many groups is essential for this skill. A crucial aspect of Critical Discourse Analysis (CDA) is its ability to enrich our comprehension of the interplay between language, power, and society in many cultural settings (Fairclough, 1995). It is crucial to acknowledge that speech is intrinsically linked to culture, being thoroughly influenced by the values, beliefs, and customs of the groups from which it originates. Hence, using speech analysis without taking into account the cultural context might result in misinterpretations, misunderstandings, and ethnocentric findings. Cultural awareness, within the framework of Critical Discourse Analysis (CDA), refers to the recognition of how language is both shaped by and mirrors variation in culture. This knowledge necessitates a comprehension of how cultural standards, perspectives, and social frameworks influence communication methods, the creation of meaning, and the exertion of authority (Sharifian, 2011). A thorough comprehension of this concept is crucial for a rigorous assessment of how communication operates to support or question existing power systems, especially in multicultural and cross-cultural settings. The cultivation of cultural awareness enables analysts to enhance their ability to discern the ideologies inherent in language, elucidate the cultural underpinnings of social interactions, and critically examine prevailing narratives that sustain injustice (Surjowati, 2021). In the end, the incorporation of cultural knowledge enhances Critical Discourse Analysis (CDA), therefore facilitating a more intricate and thorough exploration of the function of language within society.

Textbooks are crucial instruments in the process of acquiring knowledge, not only for the instruction of language but also for the transmission of ethical principles. They furnish course content that shapes students' social interactions and their conduct in society. Pratama and Retnawati (2018) argue that textbooks serve as ideological tools, transmitting prevailing society

norms. Therefore, these materials effectively communicate many significant lessons that students may use in their local communities. English instructional materials have a purpose beyond language acquisition; they are profoundly imbued with principles such as accountability, attentiveness, and compassion. Widodo (2018) states that textbooks convey ideas through both visual and verbal elements, frequently introducing ideals that are unfamiliar to both educators and learners. The significance of these moral messages lies in their purpose to impart character development to children through their educational encounters. Textbooks used in English education frequently incorporate principles such as integrity, self-control, and accountability. Furthermore, this integration encompasses not just the subject content but also character development, motivating students to incorporate these behaviours into their everyday life. The inclusion of principles such as discipline and honesty in English classes serves to strengthen ethical behaviour that students may extend outside the confines of the classroom. Not only do textbooks provide explicit teachings, but they also carry implicit moral precepts. Sukma et al. (2021) argue that religious views, work ethic, and respect are prevalent in several textbooks, although they may not always be explicitly addressed. These latent principles influence students' comprehension of ethical conduct in different social contexts. The significance of exhibiting courteous and responsible behaviour is frequently emphasised in language instruction textbooks. The data further demonstrates that English textbooks actively encourage ethical principles in student-teacher relationships. Texts frequently portray situations in which students are urged to assist each other, demonstrating concern and accountability. In some situations, such as when a student provides assistance to another who is feeling overwhelmed, the moral teachings underscore the need of collaboration, compassion, and consideration for others. Moral values function as the fundamental principles that guide human behaviour and influence our concepts of ethical behaviour. Intricately interwoven with our cultural and societal circumstances, these values also mirror our own convictions and experiences. Moral worth is a quantification of the judgment of society on the conduct of a group of individuals (Mahrudin et.al, 2023).

Implicit communications encompass nuanced or inadvertent cues that have the potential to influence our cognition, mood, and actions. These messages can be conveyed by means of certain words, graphic representations, symbols, and nonverbal signals (Richards et.al, 2017). In general, English textbooks have a vital function in imparting moral principles through both direct and indirect information. The aforementioned principles encompass accountability, empathy, environmental stewardship, and collaboration (Engelen et.al, 2018). Through the integration of these teachings into the curriculum, textbooks serve as a valuable tool in directing students not only in their academic pursuits but also in their moral and ethical growth, therefore cultivating a comprehensive character that may have a beneficial influence on society.

Foreign language textbooks also have a role in promoting internationalization and globalism, however they frequently place excessive emphasis on the source culture, therefore restricting students' capacity to interact with global viewpoints. An Algerian English as a Foreign Language (EFL) textbook emphasizes national culture by using frequent mentions of local personalities, monuments, and festivities, therefore promoting a feeling of national cohesion and loyalty (Faiza et.al, 2022). Although English is widely acknowledged as a means of worldwide communication, the emphasis on local culture hinders learners from wholeheartedly adopting a broader and more complex multinational perspective. This difficulty exemplifies the wider dilemma in language teaching, where the promotion of global proficiency must be balanced with the preservation of cultural identity. Meerbek (2023) mentioned that power dynamics refer to the distribution of power and influence in a community or organization, which may be affected by several elements such as social standing, economic means, educational achievement, and political sovereignty.

