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## **Cultural Analysis of the Arabic Language Textbooks of Muhammadiyah Elementary School**

**Ahmad Zaki Annafiri<sup>1</sup>, Andi Suseno<sup>2</sup>, Ilmah Fitrotul Azizah<sup>3</sup>,  
Ahmad Mizaj El Kafoor<sup>4</sup>, Firda Saphira Azzahro<sup>5</sup>**

<sup>12345</sup>*University of Ahmad Dahlan Yogyakarta, Indonesia*

*Corresponding E-mail: [ahmad.annafiri@bsa.nad.ac.id](mailto:ahmad.annafiri@bsa.nad.ac.id)*

### **Abstract**

Culture is an important aspect of language. In the case of language textbooks, culture has an important role in conveying values to student learners. The objectives of this research are: 1) Describe the elements of Culture according to Keontjaringanrat; 2) Describe the cultural elements in Arabic books for Muhammadiyah elementary schools. The research method used was document analysis of Muhammadiyah Elementary School Arabic language textbooks for grades 4, 5 and 6, using Koentjaraningrat's cultural elements approach. The results of this research show that Koentjaraningrat's seven cultural elements, namely religious systems and religious ceremonies, social systems and organizations, knowledge systems, language, art, livelihoods, and technological equipment systems are in the Muhammadiyah Elementary School Arabic language textbooks for grades 4, 5, and 6. Specifically for religious systems, the author provides the largest portion of the book's contents, marked by the mention of verses from the Koran and hadith at the beginning of each theme, the names of the characters used, pictures of people wearing Islamic clothing, as well as instilling morals contained in conversational texts.

**Keywords:** *Cultural Studies, Arabic Textbooks, Muhammadiyah Textbooks*

## Abstrak

Budaya merupakan aspek penting dari bahasa. Dalam kasus buku teks bahasa, budaya mempunyai peran penting dalam menyampaikan nilai kepada siswa pembelajar. Tujuan penelitian ini adalah: 1) Mendeskripsikan unsur-unsur Kebudayaan menurut Keontjaraningrat; 2) Mendeskripsikan unsur-unsur budaya dalam buku berbahasa Arab untuk SD Muhammadiyah. Metode penelitian yang digunakan adalah analisis dokumen buku teks bahasa Arab SD Muhammadiyah kelas 4, 5 dan 6, dengan menggunakan pendekatan unsur budaya Keontjaraningrat. Hasil penelitian menunjukkan bahwa tujuh unsur kebudayaan Keontjaraningrat yaitu sistem keagamaan dan upacara keagamaan, sistem dan organisasi kemasyarakatan, sistem pengetahuan, bahasa, seni, penghidupan, dan sistem peralatan teknologi terdapat dalam buku teks bahasa Arab SD Muhammadiyah kelas 4, 5, dan 6. Khusus sistem keagamaan, penulis memberikan porsi terbesar isi buku, ditandai dengan penyebutan ayat Al-Quran dan hadis di awal setiap tema, nama tokoh yang digunakan, gambar orang yang memakai Busana Islami, serta penanaman akhlak yang terkandung dalam teks percakapan.

**Kata Kunci:** *Studi Kebudayaan, Buku Pelajaran Bahasa Arab, Sekolah Dasar Muhammadiyah*

## Introduction

Textbooks play an important role in today's school world since most of the teachers use them as the most important tool in teaching.<sup>1</sup> According to several experts, textbooks are learning (instructional) media with a dominant role in the classroom; means of delivering curriculum material; and a central part of the education system. More specifically, Chambliss and Calfee explain that textbooks are a tool for students to understand and learn from the things they read. Textbooks sometimes even become objects of action, rather than being just tools. It is intended to serve multiple user groups, which include teachers, students and parents. In addition, it was pointed out that school textbooks are also considered important instruments for transmitting values, skills and even attitudes to the younger generation. Culture is an important aspect of ETL textbooks, it argues that language and culture cannot be separated. Language learning is part of communicative competence

<sup>1</sup> Laila Ulsi Qodriani and Yuseano Kardiansyah, "Exploring Culture in Indonesia English Textbook For Secondary Education," *Jurnal Pendidikan Indonesia* 7, no. 1 (2018): 51.



which includes understanding culture, conversational routines, and the target society's norms and values.

