

# Embracing inclusiveness: A discourse analysis of cultural representation in Indonesian EFL textbook

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## ABSTRACT

In Indonesia, it is a national priority for students to develop the ability to interact and communicate with people from diverse backgrounds. Consequently, English as Foreign Language (EFL) textbooks play a crucial role in embedding this value. While previous studies have extensively explored multiculturalism in Indonesian EFL textbooks, little attention has been given to textbooks published internationally. This study addresses this gap by examining English in Mind Second Edition, an internationally published EFL textbook used by Indonesian junior high school students learning English. Employing a critical discourse analysis approach, this study investigates the inclusivity values portrayed in the textbook. The analysis reveals that the textbook demonstrates a strong commitment to promoting inclusivity. However, caution is advised when relying solely on this textbook to foster an inclusive educational environment in Indonesia. The use of foreign-published textbooks, while potentially controversial, offers a valuable opportunity to cultivate inclusivity.

**Keywords:** *Inclusiveness; Multiculturalism; EFL; Foreign language*

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## **1. Introduction**

Discourses are described as frameworks for thought and behavior that humans use to converse and connect with one another in meaningful ways. Discourses place teachers and learners in curious situations. One educational discourse that surrounds the identification of views and actions pertains to equity and inclusiveness (Trent, 2015). Discourse research is dedicated to investigating common sense knowledge and evaluating simple assumptions about the order of social life and social meanings (Tonkiss, 1998). According to MacLure (2006), a discourse-based educational research project sets itself the task of taking what appears to be common sense, apparent, natural, or indisputable (such as the concept of inclusion) and attempting to convey a sense of unravelling out of the concept.

At its most fundamental level, discourse might be defined as identifiable claims that cohere together, or as collections of ideas that create and organize the world in their own terms, making certain things common sense and others nonsense. Discourses have specific rationalities. They define what can be stated and shape our ideas about how we should be and act in the world. Various discourses are open and rely on 'recognisable' discursive repertoires to make sense of the world including the realm of education. Once a discourse becomes normal or natural, it is difficult to think and act outside of it (St. Pierre & Roulston, 2006; Dunne, 2009).

The preservation of Indonesia's national integrity and the promotion of sustainable growth are both dependent on the existence of this variety. The philosophical underpinnings of Indonesia's multicultural identity are reflected in the nation's foundational principles, which are known as Pancasila and Bhinneka Tunggal Ika, which translates to "Unity in Diversity." Not only are these principles essential to the preservation of national cohesion (Mariyono, 2024).

According to Hartinah et al. (2023), multicultural education has evolved as an important tool for creating peace, tolerance, and social harmony. It embraces variety in order to foster respect and understanding among the younger generation in Indonesia. Schools all over Indonesia are increasingly adopting multicultural education programs in order to instil these values in students who come from a variety of backgrounds. This demonstrates the potential of education as a unifying force, as an effective means of addressing fragility. In addressing such interest, studying discourses becomes useful in approaching the issue of multicultural identity and education. One of the developing topics pertaining to education and multiculturalism in the landscape of discourse analysis is the issue of inclusiveness.

According to Potter (2024), inclusiveness in discourse analysis is how language shapes relationships and representations to include or leave out different groups based on things like race, gender, disability, or culture. Michel Foucault's idea shows how the creation and sharing of information are linked to power dynamics. These power structures are questioned by inclusive discourse, which encourages fair representation and involvement. Discourse analysis is often used to find the main topics that shape how

people think and act in society. For instance, a discourse of equity and inclusiveness stresses understanding and appreciating different backgrounds. On the other hand, a discourse of difference may focus on differences between groups but can sometimes support segregationist practices (Dunne, 2009; Trent, 2015).

Indonesia thought of its people as being different and plural, so the country's curriculum emphasizes recognizing and valuing diverse backgrounds. To make sure that this idea stays at the center of the education system, inclusiveness should be kept in Indonesian school content. This basically means that no one should be left out of the community.

