

Western Cultural Representations in Indonesian English Textbooks: A Critical Discourse Analysis from a Global Englishes Perspective

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ABSTRACT

Underlying sociopolitical and power dynamics influence the formation of discourses. Due to its cultural traces, the prevalence of Western elements in English textbooks is not exactly novel. However, the question remains whether the Western elements in English textbooks have any social implications, particularly regarding Global English in the EFL landscape. Thus, this study examines the representation of Western cultural elements in Indonesian English textbooks across two curricula and their implications for Global English, using critical discourse analysis. The results concluded that both textbooks represent Western-centric elements differently in the text, discursive, and social practice layers. Despite that, both textbooks consistently privilege Western values and cultures. Such representations challenge Global English principles that emphasize cultural identity. Moreover, the findings highlight how the representation of Western elements in both textbooks could cause cultural mismatches that make it harder for students to internalize. The present study advocates the need for balanced materials that incorporate both Western elements and local cultures to nurture cultural identity, a core principle of the Pancasila ideology, which serves as the basis for Indonesian educational curricula.

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1. INTRODUCTION

English has undergone a significant transformation from a language historically associated with colonial expansion into a global lingua franca used by speakers from diverse linguistic and cultural backgrounds. Its globalization has challenged the traditional assumption that legitimate English is primarily defined by native speakers and the linguistic norms of historically dominant English-speaking countries (Canagarajah, 2007). Today, English is widely used as a means of communication among speakers who do not share the same first language, and non-native speakers constitute the majority of English users

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worldwide (Hickey, 2019). Nevertheless, the global spread of English does not necessarily mean that its colonial, ideological, and cultural associations have disappeared. Particular varieties of English, especially those associated with Inner Circle countries such as the United Kingdom and the United States, continue to function as influential reference points for linguistic correctness, prestige, and cultural representation. Consequently, the global use of English involves a complex relationship between its increasingly diverse forms and the continuing ideological meanings attached to particular varieties and speech communities.

This tension is particularly relevant in education, where English functions not only as a means of international communication but also as a carrier of cultural representations, values, and assumptions. The dominance of English in fields such as education, business, diplomacy, and digital communication has therefore expanded opportunities for international interaction while simultaneously raising questions about whose linguistic norms and cultural perspectives are privileged (Khairunnisa & Nurmalasari, 2023; Zahra et al., 2021). In the Indonesian context, English occupies an important position as the principal foreign language in formal education (Korompot et al., 2024). National education policies have consequently positioned English learning as part of students' preparation for participation in an increasingly interconnected world (Kirkpatrick, 2021). However, the presence of English in Indonesian educational contexts cannot be separated from the cultural meanings embedded in the language and in the materials through which it is taught. English textbooks, for example, may reproduce particular representations of Western societies and ways of life, thereby making the relationship between global English, linguistic diversity, and cultural representation an important issue for investigation.

Previous studies have demonstrated that sociopolitical factors, power relations, and ideological agendas can shape educational discourse and the cultural representations presented in language textbooks. For example, Weninger and Kiss (2015) identified the promotion of capitalist values in EFL textbooks produced in Western contexts, while Ping (2015) documented the incorporation of local Chinese cultural content in EFL textbooks in response to government ideological policies. Similarly, Horii (2015) found limited representation of multiculturalism and multilingualism in Japanese EFL textbooks, while Or and Shohamy (2015) examined the marginalization of Palestinian representation in Israeli Arabic-language textbooks. These studies demonstrate that language textbooks are not culturally neutral resources but can reflect particular ideological orientations, cultural priorities, and relations of power. In the Indonesian context, curriculum development has also been closely associated with Pancasila values and national identity (Yunanto, 2025). Previous research has documented the presence of local cultural elements and Pancasila-related values in Indonesian English textbooks (Elshadelin & Yumarnamto, 2020; Fikri, 2024; Riadini & Cahyono, 2021). However, the coexistence of local and Western cultural representations in Indonesian EFL materials requires further examination, particularly in relation to how these cultural elements are selected, distributed, and represented across different curricular contexts.