In line with this thought, Cortezzi explained that there are three cultural categories presented in textbooks. One of them is target culture, this type usually focuses on one or two target cultures, for example teaching materials in the English as Foreign Language (EFL) context.<sup>2</sup> Local cultural sources/materials refer to textbooks that contain the language learner's own culture. The book is generally produced at the national level for a particular country. International target culture materials involve textbooks that cover a wide range of cultures set in English-speaking countries or in countries where English is not the first or second language, but is used as an international language. All types of books have their uses; This is intended as promotional material, facing the influence of other cultures and enriching knowledge at an international level.

The urgency of this research is an effort to narrate the importance of including cultural elements in language textbooks. In determining the content of language learning material, the compiler has an important role ideologically and philosophically in determining which cultural elements will be included. The basic research scheme was chosen because efforts to make cultural elements relevant in Arabic books in Indonesia are something that is still rarely done, so the research is used as a starting point for further discussion in this field.

The interesting thing about studying culture in textbooks is that there are many studies that show that the culture contained in textbooks in a country does not represent the culture of the students studying it, and even tends to lead to negative things. There are indications concluded by the researchers that there is a deliberate determination of cultural content in order to achieve certain missions.

Culture is divided into three categories: source culture, target culture, and international target culture. According to Mutiara Ayu, several problems arise whether to maintain the source culture because it

<sup>2</sup> M Cortezzi and L Jin, *Cultural Mirrors: Materials and Methods in the EFL Classroom. Culture in Second Language Teaching and Learning* (Cambridge: University Press, 1999).

is a dominant part or to clarify more about the target culture.<sup>3</sup> Toledo believes that it is very necessary for compilers of ELT books to include each culture of the country that uses the book, this is to make it easier for teachers to connect existing gaps in culture.<sup>4</sup> Apart from that, the book *'Arabiyyah Baina Yadayka* is considered to be an alternative for cross-cultural based Arabic language learning, which is considered suitable for students in Indonesia, the majority of whom have been exposed to Islamic culture since childhood.<sup>5</sup> Additionally, there is also research that finds that more conservative districts tend to purchase textbooks with less representation of gender discussions of women and Black people<sup>6</sup>. Therefore, this study shows that both sexes should be presented in equal proportions<sup>7</sup>.

In research by Zhang and May in China on 40 English textbooks used at universities, they concluded that the dominance of American/English culture in these textbooks was widespread. The textbook shows little interest in Chinese culture. They argue that the dominance of monocultural Anglo-American representations in English textbooks is problematic in a world that should be increasingly moving towards multilingual and multicultural.<sup>8</sup> Even research by Molina, Eduardo, and Mendez in Colombia shows that the content of English textbooks is considered very foreign to users, has superficial cultural

<sup>3</sup> Mutiara Ayu, "Evaluation of Cultural Content on English Textbook Used by EFL Students in Indonesia," *Journal of English Teaching* 6, no. 3 (2020).

<sup>4</sup> Flor Toledo, "Local Culture and Locally Produced ELT Textbooks: How Do Teachers Bridge the Gap?," *System* 95, no. 1 (2020).

<sup>5</sup> Siti Rohmah Soekarba, "Buku Al-Arabiyyatu Bayna Yadaik (Analisis Pengajaran Bahasa Arab Dalam Perspektif Lintas Budaya)," *Indonesian Journal of Arabic Studies* 1, no. 2 (2019): 64.

<sup>6</sup> Ly Lucy et al., "Content Analysis of Textbooks via Natural Language Processing: Findings on Gender, Race, and Ethnicity in Texas U.S. History Textbooks," *AERA Open* 6, no. 3 (2020): 2.

<sup>7</sup> Muhammad Ahmad and Kazim Syed Shah, "A Critical Discourse Analysis of Gender Representations in the Content of 5th Grade English Language Textbook," *RIMCIS-International and Multidisciplinary Journal of Social Sciences* 8, no. 1 (2019): 1.

