Multicultural Values Represented in English Textbooks for Indonesian Learners: A Social Semiotic Analysis

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Abstract

The social semiotic analysis in this study aims to (1) reveal what multicultural values are found in ELT textbooks for ninth-grade learners, (2) explain how the texts and the images in the analyzed textbooks present multicultural values, and (3) uncover how social semiotics dimensions can decode multicultural values. This study finds that among four multicultural values discovered in the textbooks, responsibility to the world community has the most frequent appearance while respect for human dignity and universal human rights has the least frequent appearance. Those values are presented denotatively and connotatively through texts, images, and texts-images. Based on the findings, textbook authors are recommended to include more content and add learning activities that facilitate discussions and reflections on multiculturalism. In addition, this research suggests that English teachers who use these textbooks add learning activities that enable students to discuss multicultural values since, in this study, multicultural values are mainly presented connotatively.

Keywords: *English textbook, multiculturalism, multicultural education, multicultural values, social semiotic analysis*

1. Introduction

In the English Language Teaching (ELT) context, a textbook is a powerful tool to assist in the implementation of multicultural education. The idea of multicultural education stems from learners' need to obtain the related values leading to the learners' participation in interpersonal relations by accepting the different attitudes, ideas, values, and cultural messages (Goo, 2018). The 2013 curriculum in Indonesia requires teachers to accomplish character or values education,

including in ELT, as an initiative to help the learners internalize and actuate multicultural values through their character virtues. As a measure to teach these character virtues, Ersoy and Şahin (2012) state that textbooks can be used to present not only subject-related skills and knowledge but also essential values to the users. In the same vein, empirics have demonstrated that ELT textbooks cannot simply be separated from cultural values as the scaffolding elements to prepare students to engage in actual communication effectively (Amerian & Tajabadi, 2020). Kim and Paek (2015) stated that learning activities with the aid of English textbooks need to embrace more cultural content to develop students' intercultural communicative competence. Multiculturalism issues in ELT textbooks have been explored for the past five years in some countries such as Indonesia (Isnaini et al., 2019; Pratama et al., 2021; Setyono & Widodo, 2019), China (Xiang & Yenika-Agbaw, 2021), and Georgia (Tabatadze et al., 2020). Some scholars have also done studies on cultural content analysis in ELT textbooks used in Indonesia (Mandarani et al., 2021; Riadini & Cahyono, 2021). The findings of those studies show a rift between the multicultural content presented in ELT textbooks and the goals of multicultural education (Isnaini et al., 2019; Pratama et al., 2021; Setyono & Widodo, 2019). Notwithstanding, there are some other driving issues to the dearth of well-informed multicultural teaching.

The first issue is learners' low awareness of the importance of multicultural understanding and multicultural education. Pratama et al. (2021) mentioned that the lack of multicultural education can lead to problems for the majority and minority groups, such as low tolerance for diverse religious backgrounds. The second issue is the paucity of learning artifacts that integrate multicultural values. Tabatadze et al. (2020) and Xiang and Yenika-Agbaw (2021) found that some textbooks do not reflect the diversity, but tend to promote negative attitudes towards minorities, promote intolerance and stereotypes, and show multicultural variables in an unbalanced fashion. From a research perspective, studies attempting to analyze multicultural values in ELT are delimited. To this end, Setyono and Widodo (2019) stated that in Asian contexts especially in Indonesia, cultural depiction in English textbooks needs to be undertaken through critical studies. The last problem is the discounted use of images to present multiculturalism in textbooks. Isnaini et al. (2019) stated that cultural values can be delivered through images since images contribute to presenting accurate and rich information, including cultural values. Furthermore, multimodal discourse in textbook analysis, as an overarching framework of image analysis, allows careful investigation of the meaning-making processes that are heavily guided by the textbook writer's ideology and pedagogic-didactic framework (Weninger, 2020).

In this scenario, this present study aims to uncover multicultural values presented in two ELT textbooks widely used for ninth-grade students in Junior High School. This line of inquiry is deemed necessary since the studies examining multicultural values in Indonesian EFL textbooks are heavily focused on government-issued textbooks. Additionally, studies in this area are widely geared to textbooks for Senior High School students, with those for the lower level given peripheral emphasis. To fulfil this gap, this study aimed to document the multicultural values presented in the textbooks for Junior High School. This investigation is guided by the following areas of inquiry.

(1) What are the multicultural values presented in the two target textbooks?
(2) How do the texts and images in the two target textbooks present multicultural values?
(3) How can social semiotics dimensions be used to decode and document multicultural values?

2. Literature Review

2.1 Defining Multicultural Values in ELT Textbooks

Since the introduction of the 2013 curriculum, Indonesian education has put more emphasis on students' character development. ELT textbooks as the primary tool in the teaching and learning process therefore must attend to multicultural education goals. As Bennet (2010) suggests, multicultural education attempts to reduce prejudice, racism, discrimination, and sexism. In the Indonesian educational context, textbooks must avoid contents that trigger multicultural friction (Setyono & Widodo, 2019).

English teachers usually use textbooks as the primary materials. Cunningsworth (1995) explains that textbooks serve as a resource for presenting materials (spoken and written), a source of activities to practice communicative interaction, and a reference source on vocabulary, grammar, and pronunciation. The textbook contents also provide learners with many cultural sources from the texts and the images. Cunningsworth (1995) states textbooks directly or indirectly deliver cultural values to a certain degree, called "hidden curriculum". Thus, learners learn not only the language skills and components but also character education and cultural knowledge.