Asghar (2014) argues that power dynamics manifest in the selection of vocabulary and the construction of sentences. The power of dominant groups lies in their capacity to exert influence by molding the discourse surrounding certain topics, therefore determining the boundaries of inclusion and exclusion in conversations and impacting the development of identities. The manifestations of power may be observed in several domains, including media, politics, and education, where the language used mirrors concepts of authority, legitimacy, and marginalization.

The objective of Critical Discourse Analysis (CDA) is to uncover the fundamental power dynamics, therefore facilitating a rigorous analysis of how language operates as a tool for both subjugation and opposition (Wodak, 2008). The use of Critical Discourse Analysis (CDA) enables researchers and analysts to reveal the intricate processes of language that either support or question social disparities, therefore enhancing comprehension of the impact of discourse on individuals and society. The approach is especially pertinent considering the cultural setting of Indonesian culture, where educational resources frequently mirror wider global influences that may or may not correspond with indigenous cultural norms. The cultural panorama of Indonesia is both abundant and varied, encompassing a multitude of races, languages, and religious customs. In this heterogeneous environment, Islamic educational institutions, particularly those that adhere to the Montessori approach, have become prominent. Islamic Montessori schools integrate the child-centered and exploratory learning paradigm of Montessori education with Islamic principles, therefore fostering not only academic achievement but also moral and spiritual development in accordance with Islamic doctrines (Abu et.al, 2023). The Indonesian society places substantial emphasis on both intellectual and ethical growth, with religious and cultural values exerting a profound influence on educational methods.

An exemplary illustration of how worldwide educational materials are tailored, or not, to the particular local circumstances of Indonesian culture is the "Big Show Teacher's Guide Level 5," a resource specifically created for teaching English to young learners. In this Critical Discourse Analysis (CDA), our objective is to investigate the extent to which these materials conform to or deviate from the cultural and moral principles that are highlighted in Indonesian Islamic Montessori schools. Through its analysis, this research will illuminate the wider consequences of employing internationally manufactured educational resources in Indonesian classrooms, namely in relation to cultural portrayal and the strengthening of certain moral and ethical principles. The results of this study are anticipated to enhance the current discourse on the function of English language education in Indonesia, namely in terms of its harmonization with national educational objectives and local cultural principles. Moreover, by recognizing the impact of Islamic Montessori concepts, this research emphasizes the need of integrating native educational ideologies into English language instruction, guaranteeing that the teaching methods not only promote language learning but also align with the cultural and moral orientation of the students.

2. Research Method

The core methodology used in this study is Critical Discourse Analysis (CDA). This methodology enables a thorough analysis of both visual and verbal content in the teacher advice book, with the goal of revealing the hidden implicit signals sent through the material (Fairclough, 1995). The introduction highlights the importance of Critical Discourse Analysis (CDA) in educational research, namely in examining how language and representations might influence students' understanding of moral principles, cultural consciousness, and power relations (Van Dijk, 2001). The importance of values in education is emphasized, since these values are crucial for the overall growth and social development of pupils. The introduction posits that textbooks

serve not just as instruments for language acquisition but also have a pivotal function in cultivating virtues such as accountability, attentiveness, and altruism. Such viewpoint is consistent with the overarching educational objectives established by the Ministry of Education and Culture of the Republic of Indonesia. Furthermore, it provides a structure for the research, emphasizing the interaction among language, morality, and education, and lays the foundation for the subsequent findings that will be examined in the last section of the paper (Wodak, 2008).