As an important part of the Indonesian curriculum, English is used as a way to fulfil this national ideal. Then, the students should have learned about the ideas of being open to everyone by studying English in national schools. Through the school textbook, many of the most common ideas are spread in educational organizations. Lisovskaya and Karpov (1999) say that school texts can be seen as cultural products that are made by a group and can be used as tools for socialization to support and uphold the status quo occupied by the education policy maker. Law and Chan (2004) saw that school textbooks could be school textbooks could also be used to achieve transformative goals beyond just confirming what students learn in another learning context. Hence, this school textbook could also be used to mediate these purposes.

A lot of research, mostly in the area of critical discourse analysis, has tried to figure out how ideologies work in speech over the last few decades. For example, Malmkjær (2017) says that it is possible to find common ways to build symbols that can be used to carry out the main ideas of philosophy. Malmkjær (2017) said that the writers' choices in language may have a moral purpose, even if they weren't doing it on purpose. This is why scholars are paying more and more attention to the language codes in school textbooks. These codes contain a lot of experiences, expectations, and assumptions about society and could be seen as ideologically loaded.

In the same way, Kırkgöz (2019) conducted a study to find out if the Turkish English Language textbooks used in secondary schools were affected by policies that were based on ideology and were written in the national ministry of education's syllabus. In Indonesian context, the other study is by Setyono and Widodo (2019), and it investigated the cultural material of an Indonesian EFL textbook that is used all over the country. It looks at how multicultural ideals are shown in the EFL textbook that senior high school students use. The other study of multiculturalism and education in Indonesia is the study of Fauzan (2024) that studied lecturers' context in teaching. This discourse analysis investigated whether the English-speaking classes integrated features of the Indonesian government's moderate Islamic beliefs, including tolerance and national unity. Lecturers actively emphasize ideological material and participative formats that reflect these moderate religiosity characteristics. The other study is Santihastuti et al. (2024) which investigated the textbook of senior high school. In this study, the images of the

English textbook for senior high school students in the tenth grade are analyzed in order to expose the embedded peace values.

Following the previously done research above, the use of discourse analysis in textbooks has been able to reveal the ideology, policy and values that are adhered in textbooks. Giroux (1988) and Smith and Sheyholislami (2022) found that consumers of textbooks have a perception of investment in the contents of the textbooks, which in turn instills a degree of trust in the educators who negotiate the content of the textbooks. Due to the fact that they contain an implied endorsement from the institution, textbooks are consequently considered to be a form of legal tender for educational services. The validation of social norms that textbooks may impart as necessary truths for the acquisition of information is accomplished through the use of such endorsement (Fairclough, 2013; Smith & Sheyholislami, 2022). Highlighting the importance of Indonesia's diversity in maintaining the country's interest which at its turn being dependent or at least influenced by the educators of future generation who negotiate with the content of textbook, analyzing the content of textbook become critical in assuring a certain value is well-embedded in an educational system and fit with the ongoing context of education. As in Setyono and Widodo (2019) and other studies the multicultural values had been presented, the concept of inclusiveness was not introduced as a focus in such research. Hence, the present study seeks to investigate as follow:

1. How are cultural diversity and inclusiveness constructed in the discourse of EFL textbooks used in Indonesian schools?
2. What are the ways the textbooks promote (or hinder) the development of a tolerant worldview with respect to differences in the society?

## **2. Literature review**

### *2.1. Inclusiveness as part of narrative in language learning*

According to Foucault (1971), discourses are 'practices that methodically produce the objects of which they speak'. They may be viewed as actions that define identity, subjectivity, and power dynamics while also embodying meaning and social relationships. In society, discourse is a communication tool. set of power relations that pervade, define, and make up the social body; these power relations cannot be produced, maintained, or put into practice on their own without the creation, accumulation, circulation, and operation of a discourse (Dunne, 2009). In this way, inclusiveness has been considered as a main narrative as far as social and cultural discourse is concerned. Idea of inclusion gained official recognition as a social practice and idea in the 1990s in accordance with the Salamanca Statement in Hunt (2011) which promoted international advancement toward inclusion predicated on each child's rights and entitlements. The concepts and rhetoric behind inclusive policy seem vague and unclear, despite its widespread use and the general consensus that inclusion is a basic good.