Textbooks present multicultural values explicitly and implicitly through their language, content, presentation, and illustration. Ersoy and Şahin (2012) explain that, despite knowledge and skills, textbooks are tools to transfer values to learners. In Indonesian ELT classrooms, textbooks need to aim at multicultural values in conjunction with the instruction of language skills and components. In this study, the way to categorize the aspects of culture is by the core of multicultural values by Bennett (2010) including: acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth.

2.2 The Nature of Social Semiotics Analysis

Social semiotics is specialized in revealing the relations between power, ideology, and language in society. According to Van Leeuwen (2005), social semiotics inquiries aim at gathering, recording, and systematically categorizing semiotic resources, including their history and how people use these resources in particular historical, cultural, and institutional situations—plan them, teach them, rationalize them, and criticize them—to reveal and advance new semiotic resources and new uses of existing semiotic resources.

Bezemer and Jewitt (2009) integrate the social semiotic approach to multimodality because social semiotics 'provides an overall integrating theory, and analytic means, notably for the description and analysis of image'. Based on Dawoud and Daher (2022), social semiotic analysis is a linguistic methodology that can infer the meanings in the textbook in reference to the ideational function, interpersonal function, and textual function-based. The textual function focuses on how the content in a text is organized. The interpersonal metafunction captures the relation between the text and the reader. The ideational function focuses on how the essential ideas are expressed and how the text is logically built up.

Every text is a construction of multimodal signs cataloged based on codes and sub-codes which decode certain beliefs, values, norms, and practices, which are presented through texts and images associated with denotative and connotative messages. Denotation is related to how people infer meaning without relating it to their culture, society, or ideology (Bouzida, 2014). Meanwhile,

connotation refers to when people use their feelings or emotions, and the values of their culture to infer the meaning of signs (Fisk, 1990). While denotational meanings are made by textbook designers, connotational meanings rely more on the audience's side. This requires textbook authors to shape conditions to better engage the readers in critically reflecting on cultural knowledge and meanings. These two types of meaning become the foundation of achieving the second objective of the study.

2.3 Analyzing Cultural Competence and Multicultural Values in ELT Textbooks

In revealing the hidden multicultural values presented in texts, images, and texts followed by images, the researcher attends to the theory of multicultural values by Bennett (2010) and the pointers of cultural competence by Cross et al. (1989). The four multicultural values by Bennett (2010) are emphasized to be the basic concept in analyzing the contents of the two target textbooks and the cultural competencies by Cross et al. (1989) are selected and adjusted according to the four dimensions of those multicultural values. As they are adapted and combined, this study shows where the multicultural values that Bennett (2010) proposes are related to acts showing cultural competencies that Cross et al. (1989) stipulate. Table 1 presents the elaboration of those two theories:

Table 1: The Multicultural Values and Cultural Competence

No.	Multicultural Values by Bennett (2010)		The Elaboration of Multicultural Values and Cultural Competence as the Analysis Criteria
	Multicultural Values	Behavior Manifestations	
1.	Acceptance and appreciation of cultural diversity	Tolerance, mutual respect, accepting different stances (views, opinions, beliefs, habits, attitudes, etc.), and being open-minded	- Respect the unique, culturally defined needs of various populations shaped by behaviors, values, and institutions. - Acknowledge that diversity within cultures is as important as diversity between cultures. - Respect cultural preferences. - Tolerance, mutual respect, accepting different stances, and being open-minded.
2.	Respect for human dignity and universal human rights	Being altruistic, humane, humble, showing good manners, and treating others fairly and impartially	- Aware that the dignity of the person is not guaranteed unless the dignity of his/her people is preserved. - Understand that people are usually best served by those who are part of their culture. - Treat others in the context of their cultural identity. - Recognize that some people have to be at least bicultural. - Being altruistic, humane, humble, showing good manners, and treating others fairly and impartially.
3.	Responsibility to the world community	Keeping and conserving cultural products	- Appreciating cultural products. - Assuring the creative energies and cultural artifacts made by people and

			communities with different cultural backgrounds.
			- Keeping and conserving cultural products.
4.	Respect for the earth	Caring for human beings and nature (plants and animals	- Aware of keeping world peace, love, and tolerance for all human beings and all forms of life on earth.
			- Saving, preserving, and caring for living environment, human beings, and nature.

2.4 Meaning-making and Social Semiotics Analysis as the Tool to Analyse Multicultural Values in ELT Textbooks

Multicultural values tend to change continuously because the world will be increasingly open at this time and in the future. In this manner, the boundaries of culture, region, and country become invisible. In this present study, multicultural values are analyzed using denotative and connotative meaning-making by Barthes (1977). As seen in Table 2, the four dimensions of social semiotics analysis by Van Leeuwen (2005) frame the interpretation of multicultural values in the context of connotative meaning.

Table 2: The Elaboration of Denotative and Connotative Meaning and Four Dimensions of Social Semiotics Analysis

Meaning-Making by Barthes (1977)		
Denotative Meaning	Denotation is the basic meaning of semiotics as it is the first level of signification (Barthes, 1977). In other words, denotative meaning refers to what people read in the texts and images as it is.	
Connotative Meaning	Connotation is a system that comprises signifier, signified, and the process which unites the former to the latter (Barthes, 1977). The construction of connotational meanings should be more on the audience's side. It relates to what people see in the texts and images with the operation of their socially-constructed ideology classified into discourse, genre, style, and modality proposed by Leeuwen (2005).	Key dimensions of social semiotics analysis by Leeuwen (2005)
		Discourse: How semiotics resources are used to construct what is being presented through actors involved, actions taken, times and location in which the actions take place, tools and materials, and presentations of the actors.
		Genre: How semiotics resources are used to enact communicative interactions.
		Style: How people use semiotics resources to perform genres and to express their identities and values.
		Modality: How people use semiotics resources to create the truth.