3. Results

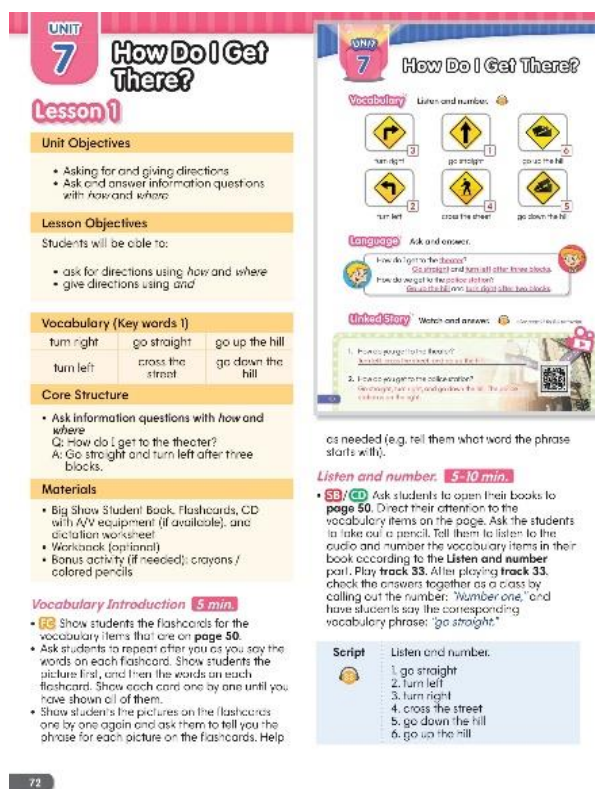
The "Big Show Teacher's Guide Level 5" showcases a deliberate attempt to integrate cultural understanding into its language courses, notably by utilizing examples and situations in the exercises. Including instances such as inquiring about the frequency of chopstick usage (e.g., "How often do you use chopsticks?"). Indicating that chopsticks are never used implies a deliberate effort to acquaint children with cultural variety. The use of chopsticks as a cultural emblem, particularly in East Asian societies, serves to emphasize the aim of fostering pupils' awareness of diverse cultural customs. Nevertheless, there is a nuanced complexity in how this portrayal may be interpreted. For example, if the question "How often do you use chopsticks?" is followed by "I never use chopsticks," it may inherently promote a perception of "otherness" towards cultures where chopsticks are often used. This has the potential to strengthen a prevailing cultural viewpoint, especially in areas where chopsticks are not customary, therefore marginalizing those who belong to such cultures.

The guide implicitly incorporates moral principles, frequently inside the framework of the teachings. For example, students are prompted to articulate their practices using adverbs, and some of these sessions involve conversations on conduct and its ethical ramifications. The lesson on articulating activities with adverbs such as "beautifully," "carefully," "poorly," or "carelessly" implicitly encourages the importance of performing tasks with excellence and conscientiousness. As an illustration, the associated narrative from Unit 2 incorporates expressions such as "Attempt to contemplate the appropriate approach to accomplish tasks." The adage "Whatever you do, always try to do your best" encapsulates the moral value of pursuing excellence and being conscientious of one does. This discourse embodies a global ethical doctrine that surpasses cultural boundaries, advocating for the notion that excellence and attentiveness in one's deeds are commendable principles. Nevertheless, the Critical Discourse Analysis (CDA) would also take into account the fundamental power dynamics and if these moral teachings are enforced from a certain cultural perspective, which may not consistently correspond with the varied moral frameworks of all pupils.

Critical Discourse Analysis (CDA) also examines the implicit or unexpressed aspects in the texts. For instance, the use of some cultural allusions instead of others might indicate the distribution of power and the favoritism directed towards particular cultural standards. This guide clearly demonstrates the influence of Western or globalized consumer culture by using allusions to supermarkets, economic transactions, and iconic items such as soap, shampoo, and toothpaste, which are globally recognized yet originating from a specific global culture. This emphasis may eclipse the significance of local or indigenous cultural traditions and values. Moreover, the moral principles imparted are frequently couched in a manner that conforms to worldwide or Western standards, such as the significance of individual accountability and self-enhancement, which may not completely connect with societies that prioritize community values. In order to conduct a more comprehensive Critical Discourse Analysis (CDA) that specifically examines cultural awareness, moral values, power dynamics, and other hidden signals within Indonesian culture, I will highlight concrete examples from the "Big Show Teacher's Guide Level 5." The examination

will contain concrete illustrations, potential consequences, and their comparison with the cultural and societal standards often observed in Indonesia.

