EMERGENT DECOLONIALITY IN INDONESIAN ENGLISH COURSEBOOKS

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Abstract

This study investigates the decolonial aspects of English textbooks developed by the Indonesian government for high school students under the Kurikulum Merdeka, focusing on their cultural and pedagogical narratives. It employs the decoloniality framework proposed by Núñéz-Pardo and integrates Fairclough's three-dimensional model of Critical Discourse Analysis (CDA): textual analysis, discursive practices, and sociocultural practices, to reveal the power dynamics and ideologies embedded in the textbooks. The analysis of four textbooks identifies numerous signs of emergent decoloniality. These include culturally embedded representations of Indonesian society, such as the use of local names, depictions of traditional fruits, and diverse clothing styles, including students wearing veils and those not wearing veils. The textbooks also highlight Indonesia's societal diversity through portrayals of varied skin tones. Although decolonization is not yet a widely recognized concept in English Language Teaching (ELT) in Indonesia, the government has made significant attempts toward embracing and promoting Indonesian local cultural roots. Through the lens of Fairclough's CDA model and Núñéz-Pardo's decoloniality framework, these textbooks can be interpreted as a challenge to hegemonic Western-centric narratives. In this case, English is seen as a medium for intercultural communication rather than a tool for cultural dominance. By shifting away from centring English within a Western framework, these coursebooks represent a promising step toward decoloniality in English teaching.

Keywords: *coursebook analysis, critical discourse analysis, decoloniality*

Sari

Penelitian ini mengkaji aspek dekolonial dalam buku teks Bahasa Inggris yang disusun oleh pemerintah Indonesia untuk siswa sekolah menengah atas di bawah Kurikulum Merdeka, dengan fokus pada narasi budaya dan pedagogis yang terkandung di dalamnya. Penelitian ini menggunakan kerangka dekolonialitas yang dikemukakan oleh

Núñéz-Pardo dan mengintegrasikan model tiga dimensi Analisis Wacana Kritis (AWK) dari Fairclough: analisis tekstual, praktik diskursif, dan praktik sosial budaya, untuk mengungkap dinamika kekuasaan dan ideologi yang tertanam dalam buku teks tersebut. Analisis terhadap empat buku teks mengidentifikasi berbagai tanda kemunculan dekolonialitas. Tanda-tanda tersebut mencakup representasi budaya masyarakat Indonesia yang tertanam secara kontekstual, seperti penggunaan nama-nama lokal, penggambaran buah-buahan tradisional, serta gaya berpakaian yang beragam— termasuk siswa yang mengenakan jilbab dan yang tidak. Buku-buku tersebut juga menonjolkan keberagaman masyarakat Indonesia melalui penggambaran warna kulit yang bervariasi. Meskipun konsep dekolonisasi belum banyak dikenal dalam pengajaran Bahasa Inggris (ELT) di Indonesia, pemerintah telah melakukan berbagai upaya signifikan untuk merangkul dan mempromosikan akar budaya lokal Indonesia. Melalui lensa model AWK dari Fairclough dan kerangka dekolonialitas dari Núñéz-Pardo, buku-buku teks ini dapat diinterpretasikan sebagai bentuk perlawanan terhadap narasi hegemonik yang berpusat pada Barat. Dalam konteks ini, Bahasa Inggris dipandang sebagai media komunikasi antarbudaya, bukan sebagai alat dominasi budaya. Dengan menggeser orientasi dari kerangka Barat ke perspektif lokal, buku-buku pelajaran ini merepresentasikan langkah yang menjanjikan menuju dekolonialitas dalam pengajaran Bahasa Inggris.

Kata kunci*: analisis buku teks, analisis wacana kritis, dekolonialitas*

Introduction

In postcolonial nations, education plays a crucial role in shaping cultural identity and addressing colonial legacies. The teaching of English often reflects power dynamics (Pennycook, 2016), with English frequently positioned as a global language tied to Western-centric ideologies. This dynamic is evident in many global coursebooks, which perpetuate the narrative that English is intrinsically linked to Western culture.

As widely used learning materials in language teaching (Weninger, 2018), language coursebooks significantly influence how language, culture, and identity are represented and understood. Relying on global textbooks that lack critical awareness of colonial power dynamics and decoloniality risks reinforcing these ideologies. However, decoloniality remains a relatively underexplored concept in ELT in Indonesia, overshadowed by more established frameworks such as English as a Global Language

(Global English or GE), English as an International Language (EIL), or English as a Lingua Franca (ELF).