Social semiotics examines material resources of communication (semiotic resources) and how they are utilized in social contexts. In this study, those key dimensions of social semiotics analysis by Leeuwen (2005) are implemented after inferring semiotic resources denotatively to support the connotative interpretation that Barthes (1977) proposes. They are used to elaborate the multicultural values, as portrayed in the following figure.
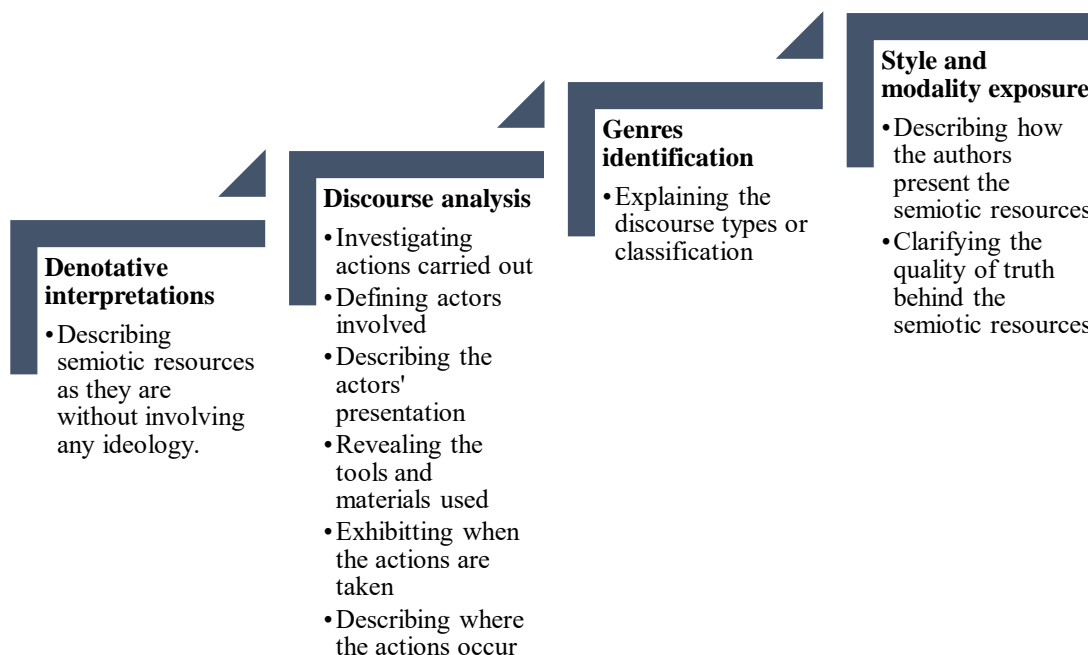
Denotative interpretations
- Describing semiotic resources as they are without involving any ideology.

Discourse analysis
- Investigating actions carried out
- Defining actors involved
- Describing the actors' presentation
- Revealing the tools and materials used
- Exhibitting when the actions are taken
- Describing where the actions occur

Genres identification
- Explaining the discourse types or classification

Style and modality exposure
- Describing how the authors present the semiotic resources
- Clarifying the quality of truth behind the semiotic resources

Figure 1: Analysis Framework

3. Research Methodology

This study employed the explanatory sequential mixed methods consisting of collecting quantitative data as the first step and followed by collecting qualitative data (Cohen et al., 2018). The method was employed in relation to obtaining a clearer depiction from data quantification of texts and images manifesting multicultural values and then using the qualitative data to guide a more in-depth analysis.

3.1 Data Collection

The data sources, the textbooks, were chosen based on the interviews with twenty English teachers in Banyuwangi and Jember, two adjacent cities in the easternmost part of East Java, Indonesia. The data were taken from two English textbooks for ninth-grade learners (Bahasa Inggris: Think Globally Act Locally published by the Indonesian government, and Bright an English Course for Junior High School Students published by Erlangga publisher). This study occupied purposive and convenience sampling to select the target textbooks. Convenience sampling was applied to choose the Junior High Schools that must be contacted to interview the English textbooks they used. The purposive sampling applied the following pointers to the textbook selection.

(1) The textbooks need to be based on the 2013 Curriculum.
(1) The textbooks need to be widely used by teachers of junior high schools in Banyuwangi and Jember.
(2) The selected textbooks should be used for ninth-grade learners.

The researcher served as a human instrument since the results of this study depended on the researcher's interpretations of the data. The researcher was guided by the four dimensions of multicultural values by Bennett (2010) in interpreting and analyzing the data. The second instrument is in the form of datasheets that has been validated by the experts to collect the qualitative data. The following table presents the instrument components.

Table 3: Instrument Components for Data Analysis

1.	Code	:	Multicultural Values/Unit/Page/Textbook.
2.	Text	:	Selected texts from the textbook that are laden with multicultural values.
3.	Text Type	:	The kind of text, such as a report, descriptive, or narrative.
4.	Images	:	Selected images from the textbook that are laden with multicultural values.
5.	Multicultural Values	:	The elaboration of Multicultural Values (Bennett, 2010) and Cultural Competence (Cross et al., 1989).
6.	Denotation	:	What all people see from texts and images without relating it to their society, culture, or ideology.
7.	Connotation	:	Related to what people see in the texts and images with the operation of their socially-constructed ideology classified into discourse, genre, style, and modality proposed by Leeuwen (2005).