<sup>8</sup> Yanhong Liu, Lawrence Jun Zhang, and Stephen May, "Dominance of Anglo-American Cultural Representations in University English Textbooks in China: A Corpus Linguistics Analysis," *Language, Culture, and Curriculum* 35, no. 1 (2022).

components, supremacy of English culture, and does not open up to embracing interculturality in the context of ELF teaching. In this case, the researchers used the words Linguistic Colonialism in the title.<sup>9</sup> In addition, it is recommended that teachers be trained to adapt to textbooks and the teaching culture contained therein.<sup>10</sup> Plus, teachers have to be creative by adding complementary cultural materials to fill the shortcomings of textbooks.<sup>11</sup>

Solikhah and Budiharso, revealed that the implementation of Indonesian language learning for foreign speakers in practice is in accordance with curriculum planning, and they identify objectives, determine teaching materials, provide learning experiences, and evaluate the results. In these four aspects, the results were appropriate, but undesirable traits were identified in terms of learning length, absence of vocabulary items, and learning outcomes for BIPA for specific academic purposes. In relation to cultural content, Indonesian culture is found to be included in various topics in textbooks. Thus, learning Indonesian is not only focused on the language, but also includes the culture that will be 'conveyed' in the book.<sup>12</sup> In Indonesian culture, Qodriani and Kardiansyah conducted research exploring how culture is stored and disseminated in textbooks. Data taken from the English Textbook for class VII entitled "When English Rings a Bell". The research shows that aspects of Indonesian culture were selectively chosen for inclusion in these national textbooks to increase teachers' and students' awareness of the interdependent relationship between language and culture. Among the cultures included are pictures of women wearing headscarves which

<sup>9</sup> Molina, Jairo Eduardo, and Pilar Mendez, "Linguistic Colonialism in the English Language Textbooks of Multinational Publishing Houses," *HOW* 27, no. 1 (2022).

<sup>10</sup> Davut Nhem, "Culture and ELT: Cambodian Teachers' Perception and Practice of Textbook Adaptation to Realize Intercultural Awareness," *Journal of English Language Teaching* 9, no. 1 (2020).

<sup>11</sup> Kartika Romy Putra, Dewi R, and Slamet Supiryadi, "Cultural Representation and Intercultural Interaction in Textbooks of English as an International Language," *Journal on English as a Foreign Language* 10, no. 1 (2020): 163.

<sup>12</sup> Imroatus Solikhah and Tegu Budiharso, "Exploring Cultural Inclusion in the Curriculum and Practices for Teaching Bahasa Indonesia to Speakers of Other Languages," *Journal of Social Studies Education Research* 11, no. 3 (2020): 177.

depict Muslims as the majority, pictures of women in front of the Rumah Gadang, pictures of a student kissing his mother's hand and saying "salim", and other pictures showing the culture of the Indonesian nation.<sup>13</sup>

Additionally, McConachy argues that the cultural representations contained in language textbooks, although often problematic, can be used as useful resources to help learners develop their capacities for interpretation and critical reflection. Her research draws on data collected in English classes in Japan to highlight some of the ways language learners construct critical accounts of cultural content in language textbooks.<sup>14</sup>

Ramah and Rohman, conducted an analysis of the Arabic language book Curriculum 13. The results of this research show that the material content (*hiwar* and *qira'ah*) is in accordance with the 2013 Curriculum Content Standards (KI). The details are as follows: 1) the first chapter, the more prominent aspect is the domain Spiritual Attitude (KI 1) and Knowledge (KI 3); 2) chapter two, the realm of Knowledge (KI 3) and Skills (KI 4); 3) chapter three, the realm of Social Attitudes (KI 2) and Knowledge (KI 3); 4) chapter four, the realm of Social Attitudes (KI1); and 5) Spiritual Attitude (KI 2). From the research findings, the realm of Social Attitudes (KI 2) in this book is very minimal. Regarding culture, aspects of diversity, tolerance, pluralism and multiculturalism are not found in the book material. This shows that the compiler avoided controversial matters in compiling the cultural content of the Arabic book.<sup>15</sup> In Indonesian culture itself, it is often dominated by certain regions.

Fata stated in their research that Javanese and Balinese culture is the dominant Indonesian culture in English for Foreign Language (EFL)

<sup>13</sup> Qodriani and Kardiansyah, "Exploring Culture in Indonesia English Textbook For Secondary Education."

<sup>14</sup> Tory McConachy, "Critically Engaging with Cultural Representations in Foreign Language Textbooks," *Intercultural Education Journal* 29, no. 1 (2018): 77.