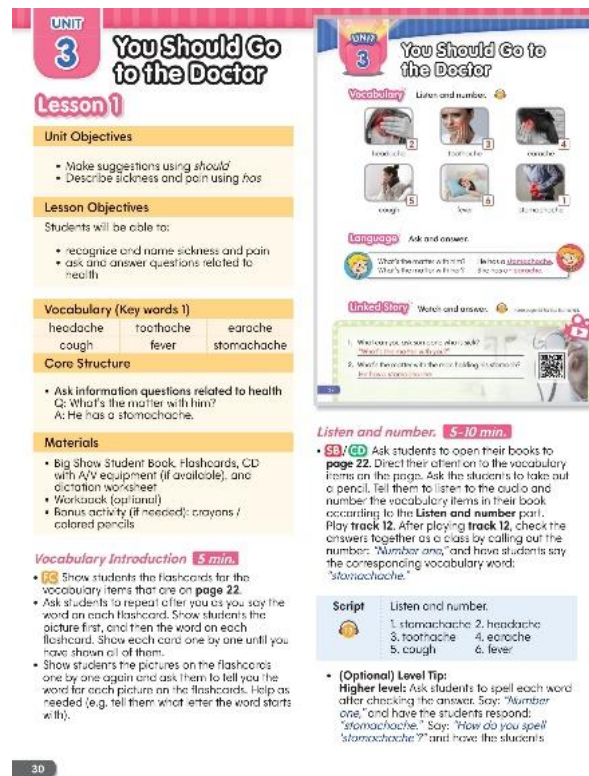
In Unit 7: Directions Geography, the lesson on requesting and providing directions incorporates expressions such as "Go straight and turn left after three blocks" and "Where is the bus station?" The event is imminent. The scenario presupposes a metropolitan setting characterized by organized thoroughfares and urban transit networks that are more prevalent in Western cities compared to many regions of Indonesia. The instruction of directions mirrors the cultural milieu commonly found in Western or advanced urban regions, which may not align completely with students from rural or less urbanized regions of Indonesia where public transportation networks are less advanced or where navigation depends on landmarks rather than street names and blocks. This is likely to estrange students from these regions or portray an erroneous portrayal of their actual experiences. In Indonesia, particularly in rural regions, individuals frequently provide directions by references to prominent features (e.g., "Turn left at the large tree" or "It is in close proximity to the market"), which is not evident in the provided information. This might be interpreted as a nuanced manifestation of cultural hegemony, in which Western standards are given precedence over indigenous customs.



Picture 1

In Unit 3: Sickness and Pain Health covers strategies for managing illness, such as seeking medical attention for a toothache. I ought to visit the dentist. This recommendation is consistent with a contemporary, individualistic health care philosophy. The guidance underscores the need of personal accountability for one's health, reflecting ethical principles that give priority to self-care and individual decision-making. Nevertheless, within Indonesian culture, especially in more conventional societies, health concerns are generally addressed collectively, with family members or neighbours assuming a substantial role in providing care. The given content fails to acknowledge or include this community attitude, thereby potentially neglecting a significant

element of moral and social values within Indonesian culture. Within several Indonesian communities, there exists a notable focus on communal assistance and familial obligations, particularly during periods of sickness. The emphasis on individual accountability may not sufficiently appeal to pupils who are accustomed to more communal methods of care and well-being.

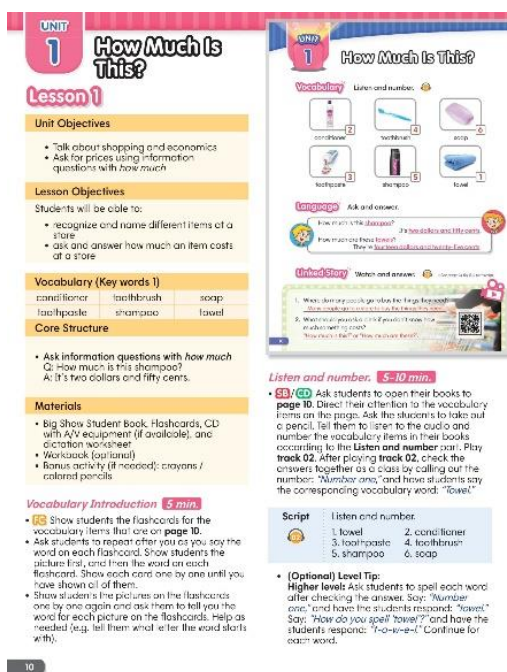


Picture 2

The guide also employs characters such as "Louie", "Rachel", "Anna", and "Jeff" and frequently showcases situations like grocery shopping and discussions on items such as "shampoo," "conditioner", and "toothpaste". Implicitly, the employment of Western names and situations reinforces the notion that they represent the standard or ideal, hence perhaps marginalizing non-Western identities and experiences. Many Indonesian students, particularly those hailing from rural regions or with diverse cultural origins, may encounter greater difficulty in identifying with these people and situations. Implicitly, this may imply that Western lifestyles and commercial products are superior or more desired. In Indonesia, the nomenclature, everyday situations, and social transactions might exhibit significant variations contingent upon the geographical area and cultural context. Profound reliance on Western settings might not only isolate certain pupils but also inadvertently weaken the abundant variety of Indonesian cultural identities, where local names, traditional marketplaces, and indigenous customs have a prominent position.