3.2. Data Analysis

The researcher analyzed the data by using the seven-stage conceptualization of data analysis proposed by Onwuegbuzie and Teddlie (2003). Those stages were: *Data Reduction.* In this present study, the researcher analyzed qualitative data through thematic coding or theme analysis related to multicultural values, while quantitative data were analyzed through the presentation of the frequency of data occurrences or descriptive statistics. *Data Display.* In displaying the quantitative data, the researcher used tables and figures (texts and images). Further, in describing the qualitative data, the researcher used other forms, for instance, rubrics, verbal descriptions, and lists. *Data Transformation.* Data transformations could transform qualitative data (words) into quantitative data (numbers) and quantitative data (numbers) into qualitative data (narratives). In this study, quantification is needed to know the frequency of data appearance. *Data Correlation.* Data correlation included the comparison of data from different analyzes (quantitative and qualitative compared to the original). In this study, the term correlation was used in a different way than is commonly used in quantitative studies. *Data Consolidation.* At this stage, both datasets were combined to create a new dataset or variable. *Data Comparison.* At this stage, data and interpretations were either merged into coherent wholes or reported in two separate sets (qualitative and quantitative) of coherent wholes.

Trustworthiness is related to credibility, dependability, and confirmability. The peer-review technique was implemented to demonstrate credibility. Research dependability was ensured through a code-recode strategy (Ary et al., 2010) by analyzing the contents of the target textbooks, recording multicultural values, and leaving the analysis for a week, followed by repeated content analysis and comparison between the two analyses. Confirmability, is the determination that the

researcher's explanations and findings are derived from the data (Tobin and Begley, 2004). It was established by submitting all procedures across data and checking data several times.

4. Results

4.1. Multicultural Values in English Textbooks for Indonesian Ninth-Grade Learners

As presented in Table 4, the textbook published by Erlangga publisher has more semiotic resources representing multicultural values than the textbook by the government, (62%:38). Responsibility to the world community is the most frequently presented of the four multicultural values. The most negligible is respect for human dignity and universal human rights, present only in a text followed by an image in the textbook published by the Indonesian government.

Table 4: The Multicultural Values Found in the Target Textbooks

No.	Multicultural Values Found in the Target Textbooks	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Acceptance and appreciation of cultural diversity	2	15.4%	2	9.6%
2.	Respect for human dignity and universal human rights	1	7.7%	0	0%
3.	Responsibility to the world community	7	53.9%	11	52.4%
4.	Respect for the earth	3	23%	8	38%
Total		13	100%	21	100%

The written texts of English textbook published by the government contain the responsibility to the world community. In contrast, the written texts of English textbook published by Erlangga contain responsibility to the world community and respect for the earth. Among the multicultural values, the most frequent one is the responsibility to the world community. On the contrary, multicultural value that appeared less frequently is respect for the earth. Multicultural values presented in written texts are presented in the following table.

Table 5: The Multicultural Values Presented in Written Texts

No.	Multicultural Values Presented in Written Texts	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Acceptance and appreciation of cultural diversity	-	-	-	-
2.	Respect for human dignity and universal human rights	-	-	-	-
3.	Responsibility to the world community	2	100%	3	42.9%
4.	Respect for the earth	-	-	4	57.1%
Total		2	100%	7	100%

Multicultural values presented in images of the two target textbooks are acceptance and appreciation of cultural diversity, responsibility to the world community, and respect for the earth. The most frequent value presented in images of the target textbooks is the responsibility to the world community. The other two multicultural values presented in the images have the same number. Multicultural values presented in images are presented in the following Table 6.

Table 1: The Multicultural Values Presented in Images

No.	Multicultural Values Presented in Images	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Acceptance and appreciation of cultural diversity	2	33.3%	2	18.2%
2.	Respect for human dignity and universal human rights	-	-	-	-
3.	Responsibility to the world community	3	50%	6	54.5%
4.	Respect for the earth	1	16.7%	3	27.3%
Total		6	100%	11	100%

Multicultural values are also found in the written texts that are accompanied by images (henceforth called texts-images). From the two textbooks, multicultural values presented in the texts-images are respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth. The most frequent one is the responsibility to the world community. On the contrary, respect for human dignity and universal human rights is found the least. Multicultural values presented in written texts-images are presented in the following Table 7.

Table 2: The Multicultural Values Presented in Texts-Images

No.	Multicultural Values Presented in Texts-Images	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Acceptance and appreciation of cultural diversity	-	-	-	-
2.	Respect for human dignity and universal human rights	1	20%	-	-
3.	Responsibility to the world community	2	40%	2	66.7%
4.	Respect for the earth	2	40%	1	33.3%
Total		5	100%	3	100%

4.2. How Multicultural Values are Presented through Texts, Images, and Texts-Images

According to Table 5 above, nine texts present multicultural values: two texts from a textbook published by the Indonesian government, and seven texts from a textbook published by Erlangga publisher. Those nine texts consist of five folktales, one dialog, one descriptive text, and two report texts. The following Table 8 shows how the nine texts present multicultural values.

Table 3: How the Multicultural Values Presented in Written Texts of the Target Textbooks

No.	Multicultural Values Presented in Written Texts	Published by the Indonesian Government		Published by Erlangga Publisher	
		Denotative	Connotative	Denotative	Connotative
1.	Responsibility to the world community		√		√
2.	Respect for the earth			√	

Table 8 above depicts that responsibility to the world community is presented connotatively in the two target textbooks. This multicultural value is taken from five folktales, two folktales from a textbook published by the Indonesian government and three folktales from a textbook published by Erlangga publisher. The following text is one of those folktales.