As the ideological propagation was undoubtedly related to the existing culture and religion that preoccupied the societal landscape, the educational activities should be

partake to the shaping of an ideology's spread (Khakimov & Choriyeve, 2023). The form and content of educational curricula serve as main channels for ideological transmission. A study published in the *Journal of Political Economy* looked at the impact of a major textbook overhaul in China between 2004 and 2010. This reform intended to ensure that educational materials reflected the state's desired political attitudes and ideas. More importantly, it was discovered that such curricular adjustments had a significant impact on students' political opinions, revealing education's power to alter ideology (Cantoni et al., 2017). Hence, as it is mentioned as the core value for Indonesian society, the study of inclusiveness should be part of the nature of Indonesian education itself (Yuniarto et al., 2023).

The definitive underpinning of inclusiveness could be traced back to its urgency for the society. Students that receive inclusiveness and multicultural education are able to comprehend one another regardless of their socioeconomic background, gender, sexual orientation, race, ethnicity, culture, or religion. As inclusiveness gained acceptance in wider communities throughout the world, the education stakeholders are demanded to implant the idea in every aspect of educational practice (Lash, 2021). The integration of inclusiveness into education in the field of English education is undoubtedly intertwined since the English language, as in Indonesia, is the facet of multicultural value dissemination for the young citizens as EFL textbooks provide access to a wide range of source-language customs and values (Cheng & Beigi, 2012; Herman et al., 2022).

The development of inclusiveness and multicultural education is necessary to help Indonesians better understand the value of preserving harmony within the society which compels ideas that remain intact for what constitutes a multicultural understanding to expand beyond just simply respecting differences. Namely, understanding the value of preserving harmony, offering ethics in the opinions and customs of other groups, upholding humanitarian principles, and so forth is anticipated to be able to bring honor to this fast-paced Indonesian nation (Haswani, et al., 2023).

## *2.2. Appropriating inclusiveness values*

Plenty of variables could be attributed to adjusting inclusiveness for certain types of audience. As in the context of language teaching book utilized in K-12 setting, the readers are meant to be immersed in the culture that embrace inclusiveness, as it is understood in the characteristic of teaching culture which notion duly resonates well to the ideal language teaching process, making it more agreeable that to reinforce inclusiveness values (Lu & Troyan, 2022; Sabillawati & Putra, 2023). Furthermore, as mentioned in Ford and Kea (2009), with the recommendation, or even imperative, of teaching practices to conduct a culturally responsive classroom, teachers need to create a classroom atmosphere that induces inclusive thinking and all-around appeal with correct instructions.

Several conceptions of inclusive and multicultural classrooms are asserted by the scholars (Acar-Ciftci, 2019). The key concept to adhere to in order to manifest a culturally

responsible classroom is that multicultural education should appreciate the diversity of cultures and backgrounds of the students. One of the approaches that is available in the literature of multicultural schools is the approach of Jenks ve ark (in Acar-Ciftci, 2019) which calls a multicultural education to possess an approach that emphasizes social action skills, supports cultural plurality and other kinds of lifestyle, and requires students to critique injustice with the intention of someday, if not immediately, taking action to strive for a more democratic society. Despite this emphasis, the teaching still adopts the native values commendable in the eyes of the general readers often in order to critically understand those existing values (Lu & Troyan, 2022).

Responding to the imperative of promoting inclusiveness in Indonesia, in order to address the various forms of exclusion that might be prevalent in the current environment, it is recommended that educators model their discourses after those of inclusion. This entails locating those that are associated with inclusion and distinguishing between the constitutive and controlling effects of the particulars of the discourse. As neither a single text nor a single action nor a single source constitutes a discourse, according to Dunne (2009) and Olshtain and Celce-Murcia (2005), discursive assertions are characterized by their intertextual presentations and their composition of established patterns of disciplinary and paradigmatic knowledge and practice. As a result of the fact that fragments of texts, repeated words and sentences, and their discourse could be differentiated and indicated, procedures were therefore developed that assisted in tracking and pointing out its realm of discourse (Dunne, 2009).