In this case, the widespread portrayal of English as a neutral language is deeply problematic, as it hides the cultural and ideological implications embedded in the teaching of English (Motha, 2014; Pennycook, 1998). For example, the field of TESOL often marginalizes non-native English speakers by positioning them as "others", a bias reflected even in the acronym itself, and further reinforces their status as part of a "subaltern community" (Kumaravadivelu, 2016, p. 66). This is especially concerning given that the majority of English speakers today are individuals whose first language is not English (Crystal, 2003), a phenomenon Kumaravadivelu refers to as "marginalizing the majority" (2016, p. 70). This study seeks to address these issues by critically examining the decolonial dimensions of English teaching in Indonesia through critical coursebook analysis.

The *Kurikulum Merdeka*, a recent educational reform in Indonesia, emphasizes flexibility and inclusivity in the curriculum, providing an opportunity to re-evaluate how English textbooks represent culture and society. These textbooks are "bearer of messages" (Gray, 2000, p. 280); critical artifacts for understanding the interplay between language, power, and identity. By analysing the content of these coursebooks, this study develops a deeper understanding of how educational materials position English within the context of Indonesian language classrooms.

In the broader literature of ELT, decoloniality remains largely underexplored within the Indonesian context, with only a limited number of studies addressing it (Mambu, 2023; Sugiharto, 2023). This research aims to fill this critical gap by examining the decolonial dimensions of English textbooks developed by the Indonesian government for high school students. Drawing on the decoloniality framework proposed by Núñéz-Pardo (2020) and employing Fairclough's three-dimensional CDA model (2013), this study investigates how cultural and pedagogical narratives in these textbooks challenge or reinforce colonial ideologies. Specifically, this study set out to answer the following research questions:

a) What aspects of decoloniality are evident in the reading content, visual elements, and learning activities featured in the current English textbooks for high school students in Indonesia?

b) What aspects of coloniality are evident in the reading content, visual elements, and learning activities featured in the current English textbooks for high school students in Indonesia?

Why decoloniality?

First and foremost, ELT is not a neutral domain. It has been noted that applied linguistics literature often overlooks the contributions of non-Western scholars, favouring citations and theoretical frameworks from Western academics (Selvi, 2025). This imbalance in citation practices and academic publishing creates a hierarchy of knowledge, legitimizing ideas from Western scholars while marginalizing those from non-Western individuals, thereby enhancing inequities in the field of ELT research (Sugiharto, 2021).

In the context of ELT, where Western dominance represents a form of hegemony and non-Western individuals are positioned as a subaltern community, as reported by Kumaravadivelu (2016), following Gramsci (1971), addressing the power imbalance requires a transformative approach. Extensive research by Mignolo (2010) and Kumaravadivelu (2016) has shown that the decoloniality movement is essential, as intellectual collaboration alone is insufficient to challenge these injustices. Instead, collective action from non-Western English speakers is necessary, uniting efforts to embrace decoloniality and actively dismantle the systemic inequalities perpetuated within this framework. In this context, the decolonial option aims to promote "a gradual epistemic decolonization, understood as a long-term process of re-signification and re/construction towards works and knowledges otherwise" (Escobar, 2010, p. 397). This process highlights rethinking and reconstructing knowledge systems to create alternative frameworks that challenge and replace the dominance of Western-centric ideologies and knowledge systems.

For example, recent evidence by Kim (2023) suggests that decolonializing ELT materials through a sociomaterial orientation, where textbooks are weaved with the teacher's identities and students' lived experiences, can transform them into a rich

resource for meaningful and constructive discussions. This approach emphasizes the significance of contextualizing learning materials, as it considers the diverse perspectives and experiences of both the teacher and the students. By integrating these elements into coursebooks, teachers can create an inclusive learning environment that challenges dominant narratives.

Another significant example is the promotion of translanguaging (Wei & Gracía, 2022), which allows students to draw on their entire linguistic repertoire. This approach encourages teachers to empower students to express their understanding not only in the target language but also in their native language or through other forms of communication such as drawing, painting, or photography. Translanguaging can become a powerful tool for validating students' diverse linguistic identities and cultural backgrounds, further supporting the idea of decolonization in English teaching.

Banister (2023) further revealed in his study the value of incorporating multilingual repertoires in English language learning. By engaging undergraduate Business students in counter-hegemonic practices, Banister guided his students to explore news articles in both their narrative language (L1) and English. This approach not only reinforces critical thinking but also acknowledges the validity and the knowledge system of students' first languages, disrupting the dominance of English in academic settings.