Figure 2: P/C7/140

Denotatively, the text is a folktale from Vietnam, as signified by the first sentence, "A long time ago, there was a rich old man living in Vietnam." Connotatively, the text genre is a folktale. The narrative tells about a father with two sons. A typical Vietnamese family commonly has only two children. Hence the authors try to introduce Vietnam's socio-cultural background by presenting a family with two sons. It is widely known that the folktale titled "The Golden Star-Fruit Tree" is from Vietnam. Star-fruit is one of the popular fruits grown in Vietnam, with no set of seasons for blooming. Since folktale is a cultural product, showing a folktale encourages the learners to learn about other cultural products from different countries.

On the contrary, the respect for the earth in the written texts is only found in the textbook published by Erlangga publisher. This value is presented denotatively through four texts. Those texts consist of one dialog, one descriptive text, and two report texts. The following text is one of the texts that present respect for the earth's value denotatively.
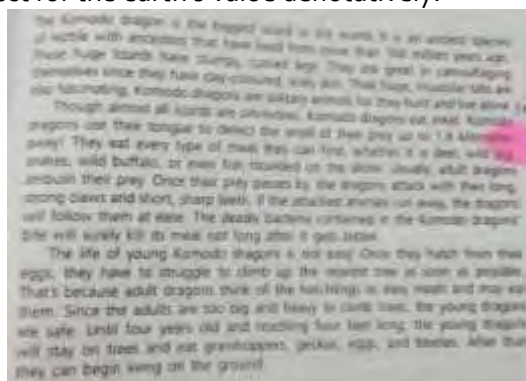

Figure 3: E/R/104

Figure 3 shows a report text about the Komodo dragon, which contains three paragraphs describing Komodo dragons. Connotatively, the genre of the text reports. The authors intend to show learners the importance of caring for nature and animals by presenting the report text about Komodo dragons. This report text denotatively shows the act of caring for human beings, nature, and animals as the behavioral manifestation of the fourth multicultural value, respect for the earth.

There are 17 images that present multicultural values. From Table 6, it can be seen that out of the four multicultural values, there is only one multicultural value that cannot be found in the images of the two target textbooks, respect for human dignity and universal human rights. How the 17 images presented multicultural values can be seen in the following Table 9.

Table 4: How the Multicultural Values Presented in Images of the Target Textbooks

No.	Multicultural Values Presented in Images	Published by the Indonesian Government		Published by Erlangga Publisher	
		Denotative	Connotative	Denotative	Connotative
1.	Acceptance and appreciation of cultural diversity		√		√
2.	Responsibility to the world community	√		√	
3.	Respect for the earth	√		√	

The multicultural values presented in the images of the two target textbooks consist of acceptance and appreciation of cultural diversity, responsibility to the world community, and respect for the earth. Table 9 above shows that all multicultural values presented in images of the two target textbooks are presented connotatively. The following image is one of the images that presents the value of acceptance and appreciation of cultural diversity.
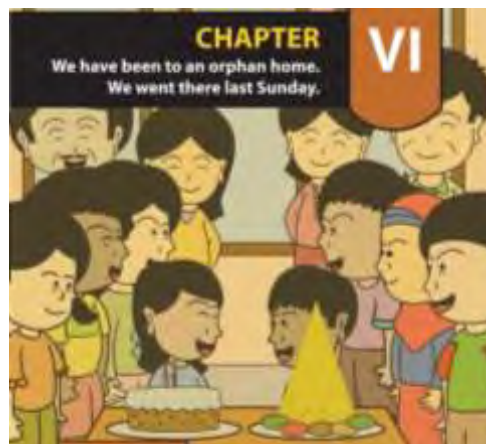

Figure 4: P/C6/107

Denotatively, the image illustrates people with different appearances standing together to celebrate a particular event. There are four adult people, consisting of two women and two men. There are also eight children. Six of them look like teenagers and one of them wears a red hijab. In front of them, there is a cake with two candles and a yellow cone-shaped rice or *nasi tumpeng*. Connotatively, the image involves twelve people with different appearances celebrating an event that can be seen by the presence of a birthday cake and *nasi tumpeng* (cone-shaped rice) in an

orphan home as the title of the chapter suggests. The authors try to exhibit respect for cultural differences through different cultural identities in the same event.

The next image is one of the images that present responsibility to the world community.

Figure 5: P/C8/145

Denotatively, the image shows a woman standing in front of the words "I'm made in Indonesia" and some objects. The first object is three cars in different colors, red, green, and blue. The next object is five traditional weapons with the same shape and size. The third object is six traditional slippers from Indonesia called *Bakiak* in different colors. There is also a blue jar that is commonly used to put *Kerupuk*, a cracker made from starch or animal skin, and other ingredients that serve as a flavouring. Connotatively, the image illustrates a woman standing in front of her store selling products. The image also indicates the products are made in Indonesia as there is a wall sign that says "I'm Made in Indonesia." Showing cultural products is an act of keeping and conserving cultural products as the behavioral manifestation of responsibility to the world community.

The last image in Figure 6 is one of the images that present respect for the earth.

Figure 6: E/C8/103

The image denotatively shows a girl with blonde hair holding a plant sprinkler. Connotatively, as the first interpretation of social semiotics dimensions, the discourse of the image shows a girl watering plants. The authors encourage learners to preserve their environment through the presentation of a girl watering plants.

Some texts-images present multicultural values found in the two target textbooks. There are eight texts followed by images that present respect for human dignity and universal human rights in one text followed by an image, responsibility to the world community in four texts followed by images, and respect for the earth in three texts followed by images. How the eight texts followed by images presented multicultural values can be seen in the following table.