The representation of Western culture in EFL textbooks has been widely documented across different educational settings. Chen and Hanson (2025), for instance, note the continued presence of Western cultural elements in English language teaching materials. Similar patterns have been reported in Pakistani English textbooks, where Western social practices and ideological representations have been identified (Shah & Pathan, 2016), in Saudi Arabian English textbooks, where Inner Circle English cultures have received substantial representation (Alsaif, 2016), and in English textbooks used internationally,

where Hilliard (2015) identified an overrepresentation of Western cultural content. These studies provide evidence that Western cultural elements remain an important component of English language teaching materials. Nevertheless, the existence of Western cultural content does not necessarily indicate that such representations are dominant, problematic, or incompatible with local curricular ideologies. Rather, their significance depends on how they are represented, what cultural perspectives they privilege, how they are positioned alongside local cultures, and how they relate to the broader ideological orientation of the curriculum.

In Indonesia, the development of English language teaching materials has occurred within a broader process of curriculum reform. From the *Rentjana Pelajaran 1947* (Learning Plan 1947) to the current Merdeka Curriculum, curriculum development has undergone substantial changes aimed at responding to students' needs, promoting critical thinking, and encouraging inclusive educational practices (Alhamuddin, 2014; Anas et al., 2025; Mukminin et al., 2019). Within this development, English language education has generally followed a locally adapted approach in which English is taught alongside Indonesian cultural and contextual elements (Kirkpatrick, 2021). These findings suggest that localization has been an important feature of Indonesian ELT materials. However, existing research has tended to examine local cultural representation or particular ideological dimensions in isolation, paying less attention to how Western cultural elements are represented alongside local cultural content across different curricular periods.

This issue becomes particularly relevant when examined through the perspective of Global Englishes (GE). The globalization of English has challenged traditional assumptions that English should be associated primarily with native-speaker norms and Inner Circle communities. At the same time, existing research in Indonesia indicates that English continues to be associated with linguistic prestige, social inequality, and perceptions of linguistic superiority (Maulida et al., 2024; Mauliska & D'Angelo, 2024; Rahmani & Karimi, 2025). Studies have also reported positive perceptions of Inner Circle varieties, particularly British and American English, alongside the comparatively weaker legitimacy attributed to Outer and Expanding Circle varieties (Budairi, 2019; Fitria, 2023; Salviya & Islam, 2025). These findings indicate that the Indonesian English-learning context is situated within a tension between the diversification of English as a global language and the continuing prestige associated with particular English varieties and their cultural contexts.

Despite these contributions, an important gap remains. Previous studies have established that Western and local cultural elements can be found in EFL textbooks and that Indonesian ELT has increasingly incorporated local cultural and ideological content. However, it remains insufficiently understood how Western-centric cultural elements are represented specifically across the two curricular contexts examined in this study, and how their representation relates to the broader development of English as a global language. In particular, previous research has not sufficiently compared the forms, themes, and cultural positioning of Western elements across textbooks associated with the 2013 Curriculum (*Kurikulum 2013*) and the Merdeka Curriculum. It is therefore not yet clear whether Western cultural representations remain similar, become less prominent, or are recontextualized alongside Indonesian and other cultural representations in the newer curricular context.

Furthermore, the existing literature has rarely directly connected the analysis of textbook cultural representation to the Global Englishes perspective. A GE perspective enables examination not only of the presence or absence of Western cultural content but also of the relationship among cultural representation, English varieties, linguistic ownership, and the continuing influence of Inner Circle norms. Such an approach shifts the

analysis from determining whether Western culture is simply "present" or "absent" to examining how cultural meanings are constructed, whose perspectives are foregrounded, and how different cultural and linguistic identities are positioned within English-language education.

Accordingly, this study does not assume that the presence of Western cultural elements necessarily conflicts with Indonesian curricular ideology. Instead, it investigates how Western-centric elements are represented in English textbooks associated with the 2013 Curriculum and the Merdeka Curriculum, how these representations are positioned relative to Indonesian and other cultural elements, and what these patterns may indicate about the changing relationship among English, culture, and ideology in the Indonesian EFL context. By interpreting these representations through a Global Englishes perspective, the study seeks to contribute to a more nuanced understanding of whether and how the localization of English-language education in Indonesia accommodates, reproduces, or recontextualizes Western cultural and linguistic orientations.

