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## Analyzing Intercultural Communicative Competence in an International English Textbook Designed for Young Learners in the Indonesian Context



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### Abstract

Integrating intercultural activities in English language textbooks that foster intercultural communicative competence (ICC) is crucial for promoting global awareness and tolerance in young learners. However, previous studies have identified persistent gaps in ICC representation, especially in textbooks designed for international use. In the context of Indonesia's Kurikulum Merdeka, which highlights global diversity as one of the Profil Pelajar Pancasila values, ICC integration becomes essential. This study investigates how ICC is reflected and to what extent it is integrated in an internationally published English textbook for Grade 1 students in Indonesia, Explore English Stage 1. A content analysis design was adopted, combining quantitative and qualitative techniques. A modified ICC checklist, adapted from Byram and Masuhara (2013), consisting of 19 indicators across four components, Knowledge, Awareness, Attitudes, and Skills, was applied. The findings indicate that the intercultural content is limited, with only 8 indicators appearing across all 58 pages. The overall ICC presence reached 60.34%, categorized as Moderate Integration based on Mishan and Kiss's (2024) adapted

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scale. Moreover, the analysis of illustrations, character names, situational contexts, and classroom activities shows that the textbook mainly features observable cultural elements without fostering deeper reflection or intercultural awareness. These results align with previous research, suggesting that English textbooks often meet linguistic goals while overlooking intercultural dimensions. Therefore, textbook developers are encouraged to incorporate more explicit exposure to diverse cultures to meet curriculum expectations better and support the development of ICC in young learners.

**Keywords:** Intercultural communicative competence, English textbook analysis, young learners, Kurikulum Merdeka, global diversity

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## Introduction

For young learners, the first encounters with English in school shape their developing communicative abilities and initial worldviews. Through its role as a global lingua franca, English often introduces learners to cultural diversity and intercultural perspectives. In Indonesia, English has held the status of the first foreign language in Indonesian education since 1946, shortly after the nation's independence (Prayogo, 2022), and Indonesia ranks second after China in the number of children learning English as a foreign language at the elementary school level (Zein, 2017). In the early 2000s, English became a compulsory subject in many Asian education systems from the early primary grades.

As global interactions expand, including in contexts where English is used among speakers from diverse linguistic backgrounds, individuals increasingly need the ability to communicate appropriately across cultures (Taguchi & Ishihara, 2018). Children's understanding of human and cultural differences develops gradually, shaped by the images, interactions, and experiences they encounter in everyday life. Young children may not grasp why cultural and social differences exist, yet they still absorb societal messages (Ramsey, 2008). Accordingly, classroom practices in early primary education can further shape this development. Teachers can support learners in noticing and comparing cultural practices, helping them begin to reflect on similarities and differences among people (Davidson, 2019). In addition, evidence from ESL contexts shows that teachers already recognize the importance of nurturing intercultural knowledge, attitudes, and communication skills through everyday learning activities (Siaw & Soekarno, 2024). Together, these insights affirm that ICC is both relevant and achievable for young learners from the very beginning of formal schooling.

However, supporting ICC development in practice is not without challenges. In many countries, textbook developers put significant effort into producing teaching materials for young learners (Joo et al., 2019), since they play a vital role in English language learning (Biseko, 2025; Horsley et al., 2010), shaping learners' beliefs and perspectives, and impacting language learning outcomes (Ilieva, 2018). However, English textbooks worldwide tend to emphasize target-language exposure, providing rich linguistic input in English but often neglecting the multilingual and intercultural dimensions of communication (Peskoller, 2025). This suggests a disconnect between textbook content and the growing importance of intercultural communicative competence, even among young learners (Jang et al., 2023).

Building on such findings from global textbook analyses, research on English textbooks for young learners has provided more context-specific insights into materials evaluation. For instance, Hertiki (2019) found that *My Pals Are Here!* met Teaching English for Young Learners (TEYL) principles but lacked sufficient intercultural content, indicating that communicative competence was prioritized over intercultural dimensions. Likewise, an analysis of the *Super Minds (Special Edition)* Grade 3 elementary school textbook revealed that although the material covered a range of cultural themes, local cultural representations were minimal and lacked variety (Nurhayati et al., 2023). When such

imbalanced content becomes the primary or sole learning resource, overreliance on the textbook may limit learners' opportunities to engage with ICC. Recognizing this gap, Nurhayati et al. (2023) emphasize the importance of teachers exercising professional autonomy by supplementing the textbook with relevant materials that enhance intercultural learning.

Given this background, this study aims to analyze the incorporation of intercultural communicative competence (ICC) in *Explore English Student's Resource Book: Stage 1* (Paizee, 2020). This textbook is widely used in Indonesian private primary schools, as imported learning resources from reputable international publishers are believed to provide richer learning exposure and help students connect with global academic and communicative contexts. Similarly, teachers often follow school policies that favor the use of imported textbooks, particularly those published by prominent international publishers, often based in the U.S. (Harsanti & Manara, 2021). Therefore, this study seeks to examine the types of ICC elements represented in *Explore English Student's Resource Book: Stage 1* (Paizee, 2020) and the extent to which ICC elements are integrated across the textbook content, including its illustrations, character names, situational contexts, and classroom activities.

### **Language Textbooks and Intercultural Communicative Competence (ICC)**

Textbooks have long been recognized as central to foreign language education, serving as the primary medium for language input and as a major influence on classroom practices (Hu & McKay, 2014; Harwood, 2014). Beyond their pedagogical role, textbooks are also cultural artefacts, reflecting and transmitting values, ideologies, and sociocultural practices (Ilieva, 2000; Okeeffe, 2013). They not only guide learners' acquisition of linguistic forms but also influence how students engage, interact, and connect learning to their own lives and realities (Huang, 2019). As such, textbooks serve as key carriers of cultural values, attitudes, and knowledge, providing an important source of cultural information in second language education (Canale, 2016).

Within this cultural dimension, recent scholarship has emphasized the role of textbooks in promoting Intercultural Communicative Competence (ICC) (Al-Najjar, 2020; Moghaddam & Tirnaz, 2022). ICC, as theorized by Byram (2021), provides an integrated framework for understanding how language learning involves not only linguistic proficiency but also intercultural awareness and adaptability. In this context, cultural boundaries refer to the diverse linguistic, social, and value systems that shape communication among people from different backgrounds. Textbooks thus serve not merely as tools for grammar and vocabulary instruction but also as platforms for intercultural awareness, critical reflection, and the capacity to engage constructively across cultures (Abidin et al., 2024). Several studies have shown that EFL textbooks that embed local cultural values and diverse perspectives can simultaneously enhance language proficiency, cultivate intercultural awareness, and support the development of complex, dynamic identities that extend beyond national boundaries in a global and intercultural context (Hasnah et al., 2024; Hua & Le, 2024; Risager, 2018).