Table 5: How the Multicultural Values Presented in Texts-Images of the Target Textbooks

No.	Multicultural Values Presented in Texts-Images	Published by the Indonesian Government		Published by Erlangga Publisher	
		Denotative	Connotative	Denotative	Connotative
1.	Respect for human dignity and universal human rights		√		
2.	Responsibility to the world community	√			√
3.	Respect for the earth	√		√	

Table 10 informs that respect for human dignity and universal human rights value are found in the text followed by images from the textbook published by the government. This multicultural value is presented connotatively. The other multicultural value, responsibility to the world community, is found in the text followed by images in both textbooks. The last multicultural value presented in the texts followed by images is respect for the earth. The textbook published by the government presents respect for the earth connotatively, while the textbook published by Erlangga publisher presents this multicultural value denotatively. The following text followed by an image presents the multicultural value that is respect for human dignity and universal human rights.

Figure 7: P/C5/95

Denotatively, a boy with curly hair says that his mom makes cupcakes for the Papua community gathering. They have different skin tones and different hairstyles. They wear a uniform with colors white and blue, commonly worn by junior high school students in Indonesia.

Connotatively, the genre of the text is dialog. The dialog shows three actors —I (the speaker), mom, and the Papua community as one of the Indonesian ethnic groups.

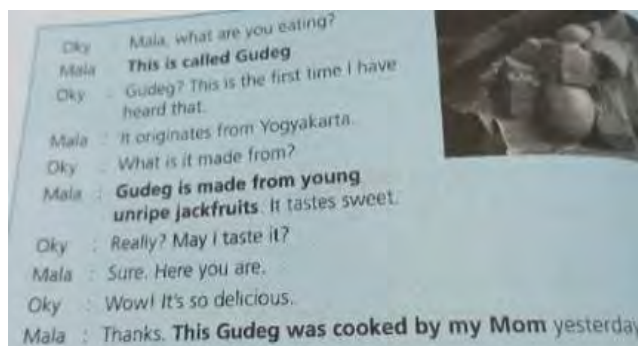The next text-image presents the responsibility to the world community.

Figure 8: E/C8/106

The dialog denotatively is about two people, Oky and Mala, who talk about traditional food from Yogyakarta, Indonesia. The food is *Gudeg.* It can be seen that Oky did not know what *Gudeg* is and Mala explains *Gudeg* to Oky. The real image of *Gudeg* also follows the dialog. The dimensions of social semiotics analysis show the connotative interpretation. The genre of the text is dialog. The text describes what a traditional food called *Gudeg* is made of and how it tastes. The image following the text shows the photograph of *Gudeg.* As *Gudeg* is from Yogyakarta, presenting a dialog about it and its photograph may aid in rising awareness of Javanese cultural identity.

The last multicultural value found in texts followed by images is respect for the earth, which is presented differently in the two target textbooks.

Figure 9: P/C9/166

The instruction is followed by two report texts. The first report text describes buffalo, followed by an illustration. The second report text describes the bat, with an illustration of the bat. Each text denotatively describes the animal's physical appearance and qualifications. Connotatively, the genre of the texts is report. The text instructs learners to read two texts about animals—a buffalo and a bat—followed by the image of the animals. The text and illustration can raise the awareness of the importance of living being as they depict the value of caring for nature.

The following text-image is taken from the textbook published by Erlangga publisher. It presents respect for the earth denotatively.
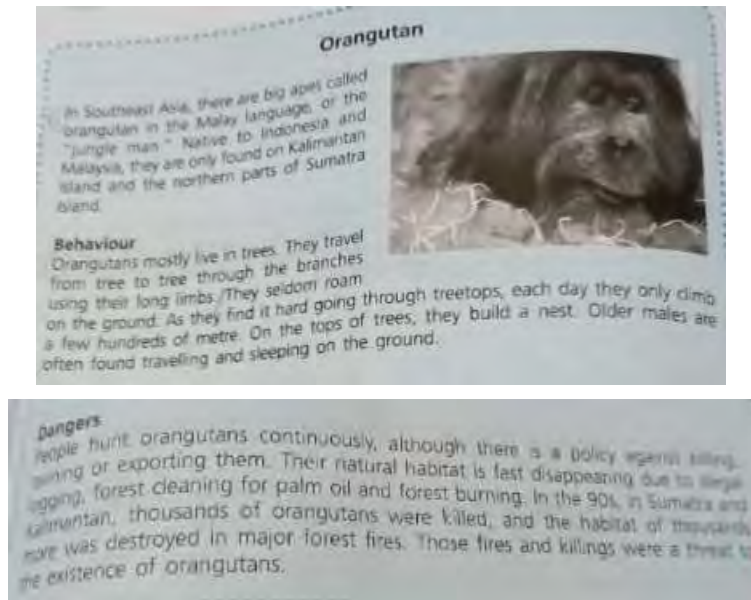
Figure 10: E/C9/126

The text is a report text that denotatively informs about *Orangutans*. In the connotative interpretation, the genre of the text is report. The text talks about the behavior of Orangutan and the its possible extinction. Meanwhile, the image portrays an Orangutan. It can be inferred that fires and killings are a threat to the existence of *Orangutan*, one of the protected animals in Indonesia.