While past studies on English educational discourses had highlighted the importance of the English language and the ongoing efforts to further develop its pedagogical elements, there were relatively few studies that examined how Western values in English educational discourses were represented across curricula and their implications for the GE landscape in Indonesia. Therefore, this current study adds to the ongoing academic discussions about GE issues in the Indonesian EFL contexts by addressing the following research questions:

1. How are Western cultural elements represented in English textbooks used in Indonesia?
2. In what ways do these Western cultural elements reflect?

2. METHOD

The study employed a qualitative comparative design by analyzing two English textbooks used in Indonesian junior secondary education: the Grade VIII English textbook developed under the 2013 Curriculum (*Kurikulum 2013/K13*), hereafter K13 (Widiati et al., 2018), and the Grade VIII English textbook developed under the Merdeka Curriculum, hereafter KM (Hardini et al., 2022). The two textbooks were selected purposively based on several criteria: both are English textbooks intended for Grade VIII students, both are aligned with the respective national curriculum, and both contain reading texts, narratives, dialogues, and lexical materials that provide sufficient data for examining cultural representations. Their selection also enables comparison between two different curricular contexts in Indonesian secondary education. However, because the study examines only one textbook per curriculum, the comparison is limited to these two selected textbook cases. It is not intended to generalize to all K13 or Merdeka Curriculum textbooks.

The two textbooks are comparable in terms of educational level, subject area, and curricular function, as both are designed as English learning materials for Grade VIII students in Indonesian formal education. Nevertheless, they differ in publication period, authorship, pedagogical design, and publication context. These differences are important because variations in cultural representation may result not only from curricular orientation but also from textbook authorship, editorial decisions, pedagogical considerations, or the broader context in which each textbook was produced. Therefore, the study does not assume that differences between the two textbooks are exclusively caused by differences between K13 and KM. Instead, the comparison is used to identify similarities and differences in the representation of Western-centric elements within the two selected textbook contexts, while acknowledging the case-specific nature of the findings.

The analysis employed Fairclough's (2010) Critical Discourse Analysis, consisting of textual analysis, discursive practice, and social practice. At the textual level, Western-centric elements were identified from narratives, reading passages, dialogues, and lexical choices, including references to Western people, places, cultural practices, lifestyles, values, and social contexts. At the level of discursive practice, these elements were examined in terms of how they were selected, framed, contextualized, and positioned in relation to Indonesian and other cultural representations. Finally, at the level of social practice, the findings were interpreted in relation to broader issues of Global Englishes, particularly linguistic imperialism, language hegemony, ownership, and the continuing influence of Inner Circle English (Zeng & Yang, 2024). The study does not presuppose that the presence of Western cultural elements necessarily indicates cultural dominance or conflict with Indonesian curricular values; rather, such interpretations are developed from the patterns identified in the two selected textbooks.

3. RESULTS

3.1 Narrative

According to Fairclough's (2010) three-dimensional system of critical discourse analysis, textual practices are the elements visible at the surface level. This section discusses the narratives presented in the two textbooks. The current study identified 11 Western-centric narratives in the form of reading and vocabulary exercises across the two books, comprising five narratives in Textbook A and B. This section samples up to four Western-centric narratives in both books and compares their functionality in terms of discursive and social practices.

The findings suggested that both textbooks present Western-centric narratives and frame them positively. However, they differ in strategy, as both curricula have distinct sets of learning objectives targeted at students. The main idea of K13 is to follow the paradigm of English as a practical skill for the students to master. Hence, the narrative examples in Textbook A introduce people, places, and other general concepts drawn from simple, real-world situations, allowing the data to reflect everyday discourses that are socially grounded and contextually relevant. Hence, Western elements in Textbook A frequently mention or showcase only the names of people and places.