In Units 1: Shopping focuses on acquiring prior knowledge about pricing, doing product comparisons, and comprehending consumer interactions, such as questioning about the cost of a shampoo or determining that it is two dollars and fifty cents. This content emphasizes a consumerist paradigm, which mirrors power relations in a worldwide society where consumerism is commonly perceived as a universal standard. This can perpetuate the notion that value is obtained from the capacity to engage in consumer culture, which may not correspond with the economic circumstances or principles of all Indonesian students, especially those from less

prosperous backgrounds where conventional, non-financial transactions or less complex lifestyles may be more common. Within Indonesia, although consumerism is seeing growth, there exist certain villages where traditional marketplaces, barter systems, and a prioritization on necessities over desires are still prevalent. The emphasis of the content on consumption may strengthen a global capitalist viewpoint, that neglecting or underestimating local economic practices and the socio-economic pluralism in Indonesia.



Picture 3

4. Discussion

A multifaceted problem, the portrayal of cultural material in English as a Foreign Language (EFL) textbooks in Indonesia both mirrors and strengthens prevailing power dynamics (Bahri et.al, 2023). The prioritization of Western viewpoints in these textbooks might result in the marginalization of indigenous cultures and perpetuate a hierarchical structure of knowledge. Evidence indicates that English as a Foreign Language (EFL) textbooks in Indonesia prioritize the source culture, which is usually Western, over foreign or target cultures, such as those from Indonesia and other Asian nations (Lestariyana et.al, 2022). A clear disparity exists in the portrayal of cultural aspects, with Inner Circle cultures (such as the United States) being primarily highlighted, while Outer and Expanding Circle cultures (like Indonesia) have comparatively less emphasis (Tika et.al, 2023). Moreover, the language selections in these textbooks have the potential to sustain stereotypes and consolidate prevailing power structures. An analysis of sexism in EFL textbooks revealed that female characters were shown with less frequency compared to men, and prominent professional gender stereotypes were observed, indicating a predisposition towards conventional gender roles (Firstyani et.al, 2022). The results emphasise the importance of adopting a fair and comprehensive strategy towards cultural portrayal in English as a Foreign Language (EFL) textbooks. This approach should recognise and appreciate the unique characteristics of Indonesian culture and encourage the development of intercultural communication skills. Through this approach, educators and textbook artists may foster the development of students' cultural sensitivity and global knowledge, therefore making a valuable contribution to a fair and inclusive learning environment.

While the portrayal of cultural practices and moral teachings in educational environments generally strives to be universally applicable, it often fails to adequately recognize and include the wide range of students' backgrounds. This disparity may be ascribed to the inclination to portray a uniform perspective of cultural customs and ethical principles, which may not accurately represent the diverse range of experiences and convictions that students bring to the educational setting (Dingba, et.al, 2016). A more profound involvement with indigenous cultures and a more equitable portrayal of various ethical frameworks are crucial to augment both cultural consciousness and the instruction of moral principles. The arguments between Las Casas and Sepúlveda in the 16th century exemplify the conflict between universal moral assertions and the acknowledgment of otherness (Brunstetter, 2010). In light of this historical background, it is crucial to take into account several viewpoints in instructing moral principles. Furthermore, in contemporary multicultural countries, the notion of public order is progressively shaped by legal principles such as dominant values and lifestyles, which might result in the prohibition of cultural behaviors associated with minority groups (Cavaggion, 2019). This methodology fails to acknowledge the significance of variety and so leads to the marginalization of specific cultural traditions. Furthermore, the presence of cultural traditions that impede the integration of students with special needs in the field of education, as shown in Narok County, Kenya, emphasizes the necessity for a more comprehensive and inclusive approach (Maryconsolata, 2020). Through the incorporation of all cultural practices and moral frameworks, educators have the ability to provide a learning environment that is more inclusive, therefore demonstrating respect and appreciation for the distinct backgrounds of every student. Moreover, the analysis of prophetic leadership and cultural intelligence in Islamic traditions provides significant insights on effectively negotiating a wide range of cultural customs and ethical systems (Idrus & Abd. Ghani, 2023). Gaining a comprehensive understanding and showing respect for the cultural traditions of others is essential for cultivating a harmonious and inclusive learning environment. It is imperative to use a more sophisticated and comprehensive method of instructing cultural customs and ethical teachings. This entails a more profound involvement with indigenous cultures and an equitable portrayal of several ethical perspectives. By adopting this approach, educators may augment cultural consciousness, advocate for ethical principles, and establish a more comprehensive educational setting that acknowledges and appreciates the variety of students' origins.