### **3. Method**

#### *3.1. Method and design of the research*

This research employs a qualitative study design (Beloufa, 2023; Creswell, 2012). Strauss and Corbin (1990) stated that utilizing a qualitative design is suitable for studying objects and analyzing the data as a descriptive concept. Because of that reason, a qualitative study design was chosen for its appropriateness. The critical discourse analysis (CDA) research design aimed to analyze the peace values that are represented in the textbook that was the focus of the study. This is because CDA helps to provide an in-depth understanding of how such values are produced in textbooks. This qualitative study was conducted as content analysis modeled after the methodology that was used in the research of Santihastuti et al. (2024).

#### *3.1. Object of analysis*

The cultural and religious values portrayed in Indonesia's widely used English textbook were examined in this study using critical discourse analysis (CDA). The object of analysis in this study is the cultural and religious values embedded within *Mind Second Edition*, an internationally published EFL textbook used by Indonesian junior high school students learning English. The analysis examines how these values are represented across

the textbook's texts and activities, employing critical discourse analysis (CDA) to reveal the underlying ideologies and social messages conveyed to learners.

### *3.2. Research instrument*

According to Fairclough (2013), CDA is an interdisciplinary study of discourse that considers the context of language usage and sees language as a social activity. According to Halliday (1978), a discourse as a text is produced, embedded, and understood within a particular social context, functioning as both a process and a final result. Accordingly, CDA experts contend that users' language choices reveal their beliefs, intentions, and ideas (Fairclough, 2013).

### *3.3. Technique of data collection*

For the purpose of this study, an EFL textbook published and officially endorsed by the Indonesian Ministry of Education, Culture, Research, and Technology (MECRT) was chosen as the object of the study, entitled "English in mind: Student's book starter, 2nd ed." The textbook incorporated the latest independent curriculum. It is currently the most used English textbook in almost all Indonesian public junior high schools. Hence, the data was collected from this particular textbook.

### *3.4. Technique of data analysis*

The methodology of analysis is conducted in three steps. Initially, the language use and imagery of inclusiveness and multiculturalism across the textbook chapters were identified. The second step is the identified photos were classified. The third step is the chosen figures and photographs were intentionally taken for examination as they fulfill the established criteria (Santihastuti et al., 2024).

In order to identify book contents which, correspond to the idea of inclusivity and multiculturalism, the contents might be classified as artifacts of inclusivity and multiculturalism if comply to the idea of becoming together in and despite of an existing variety of differences, as it is indicated in Nahdi et al. (2021). Then, in examining the pictures, the last step involved making comparison and contrasting the results of the previous identification with the relevant ideas found in previous studies.

## **4. Findings**

Since *English in Mind* is produced by Cambridge, it mostly depicts target and international cultures. Some examples can show the target culture referring to inner-circle countries or the culture of the countries where English is the primary language. One of them, which detailed Joana's private life, appeared on page 15 (Figure 1). She is from New York, is fourteen years old, and considers Alicia Keys to be her heroine. The second example came on page 40, when students were asked to name well-known individuals from English-speaking nations, including American artist Beyonce, American actor Josh Jarnett, English actress Kate Winslet, and London actor Robert Pattinson.



**Figure 1.** A photograph showing a girl

Beside displaying foreign culture and international community, the most noteworthy written and visual expression displays pertaining to instructional subjects which were selected for inclusion in a compilation of documents of inclusive and multicultural values discourse. In creating the narration of inclusivity for the audience there were five images shown in the book, which are the opening page and pictures in page 5, 10, 66, 73, and lastly, 101.