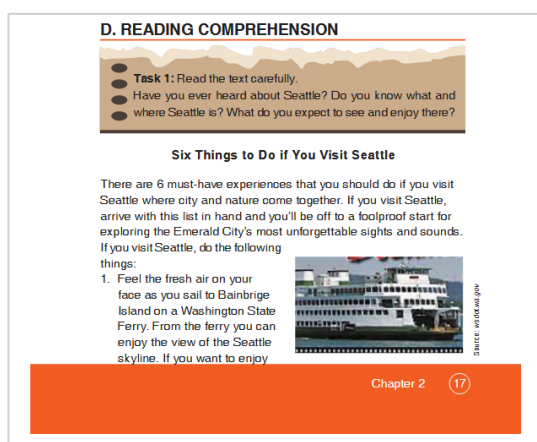


Fig. 1. American Tourism in Textbook A

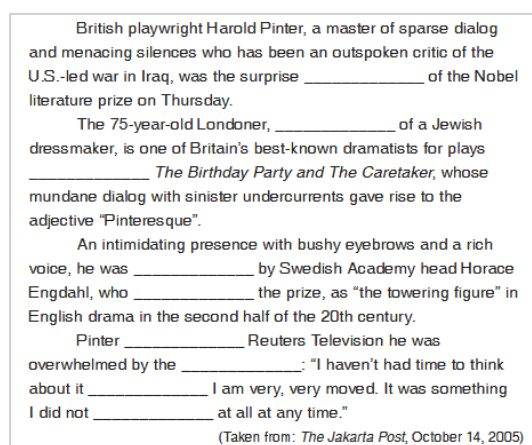


Fig. 2. British Figure Narrative in Textbook A

For instance, Textbook A presents a part of a US-origin tourism website, particularly introducing Seattle as a tourist destination. This narrative promotes the U.S. as a must-visit holiday destination, thereby elevating its status within Indonesian educational discourse in English-language subjects. Another example can be seen in Figures 1 and 2, in which the textbook introduces Harold Pinter, a prominent British figure, again with the same undertone of treating Western figures as role models for the Indonesian people. These practices are consistent with the idea of associating the English language with Western or inner-circle English cultures.

Although Textbook A is largely characterized by Western-centric narratives, it nonetheless includes several readings derived from localized Indonesian contexts, but their representability is still offset by Western-centric narratives. Figure 3 presents the construction of a new 21 km-long toll road in the Jakarta metropolitan area, which is itself quite an impressive feat of the Indonesian development program. However, the localized reading material is juxtaposed with another material based on a historical building in England, as shown in Figure 4. The Western-centric narrative is presented before the localized narrative to introduce Western infrastructure and culture to students. Moreover, Textbook A includes an illustration of the Western narrative but does not provide any pictures of the local development project. This seemingly minor multimodal detail inadvertently casts a spotlight on the Western-centric narrative and marginalizes local development narratives.

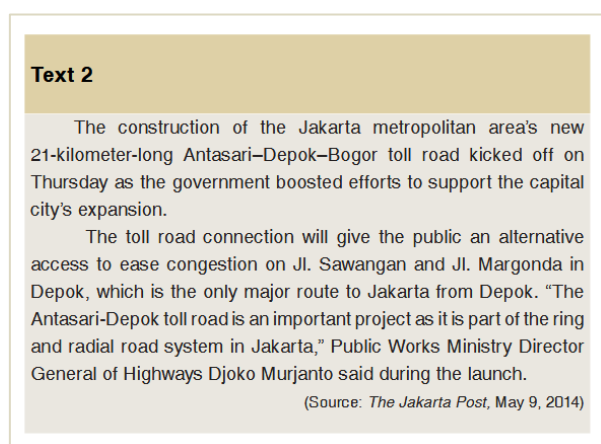


Fig. 3. Local narrative in Textbook A

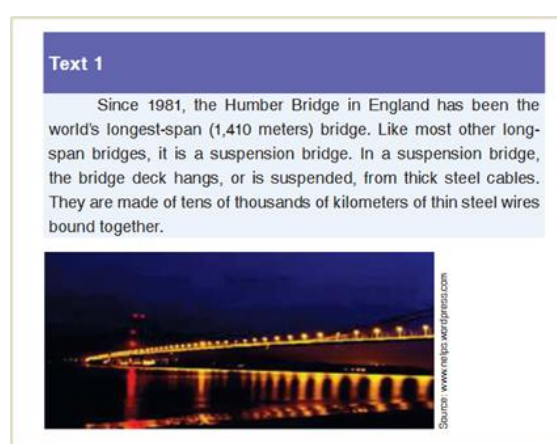


Fig. 4. Western narrative in Textbook A

KM emerged from recent technological advancements, particularly in information sharing. Hence, the learning materials are closely related to technology and its everyday use. While Textbook A touched on generic concepts and ideas, Western-centric narratives in Textbook B tend to be more specific and rooted in specific socio-cultural contexts. As illustrated in Figure 5, the narrative discusses the digital civility index, a measure derived from surveys that assesses people's tendencies when facing online risks. The narrative highlights several countries, mostly European, as parts of the world that have the best digital civility index, such as Germany, France, and the Netherlands. The emphasis on these Western countries serves purposes similar to those of the previous examples in Textbook A, albeit the narrative is more conceptual than a simple description. While Singapore was mentioned as the first in Asia to have an impressive digital civility index, a larger context is missing in the Asian sphere: Indonesia. Indonesia's absence is due to the 2022 DCI round not involving Indonesia. However, the previous round of DCI included Indonesia as one of the surveyed countries, and it was concluded that Indonesia ranked among the lowest in