4.3. How Social Semiotics Dimensions Present Multicultural Values

This study also uncovered social semiotics dimensions Van Leeuwen (2005) proposed—discourse, genre, style, and modality—deploy multicultural values through textbook materials. The findings indicate that the first textbook from the Indonesian government contains 13 discourses—2 texts, 6 images, and 5 text-images. Meanwhile, the second textbook from Erlangga publisher has 21 discourses—7 texts, 11 images, and 3 text-images. Moreover, it shows that image is the most frequent component while text-image is the least frequent.

Table 6: Discourses Found in the Textbooks

No.	Discourses	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Text	2	15.4%	7	33,3%
2.	Image	6	46.1%	11	52.3%
3.	Text-image	5	38.5%	3	61.9
Total		13	100%	21	100%

This study also discovered that those discourses depict multicultural values in several genres. The genres of texts found in the two examined textbooks are folktales, descriptive, report, and dialog while the images are in the form of cartoonish illustrations and photographs. On the one hand, the first textbook from the Indonesian government involves 2 folktales, 1 descriptive, 2

report, 2 dialog, 11 illustrations, and without any photographs. On the other hand, the textbook from Erlangga publisher utilizes 4 folktales, 1 descriptive, 3 report, 2 dialog, 3 illustrations, and 11 photographs. It can be seen that illustration is mostly used while descriptive is rarely present.

Table 7: Genres Found in the Textbooks

No.	Genres	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Folktales	2	11.1%	4	16.7%
2.	Descriptive	1	5.6%	1	4.1%
3.	Report	2	11.1%	3	12.5%
4.	Dialog	2	11.1%	2	8.3%
5.	Illustration	11	61.1%	3	12.5%
6.	Photograph	0	0	11	45.9%
Total		18	100%	24	100%

In the textbook from the Indonesian government, there are 7 cultural symbols, 3 cultural identities, and 3 real actions. Meanwhile, the textbook from Erlangga publisher presents 10 cultural symbols, 3 cultural identities, and 9 real actions. It can be concluded that cultural signs or symbols mostly appear in textbooks while cultural identities less appear in textbook.

Table 8: Style and Modality Found in the Textbooks

No.	Style & modality	Published by the Indonesian Government		Published by Erlangga Publisher	
		Frequency	Percentage	Frequency	Percentage
1.	Cultural signs or symbols	7	54%	10	45.4%
2.	Cultural identities	3	23%	3	13.6%
3.	Real action	3	23%	9	41%
Total		13	100%	22	100%

5. Discussion

5.1. Presentation of Multicultural Values in the Target Textbooks

The findings show that the two target textbooks present the four multicultural values through 9 texts, 17 images, and 8 texts-images. The English textbook published by the government presents the four multicultural values. Meanwhile, the English textbook published by Erlangga publisher only presents three multicultural values. Those are acceptance and appreciation of cultural diversity, responsibility to the world community, and respect for the earth. Responsibility to the world has the most frequent appearance in the two target textbooks. Despite different profiles of multicultural values presented in each textbook, the findings are in line with Abdul Rahim and Jalalian Daghigh (2020) who acknowledge that locally-developed textbooks have been useful resource to establish multicultural education with stronger alignment with intercultural communicative competence.

The most negligible value is respect for human dignity and universal human rights, only presented in a text-image of a textbook published by the government. The least occurrence of this

value might be connected to human dignity and human rights which are abstract and seemingly hard to be introduced to junior high schoolers. This intangibility is more difficult to be manifested through semiotic resources than presenting, for example, cultural products as the representation of cultural diversity.

The third multicultural value, respect for human dignity and universal human rights, aims to develop a sense of caring for each other human that brings peace, as stated by Bennett (2010). Multiculturalism includes religious and ethnic justice against discrimination and also encourages the cultural diversity of indigenous people so that people around the world will strongly uphold humanism (Keskin, 2018). The textbooks need to contain more about the respect for human dignity and universal human rights value as equal opportunity entails a recognition of the issues of minorities and the legitimation of positive action.

The findings portray an imbalance in the presentation of multicultural values in the textbooks. The respect for human dignity and universal human rights is seriously under-presented since this multicultural value only can be found in the English textbook published by the government. Gebregeorgis (2017) states that if there is no tolerance and multicultural understanding, it will be very difficult for society to survive in a multicultural country, particularly in Indonesia as a multicultural country (Sholehhudin et al., 2020; Suyahman, 2016).

5.2. The Connotative and Denotative Meaning of Multicultural Values Presented through Texts, Images, and Texts-Images

The overall findings demonstrate that both textbooks have addressed the danger of contents that trigger multicultural friction (Setyono & Widodo, 2019). This has been achieved by embodying moral virtues through the use of multimodal resources in the textbooks. Furthermore, the fact that multicultural values have been widely addressed through texts, images, and text-images resonate with the notion of multimodality as the vehicle to convey meanings associated with multicultural values (Weninger, 2020).

The first multicultural value found in both textbooks is the responsibility to the world community. Both textbooks present this value through folktales. Since it is not the stories of the folktales that present the value but rather the act of showing the folktales themselves, it means that both target textbooks present the responsibility to the world community values connotatively. The next multicultural value found in the written texts is respect for the earth, which can only be found in the written texts published by Erlangga publisher.

The authors of both textbooks are aware of folktales as one of the narratives that convey socially-constructed ideologies, values, or beliefs. The authors are also able to present the respect for the earth value denotatively in dialogs, descriptive texts, and report texts. However, they seem to be failed to present other multicultural values—acceptance and appreciation of cultural diversity and respect for human dignity and universal human rights—through texts. To address this downside, two potential initiatives can be performed. For example, the authors can use dialog to present how people of different cultures engage in a conversation. In a dialog, people of different races, gender, class, and professions can explore different perspectives (Hooks, 1994; Zúñiga et al., 2012). Additionally, a descriptive text or a report text can be utilized to convey the missing multicultural values, because descriptive texts help describe the characteristics of certain object (Knapp & Watkins, 2005). Meanwhile, according to Gerot and Wignell (1994), report texts describe the way things are, with reference to natural, man-made, and social phenomena.