<sup>15</sup> Sutri Ramah and Miftahur Rohman, "Analisis Buku Ajar Bahasa Arab Madrasah Aliyah Kurikulum 2013," *Arabiyatuna: Jurnal Bahasa Arab* 2, no. 2 (2018): 141.

textbooks.<sup>16</sup> However, this book shows the representation of all types of cultural elements in textbooks; source culture, target culture, international culture, intercultural interactions, and cross-cultural universality are all present in this textbook. In addition, the source culture is the most dominant cultural element; it implies that Indonesian culture plays a large role in the cultural content of English textbooks. Still in the EFL book, Setyono and Widodo stated that four themes of multicultural values emerged from the textbook, namely: (1) respect for the culture of different ethnic and religious groups; (2) respect for the culture of indigenous peoples; (3) conflict avoidance and peace with all forms of life and nature; and (4) appreciation of creative cultural products.<sup>17</sup>

In general, research related to cultural analysis in textbooks can be grouped into three, namely: 1) Themes of cultural representation in English books; 2) Representation of Indonesian culture in Indonesian language lessons; 3) Efforts to avoid controversial matters in preparing the theme of a textbook; 4) Efforts to incorporate multicultural values into textbooks. So the state of the art of this research is that there is still little cultural research related to Arabic books, especially Arabic books published by Muhammadiyah Central Board.

The focus of this research is to find out the definitions of culture, especially according to Koentjaraningrat. Researchers believe that the definition according to Koentjaraningrat is relevant enough to be used as a basis for preparing content in textbooks. Apart from that, this research also focuses on the use of cultural elements according to Koentjaraningrat in Muhammadiyah Elementary Arabic textbooks.

<sup>16</sup> Ika Apriani Fata, Sofyan A Gani, and Naziratul Husna, "Cultural Elements: A Textbook Evaluation in Indonesia," *International Journal of Language Studies* 14, no. 4 (2020): 93.

<sup>17</sup> Budi Setyono and Handoyo Puji Widodo, "The Representation of Multicultural Values in the Indonesian Ministry of Education and Culture-Endorsed EFL Textbook: A Critical Discourse Analysis," *Intercultural Education Journal* 30, no. 4 (2019): 383.

## Method

Research design in this research is qualitative (library) research using document analysis methods. Literature review plays an important role in research because from literature review, both readers and researchers can direct their attention to theoretical focus that has sharpened its scope.<sup>18</sup>

The data collection technique is to describe cultural elements through Koentjaraningrat's books and describe these elements in Muhammadiyah Elementary School Arabic language textbooks. The primary documents analyzed were Muhammadiyah Elementary School Arabic language textbooks for grades 4, 5, and 6, as well as secondary documents in the form of books covering Koentjaraningrat cultural theory and related documents deemed necessary. Primary data is data obtained directly from a source or from a first party.<sup>19</sup> Analysis of the data that has been collected is presented descriptively in order to obtain in-depth cultural elements as content in the book.

This method is used to answer two problem formulations: 1) What are the elements of culture according to Keontjaraningrat? 2) What are the cultural elements in the Arabic language books for Muhammadiyah Elementary School Arabic language textbooks?

## Results and Discussions

The term of "culture" is a complex concept and considers multidimensional.<sup>20</sup> Peterson defines culture as a set of deep-seated beliefs and values, usually shared by a group of people in a particular country or region, and these beliefs and values impact their behavior and the environment around them. Peterson divides cultural components into big C culture and little C culture, where these two types are interpreted as 'visible' and 'invisible'. The visible big C culture consists of literature, classical music, architecture, while the invisible big C culture includes the norms, values, attitudes, beliefs, assumptions or laws of society. On

<sup>18</sup> Perdy Karuru, "Pentingnya Kajian Pustaka Dalam Penelitian," *Jurnal Keguruan Dan Ilmu Pendidikan* 2, no. 1 (2013).

<sup>19</sup> Istijanto, *Riset Sumber Daya Manusia* (Jakarta: Gramedia Pustaka Utama, 2005).

<sup>20</sup> S.Y. Kim and J Paek, "An Analysis of Culture-Related Content in English Textbooks," *Linguistic Research* 32 (2015): 83.

the other hand, visible little C culture includes an individual's problems, viewpoints, opinions, preferences, and knowledge, while visible little C culture refers to body language, clothing style, food, hobbies, or use of space.<sup>21</sup>

According to other experts, Moran views culture as a dynamic 'living creature' that people generally practice every day, resulting in the formulation of history or civilization.<sup>22</sup> Unlike Peterson who considers culture as a dichotomy of big C culture and little C culture, Moran divides the components of culture into five dimensions which include: products, practices, perspectives, society, and people. These five dimensions were adopted in this study to analyze how teachers help students realize the cultural aspects appearing in EFL textbooks.