the digital civility index (Makassar & Habibah, 2024). While the rationale for excluding Indonesia from the narrative remained unknown, it is a missed opportunity for the textbook to capitalize on the momentum to reflect on digital civility in Western countries and to mention the efforts we can collectively make as Indonesians to improve our own digital civility. The narrative further reinforces the initial argument that Textbook B tends to highlight and privilege Western achievements, implicitly suggesting a discursive orientation that positions the West as a standard of progress. This absence of Indonesia not only amplifies the visibility of Western success but also signals a potential symbolic submission to Western authority, where Western models of development, knowledge, and innovation are framed as more legitimate or desirable points of reference.

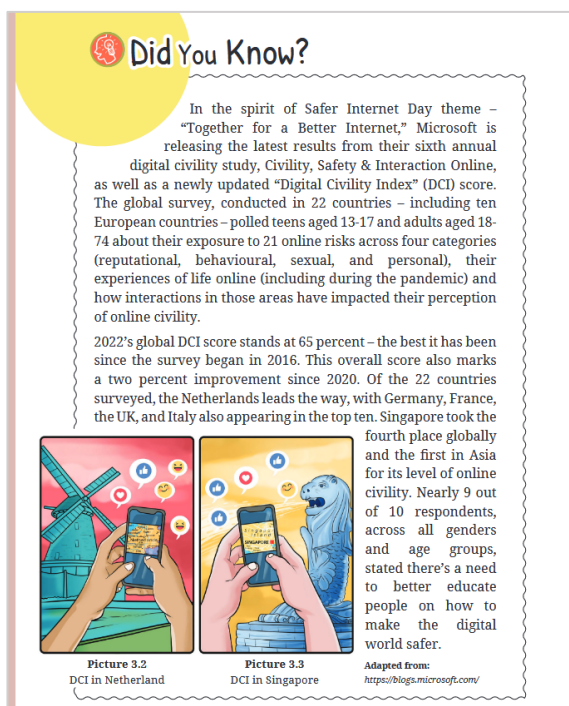


Fig. 5. Textbook B's digital civility narrative

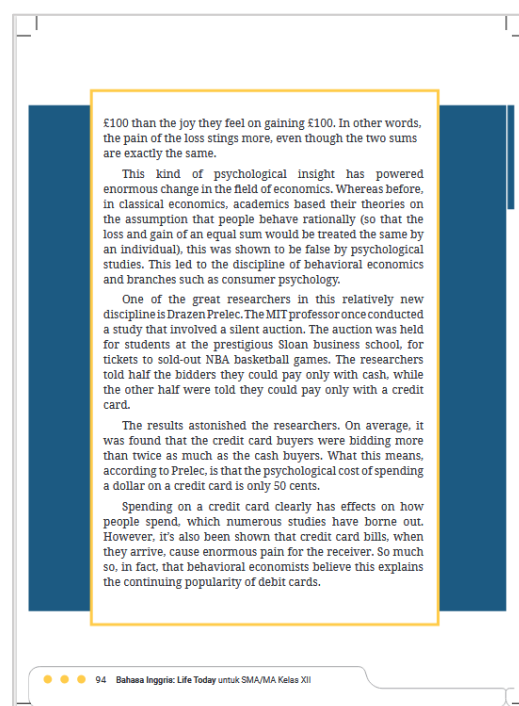


Fig. 6. Narrative on economics in Textbook

Further incorporation of Western-centric narratives in *Textbook B* appears in Figure 5, where the material features an economics study led by an MIT professor, utilizes the Euro as the reference currency, centers on a participant from a U.S. business school, and incorporates cultural references associated with the NBA. Such contextual framing may create distance for Indonesian learners, who are generally more familiar with the Rupiah and whose sporting preferences tend to favor football over basketball. Although the inclusion of these examples can broaden students' exposure to global issues and advancements, it also implicitly elevates Western institutions and cultural references as normative points of comparison. Consequently, Western research environments and technological achievements are portrayed as indicators of advancement and credibility. This representation not only globalizes the learning material but also subtly reinforces hierarchical assumptions that position Western knowledge systems and innovations as dominant or exemplary models within educational discourse.