Although cultural content is increasingly included in ELT materials, many global coursebooks remain rooted in Western, particularly British, perspectives, resulting in cultural representations that feel distant, limited, or merely superficial for learners in other contexts (Mishan, 2022). The limited and unequal cultural representations in textbooks may hinder learners' understanding of global diversity, highlighting the need for more diverse, balanced, and equitable cultural content to effectively foster global citizenship (Zhang et al., 2022).

Despite reforms aimed at embedding intercultural communicative competence (ICC) into national curricula, such as Indonesia's Kurikulum Merdeka, efforts to cultivate global-minded learners remain a challenge. Kurikulum Merdeka explicitly promotes Berkebhinekaan Global ("Global Diversity"), a key competency that encourages students to respect cultural diversity, appreciate multiple perspectives,

and participate responsibly in global society (Mu'ti, 2025). This principle aligns with the broader educational goal of fostering tolerance and intercultural understanding from an early age. Earlier initiatives, such as the introduction of new English textbooks in 2012, similarly sought to modernize English education and increase cultural awareness (Hoang, 2016).

Research in Chinese mainland textbooks predominantly emphasizes British culture through cultural products and notable figures, giving limited attention to other foreign cultures and cultural perspectives. In contrast, Hong Kong textbooks present a broader range of cultures and offer a more balanced treatment of cultural aspects (Lee & Li, 2019). Similarly, evidence from Vietnam shows that while international communication involves diverse global English users, textbooks still largely prepare learners to communicate with native English speakers (Nguyen et al., 2020). Additionally, in the Indonesian context, textbook analysis on *English in Mind* (Cambridge University Press) reports limited intercultural communicative competence (ICC), which may hinder students' ICC development (Agustina & Kencana, 2023). These findings suggest that even when curricula promote intercultural goals, textbooks may continue to prioritize Anglophone norms and provide limited support for the development of intercultural communicative competence.

Additionally, numerous studies have shown that English textbooks frequently fail to meet learners' needs. Publishers' and authors' personal beliefs shape content in ways that reinforce cultural imperialism by promoting Western languages, values, and norms as superior, potentially devaluing learners' own cultural identities (Copley, 2017). For example, Zhang et al.'s (2022) study on English language textbooks in China shows that textbooks privilege American and British culture, stereotype characters by nationality, and portray Chinese and other non-native speakers as exotic or inferior, even reproducing internal cultural stereotypes. Similarly, Risager's (2018) comparative study on German, French, Spanish, Danish, English, and Esperanto textbooks found that cultural representations often presented languages and communities in a superficial and generalized manner, offering only limited engagement with ICC.

At the same time, textbooks may offer unique opportunities for intercultural reflection. Precisely because they are removed from the pressures of real-time intercultural encounters, they can provide learners with space to explore cultural diversity critically, avoiding simplistic contrasts and othering, while examining stereotypes and communication strategies (Bruner, 1996; Sercu, 2000). However, when textbooks fail to adequately address diversity or interculturality, teachers are left alone in navigating the construct and often resort to supplementary materials to fill these gaps (Reskia et al., 2025). The persistent reliance on the textbook exposes a paradox; while it remains indispensable in the EFL classroom, it often falls short in cultivating ICC (Mikk, 2000; Van Steenbrugge et al., 2013; Scott & Husain, 2021).

Overall, analyzing textbooks from the perspective of ICC is essential, as they function as both practical teaching resources and indicators of how intercultural dimensions are implemented in classroom practice. Such analyses reveal both the merits and shortcomings of textbooks while also exposing the implicit ideological assumptions embedded in their design (Zhang et al, 2022). Ultimately, ensuring that textbooks reflect pluralism, critical awareness, and intercultural dialogue is crucial for preparing learners to become globally competent communicators and citizens.

### **Integration of ICC in Textbooks for Young Learners in Indonesia**

In Indonesia, English is introduced from the early years of primary education, particularly in private schools where it is often an obligatory subject (Joo et al., 2019). This introduces students to take a place within Indonesia's highly multilingual and multicultural society, with more than 700 local languages and numerous ethnic groups contributing to the nation's sociocultural fabric. Therefore, school plays a crucial role in nurturing intercultural awareness and tolerance among young learners. Reflecting this need, the Indonesian government has positioned *Berkebhinekaan Global* (*Global Diversity*) as

one of the six core values of the *Profil Pelajar Pancasila* (Pancasila Students' Profile), which supports the Merdeka Curriculum (Mu'ti, 2025). Within this framework, intercultural competence is regarded as a fundamental educational objective that emphasizes inclusivity, respect, and the ability to engage productively with cultural diversity, defined in this study as the capacity to recognize, critically reflect upon, and navigate Indonesia's complex multilingual and multicultural context, supporting informed and constructive intercultural engagement.

Despite a strong policy orientation, a recent empirical study indicates multicultural perspectives are frequently underrepresented in Indonesian textbooks. As a result, teachers often need support with locally produced materials as additional resources to ensure the presence of intercultural content (Reskia et al., 2025). This reliance on teacher improvisation reflects a broader dependence on the textbook as a primary teaching resource in the Indonesian EFL classroom, which often limits teacher agency to adapt the materials for intercultural learning (Mikk, 2000; van Steenbrugge et al., 2013; Scott & Husain, 2021). Several studies confirm these limitations. For instance, the book entitled *My Pals Are Here!* fulfilled communicative goals but lacked sufficient intercultural representation, primarily focusing on superficial references to foreign cultures without integrating meaningful cultural perspectives or opportunities for critical reflection (Hertiki, 2019). Similarly, *Grow with English Book 1* effectively addressed structural aspects of teaching but neglected intercultural dimensions, such as activities promoting cross-cultural understanding or critical engagement with cultural norms (Aulia & Ambarwati, 2023). It cautioned against over-reliance on a single textbook, highlighting the importance of adaptability and teacher mediation in fostering cultural relevance. This involves aligning learning materials with students' local sociocultural context and experiences (Nuralisa & Nirwanto, 2023).