In Indonesia, discussions about culture give rise to various responses from experts. Since the early 1930s, there has been a debate about the meaning of 'culture' itself, especially after that the term 'kultur' emerged which was then juxtaposed with the meaning of 'culture'. After the 1950s, several Indonesian cultural observers tried to find the meaning of the concept of culture. Murdowo, for example, stated that culture is about the spiritual, moral, ethical and aesthetic values that have been achieved by a nation. For him, culture is related to things in the spiritual and affective realms. Second, culture is related to something that a nation must achieve.<sup>23</sup>

Next is Djododiguno, who defines culture as the result of creativity, taste and intention. He sees culture more as a result (product), but does not explain the form of this product. He only mentioned the factors, and these factors were in the affective domain. Next, Bakker's definition states that culture is the creation, ordering and processing of human values.<sup>24</sup>

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<sup>21</sup> B Peterson, *Cultural Intelligence* (London: Intercultural Press, Inc, 2004).

<sup>22</sup> Peterson. 165

<sup>23</sup> Amri Marzali, "Memajukan Kebudayaan Nasional Indonesia," *Humaniora* 26, no. 3 (2014): 251.

<sup>24</sup> SJ Baker, *Filsafat Kebudayaan: Sebuah Pengantar* (Yogyakarta: Penerbit Kanisius, 1984).



Here, Bakker seems to define culture as a process, and the things that are processed (human values) are abstract objects that exist in the affective realm. The last cultural figure whose thoughts are worth noting is Sutan Takdir Alisjahbana. In an essay, he said that culture is "...the realization or product of the evaluating capacity of the human mind". This definition can be classified into Djojodiguno's definition which sees culture as a product. Another similarity between these two figures places culture in the affective realm.<sup>25</sup>

To define culture more precisely, of course it is necessary to refer to state documents as an agreement of experts, namely to the Academic Text of the 2011 Culture Bill, in article 1 it is said that what is meant by "culture" is "all manifestations and overall results of creativity, taste and human initiative in the context of developing the human personality with all its relationships, namely the relationship between humans and Almighty God, the relationship between humans and humans, and humans and nature. Meanwhile, according to UNESCO, as the highest organization in the world, defines culture as "Culture may now be said to be the whole complex of distinctive spiritual, material, intellectual, and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions, and beliefs".<sup>26</sup>

According to Rusydi Ahmad Thu'aimah ini talking about Arabic Culture, language, as previously said, is the vessel of culture, and based on this, Arabic becomes a culture that expresses its people. There is then what is called Arab culture, and UNESCO experts agreed in their conference to define Arab culture as the sum of facts and intellectual,

<sup>25</sup> Suta Takdir Alisjahbana, *The Concept of Culture and Civilization: Problems of National Identity and the Emerging World in Anthropology and Sociology* (Jakarta: Dian Rakyat, 1989).

<sup>26</sup> UNESCO, *Studies and Documents on Cultural Policies: Cultural Policy in Indonesia* (Paris, 1973).



artistic and scientific activities of the contemporary group of peoples belonging to the Arab culture.<sup>27</sup>

Therefore, it is important that culture needs to be given a special portion in the elements of preparation, evaluation or the language learning process, especially using textbooks. This is because students indirectly learn the culture brought by a book. It becomes very worrying if the culture taught in language books contains negative things that damage grades.

Many people discuss issues of culture and development, issues of the relationship between traditional culture and modern culture, issues of changes in cultural values, issues of development mentality, issues of fostering national culture, issues of the relationship between religion and culture, and so on. In this course, there is an interesting question that is often asked, "What is actually included in the concept of culture?"