These examples highlight the broader movement toward decolonizing ELT, where the emphasis shifts from simply teaching a foreign language to creating a more inclusive and diverse learning environment that honours and respects students cultural and linguistic identities and repertoire. The integration of local cultural content in English coursebooks and using and promoting translanguaging and multilingual practices is a key step in this process and will be the central focus of this paper.

Coursebooks and ideological agendas

In CDA, texts are viewed as more than just a neutral medium of information; they have ideological effects. Texts, whether written or visual, reflect and promote certain values, beliefs, and power dynamics within society (Fairclough, 2001; Wodal & Meyer, 2001). In the context of coursebooks, these ideological effects are significant

because textbooks are a primary medium for shaping knowledge and worldviews in educational settings. This is even more critical for high school students, as many early teens are still in the process of forming their ideologies and identities, making them especially susceptible to the influence of the coursebook content they engage with.

The existing literature has claimed that the discourses embedded within textbooks play a pivotal role in constructing students' social identities. For instance, the ways individuals, groups, or cultures are represented in textbook content can influence how readers perceive themselves and others. This process can reinforce existing social hierarchies, normalize power imbalances, or challenge and reshape societal norms (Gao, 2021; Wodak et al., 2009). Through such discourses, coursebooks contribute to the formation of identities and relationships in ways that align with or resist broader ideological agendas. In the context, previous studies on coursebook analysis have revealed that many textbooks are designed to promote specific agendas such as neoliberalism (e.g., Babaii & Sheikhi, 2018), nationalism, religion, militarism (e.g., Aziz, 2010), and multicultural values (e.g., Setyono & Widodo, 2019).

Other prominent themes in past studies on content analysis and discourse analysis of English coursebooks include aspects of coloniality. For example, Soto-Molina and Méndez (2020) examined how the native cultures of Colombian students are portrayed in materials from multinational publishers (e.g., Cambridge Pearson) and found that these coursebooks include very few elements of local culture. Moreover, some representations of Western culture are framed with a sense of superiority. For instance, the depiction of the U.S. dollar as a symbol of dominance. Similarly, Liu et al. (2022) conducted a context analysis of 864 English coursebooks used in China and found a dominant presence of Anglo-American cultural representations, with limited inclusion of local Chinese cultural elements.

In the Thai context, Thumvichit (2018) analysed six English coursebooks used in Thailand and identified a similar pattern, where Anglo-American cultured were predominantly featured, while local Thai cultural content received minimal emphasis. In the Indonesian context, Kirana and Methitham (2022) investigated the presence of native speakerism in English coursebooks for high school students and reported that it was the second most prominent ideology promoted, following Indonesian centrism. In

all, these studies declared that numerous elements of native speakerism, including the emphasis on the superiority of U.S. cultural symbols and practices.

Although these studies are valuable for exposing underlying agendas (e.g., colonialism) embedded in coursebooks, remarkably few studies have focused on examining coursebooks from a decolonial perspective, particularly in Indonesian contexts. This is partly because the decoloniality movement has not been widely explored in Indonesian ELT, with only a few studies on the topic. Among these few, Sugiharto (2021) examines how scholars from the Global South challenge epistemological racism, critiques the dominance of Western knowledge in global academic publishing (2022), and addresses the issue of unequal Englishes in Indonesia (2023). It can be noted, however, that there has been little research carried out to discuss decolonization in the context of coursebook analysis. While coursebook analysis in Indonesia has been explored in terms of cultural context (e.g., Fata et al., 2020; Sihombing & Nguyen, 2022) and how Indonesian culture is represented alongside target cultures (e.g., USA, UK) and international cultures (e.g., India, Singapore, Argentina, Italy), these studies tend to focus solely on coursebook cultural content rather than extending the discussion to decolonization. The paper aims to fill that research gap.

Methods

This study employs Fairclough's CDA framework (2013) alongside the decoloniality framework proposed by Núñéz-Pardo (2020) to analyse four government-produced coursebooks developed under the *Kurikulum Merdeka*, the current national curriculum. The coursebooks examined consist of *English for Change* and *Let's Elevate Our English* for Grade 11, and *Train of Thoughts* and *Life Today* for Grade 12 students. All of these textbooks are produced and distributed online by the Ministry of Education and Culture (MoEC) (2022), which is publicly available through their official website: https://buku.kemendikdasmen.go.id/. These textbooks were selected due to their nationwide use and their status as government-promoted and published materials.