In addition, Western-oriented environmental-themed narratives, particularly those related to veganism, a lifestyle associated with environmental awareness and refraining from consuming animal products (Christopher et al., 2018), are prominently and consistently embedded throughout Textbook B.

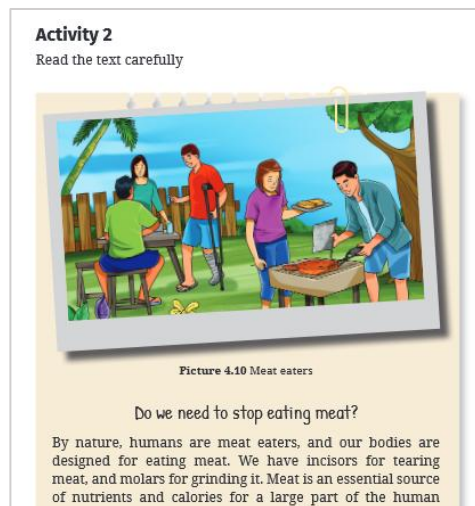


Fig. 7. Meat consumption essay on Textbook B



Fig. 8. Vegetarian diet multimedia narrative on Textbook B

For example, Figure 7 presents an argumentative essay advocating for a more sustainable diet through reduced meat consumption to protect the environment. A similar idea appears in Figure 8, where a video essay portrays meat consumption as environmentally harmful and promotes a "sustainable" dietary model centered largely on vegetables and limited meat intake. These themes mirror emerging trends in Western cultural contexts and are closely linked to patterns in American consumer culture (Jallinoja et al., 2019). These concepts are relatively opaque for Indonesian students to internalize due to the considerable gap between Western and Indonesian cultures.

3.2 Glossary and Vocabulary Exercises

The selection and presentation of vocabulary in glossaries and vocabulary exercises help shape students' perceptions of the English language, culture, and knowledge (De Azevedo & Tomitch, 2019; Xiong & Qian, 2012). The current study defines a vocabulary item as Western-centric if it contains traces of Western epistemologies, cultures, and ideologies. Thus, the current section identifies 11 Western-centric vocabulary items across two books: three in Textbook A and eight in Textbook B. Moreover, the current study samples two items from each textbook.

captivity (n)	: when a person or animal is kept somewhere and is not allowed to leave
chop (v)	: to cut something into pieces with an axe, knife, or other sharp instrument
coerce (v)	: to persuade someone forcefully to do something when they are unwilling to do
colleagues (n)	: group of people who work together
consideration (n)	: when you give attention to a particular subject or fact when judging something
concern (v)	: something that is important to you, or when something is important
conceive (v)	: to imagine something
container (n)	: a hollow object, such a box or a bottle which can be used for holding something, especially to carry or store it
counterclockwise (adj)	: the opposite direction to the way in which the hands of a clock move around
course (n)	: Direction
cozy (adj)	: Comfortable and pleasant, especially of a building because small and warm
crucify (v)	: to kill someone by crucifying them to a cross
debris (n)	: broken or torn pieces of something larger

Fig. 9. Glossary in Textbook A

C. PRONUNCIATION PRACTICE

Task 1: Listen and repeat after your teacher.

Listen to your teachers pronouncing the following words carefully. Repeat after her/him.

sculpture	: / 'skʌlptʃər /
container	: / kən 'teɪnər /
break down	: / 'breɪkdaʊn /
tiny	: / 'taɪni /
braid	: / breɪd /
unravel	: / ʌn 'rævəl /
incorporate	: / ɪn 'kɔ:pəreɪt /
replicate	: / 'replɪkeɪt /
loop	: / lu:p /
secure	: / sɪ 'kjʊər /
trash	: / træʃ /
masterpiece	: / 'mæstərpi:əs /
treasure	: / 'treʒər /

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Fig. 10. Pronunciation practices in Textbook A

In line with the previous findings, the two textbooks portray Western culture through differing lexical choices. The glossaries in Textbook A tend to be more general, instructional in nature, and organized around specific themes. Hence, there is not much Western-centric vocabulary in Textbook A. However, there are multiple instances of pronunciation practices that adhere to certain English standards.