Some interpret that the concept is limited, namely thoughts, works and human creations that fulfill the desire for beauty. Simply put, culture is art. In that sense, the concept is indeed very narrow. On the other hand, social scientists interpret the concept of culture in a very broad sense, namely the **totality of human thoughts, works and results that are not rooted in instinct. This concept is too broad because it covers almost all human activities in their lives.**

According to Koenjtjaraningrat, culture is a whole system of ideas, activities, or works that have values, views on life, and goals that can be accepted as truth or good things. Whether intentionally or not, this is usually accepted simultaneously in a social order in a region. Because it is so broad, for the purposes of analyzing the concept of culture it needs to be broken down into certain elements. The largest elements that occur as a result of the first stage are called "universal cultural elements", are **elements that can certainly be found in all cultures in the world, whether they live in small remote rural communities or in large urban communities and complex.** The universal elements that form the content

<sup>27</sup> Rusydi Ahmad Thu'aimah, *Dalil 'Amal Fi I'dad Al-Mawad At-Ta'limiyyah Li Baramiji Ta'lim Al-'Arabiyyah* (Makkah: Ma'had al-Lughah al-'Arabiyyah Jami'atu Ummul Quro, 1985).

of all culture in this world are:<sup>28</sup> 1) Religious systems and religious ceremonies; 2) Social systems and organizations; 3) Knowledge system; 4) Language; 5) Arts; 6) Livelihood system; 7) Technological systems and equipment

Each of these seven universal elements can still be further divided into sub-elements. Thus, the seven elements of universal culture indeed cover all human cultures anywhere in the world, and show the scope of culture and the content of its concept. The sequential arrangement of universal cultural elements as listed above was created deliberately to illustrate which elements are difficult to change or are influenced by other cultures, and which are most easily changed or replaced with similar elements from other cultures.

In the sequence above, it can be seen that the elements at the top of the series are elements that are more difficult to change than the systems listed later. Religious systems and most of their sub-elements usually experience changes more slowly than when compared to technology or certain farming equipment.

Textbooks are artifacts because they are educational materials created by humans. They are written by an author or group of authors and produced by a publisher. The authors interpret the curriculum and turn it into learning opportunities and concrete activities that can be carried out by teachers and students.<sup>29</sup>

There is and has always been in foreign language teaching a contribution to the personal education of learners in terms both of individuals learning about themselves and of social being learning about others. This element is profoundly linguistic because as individuals and as social being learners are linguistic animals.

It is equally fundamentally 'cultural', because language is inseparable from 'culture'. Thus as learners learn about language the

<sup>28</sup> Koentjaraningrat, *Kebudayaan Mentalitas Dan Pembangunan* (Jakarta: PT Gramedia Pustaka Utama, 1993).

<sup>29</sup> Ann-Katrin Van Den Ham, "Does the Textbook Matter? Longitudinal Effects of Textbook Choice on Primary School Students' Achievement in Mathematics," *Heize, Aiso* 59 (2018): 135.

learn about culture and as they learn to use a new language they learn to communicate with other individuals from a new culture. As part of this 'personal education' element of language teaching, learners are taught to use a foreign language. The use is primarily a question of making possible social contact with people from a different culture.<sup>30</sup>

In the theme of Arabic language textbook material for Grades 4, 5, and 6 in table 1, it appears that in general the material is 'close' to learning students. In class 4, the material begins with the introduction of hijaiyyah letters as an effort to introduce the instruments for conveying information in books. Then proceed with *ta'aruf*, *al-usrah*, *al-bait*, *al-hujrah*, *al-ghurfah*, *al-malabis*, and *wasfh al-bait*. All of these themes support cultural elements that identify a student's identity, then position him or herself at home and family.

Table 1. Themes in Class IV Language Textbooks

Number	Themes	Number	Themes
1	الحروف الهجائية	5	الحجرة
2	التعارف	6	الغرفة
3	الأسرة	7	الملابس
4	البيت	8	وصف البيت

Then in class 5 as shown in table 2, there is a sequence after a student identifies himself and his position in the family, continuing to his position in the school environment. The theme begins with *al madrasah* and *al fasl* as a place for students to study. Then identify and position a student at school with the themes of *at-tilmidz*, *al adawat al madrasiyyah*, and *ad dars*. And the last two themes discuss the themes of *as-sa'ah* and *al ashab* which are part of supporting the learning system in schools.

<sup>30</sup> Michael Byram, *Cultural Studies in Foreign Language Education* (Clevedon: Multilingual Matters, 1989).

Table 2. Themes in Class V Language Textbooks

Number	Themes	Number	Themes
1	المدرسة	5	الأستاذ
2	الفصل	6	الدرس
3	التلميذ	7	الساعة
4	الأدوات المدرسية	8	الأصحاب

The overall theme of the 6th grade Arabic textbook is the activities undertaken by a student at school, starting from uthlat al-madrasiyyah, at-ta'allum fi al-madrasah, al-la'bu fi al maidan, al obligatory al madrasiyyah, and al imtihan. The discussion begins with the school year holidays as students usually experience before the school year starts, then 'studying at school' and 'playing on the field'. Culturally in Indonesia, after students have studied at school, they then play with their peers in the nearby field. When returning home, a student is asked to do the assignments given by the teacher, then at a certain deadline, a student takes an exam.