To analyse the selected coursebooks, this study applies Fairclough's CDA framework and an adapted version of Núñéz-Pardo (2020) decoloniality framework. Fairclough (2013) highlights that CDA is designed to uncover ideologies of power that have become naturalized in society and contributed to unequal power relations. It

provides a theoretical approach to examining the semiotic features of ideologies (e.g., coloniality, decoloniality) and identifying how discourse reinforces or challenges systems of dominance. In this case, Fairclough's CDA is used to deconstruct the ways power relations are maintained through language, addressing issues like cultural dominance, marginalization, and biases embedded in texts.

Fairclough's three-dimensional model CDA framework (Fairclough, 2001, 2015) focuses on identifying traces of coloniality and evaluating their alignment with decoloniality. Figure 1 shows an overview of the three-dimensional model. The first model, *description*, involves analysing the formal features of the text, such as word choices, grammar, and structure, to uncover ideological underpinnings related to colonial or decolonial narratives. The second level, *interpretation*, explores pragmatic processes, commonsense assumptions, and background knowledge that influence the interaction between the text and its producer, including traces of colonial legacies embedded within the content. Finally, the *explanation* stage connects the text to broader socio-political contexts, considering how societal and political factors shape its production and meaning, particularly regarding colonial histories and efforts toward decolonial transformation.
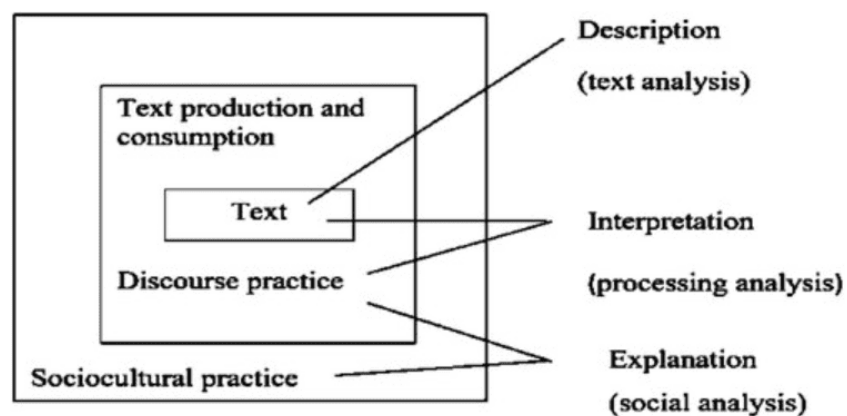

Figure 1. Fairclough's CDA framework (2013)

To analyse the data, Núñéz-Pardo's (2020) decoloniality framework, as presented in the table below (See Table 1), is integrated and applied to address the research questions, guiding the investigation into the presence of coloniality and emergent decoloniality in the textbooks.

Tabel 1. An adapted version of Núñéz-Pardo's decoloniality framework (2020)

Research Question	Research Objectives	Criteria
What aspects of coloniality are evident in the reading content, visual elements, and learning activities featured in the current English textbooks for high school students in Indonesia?	To unveil sociocultural, pedagogical, and ideological aspects in coursebooks	Representation of being, cultural values, diversity, and human identity. Examines assumptions about students, teachers, and local/global sociocultural contexts. Knowledge framing: Identifies which types of knowledge are prioritized, whose perspectives are represented, and whether global and local knowledge systems are balanced. Analyses language use, visuals, and cultural symbols for their role in reinforcing or challenging existing power structures.
What changes or transformations can be observed in the reading content, visual elements, and learning activities within the current English textbooks for high school students in Indonesia?	To examine traces of coloniality and decoloniality in language, visuals, and themes in the coursebooks.	Explores human representation, dehumanization, cultural bias, and marginalization of non-Western values. Analyses the dominance of Western ideologies, the exclusion of alternative knowledge systems, and the marginalization of local epistemologies. Examines how power relations are shaped, including global hierarchies, language hierarchies, and representation of authority in texts.
In what ways do English textbooks demonstrate emerging decoloniality practices in teaching?	To identify emergent signs of decoloniality and resistance to colonial ideologies in coursebooks.	Highlights efforts to teach English through culturally relevant pedagogy, inclusivity, and representations of diverse perspectives, including local/global cultural integration. Assesses whether the coursebooks promote epistemic decolonization by integrating non-Western knowledge systems and emphasizing cultural diversity as central to learning English.

