Arab Society and Its Cultural Reflections
in *Silsilat al-Lissān*

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*Abstract-***This study aims to discover and elucidate the cultural representations of the Arab community in Abu Dhabi as depicted in the material objects of *Silsilat Al-Lissān*, developed by The Mother Tongue Center in Abu Dhabi, UAE. These representations emanate from a non-Arab perspective. To uncover the cultural representations of the Arab community in Abu Dhabi, a qualitative research method was employed. This method was deemed suitable for this research because it pertains to the lives of the community and does not rely on quantitative data. As a result, the findings of this study consist of in-depth descriptions related to issues concerning the cultural representations of the Arab community in Abu Dhabi. The concept of cultural representation is further concretized through semiotic methods. The research revealed several aspects of the Arab community's culture in Abu Dhabi that generate distinct representations from a non-Arab perspective. Therefore, this research contributes to the understanding of non-Arab readers of the meaning behind a cultural manifestation presented by the Arab community in Abu Dhabi, particularly within Silsilat Al-Lisan. Consequently, readers of Silsilat Al-Lisan do not encounter misrepresentations of the differing cultures between the Arab community and non-Arab communities.**

*Keywords***—component, Silsilat Al-Lissān, Cultural Representation, Community, Arab, Abu Dhabi.**

I. INTRODUCTION

Language and images in media can represent the culture of a particular society. This is intriguing to study because through reading and viewing images, we gain new knowledge about the reflection of a society in a different country. One way to understand the cultural reflection of the Arab community in a specific country, in this case focusing on Abu Dhabi, UAE, is through the Arabic textbook series *"Silsilat Al-Lissān"* developed by The Mother Tongue Center in Abu Dhabi, UAE.

The *"Silsilat Al-Lissān"* textbook series, developed by The Mother Tongue Center in Abu Dhabi, UAE, is one of the Arabic language textbooks used in Arabic language education in several Indonesian universities (non-Arab), such as Universitas Negeri Malang (UM), Universitas Pendidikan Indonesia (UPI), UNHAS (Universitas Hasanudin Makassar), and Universitas Sebelas Maret (UNS). This textbook series consists of eight books, but for this research, the focus is on four books: *"Silsilat Al-Lisan Al-Kitab Al-Tamhidi"* textbooks 1 and 2 (referred to as A1 and A2), and *"Silsilat Al-Lisan Al-Kitab Al-Mobtadi"* textbooks 1 and 2 (referred to as B1 and B2), published in 2021. This limitation was imposed because the other four books in the "Silsilat Al-Lisan" series, namely C1, C2 (Silsilat Al-Lisan Al-Kitab Al-Mutawasset textbooks 1 and 2), D1, and D2 (Silsilat Al-Lisan Al-Kitab Al-Mutaqaddem textbooks 1 and 2), do not prominently depict the cultural differences between the Arab community in Abu Dhabi, UAE, and non-Arab cultures. Therefore, these four books did not show a misrepresentation of Arab culture by non-Arab communities.

The differences in cultural representations between countries are crucial to examine in this research, ensuring that the *"Silsilat Al-Lissān"* textbooks are easily understood and do not lead to misconceptions or incorrect interpretations. Several related studies on representations obtained through textbooks include "Gender Inequality in Arabic Textbook: Misrepresentation of Women in Culture and Society" (Muassomah et al., 2023). The results

of this study show that women are underrepresented in textbooks, except in a small portion of the lessons. This leads to a misrepresentation of women in terms of their social and cultural aspects. Another study related to language and its socio-cultural meaning is titled "Representation of the 'kyz' Gender Concept in Turkic Linguistics" (Shokym et al., 2022). Through this research, three distinct meanings of the word "kyz" were identified in its socio-cultural context in Turkey. The issue addressed in this research is: What aspects of Arab culture (Abu Dhabi) lead to different interpretations for readers non-Arab communities?

II.   LITERATURE REVIEW

Studies on cultural representation in textbooks used for educational purposes have been conducted by previous researchers. These studies are evident in the research of Davidson & Liu (2020), Saemee & Nomnian (2021), Bose & Gao (2022), Hua et al. (2023). However, these previous studies each have their own focus. The highlight in the study by Davidson & Liu (2020) states that the global use of English in various international contexts complicates the role of culture in teaching English as an international language. The findings reveal that, contrary to expectations regarding the cultural neutrality of grammar textbooks, the analyzed textbooks are largely dominated by cultural practices that include patterns of behavior characteristic of certain communities, as well as information about daily life and prominent customs. Regarding the coverage of foreign cultures in these textbooks, an imbalance appears to exist. This can be traced to the fact that, compared to international cultures, the cultures of English-speaking countries occupy a larger space in these textbooks, leaving little room for international cultures in the targeted textbooks. The following year, Saemee & Nomnian (2021) attempted to examine the textbooks used in learning in Thailand. The use of ELT textbooks in multicultural schools is an issue that has been under-explored, despite the increasing number of non-Thai people studying within the Thai compulsory education system due to mobility within the ASEAN Community. The findings, highlighted in the content analysis, reveal five cultural categories ranked in the following order: products (41%), practices (26%), places (20%), people (6%), perspectives (6%), and unidentified (1%). However, these cultural aspects are unbalanced and inaccurate due to the misallocation of cultural representation and the lack of recognition by learners of the sociocultural backgrounds depicted. The same approach was taken by Bose & Gao (2022) when reviewing textbooks. This study explores the issue of cultural representation in the reading component of ELT textbooks in India, which has received little attention in ELT research worldwide. By combining 10 ELT textbooks from four states, one national board from India, and a sequential mixed-methods design, this study aims to investigate the cultural representation of textbook content, the characteristics of people in terms of race, gender, and nationality, as well as the depth of cultural content. Although the results show a general dominance of cultural representations originating from the UK, which are predominantly British, Irish, and generally white, with significant gender bias and minimal overall cultural engagement, there is considerable regional variation. Another study, conducted in a different country, was undertaken by Hua et al. (2023) on cultural representation in two sets of Chinese as a Foreign Language (CFL) US productions for American college learners at the basic and intermediate proficiency levels. The findings show that these textbooks skillfully use an eclectic approach to address culturally controversial issues among various Mandarin-speaking groups, such as Mainland Chinese, Taiwanese, and ethnic minorities in China, in line with the comprehensive pan-Chinese cultural ideology. These studies do not specifically represent the culture found in The *Silsilat Al-Lissān* textbook. Therefore, this research offers an alternative perspective on effective textbooks for learning in schools or colleges, tailored to the cultural context of each country and the specific objectives of the textbook.