The lexical choices in *Textbook A* primarily emphasize practical, easily comprehensible vocabulary. This is evident in Figure 9, which includes words such as *breed*, *cage*, and *chop*, commonly encountered in everyday communication. Additional terms such as *colleagues*, *consideration*, and *concern* appear in more professional contexts, particularly in workplace email communication. Although these lexical items are relatively simple and do not explicitly reflect Western cultural influence, the pronunciation practices included in the glossaries suggest otherwise. Each glossary consistently provides pronunciation guidance, accompanied by IPA transcriptions, to support teachers in instructing students. As a result, students may perceive these forms as representing the "correct" or singular standard of pronunciation. This framing potentially encourages alignment with Inner Circle English norms, particularly American English, while marginalizing alternative, non-Western English varieties and pronunciation patterns that are more convenient to Indonesian speakers.



Fig. 11. Generic glossary in Textbook B

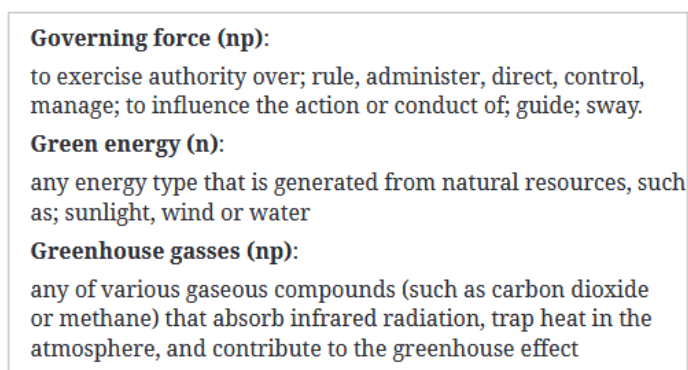


Fig. 12. Environmental-themed glossary in Textbook B

Although pronunciation guides have been removed, the lexical choices in Textbook B exhibit a higher degree of nuance and contextual sophistication. In contrast to *Textbook A*, which prioritizes everyday vocabulary, the glossaries in *Textbook B* adopt a more exploratory approach, introducing technical, abstract, and culturally embedded concepts at varying levels of difficulty. For example, phrases such as *mind-blowing*, and *spill the tea* originate from Western cultural contexts but remain relatively accessible due to their widespread circulation in internet culture. However, several lexical items pose greater challenges because of cultural distance, specifically the prevalence of Global North discourses (Dubey et al., 2024) embedded throughout the material. Terms such as *green energy* and *governing force*, while globally recognized, may appear unfamiliar and conceptually demanding for Indonesian high school students, who rarely encounter these ideas outside formal educational settings.

5. DISCUSSION

The findings reveal two distinct ways of presenting Western-centric elements across the two textbooks. Textbook A demonstrates a more explicit and straightforward approach, employing broader and more general themes. In contrast, Textbook B presents these

elements in a subtler, more specialized manner, with a stronger cultural bias. The narratives and lexical selections in Textbook A are comparatively easier to comprehend due to their practical orientation and emphasis on knowledge transmission. Conversely, Textbook B contains more challenging learning materials intended to stimulate students' critical thinking. From a discursive practice viewpoint, each textbook positions itself differently depending on its respective curriculum goals. Consistent with its teacher-centered orientation, Textbook A adopts a "tourist" perspective, positioning itself as the primary authority on Western values and cultures through consistently positive representation and framing. In contrast, Textbook B reflects a more "scholarly" stance aligned with student-centered principles, presenting argumentative materials designed to foster critical engagement rather than simple comprehension. Consequently, the more nuanced and sophisticated treatment of Western elements in Textbook B presupposes students' prior knowledge and invokes their critical-thinking capabilities.