This integrated approach provides a thorough analysis of how these educational materials either reflect or challenge colonial influences and power dynamics.

Results and Discussion

The findings uncovered multiple facets of decoloniality within the four coursebooks. The analysis indicated that the majority of the content leaned towards decolonial perspectives rather than perpetuating colonial legacies in English teaching, although there are a few colonial traces left.

Emergent decoloniality in the textbooks: visual elements

The findings revealed that language, images, and examples used in the four coursebooks challenge dominant discourses by situating Indonesian socio-cultural realities, positioning local knowledge systems as legitimate and central. The four coursebooks incorporate various portrayals of local people and products as examples and image illustrations for many topics. For instance, looking at Figure 2, it is apparent that *English for Change*, the topic of healthy living, includes illustrations of different local fruits like durian, salak, soursop, longan, and rambutan, along with their respective discussion points. The choice to highlight these fruits reflects a shift toward embracing indigenous knowledge and local identity, which is a central aspect of decoloniality. This deliberate inclusion of local realities within the learning materials can be seen as an act of cultural reclamation, where students are encouraged to take pride, identify, and acknowledge their own traditions, food, and customs, all while learning a global language.

Work in pairs. Look at the following picture about different fruits from Indonesia. If you do not know some of them. Ask your partner or find the information from the Internet.Then discuss the nutrition each fruit has. If a foreign friend wants to buy one of the fruits, which one will you suggest him/her to buy as the most nutritious one and why? Write the thesis and your arguments. Your teacher will give you further explanation on how to write thesis and arguments.

Figure 1. Depiction of local fruits in *English for Change*

The use of visuals that portray local picture is quite common in the books, with most illustrations paying close attention to the diverse nature of Indonesian society. For

instance, it can be displayed in Figure 3 below, the coursebook *English for Change* features students with different skin tones (e.g., tan skin and lighter skin), given that Indonesia has diverse ethnicities and cultures. Since Indonesia is home to multiple religions, the illustrations also include students wearing veils as Muslim students, as well as students without veils, reflecting the religious landscape in the country. These signs demonstrate decoloniality in action, as they authentically represent being, cultural values, diversity, and human identity. They challenge assumptions about the local/global sociocultural contexts by avoiding shortcuts, such as using generic pictures or simply copying and pasting global scenes that do not reflect the realities of Indonesian society (e.g., using white-skinned skin representations in the coursebooks). Instead, they take the more difficult route of creating their own local scenes and portrayals within the coursebooks, symbolizing a more authentic representation of Indonesian local culture. This also illustrates that the coursebook does not marginalize any particular Indonesian local culture and attempts to include as much diversity as possible.
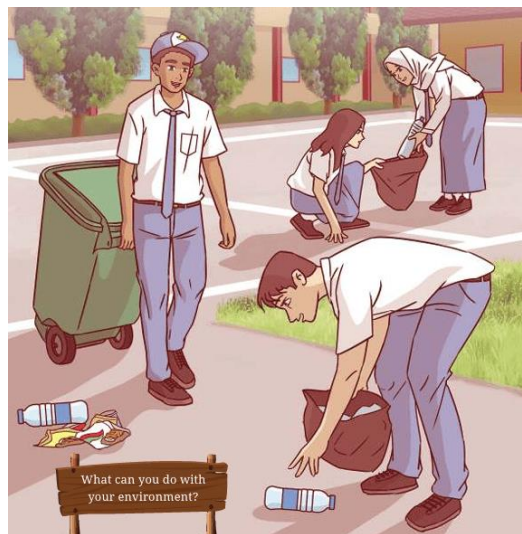

Figure 2. Representation of diversity in *English for Change*

Another example is the depiction of local daily habits in Indonesia in *Life Today*, such as the use of motorcycle ride-hailing as a means of transportation, as illustrated in Figure 4. While it is true that Indonesia lacks an extensive public transportation system, which is a problematic issue, the widespread use of motorcycle ride-hailing services in many regions is an important local reality, which is not seen in global English coursebooks. This depiction in the textbook is crucial for showcasing the true reality of