The situation becomes even more complex when considering the widespread use of international textbooks in private and international schools across Indonesia, which currently hosts around 198 international schools (Pratama et al., 2022). Many of these institutions adopt the Cambridge curriculum, which relies heavily on imported materials such as the *Explore English Student's Resource Book: Stage 1* (Paizee, 2020). While these textbooks are valued for their pedagogical quality and alignment with global standards, they are primarily designed for international markets. Consequently, they often reflect Eurocentric perspectives and provide limited representation of intercultural contexts (Risager, 2018). For young Indonesian learners in these schools, exposure to such materials may result in cultural representations that are either superficial or disconnected from their life experiences. This raises concerns regarding the extent to which these textbooks support the broader educational goals of intercultural competence and global diversity emphasized in the *Kurikulum Merdeka* (Mu'ti, 2025).

Given these challenges, examining how ICC is integrated into textbooks used with young learners in Indonesia is of particular importance. For young learners, especially when exposed to ICC early through textbooks, it can be formative in cultivating curiosity, empathy, and respect for central diversity values. This includes intercultural awareness, inclusivity, and appreciation of multiple perspectives, aligned with both the *Profil Pelajar Pancasila* and international frameworks of global citizenship (e.g., UNESCO GCED, OECD Learning Compass), which provide guiding principles for fostering intercultural awareness, ethical responsibilities, and competencies for meaningful participation in a global context. It shows how materials shape learners' cultural knowledge, awareness, attitudes, and skills in preparation for a globalized world.

As textbooks remain practical and widely used tools in education, their design and evaluation carry significant implications. Evaluating whether textbooks incorporate ICC, through a content analysis examining illustrations, character names, situational contexts, and classroom activities, can provide insights for publishers, developers, and policymakers to ensure teaching materials align with curriculum goals and adequately prepare students for intercultural engagement, while acknowledging that the teacher's role in mediating and implementing these materials is equally crucial. These align with

recommendations from previous academic studies (Al Hariri, 2022; Rezaee & Saleh, 2025), who similarly emphasize that textbook developers and policymakers should enhance intercultural representation in educational materials to ensure that learning resources effectively support learners' intercultural growth.

## Methodology

This study examines the incorporation of intercultural communicative competence (ICC) in *Explore English Student's Resource Book: Stage 1* (Paizee, 2020). This textbook was chosen due to its popular use as an international textbook and the fact that previous research has identified that similar textbooks often over-emphasize native-speaker norms and Western culture while providing limited opportunities to foster ICC (Lee & Li, 2019; Nguyen et al., 2020; Agustina & Kencana, 2023). This study employed a content analysis method combining quantitative and qualitative approaches. The analysis focused on the textbook's textual and visual elements, such as words, phrases, sentences, pictures, activities, stories, and illustrations, or activities to identify intercultural communicative competence (ICC) indicators. To guide the analysis, this study addressed the following research questions:

- RQ1: To what extent does the *Explore English Student's Resource Book: Stage 1* incorporate indicators of ICC?
- RQ2: In what way are the ICC indicators represented across the textbook's textual and visual elements?

These research questions were formulated to examine both the degree and the nature of ICC integration in the *Explore English Student's Resource Book: Stage 1*. RQ1 focuses on determining the overall presence and distributions of ICC indicators, while RQ2 explores how these indicators are manifested through stories, illustrations, vocabulary items, activities, and character representations. Employing a content analysis method that combines quantitative and qualitative approaches is appropriate for addressing these questions, as it allows for systematic quantification of ICC occurrences and in-depth interpretation of their contextual meaning within the materials.

The textbook analyzed in this study consists of nine chapters, each focusing on different everyday themes relevant to young learners. It comprises 58 pages in total, with content presented through stories, vocabulary lists, short dialogues, and varied activities such as matching, memorization, and counting games.

Chapter 1 (pp. 4–8) introduces school-related topics, including the alphabet, classroom objects, and a memorization activity. Chapter 2 (pp. 10–15) focuses on self and family, featuring introductions of four children from different countries, family trees, daily routines, and a short story entitled *Dad, Gran, and the Cat Take a Nap*. Chapter 3 (pp. 16–23) explores colors, combining vocabulary work, short stories such as *Bad Bat*, and examples of colors in the natural world. Chapter 4 (pp. 24–31) centers on food, including fruit vocabulary, counting exercises, and moral stories like *The Fox and the Stork*. Chapter 5 (pp. 32–36) addresses having fun through stories about children playing games, cycling, and engaging in sports-related activities.

The remaining chapters cover additional everyday contexts. Chapter 6 (pp. 37–42) discusses clothes and outdoor activities through poems and stories about play and imagination. Chapter 7 (pp. 44–49) highlights the world around us, introducing vocabulary related to homes, weather, and nature, including *Jack and the Beanstalk* story. Chapter 8 (pp. 50–57) focuses on healthy bodies, presenting songs, stories, and visuals about body parts, hygiene, and health-related themes. The final chapter, Chapter 9 (pp. 58–62), introduces holidays and travel, including vocabulary about places and short stories about travel experiences and exploring different countries.

This study employed a content analysis method combining quantitative and qualitative approaches. Quantitative content analysis involved counting the frequency of ICC indicators, adapted from Byram and Masuhara (2013), consisting of knowledge, awareness, attitudes, and skills, in the textbook and calculating their percentages. Qualitative content analysis involved interpreting how these ICC elements were portrayed within the textbook's illustrations, character names, situational contexts, and classroom activities, providing contextual explanations of their cultural significance.

This study utilized a modified intercultural materials evaluation checklist, adapted from Byram and Masuhara (2013). The original checklist from Byram and Masuhara (2013) is presented in Table 1, before any modifications were made.

**Table 1** *Intercultural Materials Evaluation Checklist Criteria by Byram and Masuhara (2013)*

| Area      | Description                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|-----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Knowledge | <ul style="list-style-type: none"> <li>Discover the diversity of cultures (theirs and others) at different levels (e.g., individual, community, nation)</li> <li>Understand the historical backgrounds of diverse cultures (theirs and others)</li> <li>Understand the social backgrounds of diverse cultures (theirs and others)</li> </ul>                                                                                                                                                                                                                                    |
| Awareness | <ul style="list-style-type: none"> <li>Become aware of assumptions, values, and attitudes of the self and others beneath utterances and behaviors</li> <li>Reappraise what they take for granted in the light of how others from different cultures may see them</li> </ul>                                                                                                                                                                                                                                                                                                     |
| Attitudes | <ul style="list-style-type: none"> <li>Treat cultures, including their own, in a relative or decentralized way</li> <li>Be open when interpreting what they see and read without being judgmental</li> <li>Be emphatic</li> <li>Be wary of stereotyping</li> <li>Retain their identities and acknowledge those of others</li> </ul>                                                                                                                                                                                                                                             |
| Skills    | <ul style="list-style-type: none"> <li>Interact effectively with people from different social groups</li> <li>Learn about the cultures of various social groups</li> <li>Interpret perceived differences within historical and social contexts</li> <li>Assess situations sensitively</li> <li>Identify options for preventing or solving cultural conflicts</li> <li>Acquire appropriate language from exposure to language in use in various cultures</li> <li>Acquire effective language use from purposeful opportunities to use it in various cultural contexts</li> </ul> |

Based on this, the checklist was then adapted to suit the analysis of the *Explore English Student's Resource Book: Stage 1*, focusing specifically on indicators observable in the textbook, such as illustrations, character names, situational contexts, and classroom activities. The modified checklist is presented in Table 2.