The multicultural values found in the images of both textbooks are acceptance and appreciation of cultural diversity, responsibility to the world community, and respect for the earth. Respect for human dignity and universal human rights is the only value missing in both textbooks. The English textbook published by the government presents the images better since the images are colorful. According to Elmiana (2019), the potential of ideological encoding can be strengthened through the arrangement of colors in the visual elements. Notwithstanding, Erlangga publisher offers more real socio-cultural phenomena than the Indonesian government, as the former presents a photograph, an objective representation close to reality (Cartwright, 2010).

There are also eight written texts-images presenting multicultural values in both textbooks. Those values are respect for human dignity and universal human rights, responsibility to the world community, and respect for the earth. The textbook published by the government presents these three multicultural values connotatively through two dialogs, one descriptive text, and two report texts. On the other hand, the written texts-images in the textbook published by Erlangga publisher present the responsibility to the world community value connotatively through one folktale and one dialog. For the act of respect for the earth, the textbook published by Erlangga publisher presents this multicultural value denotatively through one report text.

The dialogs in the English textbook published by the government can help learners understand the dialog context by referring to the illustrations provided. The way the English textbook published by the government presents the second dialog is also similar to how it involves illustrations for the descriptive text and the report texts in it. Moreover, the English textbook published by Erlangga publisher provides a photograph of the object being talked about in the dialog in the same way. Accordingly, learners can grasp how the objects, in which the cultures represented by the object are connotatively introduced, really look like instead of only imagining from the texts.

In the textbook published by Erlangga publisher, the folktale comes along with an illustration to help learners visualize the characters and the setting of the story. Meanwhile, the report text presents the photograph of the object being described without conveying the text message. The relations between texts and images are often related through indexical or deictic contiguity which has a strong anchoring effect and takes shape as part of social interactions among individuals upon textual production and consumption (Fairclough & Wodak, 1997).

5.3. Social Semiotics Dimensions as a Means to Deploy Multicultural Values

The findings indicate that social semiotic dimensions can best present multicultural values through texts, images, and text-images, which acknowledges similar findings in Xiong and Peng (2020). Therefore, applying social semiotics to examining multicultural values in ELT textbooks will uncover how each dimension presents them. The two textbooks include images more than the other semiotic resources, even though an image is often difficult to understand since different people carry different socio-cultural ideologies. Meanwhile, text-images are under-represented in both textbooks although these may be even more helpful in drawing meanings contextually. As Setyono and Widodo (2019) claimed, visual artifacts such as pictures, illustrations, and photographs depict multicultural values that both teachers and students may not notice. In the same vein, Isnaini et al. (2019) and Pratama et al. (2021) argue that texts help teachers and students understand what the authors want to tell through the context of images shown in the textbook.

Both textbooks mostly decode multicultural values through illustrations and photographs. Presenting images will prompt teachers and students to discover what such semiotic resources may delineate. Additionally, the authors of both textbooks present those semiotic resources by serving more cultural symbols. These two phenomena demonstrate that showing the image of cultural-related materials can introduce certain cultures straightforwardly. Setyono and Widodo (2019) contended that visual discourses must be addressed contextually since they are part of real-life socio-cultural communities.

6. Conclusion

As regards to the first research objective, the target textbooks present multicultural values through texts, images, and texts-images. The responsibility to the world community prevails in the target textbooks. However, respect for human dignity and universal human rights only receive peripheral emphasis. On the second objective, the findings highlight the connotative presentation of the responsibility to the world community through folktales. These written works manifest the attempt to conserve cultural products. Denotatively, respect for the earth is presented in the written texts from the textbook published by Erlangga publisher. These texts directly convey the importance of protecting nature through conservation measures. Meanwhile, both textbooks present multicultural values through images connotatively. The texts-images of the textbook published by the Indonesian government presented the multicultural values connotatively, while Erlangga publisher presented these values connotatively and denotatively. This helps readers to better interpret texts and images based on their knowledge and ideology by drawing on contextual relevance. Addressing the last research objective, social semiotics has been proven to work well in scrutinizing the representation of multicultural values through the analysis of discourse, genre, style, and modality.

There are some implications to take into account. First, stakeholders and textbook authors need to present multicultural values through texts, images, and text-images, as endorsed by the current curriculum. Moreover, social semiotics analysis is proven handy to discover hidden values instead of merely using denotative and connotative meaning-making. Second, by finding the quantitative presentation of cultural values, textbooks authors can identify any over-represented or under-represented multicultural values in the textbook. Moreover, it can help stakeholders to create policies promoting multicultural values—they may stipulate in the curriculum—through ELT, in general, and in textbooks, in particular. Third, as multicultural values are mainly presented connotatively, teachers need to design numerous activities to help learners interpret multicultural values connotatively. As this study only focused on two English textbooks for ninth-grade learners, future studies of similar nature are suggested to examine other English textbooks with different levels and from different publishers to identify the presentation of multicultural values and the extent to which teachers and students use the textbooks to gain the utmost gains in learning multicultural values. Attending to contrasting trends between international and locally-developed textbooks in presenting cultural entities, (Tajeddin & Teimournezhad, 2015), teachers and textbook developers also may need to look into cultural comparisons to raise students' awareness and understanding of cultural diversities.

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