life in Indonesia. By including such local practices, the coursebooks provide a more authentic and relatable portrayal of Indonesian society, reflecting its unique transportation habits and everyday experiences. This contributes to decoloniality by emphasizing unique local realities instead of relying on Western-centric or globalized representations (e.g., showing public transportation systems, which happen to be available in only some regions), which are not commonly available and used on a daily basis in Indonesia.
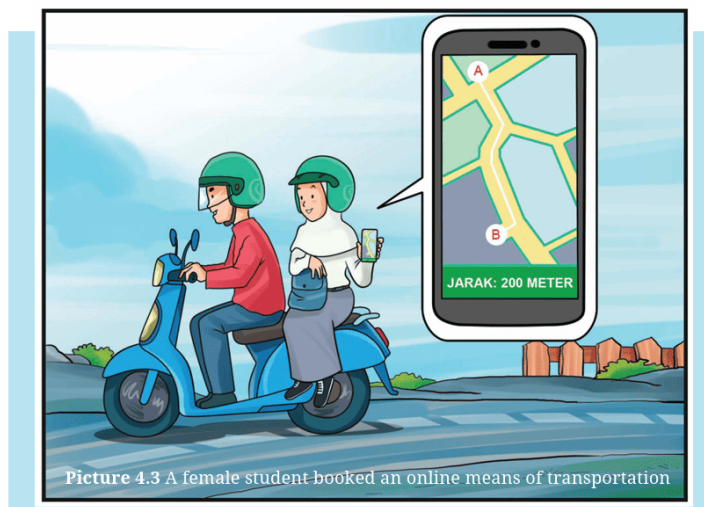

Picture 4.3 A female student booked an online means of transportation

Figure 3. Depiction of local transportation habit

Emergent decoloniality in the textbooks: reading contents and learning activities

The four coursebooks portray various emergent decoloniality by introducing different cultures in the reading essays and conversations. For example, in the topic of "giving presentations" and the language used for presentations stand out in Figure 5, the coursebooks include a greeting common in Indonesian culture: "Assalamualaikum". This greeting, widely used among Muslim people, is derived from Arabic and reflects Indonesian cultural practices. By incorporating this greeting, the coursebooks demonstrate that the examples of presentations also include Indonesian cultural norms, such as saying *salam* before starting a talk in public. This highlights and promotes a non-Western knowledge system and challenges the dominance of Western norms in educational materials.

Table 4.2 Guidelines to Have a Powerful Presentation

No.	Stages	Expressions
1.	Greetings	Assalamualaikum/Good Morning, Ladies and Gentlemen. I would like to say thank you for coming to my presentation. It's great to see you all. My name is ….
2.	Introducing the presenters	Let me introduce myself and my partners. I am …. and my partners are … We are from group 1.

Figure 4. Language for classroom presentation in *English for Change*

An additional example of emergent decoloniality is the inclusion of local figures in the reading content. For instance, as shown in Figure 6 in *English for Change*, the topic on the environment features figures from Bali, "Melati" and "Isabel", rather than relying on more widely recognised global or international figures (e.g., Greta Thurnbera). This highlights decoloniality by recognising non-Western figures, emphasizing local knowledge and contributions, and challenging the dominance of the Western-centric knowledge system in English coursebooks. By showcasing the contributions of cultural heroes from Indonesia, this representation resists Western domination, asserting that their contributions to society are just as significant as those from the West.

This pair of sisters from Bali is known as climate activists in Indonesia. Since 2013, Melati and Isabel have carried out many campaigns to reduce plastic waste on the island. One of them is the Bye Bye Plastic Bag campaign which is the key to getting rid of plastic bags in Bali. In practice, they had to go on a hunger strike for 1 day in order to meet the governor of Bali at the time, I Made Mangku Pastika. Thanks to this action, Pastika signed a warrant prohibiting the use of styrofoam, plastic bags, and straws in Bali effective 2018.

In 2018, these Indonesian-Dutch blooded sisters were included in the list of the 25 Most Influential Teens of 2018 according to Time magazine. They also briefly spoke at the United Nations World Ocean Day event in New York City, United States in 2017. Melati Wijsen's contribution to environmental preservation was even shown in the documentary film Bigger than Us (2019), directed by Flore Vasseur and produced by Marion Cotillard.