The checklist was designed to analyze the illustrations, character names, situational contexts, and classroom activities of intercultural communicative competence (ICC) in the selected textbook. It includes four key dimensions of intercultural communication (Byram, 2021). The original intercultural materials evaluation checklist by Byram and Masuhara (2013) was adapted to suit the analysis of *Explore English Student's Resource Book: Stage 1*, a Grade 1, elementary school textbook with many illustrations and minimal text. The original checklist included broad and abstract items related to knowledge, awareness, attitudes, and skills, such as understanding historical and social contexts, reappraising assumptions, and interacting effectively in diverse cultural situations.

**Table 2** *Modified Indicators from Byram and Masuhara (2013)*

| Code | Area      | Item description                                                                                                      |
|------|-----------|-----------------------------------------------------------------------------------------------------------------------|
| K1   | Knowledge | Recognizes different ways of life and cultures                                                                        |
| K2   | Knowledge | Introduces special traditions, holidays, or stories from other cultures                                               |
| K3   | Knowledge | Shows different clothes, foods, homes, or ways of doing things                                                        |
| K4   | Knowledge | Introduces names or identities associated with different cultural backgrounds                                         |
| AW1  | Awareness | Helps students realize that people may think, feel, or do things differently                                          |
| AW2  | Awareness | Encourages listening to others' ideas and accepting different choices                                                 |
| AT1  | Attitudes | Teaches that every culture is special and different                                                                   |
| AT2  | Attitudes | Encourages kindness and openness to new people, stories, or places                                                    |
| AT3  | Attitudes | Provides opportunities to think about how others might feel                                                           |
| AT4  | Attitudes | Teaches that not everyone is the same, and that is fine                                                               |
| AT5  | Attitudes | Promotes pride in own culture and respect for others                                                                  |
| AT6  | Attitudes | Portrays characters from diverse ethnic or cultural backgrounds interacting in positive and equal ways                |
| AT7  | Attitudes | Represents individuals or families from different ethnic, religious, or cultural backgrounds in everyday contexts     |
| S1   | Skills    | Shows how to be polite and friendly with people from different backgrounds                                            |
| S2   | Skills    | Encourages students to explore and discuss how people live, eat, dress, or celebrate in different parts of the world. |
| S3   | Skills    | Helps understand that differences are normal and interesting                                                          |
| S4   | Skills    | Promotes kindness, sharing, and listening                                                                             |
| S5   | Skills    | Introduces words, phrases, or greetings from other cultures                                                           |
| S6   | Skills    | Gives opportunities to use polite language in different cultural situations                                           |

However, for young learners, these concepts are often too complex to observe directly in textbook content. Therefore, the checklist was modified to focus on concrete, observable, and age-appropriate indicators. For knowledge, this includes recognizing different ways of life, special traditions, foods, clothing, and names from various cultural backgrounds. Awareness indicators encourage understanding that people may think, feel, or do things differently, and listening to others' ideas. Attitudes focus on kindness, openness, respect for others, and pride in one's own culture, often represented through characters in everyday contexts. Skills are adapted to reflect practical actions such as using polite language, sharing, listening, and learning about how people live, eat, dress, or celebrate in other cultures. These modifications ensure that the checklist is suitable for analyzing ICC in a young learners' textbook where the content is largely visual and interaction-based.

Pictures were also analyzed as the use of pictures in English language textbooks is crucial for teaching and learning (Scott & Husain, 2021). Although there often seems to be a misconception that pictures are only for decoration (Nikolajeva, 2014), pictures can reinforce students' creativity and critical thinking skills while also promoting deeper engagement and cognitive development (Birdsell, 2017). Furthermore, many children's books and English textbooks feature animals as pets, wild creatures, or story protagonists (Suvilehto, 2019). These anthropomorphized animals, endowed with human traits and emotions, reflect children's experiences and conceptions of childhood (Rudd, 2005; Nikolajeva,

2014). Although animals are not human characters, their human-like behaviors, such as talking or expressing emotions, serve to represent human values and interactions. In *Explore English*, such depictions were included in the analysis because they illustrate attitudes and intercultural aspects in an age-appropriate way.

The instrument was piloted through a trial analysis of selected textbook pages using an initial draft of the checklist. This pilot phase aimed to test the clarity, coverage, and applicability of each code in identifying intercultural elements. The results revealed that several cultural representations in the textbook, particularly visual and contextual cues, were not adequately captured by the initial categories. Consequently, additional codes were developed to better reflect these aspects and ensure that both textual and visual content were systematically analyzed. After a second pilot and subsequent refinement, a final instrument consisting of 19 codes was established for the comprehensive analysis of ICC content.

The final codes cover the knowledge area that refers to understanding culture within ICC, such as recognizing different ways of life and cultures. The awareness section underlines the need to be open to diverse points of view, like fostering listening to others' ideas and acknowledging different ways of life. The attitudes section emphasizes strengthening positive values toward cultural diversity by depicting characters from different cultural backgrounds conversing in constructive and equal ways. The skills section focuses on how the textbook provides opportunities for learners to engage with intercultural aspects, including polite behavior, everyday practices in other cultures, kindness and sharing, cultural words and phrases, and scenarios for practicing interactions.

To quantify the representation of ICC in the textbook, occurrences of each ICC indicator were first identified and recorded. The analysis then focused on two aspects: the frequency of each indicator compared to all ICC occurrences, and the distribution of each indicator across the textbook. The first aspect was measured by calculating the percentage of each indicator out of all ICC occurrences, which shows how often each ICC aspect appears relative to others. The second aspect was measured by calculating the percentage of pages containing each indicator relative to the total number of pages analyzed, which indicates how widely each ICC aspect is distributed throughout the textbook.