Table 3. Themes in Class VI Language Textbooks

Number	Themes	Number	Themes
1	العطلة المدرسية	4	الواجبات المدرسية
2	التعلم في المدرسة	5	الامتحان
3	اللعب في الميدان		

### Analysis of Cultural Elements

#### 1. Religious systems and religious ceremonies

Based on the results of the analysis, researchers found that the majority of cultural elements were in the first system according to

Koenjtjaraningrat, namely the religious system. This is directly proportional to the Muhammadiyah Association as the publisher and intended use of the book. Cultural elements in the form of religious systems are included in textbook material as a form of implementation of Ismuba's learning objectives.

The religious system that is often found in Arabic textbooks for grades 4, 5 and 6 is in the names used. There are the names of prophets, friends and families of the Prophets. The compiler included the names Aminah, Fatimah, Maryam, Aisyah, and the names of *Khulafaur Rasyidin*, such as Uthman bin Affan and Ali bin Abi Talib. The inclusion of documentation on the history of the prophethood certainly has a specific aim, namely increasing literacy of the *sirah nabawiyah*, understanding the spirit of preaching, and implementing the spirit of Islam that was exemplified by the Prophet Muhammad.

Apart from that, researchers also found several pictures of women in the book wearing head coverings, or better known as hijab. Wearing the hijab as stated in the book can be part of moral education for female students at school. This can instill a mindset in female students, that a Muslim student in class or school must cover her private parts, including in this case wearing the hijab. In general, this illustrates that in Indonesia, wearing the hijab at school is not a prohibition, considering that wearing the hijab at school in France is an offense.

This Arabic textbook also includes several materials related to the Quran. This content is certainly not without reason, but rather an effort to bring the Al Quran closer to students. In particular, the approach to the Quran is to study Arabic. The Quran is the holy book for Muslims throughout the world, written in Arabic.

Apart from that, moral education is also contained in the book. Among them is the existence of *mahfudzat* or proverbs in Arabic which contain motivation for studying, daily morals, and motivation for improving worship rituals. Improved morals can also be seen in the habit of saying greetings at the start of every conversation.

The religious system, especially strengthening the faith and piety of Muslim students, is visible in all materials including verses from the

Quran or hadith at the beginning of all themes. These verses from the Quran and Hadith are related to the theme, thus legitimizing that what is being studied is religious guidance.

## 2. Social systems and organizations

In terms of social systems and organizations, this Arabic textbook includes the names of several regions in Indonesia, including Melung Village which has the natural tourist attraction Pagubugan, Banyumas, Central Java. The mention of village names, names of tourist attractions, names of cities and names of provinces is a social system that exists in Indonesia. Including the mention of Monas which is one of the symbols of the city of Jakarta, where **the city of Jakarta is the capital of Indonesia.**

Apart from that, the names of other big cities that are also mentioned in the book are Yogyakarta, Surabaya, Banjarmasin and Denpasar. The place is mentioned in conversation which identifies a student's area of origin. This shows that this book is suitable for use by students from Indonesia.

Muhammadiyah as the name of an Islamic mass organization in Indonesia is mentioned quite a lot in this book, even instilling a sense of pride in being a student in Muhammadiyah schools. It can be seen in several themes, especially in grade 5 books, that explanations about Muhammadiyah schools often begin with the sentence "I am proud to be a student at a Muhammadiyah school".

Apart from that, in several pictures, the book includes students in a school wearing red and white clothes. This is full of knowledge that there are rules for wearing uniforms according to the colors of the national flag in some schools, especially state schools.

## 3. Knowledge System

In the knowledge system, Arabic textbooks include information related to the atmosphere and natural conditions in Indonesia. Apart from that, **the existence of various ethnic groups in** Indonesia is considered very suitable for students who use books who come **from various ethnic groups in Indonesia.**

Apart from that, even though it intersects with the religious system, there is knowledge about the history of Muhammadiyah, especially KH Ahmad Dahlan as the founder of Muhammadiyah. This is an intrusive effort to introduce Muhammadiyah ideology to students who study in the Muhammadiyah environment. Regarding history, the book also includes Borobudur Temple, which has become one of the world's tourist destinations and is the largest place of Buddhist worship in the world.