Source: *Think Conscious, 2021*

Figure 5. Climate activists in Indonesia in *English for Change*

Similarly, in the topic of narrative texts, the coursebook *Train of Thoughts* feature the story of "*Bujang Beji and Bukit Kelam*" from West Kalimantan in Figure 7. This shows the efforts to represent Indonesian cultures in English learning. Instead of using globally popular stories like *Cinderella* or *Jack and the Beanstalk*, which are common in many commercial English coursebooks, these local stories are used to illustrate narrative texts. This choice symbolize an effort to acknowledge and honour non-Western cultures and folklore, promoting the importance of local traditions.
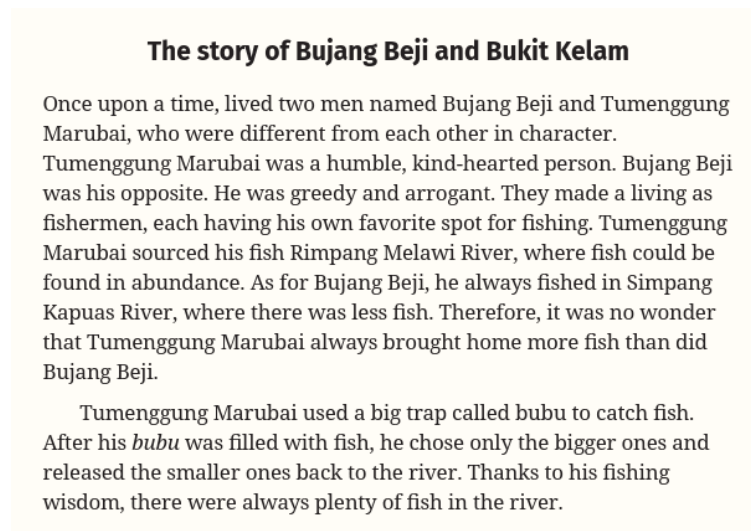
The story of Bujang Beji and Bukit Kelam

Once upon a time, lived two men named Bujang Beji and Tumenggung Marubai, who were different from each other in character. Tumenggung Marubai was a humble, kind-hearted person. Bujang Beji was his opposite. He was greedy and arrogant. They made a living as fishermen, each having his own favorite spot for fishing. Tumenggung Marubai sourced his fish Rimpang Melawi River, where fish could be found in abundance. As for Bujang Beji, he always fished in Simpang Kapuas River, where there was less fish. Therefore, it was no wonder that Tumenggung Marubai always brought home more fish than did Bujang Beji.

    Tumenggung Marubai used a big trap called bubu to catch fish. After his *bubu* was filled with fish, he chose only the bigger ones and released the smaller ones back to the river. Thanks to his fishing wisdom, there were always plenty of fish in the river.

Figure 6. The story of Bujang Beji and Bukit Kelam in *Train of Thoughts*

Another example is the use of Indonesian names, such as "Sri" and "La Ode", throughout the book. This serves as a decolonial sign, incorporating cultural symbols in the reading content and conversation examples. It highlights the effort to include local elements not just as an addition, but as central components of all the texts in the coursebooks. The use of Indonesian names, instead of Western names, helps students feel seen, as the names used in the coursebooks are ones they are familiar with, making the content more relevant and relatable to them. In this way, it also supports the representation of their identities in the books, which is a significant sign of decoloniality.
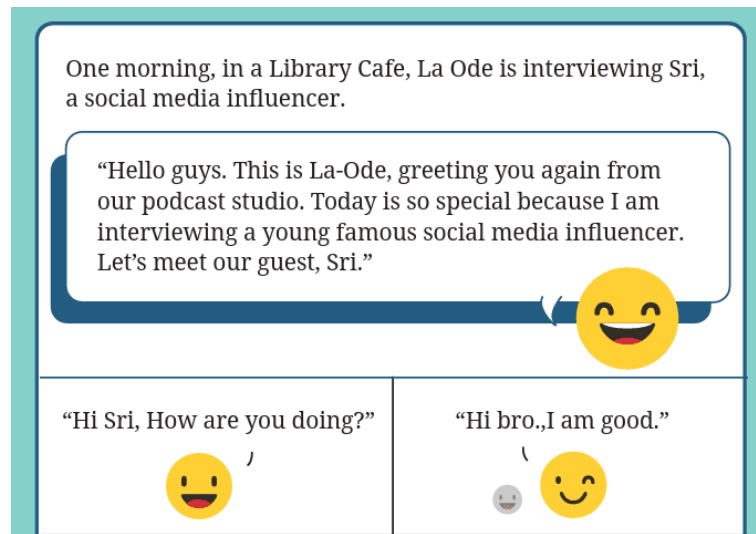
Figure 7. Depiction of Indonesian names in *Life Today*

Colonial traces in the coursebooks

Although many aspects of the coursebooks reflect decolonial approaches, certain elements still carry traces of colonial influence. For instance, in some listening sections, Indonesian speakers mimic very closely the American and British accents, even though they are native Indonesian speakers. This practice emphasises a common challenge in developing listening materials with local speakers, where the pressure to conform to "standard" foreign accents can inadvertently reproduce colonial linguistic norms. Furthermore, the fact that the listening sections do not incorporate any translanguaging reinforces their colonial orientation. By not incorporating the natural use of learners' first language alongside English, these sections symbolize the "importance" of mimicking foreign accents and norms.