To discover the extent of intercultural communicative competence (ICC) incorporation in the textbook, a quantitative analysis was conducted. The percentage of each ICC indicator out of all ICC occurrences was then interpreted using an adapted scale based on Mishan and Kiss (2024), categorizing the level of intercultural content incorporation. The scale was modified to fit the framework of the examination of textbook materials. The group was as follows:

- 1 = Minimum Integration (0–25%)
- 2 = Low Integration (26–50%)
- 3 = Moderate Integration (51–75%)
- 4 = High Integration (76–100%)

## Results

The textbook content analysis based on the Intercultural Communicative Competence (ICC) checklist revealed limitations across the four main areas: Knowledge, Awareness, Attitudes, and Skills. Out of a total of 19 indicators, however, the textbook only showed the implicit elements without any explicit material to learn about ICC. The textbook's imbalance and only implicit ICC render the intercultural material shallow and underdeveloped. Most of the ICC components were conveyed through visual images, character names, and situational settings without clear assignments, directions, or dialogues directly addressing intercultural ideas. Young learners might not consciously understand the cultural

values immersed in the material. The reliance on implicit representation hinders the chance for students to reflect and think critically about cultural differences. Furthermore, without explicit integration, students might passively engage with images of diversity without a deeper understanding of knowledge, awareness, attitudes, and skills in ICC. Additionally, teachers also rely on the textbook as their source of instructions, the teacher might miss the opportunity to teach profound ICC material if there are no exact instructions or tasks in the textbook. Figure 1 illustrates the percentage distribution of ICC indicators observed in the study.

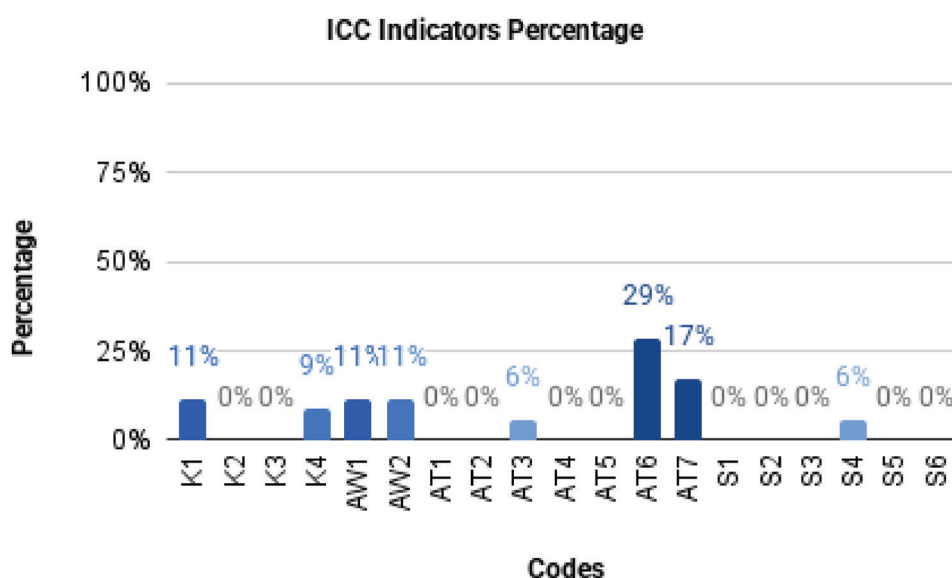


Figure 1 ICC Indicators Percentage

### Knowledge

The analysis of the knowledge dimension revealed that only two of the four indicators were presented in the textbook. K1 (Recognizes different ways of life and cultures) appeared four times (11%) on pages 20, 21, 22, and 45. Pages 20 to 22 depicted a story entitled *Bad Bat*, where a bat played a trick on other animals that slept at night by startling them and saying, “Boo!” The next morning, the animals got back at the bat by surprising him while he was sleeping after sunrise, also shouting, “Boo!” Since animals in children’s textbooks can also symbolize human traits, it can be inferred that humans might live different lives, some people sleep at night, some people work at night, thus, it teaches to respect each other and avoid disturbing others.

On page 45, the textbook illustrates cultural diversity through an image of two children of different ethnicities sitting together in front of a house, accompanied by the caption: “*We live in all sorts of homes. Some homes are noisy. Some homes float on water. Some homes are high up. Some homes are quiet. Some homes have wheels.*” This text introduces learners to various types of homes, such as floating houses and caravans, showing that people around the world may live differently depending on their environment and culture.

For K4 (Introduces names or identities associated with different cultural backgrounds) appeared three times (9%) on pages 10, 17, and 36. On page 10, three students were introducing themselves. The names were Ricardo, Nicola, Advik, and Ami, which may suggest different linguistic or cultural backgrounds. For example, Ricardo is used in several languages, including Spanish, Portuguese,

and Italian; Nicola appears in various Western and European contexts; Advik has Indian origins and derives from Sanskrit, meaning “unique” or “special”; while Ami may appear in Japanese contexts as well as in Western ones as a short form of Amelia or Amira. While these names can indicate diverse cultural associations, they are not fixed markers of ethnicity, as many names today are shared across communities. The accompanying illustrations also visually represented diversity through the students’ differing skin tones. The line “*My name is Advik. My name means special.*” further reinforces cultural identity through the personal meaning of the name.

In addition, on page 36, some children were running together; their names were Maria, Dev, Sam, Ali, Jo, and Linda. Maria and Linda are used in many countries, Dev, Sam, and Jo are usually used in English-speaking countries, and Ali is usually used in Arabic-speaking countries or Muslim countries. Meanwhile, on page 17, two children wearing attributes such as hijabs and Muslim attire for men, like a prayer cap, reflect their cultural identity.

While two indicators appeared in the textbooks, the other two remaining indicators, K2 (Introduces special traditions, holidays, or stories from other cultures) and K3 (Shows different clothes, foods, homes, or ways of doing things), were absent. No pages were identified containing content related to special cultural events, celebrations, or descriptions of different lifestyles, clothing, food, or daily customs from various cultures. As a result, the representation of Knowledge in the textbook was limited, even implicitly, with no further exploration of cultural practices or traditions.

### Awareness

In the Awareness element, both indicators AW1 (Helps students realize that people may think, feel, or do things differently) appeared four times (11%), and AW2 (Encourages listening to others’ ideas and accepting different choices) appeared four times (11%). These occurrences were mainly identified through illustrations and short dialogues in which characters expressed different preferences or reactions in various situations, subtly indicating the existence of diverse perspectives among individuals.