#### 4. Language system

In the language system, as an Arabic textbook, the language system taught is Arabic. To begin with, the material focuses on recognizing objects at home and at school, as well as daily conversations in Arabic. Especially for conversations, this is intended so that students can apply the language they already know, according to their 'world'. So that students can use the material that has been taught directly in daily conversations.

Even though the focus is on the implementation of Arabic, there are quite a lot of explanations in Indonesian in the book. Sentences in Indonesian are generally found at the front of the theme, including moral messages, which further increase the frequency of the religious system instilled in students.

#### 5. Art

In the arts system, the Arabic textbook states that Tapak Suci is an autonomous organization within the Muhammadiyah organization. Tapak Suci is an autonomous organization that operates in the field of arts, namely *pencak silat*. Even though it intersects with the field of sports, so far Tapak Suci has tended to enter the realm of arts, especially with the number of artistic movements competed in *pencak silat* competitions.

Apart from that, the book also mentions the existence of Batik. Batik is a unique Indonesian artistic heritage which is widely used and preserved by Indonesian people. In fact, each region has its own unique form of batik with its own pattern.

## 6. Livelihood system

In the livelihood system, this book mentions the teaching profession quite a lot with the title 'Ustad'. In Indonesia, the term 'Ustad' is often known as a religious teacher, even so in Islamic boarding schools the term 'Ustad' is applied to all teachers in various subjects. In fact, the term 'Ustad' is often used as a term for those who are considered older, understand religion better, or have greater authority.

Apart from that, the book also mentions the profession of a trader. Especially with the mention of texts related to traders who sell their goods on the side of the road, or what are often called 'street vendors'.

## 7. Technology and Equipment Systems

In terms of technology and equipment systems, the book includes the Dirgantara Museum, which is a museum that immortalizes the history of the Indonesian National Army (TNI) Air Force. The museum contains historical collections, most of which are airplanes.

Apart from that, the book also includes archery, which is one of the sports recommended by the Prophet Muhammad SAW. Archery is a technology used by ancient people to fight and survive.

Apart from that, in general, the equipment system appears in all themes that mention the vocabulary of objects in their field. When explaining about rooms, houses and families, objects used at home are also mentioned. Then when explaining about the class and school, all the objects in the school are mentioned in detail.

Based on the research results above, it appears that the seven elements of Koentjaraningrat are in the Arabic language textbooks for Muhammadiyah elementary schools. These seven are accommodated by the presence of words, sentences, images or symbols in the content of each chapter.

Of all the existing cultural elements, it appears that the elements of the religious system stand out the most compared to other cultural elements. Religious elements in the book are clearly mentioned by mentioning the names of the family and friends of Rasulullah SAW, images that show Islamic identity such as the use of the hijab on women,



mention of verses from the Quran, mention of Arabic proverbs, and several other symbols.

A common thread can be drawn from this, that the author who represents the Muhammadiyah organization has a specific goal, namely the da'wah and internalization of Islamic ideology towards students. Researchers assess that these elements were deliberately included by the author in the book's content in order to increase students' knowledge and quality of faith in carrying out Islamic religious worship activities.

## Conclusion

According to Koenjtjaraningrat, culture is a whole system of ideas, activities, or works that have values, views on life, and goals that can be accepted as truth or good things. Whether intentionally or not, this is usually accepted simultaneously in a social order in a region. There are seven elements of culture, namely religious systems and religious ceremonies, social systems and organizations, knowledge systems, language, arts, livelihoods, and technological equipment systems. In the Muhammadiyah Elementary School Arabic language textbooks for grades 4, 5 and 6, all the cultural elements can be seen in it. In particular, the religious system, the author seems to provide the largest portion of the book's content, including the mention of verses from the Quran and hadith at the beginning of each theme, the names used, pictures of people dressed in Islamic clothing, as well as the cultivation of morals contained in the conversational text. Researchers assess that these elements were deliberately included by the author in the book's content in order to increase students' knowledge and quality of faith in carrying out Islamic religious worship activities.

In the context of scientific development, it needs to be made more detailed so that cultural aspects can become a medium for improving Islamic ideology for student learners. This is because the content in the book is considered to be more easily accepted by students than normative lectures held in mosques or Islamic schools.

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