The textbook's opening image explains the Indonesian educational philosophy phrase, "*Ing ngarsa sung tulada, ing Madya mangun karsa, tut wuri handayani*" (Set a good example in the front, offer encouragement in the center, and push and assist at the back). It is Indonesia's educational ideology, founded on the works of Ki Hajar Dewantara, the nation's educational founder. As a catchphrase, the philosophy is trusted by Indonesians. This tagline encouraged teachers and students to learn more, share, and help one another which was pretty much in vein with the spirit of inclusivism that will be portrayed in the following figures.



**Figure 2.** Multiracial representation

The picture in Figure 2 p. 5 portrayed the picture of the groups of people with various racial backgrounds and visible professions. The idea of people with different skin colors told the concept of equality and by showing professional identity enunciated sense of inclusiveness by means of working together as shown in professional identity.





**Figure 3.** Queuing people with various backgrounds and hobbies

In a similar way, the picture in Figure 3 from p. 10 showed the group of people queuing in an entrance of a certain music concert. Again, the portrayal of people from different skin colors portrayed diversity of people with their different favorite figures as shown in balloons popping up from their heads. Contrasting to the previous picture in p. 5, this picture showed the idea of diversity in more casual rhetoric with the presence of the idea of a music concert. Finally, these pictures imposed the idea of diversity and hence promoting inclusion and illustrating the possibility of living together and sharing spaces in every way possible in a human society.



**Figure 4.** Disabled athletes

Another idea is shown in the pictures on page 66 (Figure 4). The picture showed an athlete with paralyzed feet racing with his companion. The images portrayed a strong impression of the possibility of people with bodily differences in achieving athletic achievements as ordinary people. Although with the help of their companions, who were likely his own family members, these pictures implied a narration that the ordinary people could share the same achievements and hence be proud with their disabled counterparts which led to mutual understanding, strengthening equality and justice.



**Figure 5.** Two women on hijab

The inclusion idea was also shown in a picture of women in Figure 5 above from p. 73. It is shown in the picture 73 that the women from different racial backgrounds evidenced from different skin colors were wearing hijab which were also shown in another woman figures as well throughout the book. In addition to this, the two women sat together enjoying their own drinks. This idea gave an impression of the equal social status between people of different skin colors, shown by their action sharing space together enjoying the seemingly similar nourishment.



**Figure 6.** Groups of students learning

The last inclusiveness symbol was shown in Figure 6 from a picture in p. 101. In this figure, it is shown a group of students wearing white shirts complemented with green uniform ties who were of different skin colors who were obviously dark, while the others had slightly lighter skin and one pupil was in the back, with distinctively fair complexion. In addition to that, a little bit of an interesting feature about this figure was the fact that the boys and girls were sitting just next to each other. This small figure is rather exploiting many ideas of inclusivity. The green-fashioned school attire provided an impression of an Islamic school since green is often associated with Islamic identity. The skin colors in this picture appeared as gradation rather than an obvious fair and dark skin color difference. Lastly, the idea that male and female could share proximity together as shown in the act of the boys and girls sitting really close next to each other. One girl in the back even sat right between two boys. Those little girls were in hijab. These revealed strong gender and racial messages of equality in a curious setting of Muslim community.

The multicultural values were imposed with the images on pages 13, 56, 52, and 64 serve as samples of the multicultural values portrayed in the international textbook to begin this analysis. The American and Indonesian flags are depicted in the picture on page 13, which students are required to complete. An image of two indigenous people from Papua wearing their traditional attire can be found on page 56. A lady student

wearing an antique Indonesian high school uniform is seen in the picture on page 52. According to the text, the girl's name is Mawar, and the original Indonesian name means Rose. Each of the images on page 64 shows a woman donning a headscarf. Since the majority of Indonesians are Muslims, the hijab is typically worn in public or at home.



**Figure 7.** TV Shows

The image (p. 56) in Figure 7, which depicts two men dressed in traditional Papuan garb, is the subject of the analysis that follows. The pictures showed traditional values of one of ethnic groups in Indonesia, which was an exotic experience of cultural enrichment for many people and most likely, the students. There are multitudes of ethnic groups in Indonesia. "The unity of Indonesia" is the third national principle of Indonesia. It implies that despite the diversity of Indonesia's cultures and ethnic backgrounds, its citizens are able to accept them. The authors of the textbooks try to emphasize the importance of tolerance. Not only that, the readers also might capture a strong impression of the posing of the photograph with a modern, big stage in a certain show that might show an impression of encouragement and universal acceptance.