AW1, which is described as helping students realize that people may think, feel, or do things differently, appeared on pages 16, 17, 28, and 29. On page 16, it exhibited two kids, a boy and a girl, who were coloring different pictures with different colors; implicitly, it wanted to tell that these kids had different preferences in colors. Additionally, on page 17, it is indicated that two kids dressed in Muslim attire had different color preferences; the girl liked blue, but the boy liked yellow. However, they could still play together by mixing the colors they like into green. The text reads, “*She likes blue. He likes yellow. What can they do? They like green.*”

In addition, on pages 28 and 29, a story titled *The Fox and the Stork* was presented. In this fable, the fox invited the stork to dine at its home, but played a trick by serving soup on a flat plate, making it impossible for the stork to eat with its long beak. Later, the stork returned the invitation and served the meal in a tall, narrow jar, which it could easily reach with its beak, while the fox could not. Originally attributed to Aesop and later retold in La Fontaine’s Fables and other literary collections, this story has appeared in educational and moral contexts across cultures, including in Asia and the Middle East. Beyond illustrating different eating practices, the fable conveys a universal moral principle, one should not treat others in ways one would not wish to be treated, highlighting reciprocity, empathy, and fairness (Belmar, 2022). Such values reflect essential attitudes within intercultural communicative competence, as they encourage learners to consider others’ perspectives and act respectfully across cultural differences.

AW2 (Encourages listening to others' ideas and accepting different choices) was expressed on pages 25, 26, 27, and 36. On pages 25 to 27, a story of ants choosing their breakfast was shown with the title ***What's for Breakfast?*** The story illustrated three ants that asked what they had for breakfast to his father. First, the father offered a cake, but the ants refused. Then, the father offered chocolate, but the ants refused, saying, "*Yuk! We don't like cake. Yuk! We don't like chocolate.*" Finally, the father offered an apple, and the ants ate it happily, saying, "*Yum! We like apple.*" Here, the story conveyed a message to listen to other people's opinions, in this case, about food.

Additionally, page 36 also manifested the same thing, which was to accept different choices of other people, like what was shown in ***The Race*** story. In the story, some kids from different cultures were running together. At first, all of them were running together, but in the middle of the race, one of the kids, Sam stopped running and played with a rabbit. However, the other friends did not force Sam to keep running since Sam had another choice.

### Attitudes

In the attitudes aspect, which embraces seven indicators, only three were identified in the textbook. AT3 (Provides opportunities to think about how others might feel) appeared two times (6%) on pages 42 and 43. On these pages, there was a story entitled ***Bob's Secret Hideaway***, which was about Bob, who played with his friends in his treehouse, yet because he felt that his friends were too noisy, he told his friends to leave. After his friends left, he felt sad and lonely; however, when he looked out, he saw his friends, and they played together again in his treehouse. This implies that people can think of what others might feel, in this case, Bob, who felt sad and lonely, yet his friends understood that he might have felt that way.

The second indicator in the Attitude aspect was AT6 (Portrays characters from diverse ethnic or cultural backgrounds interacting in positive and equal ways), which was the most frequently occurring attitude indicator, appearing nine times (29%). It was indicated on 10 pages. On pages 6 and 7, the textbook communicated about school objects, like on page 6, there were some school objects with pictures, and also a picture of a teacher explaining in front of the class to students from various cultural backgrounds. It happened on page 7, too, where students from different cultural backgrounds played a guessing game guided by the teacher. It was the same as pages 8 and 9, where the teacher and students from varied backgrounds interacted in positive ways.

Similar to pages 32 and 36, where children interacted with diverse ethnic groups in positive and equal ways. On page 32, two kids, a girl and a boy, played hide and seek together. The girl had blonde hair, while the boy had darker skin, showing that they came from different ethnic backgrounds. However, this difference did not stop them from playing happily and treating each other as equals.

On page 55, the story was about a group of students visiting their friend who was hospitalized after an accident. From the name Raj and his appearance, it could be inferred that he was of Indian background. His friends, shown with different hair colors and skin tones, represented diverse ethnic backgrounds. The story included expressions of care and friendship, such as "*Can we visit Raj?*", "*Let's make a card for Raj.*", and "*Thank you very much. My leg is sore but I feel happy now. Thank you, everyone.*"

Lastly, on page 63, the story ***Around the World*** portrayed people from diverse cultural backgrounds traveling together and sharing the same space harmoniously. While this depiction promotes the value of inclusivity and mutual respect, it presents an idealized image of diversity that overlooks the possible challenges that can arise in intercultural encounters. In reality, intercultural understanding also involves recognizing and managing differences or misunderstandings that may occur when people

from various backgrounds interact. The text could better support the development of skills related to empathy, negotiation, and conflict resolution.

Pages 42 and 43 were also considered as AT6 (Portrays characters from diverse ethnic or cultural backgrounds interacting in positive and equal ways) since it showed how the characters from different cultures played together positively. Although at first, the main character asked his friend to leave, they managed to keep a positive interaction.

The last dimension from Attitudes that appeared in the textbook was AT7 (Represents individuals or families from different ethnic, religious, or cultural backgrounds in everyday contexts) was identified six times (17%). The pages were on 30, 31, 34, 35, 51, and 53.

Pages 30 and 31 showed people from different cultural backgrounds talking about their favorite foods. Interestingly, the foods mentioned were not directly tied to their cultural origins; for instance, an Indian boy was shown enjoying apples. While this may seem culturally neutral, it can also be interpreted as a way to avoid reinforcing cultural stereotypes, emphasizing that individuals from any background can have unique personal preferences. Such representation supports intercultural awareness by encouraging learners to see people as individuals rather than fixed cultural types, which aligns with ICC principles of openness and non-judgmental understanding.

Pages 34 and 35 simply captured different people doing everyday activities, such as running, sailing, and playing football. Page 51 showed pictures of different activities that people could do using their hands. Specifically, one picture showed two hands, one with lighter skin and one with darker skin, shaking hands. Symbolically, this image represents friendship, equality, and mutual respect across racial and cultural boundaries. Such visual representation encourages learners to appreciate diversity and view intercultural interaction as an opportunity for connection rather than division.

The last page for this indicator is page 53, where there was a song, *Just Like Me*, with pictures of kids from different ethnicities doing everyday activities, representing the song.

Based on the findings above, it can be seen that the representation of intercultural content in the textbook is limited and mostly implicit. The indicators identified appeared through pictures, character names, and simple activities without directly discussing cultural values or differences. Most of the content only showed characters from diverse backgrounds interacting positively, without deeper explanation or reflection on intercultural understanding.

## Skills

In the Skills area, only one indicator appeared in the textbook. S4 (Promotes kindness, sharing, and listening) was identified twice, contributing 6% to this category. These instances were reflected through short dialogues and story illustrations, encouraging kindness and friendly behavior among characters. Meanwhile, the other five Skills indicators, S1 (Shows how to be polite and friendly with people from different backgrounds), S2 (Encourages students to explore and discuss how people live, eat, dress, or celebrate in different parts of the world), S3 (Helps understand that differences are normal and interesting), S5 (Introduces words, phrases, or greetings from other cultures), and S6 (Gives opportunities to use polite language in different cultural situations) did not appear in any of the textbook content analyzed.