The use of English as a Foreign Language (EFL) curriculum that are strongly shaped by Western cultural norms and values can provide considerable difficulties, especially in countries such as Indonesia where the local cultural, moral, and social environments may vary greatly. This phenomenon has the potential to result in a kind of cultural imperialism, in which Western behaviours are effectively established as the norm, therefore perhaps marginalizing the cultural identities and values of Indonesia (Ulm, 2023). Studies have demonstrated that popular EFL coursebooks such as Top Notch and English File series often exhibit Western cultural viewpoints. The dialogues, readings, and listening exercises are primarily influenced by the norms and values of English-speaking countries, so overlooking the local Asian values (Hassaskhah & Abdollahi, 2021). Within the Indonesian setting, this might lead to a lack of alignment between the educational program and the indigenous culture. An investigation conducted on the First Certificate Masterclass (FCM) curriculum in Iran revealed comparable concerns, since most of the depictions in the book were not consistent with the ideology and beliefs of Iranian Muslim individuals (Alimorad, 2016). Incompatibility of this nature might result in a deficiency of student involvement and pertinence, especially in areas that have lower levels of globalization. Insufficient recognition of local cultural identities might impede the acquisition of intercultural communicative competence, as learners may have difficulties in

harmonizing their own cultural values with the prevailing Western standards emphasized in the curriculum (Kamal & Ben Mhamed, 2023). In order to tackle these problems, researchers and curriculum designers should embrace a more culturally adaptable methodology. This requires incorporating critical cultural awareness into the English as a Foreign Language (EFL) curriculum, using culturally appropriate teaching methods to provide learners with a deep understanding of the culture of the target language (Ghadiri et.al, 2015). Implementing such a method would enable learners to embrace the validity of cultural variations and enhance the clarity of their own cultural beliefs and behaviors. Through this approach, educators have the ability to provide a learning environment in childhood education that is more inclusive, showing respect and appreciation for the many backgrounds of pupils. Consequently, this approach serves to improve both cultural awareness and the instruction of moral principles (Alam et.al, 2023). Furthermore, the construction of a local English as a Foreign Language (EFL) curriculum may be used as a means of opposing the perceived dominance of English. This approach enables the integration of local cultural traditions and values into the educational system (Kasaian, 2011). This methodology not only encourages the awareness and appreciation of different cultures but also cultivates a more sophisticated comprehension of the intricacies associated with intercultural communication. Nisar et.al (2023) emphasised the relevance of a well-rounded and inclusive English as a Foreign Language (EFL) curriculum in promoting the development of language skills and cultural competency among learners. Thus, facilitating the connection between curriculum influenced by Western cultures and the distinct cultural milieus of heterogeneous civilizations such as Indonesia.

5. Conclusions

Although the "Big Show Teacher's Guide Level 5" does attempt to familiarize pupils with cultural variety and inculcate moral principles, it also exhibits some prejudices and power dynamics commonly seen in globalized educational resources. The universality of cultural customs and moral lessons may be questioned, as they may not adequately recognize or include the wide range of pupils' multicultural origins. A more profound involvement with indigenous cultures and a more equitable portrayal of various ethical frameworks might augment both cultural consciousness and the instruction of moral principles.

The curriculum outlined in the "Big Show Teacher's Guide Level 5" is significantly shaped by Western cultural norms and ideals, which may not consistently correspond with the cultural, moral, and social dimensions of Indonesian society. This has the potential to result in a manifestation of cultural imperialism, when Western customs are subtly established as the benchmark. Within an educational environment, this might unintentionally exclude Indonesian cultural identities and values, particularly in areas that have lower levels of globalization. To enhance cultural responsiveness, it is advantageous to include indigenous terminologies, settings, and customs into the educational program, thereby assuring that moral teachings and cultural awareness exercises align with the real-life experiences of students. This would not only augment cultural pertinence but also empower pupils by affirming their own cultural heritage and societal conventions.

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