**Figure 8.** Calvin and Mawar

Picture of Figure 8 was the subject of the other analysis (p. 52). In the textbook, an image of a female student in a school uniform is displayed alongside content. She used

the name Mawar, which translates to "rose flower," in the narrative. Mawar has straight hair and a rather dark skin. It needs to be read in the context of Indonesian school life based on her name and appearance. All genders, ethnicities, and religious beliefs are welcome to integrate with any roles in the Republic of Indonesia. To sum up, the content and image in this textbook convey a concealed message: notwithstanding the diversity of personal experiences, all Indonesian citizens are entitled to the same opportunities and rights.



**Figure 9.** Groups of veiled women

The chapter's final analysis then turns to the Figure 9 from picture in p. 64. This image shows a group of Muslim women dressed in a long dress and headscarf. Since the dress code is a religious identity for Muslim women globally, these were included in this visual analysis. By inserting the illustrations of Indonesian women wearing hijab together with illustrations of people of international communities that arbitrarily portrayed not to be wearing hijab, inclusiveness is implied that there should be no people left behind in the international relations, boosting sense of support, endearment, equality and justice.

On the other hand, the textbook authors attempt to provide an example of an ethnic outfit used in Papua in order to explain one of the indigenous Indonesian ethnic groups. It has the effect of fostering togetherness while valuing diversity in culture. Additionally, a female student's speech makes clear that all Indonesians, regardless of background, have equal rights and opportunities. Then, in light of Indonesia's sociocultural context, recreate the country's educational philosophy. Furthermore, the book's subliminal message about the female headscarf suggests that Indonesia is tolerant of all religions.

#### 4. Discussion

It is essential to recognize the cultural differences and ethnic tolerance of various ethnic groups. Setyono and Widodo (2019) said that a picture of Indonesia as a multicultural and multiethnic nation is fundamentally based on pluralistic philosophy. As demonstrated in Adult Muslim women typically wear long dresses with the hijab as part of the dress code while they are in public places. Wearing a long garment and headscarf is required by their religion. People are currently more stylish and wearing the hijab in the newest manner. They were referred to as *hijabers* as a result of this phenomenon (Setyono & Widodo, 2019). In this instance, it also establishes a female identity as the locus of Muslim identity (Benham & Mohazeb in Sabillawati & Putra, 2023). As a

popular trend, it could be demonstrated that the writer tried to demonstrate the commonality of hijab as a cultural identity that is innate in Indonesian Islamic society.

On the other extreme, the relationship between Papuan culture and Indonesian identity is also brought to the forefront in the opposite extreme. As a result of Dutch colonialism, which was responsible for bringing Christianity to the region, West Papua features a largely Christian population. When compared to the rest of Indonesia, where Islam is the predominant religion, this setting stands in stark contrast. The Papuan people's distinctive cultural identity is inextricably linked to their Christian faith; nonetheless, this has resulted in serious difficulties with regard to the freedom of religion under Indonesian rule. Indonesian Papuans are subject to considerable restrictions on their religious freedoms, despite the fact that they live in a territory with a majority Christian population. As a result of the regular targeting of churches and congregations by government forces, there have been cases of violence and intimidation that have occurred during worship sessions. Fears among local communities are further exacerbated by the presence of military troops in religious settings, which undermines the capacity of these people to freely practice their faith. For a significant number of Papuans, Christianity is not merely a religious practice but rather an essential component of their cultural form (Islamy & Makatita, 2022; Qadir, 2014). The prohibition of religious rituals poses a threat not just to their spiritual lives but also to the cultural heritage that they have inherited. This concept was reflected in the selection of the book, which, albeit not depicting the culture of Christians thoroughly, highlighted the various societies and cultures that were present throughout the book, especially given the United Kingdom as a greatly diverse, Christian majority country (Dustin & Malleeson, 2024). It is possible to claim that the text made an effort to immerse the pupils in a global setting, going beyond the idea of a particular culture being dominant in a particular civilization which, for most part, was Islamic civilization.