S4 (Promotes kindness, sharing, and listening) was identified on pages 42 and 43 through the story *Bob's Secret Hideaway*. In this story, Bob initially asked his friends to leave because he felt they were

too noisy while playing in his treehouse. However, after realizing he was lonely without them, Bob and his friends reconciled and played together again. This sequence of events is reflected in the sentences, “His friends are noisy. Bob tells his friends to go. Bob is sad and lonely. He opens the door. Bob is happy again.” This situation reflects kindness and understanding, as Bob’s friends showed care by returning to play with him, and Bob learned the importance of being kind and sharing time with others. The story indirectly encourages students to value friendship, kindness, and good communication in social situations.

Despite this representation, other important skill indicators were not represented in the textbook. Skills such as demonstrating how to be polite and friendly with people from different backgrounds, including information about diverse lifestyles, foods, dress, and celebrations, fostering the understanding that differences are normal and interesting, introducing words or greetings from other cultures, and offering opportunities to use polite language in intercultural situations, were not presented. While this lack of explicit intercultural content may limit learners’ opportunities to develop broader intercultural communication skills alongside moral values, it is also important to recognize that excessive emphasis on differences between cultural groups may risk reinforcing stereotypes or boundaries. Therefore, a balanced approach is needed, one that highlights diversity while also promoting shared human values, empathy, and mutual understanding.

Overall, when considering the occurrence of all ICC indicators across the textbook, it was found that out of the 58 pages analyzed, 35 pages contained intercultural content. This result indicated that 39.66% of the textbook pages incorporated ICC elements, while the remaining 60.34% did not feature any intercultural representations.

According to the adapted scale, this result was classified as a moderate integration category (51–75%). This indicated that while intercultural communicative competence (ICC) elements were present in the textbook, their distribution was uneven and selective, with certain aspects receiving more emphasis than others. Although some positive representations of cultural diversity and social interaction were included, other essential components, such as explicit teaching about cultural traditions, values, and intercultural skills, remained absent. Moreover, 63.16% is only an implicit ICC presence, meaning the textbook did not persistently or comprehensively embrace ICC in its contents. Consequently, chances for young learners to develop cultural awareness, positive intercultural attitudes, and appropriate communication skills were mostly constrained within this textbook.

**Table 3** *ICC Results*

| Code | Area      | Item description                                                        | Occurrence<br>(from 58<br>pages) | % of<br>Total ICC<br>occurrences | % of Pages<br>(out of 58) |
|------|-----------|-------------------------------------------------------------------------|----------------------------------|----------------------------------|---------------------------|
| K1   | Knowledge | Recognizes different ways of life and cultures                          | 4                                | 11%                              | 6.90%                     |
| K2   | Knowledge | Introduces special traditions, holidays, or stories from other cultures | 0                                | 0%                               | 0%                        |
| K3   | Knowledge | Shows different clothes, foods, homes, or ways of doing things          | 0                                | 0%                               | 0%                        |

(Continued)

| Code         | Area      | Item description                                                                                                     | Occurrence<br>(from 58<br>pages) | % of<br>Total ICC<br>occurrences | % of Pages<br>(out of 58) |
|--------------|-----------|----------------------------------------------------------------------------------------------------------------------|----------------------------------|----------------------------------|---------------------------|
| K4           | Knowledge | Introduces names or identities associated with different cultural backgrounds                                        | 3                                | 9%                               | 5.17%                     |
| AW1          | Awareness | Helps students realize that people may think, feel, or do things differently                                         | 4                                | 11%                              | 6.90%                     |
| AW2          | Awareness | Encourages listening to others' ideas and accepting different choices                                                | 4                                | 11%                              | 6.90%                     |
| AT1          | Attitudes | Teaches that every culture is special and different                                                                  | 0                                | 0%                               | 0%                        |
| AT2          | Attitudes | Encourages kindness and openness to new people, stories, or places                                                   | 0                                | 0%                               | 0%                        |
| AT3          | Attitudes | Provides opportunities to think about how others might feel                                                          | 2                                | 6%                               | 3.45%                     |
| AT4          | Attitudes | Teaches that not everyone is the same, and that is fine                                                              | 0                                | 0%                               | 0%                        |
| AT5          | Attitudes | Promotes pride in own culture and respect for others                                                                 | 0                                | 0%                               | 0%                        |
| AT6          | Attitudes | Portrays characters from diverse ethnic or cultural backgrounds interacting positively                               | 10                               | 29%                              | 17.24%                    |
| AT7          | Attitudes | Represents individuals or families from different ethnic, religious, or cultural backgrounds in everyday contexts    | 6                                | 17%                              | 10.34%                    |
| S1           | Skills    | Shows how to be polite and friendly with people from different backgrounds                                           | 0                                | 0%                               | 0%                        |
| S2           | Skills    | Encourages students to explore and discuss how people live, eat, dress, or celebrate in different parts of the world | 0                                | 0%                               | 0%                        |
| S3           | Skills    | Helps understand that differences are normal and interesting                                                         | 0                                | 0%                               | 0%                        |
| S4           | Skills    | Promotes kindness, sharing, and listening                                                                            | 2                                | 6%                               | 3.45%                     |
| S5           | Skills    | Introduces words, phrases, or greetings from other cultures                                                          | 0                                | 0%                               | 0%                        |
| S6           | Skills    | Gives opportunities to use polite language in different cultural situations                                          | 0                                | 0%                               | 0%                        |
| <b>Total</b> |           |                                                                                                                      | <b>35</b>                        | <b>100.00%</b>                   | <b>60.34%</b>             |

## Discussion

The findings reveal that Collins Explore English Grade 1 integrates intercultural communicative competence (ICC) aspects to a limited and imbalanced extent. The analysis validated that some intercultural elements were present primarily implicitly in the forms of illustrations, character names, and situational contexts, without explicit instructions or tasks related to ICC, missing their chance to teach

students cultural knowledge, awareness, attitudes, and skills. Out of the total 19 ICC indicators, only 8 indicators were represented in an uneven occurrence, and all of them presented implicitly, isolated in superficial ways. In addition, the overall intercultural content occurrence across 58 pages reached 60.34%, placing it in the Moderate Integration category (51–75%) based on Mishan and Kiss's (2024) adapted scale, noting that this is only an implicit percentage. These results offer critical insights into the shortcomings of EFL textbook materials in equipping young learners with essential intercultural competencies.