Discussion

The findings of this study reveal a shift toward decoloniality in the analysed coursebooks, highlighting an increasing sensitivity to the cultural, social, and linguistic needs of Indonesian learners. At the level of textual and visual features, the use of language, images, and examples challenges dominant discourses by using Indonesian socio-cultural realities and positioning local knowledge systems as both legitimate and central to the English learning process. At the level of discourse practice, the coursebooks function as a site of resistance to global ELT norms, promoting a discourse that acknowledges and takes pride in local cultures within English language learning

and affirms students' voices and identities. Finally, at the level of sociocultural practice, the coursebooks play a vital role in redefining the purpose and practice of English language education in Indonesia, that is, to transform it into a space for cultural reclamation, identity affirmation, and ideological resistance against colonial discourses.

This is achieved through the inclusion of local elements such as Indonesian fruits, names, daily habits, local figures, and folklore. This aligns with the research by Fata et al. (2020) and Sihombing and Nguyen (2022), which found that English coursebooks for Indonesian students are dominated by Indonesian cultural content, reflecting the source culture. However, what is missing in these previous studies is the recognition that this dominance of the source culture can be interpreted as an emerging form of decoloniality. The way individuals, groups, or cultures are represented in textbook content has a profound impact on how readers perceive themselves and others. This process can either reinforce existing social hierarchies, normalize power imbalances, or challenge and reshape societal norms (Gao, 2021; Wodak et al., 2009).

The representation of Indonesian culture in the coursebooks can be viewed as an initial step toward decolonization, as outlined in Núñéz-Pardo's decolonial framework (2020), rather than being viewed negatively as Indonesia-centrism, as argued by Kirana and Methitham (2022). By putting local cultural identity at the center of English learning, the coursebooks affirm the value of students' own culture, thus challenging the traditional, Western-dominated educational narratives. By incorporating local imagery, cultural symbols, and non-Western perspectives, the coursebooks provide a decolonial knowledge system (Núñéz-Pardo, 2020), offering an alternative to the Western-dominated narratives that have historically influenced ELT. The decolonial elements present in the coursebooks, such as representations of local people, daily habits, and Indonesian names, counter the long-standing tendency in ELT materials to marginalize non-Western cultures, a trend highlighted in the studies by Liu et al. (2022), Soto-Molina and Méndez (2020), and Thumvicit (2018).

Conclusion & Recommendation

The current study examines the decolonial aspects of English textbooks developed by the Indonesian government under the *Kurikulum Merdeka* for high school students, focusing on their cultural and pedagogical narratives. Using the decoloniality

framework by Núñéz-Pardo (2020) and Fairclough's CDA model, the analysis of four textbooks uncovers numerous signs of emergent decoloniality. These signs include the representation of Indonesian society through local names, traditional fruits, diverse clothing styles, and figures from local cultures, challenging the dominance of Western cultural narratives in ELT. The study shows how these coursebooks reflect Indonesia's societal diversity, including representations of students with different skin tones, the inclusion of students wearing veils, and those not wearing veils, which emphasize the country's pluralism. Additionally, local cultural practices such as the use of Indonesian greetings in classroom presentations, local environmental activists, and folklore are incorporated into the coursebooks, reinforcing non-Western knowledge systems.

Despite these decolonial efforts, some sections, particularly the listening activities, exhibit traces of colonial influence. Nevertheless, these remnants do not diminish the broader decolonial orientation evident throughout the textbooks. By challenging the dominance of Western-centric ideologies, these textbooks serve as a significant step towards decoloniality in English teaching in Indonesian contexts. Nonetheless, this study has its limitations. It only analyses four coursebooks and does not include teachers' perspectives on the decolonial movement in ELT. Future research should be undertaken to expand on this by investigating teachers' narratives or classroom observations to provide a more comprehensive understanding of how the decolonial movement is being implemented and explored in teachers' teaching practice.

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Conflict of Interest

Potential conflict of interest, if any, should be reported here during data collection.

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