The idea of adopting *English in Mind* as the nationwide English course book was a tantalizing decision, and this showed how the government of Indonesia was aware of the sensitive racial and religious issues that were circulating in Indonesian society. According to Nahdi et al. (2021), it is easier to govern the people when the people are integrating with each other as an inclusive society. Although the message might be interpreted to possess some political value, the appreciation of inclusive society is greatly sought after for the future generations (Eden et al., 2024; Husaeni, 2023; Khakimov & Choriyeveva, 2023). It could also be seen in the previous pictures, that the publisher of the book had a great interest in introducing a normal, yet 'unconventional' setting. Showing various racial backgrounds in a single setting was very normative in the book as shown in almost all the pictures that have been shown above. The idea of people of different colors had long been reinforced by the governments of Western countries for a long time as the 'recuperation' of the past events of colonization (Jones, 2022; Litwiller et al., 2023; Scherer et al., 2023). As the book was issued by Cambridge which is based in the United Kingdom, it could be expected that such narration seeped and even dominated the book.

Addressing the foreign values which infiltrated the narration of Indonesian education, although rather compatible (Sabillawati & Putra, 2023), might probe further examination in considering whether this book supported the value system that was appreciated by the Indonesian society. For instance, the insertion of photographs of Papuan men in the book, in contrast to the numerous figures of Muslim women wearing hijab undoubtedly represented the Indonesian value of social equality and harmony and this interactional ‘showcasing’ should not become a growing concern of the Indonesian people. This might be also very true for the case of juxtaposing Mawar, a schoolgirl from an Indonesian village, and Calvin from Scotland. Further, as the portrayal of inclusive society advanced to the vast types of social settings, there might be a portrayal that might create a certain level of concern among Indonesian social elements, such as the figure of Indonesian Muslim pupils, boys and girls, sitting next to each other very close. Although gender separation was mainly not a concern in United Kingdom, with the release of Equality Act 2010 (Dustin & Malleson, 2024), the implementation of the value portrayed in the artifact was not necessarily Islamic (Sirait & Arif, 2024), as it was also portrayed Muslim students in green attires, with Muslim girls in all covered in hijab, suggesting Muslim environment. With that said however, it was interesting to note that the public anticipation for this possible narration in this national textbook did not yield unfavourable disruption that might probably indicate a level of acceptance which might trace its antecedent in inclusion plan in educational narrative of Indonesia (Nurwahyuningsih et al., 2024).

## 5. Conclusion

English in Mind Second Edition, a student’s textbook adopted nationwide in Indonesia’s English curriculum, effectively promotes inclusivity and multiculturalism. The textbook incorporates narratives emphasizing equality across culture, gender, and ethnicity, aligning with the curriculum’s communicative goals. Through a variety of photographs and graphics, it prominently features individuals from English-speaking countries, showcasing diversity in skin color, professions, and cultural-religious backgrounds. These visuals depict people interacting in ways that reinforce inclusivity, with details such as individual preferences—ranging from favorite celebrities to music choices—presented both explicitly and implicitly. The textbook also bridges foreign and Indonesian cultures by including relatable elements, such as girls wearing hijabs, demonstrating an intentional effort to integrate local values with global perspectives. This approach by the publisher, Cambridge, reflects a deliberate attempt to foster inclusivity while teaching English. However, the use of a foreign-published textbook warrants careful consideration. Given Indonesia's history of religious and cultural tensions, and the interests of a British publisher, the selection of English in Mind Second Edition appears to be a strategic effort to reduce societal divisions and promote unity across diverse identities. Educators should weigh these factors when using the textbook as a primary medium for teaching inclusive values and English in Indonesian schools.



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