Regarding the distribution of ICC indicators in the textbook. The strongest focus was on the Attitudes dimension, particularly illustrating characters from diverse ethnic or cultural backgrounds interacting in positive and equal ways (AT6) at 29% and representing individuals or families from different backgrounds in everyday contexts (AT7) at 17%. Nevertheless, the absence of deeper and explicit content, for example, reflections on cultural traditions, values, or practices, disposes of concerns escalated by Huang (2019) about the superficial representation of culture in worldwide EFL coursebooks, especially those produced in Western contexts and used in non-Western settings like Indonesia.

While textbooks should provide channels for shaping learners' cultural comprehension and global acknowledgment (Bruner, 1996; Huang, 2019), the findings of this study highlight a concerning limitation of the explicit representation of ICC. The underrepresented of the implicit ICC dimensions are in K1 (Recognizes different ways of life and cultures) appeared four times (11%), K4 (Introduces names or identities associated with different cultural backgrounds) appeared three times (9%), AW1 (Helps students realize that people may think, feel, or do things differently) appeared four times (11%), and AW2 (Encourages listening to others' ideas and accepting different choices) appeared four times (11%), AT3 (Provides opportunities to think about how others might feel) appeared two times (6%), and S4 (Promotes kindness, sharing, and listening) was identified twice, contributing 6% to this category. This result was consistent with earlier studies (Aulia & Ambarwati, 2023; Hertiki, 2019; Nuralisa & Nirwanto, 2023), which indicated EFL textbooks often only fulfill structural pedagogical criteria but fall short in fostering dynamic, contextualized, and multicultural material for young learners.

These limited ICC aspects implied that the textbook gave language competency as the main priority over helping students to negotiate culturally in varied settings. This finding also contradicts Byram's (2021) framework, which emphasizes intercultural communicative competence as encompassing not only knowledge and attitudes but also the ability to reflect on one's own culture and others' values. Especially under the Profil Pelajar Pancasila (Pancasila Students' Profile), this exclusion leads to teachers' difficulty in strengthening intercultural communicative competence (ICC). Meanwhile, such competencies are important, especially in a multicultural country like Indonesia, which supports global diversity (*berkebhinekaan global*) as one of its fundamental parts (Mu'ti, 2025).

Similar concerns were raised by Reskia et al. (2025), who reported that Indonesian teachers often perceive existing textbooks as lacking multicultural depth, leading them to create supplemental materials. The reliance on implicit visual cues and the absence of clear, explicit intercultural instruction or assignments in the textbook increases the risk of both teachers and students overlooking these important learning moments. Without explicit integration, learners might passively absorb images of diversity without critically engaging with them, and teachers, dependent on textbook content for their teaching plans (Scott & Husain, 2021), may miss opportunities to address intercultural themes intentionally.

Findings from this research have similarities with the prior research by Hertiki (2019) in evaluating a textbook from Marshall Cavendish Education, Singapore, *My Pals Are Here!* The study showed gaps in providing comprehensive intercultural material, however, the textbook still met the pedagogical needs and TEYL standards. Still in the same vein, Aulia and Ambarwati's (2023) analysis of Grow

with English Book 1 showed its success in presentation and skill development, but did not address intercultural content. Thus, adaptability in material selection is crucial to meet students' developmental needs, as in the study of Nuralisa and Nirwanto (2023). This pattern reflects Risager's (2018) observation that many EFL textbooks globally tend to homogenize cultural representations, offering selective, limited perspectives that do not adequately foster intercultural competence.

This pattern can be attributed to the source and the target market of the textbooks. They were developed for a worldwide audience; thus, the material could show a Eurocentric viewpoint, prioritizing cultures familiar to British learners while marginalizing more diverse global representations. As Ilieva (2000) suggested, many English coursebooks produced for international use often fail to address learners' contextual realities, making them less effective in nurturing relevant intercultural perspectives. Even though the textbook represented some illustrations of intercultural communication, the content still lacked meaningful intercultural interactions that engage students in comparing cultural values or negotiating cultural differences, competencies that Byram (2021) identified as essential for ICC development.

The overrepresentation of Western cultural norms and the lack of locally contextualized content also reflect the issues expressed by Reskia et al. (2025), who claimed that teachers in Indonesia sometimes find existing textbooks lacking multicultural representation and are driven to produce additional materials. This reliance on teacher initiative underscores the demand for textbook evaluation and adaptation to make sure both international standards and local educational norms are met, and to address more fundamental systemic problems in material availability.

Furthermore, the textbooks' limitation has lost an opportunity to prepare students with the necessary skills, such as resolving cultural conflicts or considering cultural variations for engaging in a global world. Intercultural competency, as Byram (2021) contends, goes beyond awareness and comprises affective and behavioral skills essential for polite, successful engagement across cultural borders.

These results lead to recommendations from academics (Al Hariri, 2022; Rezaee & Saleh, 2025) for textbook developers and legislators to embrace intercultural representation in educational resources. Future textbook changes should seek to include diverse intercultural scenarios, local cultural values, and reflective activities that actively engage students in comparing, analyzing, and negotiating cultural diversity.

To sum up, Collins Explore English offers a solid basis for language education, but its limited interaction with intercultural communicative competence draws attention to a crucial area for development. This study emphasizes the need to parallel textbook content with national educational goals and worldwide intercultural standards, thus English education in Indonesia guarantees not only language competency but also global citizenship and intercultural understanding.

## **Conclusion**

This study investigated the extent to which a widely used Indonesian textbook incorporates intercultural communicative competence (ICC). The findings reveal that the textbook contains no explicit representation of ICC and only limited implicit elements. Although some aspects of ICC are present, only 8 out of 19 indicators appear, and their distribution is unbalanced, leaving several essential components unaddressed.

Such limited exposure to ICC may hinder students' opportunities to develop intercultural awareness, sensitivity, and communicative adaptability. Consequently, they may be less prepared to engage in

diverse cultural contexts in a globalized world. To address this gap, future textbook revisions or supplementary materials should integrate a wider range of intercultural content, including more authentic scenarios, reflective activities, and balanced coverage of the four ICC components, knowledge, attitudes, awareness, and skills.

Enhancing intercultural dimensions in learning materials would not only align with the Profil Pelajar Pancasila's vision of nurturing globally minded citizens but also support teachers in fostering students' readiness to interact confidently and respectfully across cultures. Further research could extend this analysis by examining additional textbooks or teacher-developed materials aimed at promoting ICC in classroom practice.

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