From a social practice perspective, this study suggested that the representation of Western-centric discourses in both English textbooks cultivates linguistic imperialistic tendencies, particularly towards Western ideologies and norms. The linguistic imperialistic tendencies in this study specifically refer to the maintenance of the idea of a single, monolithic, and "correct" standard of English (Peterson, 2019), which challenges the idea of GE that focuses on mutual intelligibility and the aim to make English a global communication medium, while also embracing its own cultural uniqueness (Canagarajah, 2007). From the English pedagogy standpoint, linguistic ownership tendencies can be seen in the way that English teachers in Indonesia frame the students' L1 as an interference towards their pronunciation of English (Reskiawan et al., 2026; Wael et al., 2025), rather than treating it as a cultural significance (Salviya & Islam, 2025). In the sociolinguistic landscape, the internalizations of inner-circle norms (Dirham, 2022) and unequal attitudes towards non-standard variations of English (Harsanti & Manara, 2021), such as *Medhok* English in Javanese contexts (Fitria, 2023), are observed.

Although national curricula in Indonesia have increasingly emphasized nationalism, cultural identity, and intercultural communication (Kemendikbudristek, 2024), English textbooks used within Indonesian educational discourse continue to foreground Western cultures, values, and epistemologies. From the perspective of Global Englishes, the presence of Western-centric elements in these textbooks carries significant pedagogical implications. Such representations may undermine the promotion of national identity and Indonesian cultural values within educational discourse while simultaneously reinforcing forms of Linguistic Imperialism that privilege norms associated with English-speaking societies. Consequently, these tendencies may produce cultural and ideological asymmetries that can negatively influence students' learning experiences.

6. CONCLUSION

The current study contributes to the scholarship of analyzing English educational discourses across different curricula using critical discourse analysis. This study shows that Western-centric discourse in Indonesian English textbooks operates not merely through the presence of Western cultural content, but through how that content is framed and positioned as the default reference point for legitimate knowledge. These findings relate directly to the theoretical framework. Textbook A's authoritative framing runs against Global Englishes (GE) principles of mutual intelligibility and the cultural uniqueness of English as a global medium. Textbook B's critical orientation could support GE, but this potential is limited when

critical engagement is directed almost exclusively at Western-centered content. The claim of linguistic imperialistic tendencies rests not on Western references alone, but on their combination with the exclusion of local and non-inner-circle perspectives and the broader maintenance of a single "correct" standard of English, which is reinforced in pedagogy and in attitudes towards non-standard varieties. This is an interpretive claim about discursive tendencies, not evidence of intent or learner outcomes.

This study has several limitations that should be acknowledged. First, the analysis was restricted to two Grade XII English textbooks representing different Indonesian curricula, which limits the breadth of the comparison and the generalizability of the findings across English language teaching materials in Indonesia. Second, the study focused exclusively on textbook content and discourse, particularly the representation of Western cultural values and the positioning of Western perspectives, without examining how these representations are interpreted, negotiated, or reproduced by teachers and students in classroom interactions. Third, the analysis did not systematically compare textbooks produced by Western publishers with those developed by Indonesian publishers, leaving the influence of textbook authorship and production contexts on the reproduction of Western-centric values insufficiently explored. Future research should therefore examine a broader corpus of English textbooks across curricula, educational levels, and publishing backgrounds, while integrating classroom observations, teacher and student interviews, and comparative discourse analysis to investigate how Western-centric representations shape the sociolinguistic and pedagogical landscape of English language education in Indonesia.

Acknowledgment

Not Applicable.

Availability of Data and Materials

The source materials analyzed in the current study are accessible through the official Sistem Informasi Perbukuan Indonesia (SIBI) catalog. The materials comprise *Bahasa Inggris Kelas XII* and *Buku Audio Bahasa Inggris: Life Today untuk SMA/MA Kelas XII*, which can be accessed through the following links: <https://buku.kemendikdasmen.go.id/katalog/Bahasa-Inggris-Kelas-XII> and <https://buku.kemendikdasmen.go.id/katalog/buku-audio-bahasa-inggris%3A-life-today-untuk-sma-ma-kelas-xii>, respectively.

Competing Interests

The authors declare that they have no competing interests.

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Authors' Contribution

Dimas Raditya Bagaskara developed the main conceptual ideas, collected the data, and wrote the first manuscript. Muhammad Farihul Qulub and Chatarina Tri Rachmawati worked on the supporting analysis. Saddam Reza Hamidi proofread the manuscript. All authors contributed to further polishing and refinement of the manuscript.

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