III.   METHOD

A. Concept of Representation

The term "representation," according to the Kamus Besar Bahasa Indonesia (2016), means the act of representing, the state of representing, what or something that represents something else, a representation. This understanding is in line with Hall's (2005: 18-20) concept of representation, which is the ability to describe or imagine something represented by something else. Representation is crucial in the realm of culture because culture is always shaped through meaning and language. In this context, language is one of the forms of symbols or representations. The meaning of culture itself is always mediated by language to be shared among the members of

that culture. Therefore, Hall (2005) emphasizes the importance of representation as a means of communication and social interaction.

Furthermore, Hall (1997: 15) divides representation into three forms: (1) Reflective representation, (2) Intentional representation, and (3) Constructionist representation. Reflective representation can be understood as language or various symbols that reflect meaning. Intentional representation refers to how language or symbols carry out or convey the speaker's personal intent. Constructionist representation is about how meaning is constructed "in" and "through" language. Regarding constructionist representation, Hall (1997) identifies two approaches for its analysis, namely semiotic and discourse approaches. This concept bears similarities to the encoding and decoding concept introduced by Hall in media studies. Encoding is how information is packaged by the speaker (information producer), while decoding is how the information consumer reconstructs that information (Storey, 2006: 11-12). In the context of this research, the form of representation being discussed is reflective representation. This is because the research focuses on language and symbols that reflect the meaning of the cultural manifestations presented.

The term "culture" here is positioned as the subject of this research. The manifestations of culture can include the behavior and customs of a community that occur within its environment (Koentjaraningrat, 2015). In another sense, culture can be defined as a system of ideas, actions, and the results of human efforts in the context of community life, which becomes the property of humanity through learning. In a more detailed breakdown, Koentjaraningrat (2015) divides these cultural elements into four components: 1. The system of livelihood and economics, 2. The social system, 3. The kinship system and cultural values of marriage, and 4. The religious system. All these cultural components will be elaborated in this research through the concept of semiotics as articulated by Hall (1997).

B. Semiotics by Charles Sanders Peirce

Generally, semiotics can be understood as the study of signs and symbols, which analyze the meaning and messages conveyed by an object. Additionally, semiotics can be employed to elucidate the purpose of communicating thoughts, feelings, or any form of expression conveyed by an individual through the arrangement of signs (Nurulpuspita, 2021).

In Charles Sanders Peirce's semiotic concept, to apprehend the meaning of a sign representing something, one must grasp the three stages of signification involved in this semiotic process (Somadi, 2022). Peirce delineated this system in what he referred to as the "triadic theory," encompassing three primary components:

1-Sign (Sign): A sign is an element that depicts something else. This can be written words, images, symbols, or any kind of visual or verbal representation that conveys meaning.

2-Object of the Sign (Object): The object of the sign is the actual entity, concept, or reality being represented or referenced by the sign. In this context, the object is what we aim to communicate or convey through the sign.

3-Interpretation of the Sign (Interpretant): The interpretation of the sign pertains to how the sign is construed or interpreted by individuals or communities receiving it. This involves understanding and reacting to the sign. The interpretant is what people perceive as the meaning of the sign.

In Peirce's triadic theory, the semiotic process commences with the sign, leading to the object or the object of the sign, and ultimately being interpreted by the interpretant. This process continues, and the interpretant can serve as a new sign, furthering understanding or prompting subsequent actions. This semiotic approach facilitates an understanding of how communication and meaning are established and understood in diverse contexts, including language, art, media, and culture.

This study employs a qualitative research method, as its findings provide descriptive explanations of the cultural representations of the Arab community in Abu Dhabi. In other words, this research generates multiple findings that are not attainable through statistical procedures or other quantitative methods (Jaya, 2021: 6). The methodology involves analyzing data obtained through techniques such as reading, note-taking, and content analysis (Kholifah, 2018: 8).

IV. RESULT AND DISCUSSION

A. Representation of Abu Dhabi Culture in Textbook A1:

In this section, we will discuss the topics and explore the similarities and differences in their representation compared to those of non-Arab or Indonesian communities. In summary, the discussion topics in textbook A1 can

be found in Table 1.

No	Material	Cultural Representations of Society	
		Arab Abu Dhabi	**Non-Arab**
1	Introduction *At-Ta'aruf*	Introduction through Handshake and Naming (Abs, 2023a: 29, 30).	Introduction through Handshake and Naming
2	The country and its respective languages *Al-Buldan wa Al-Lughat*	The nation and the languages spoken in the nation (Abs, 2023a: 40, 43).	The nation and the languages spoken in the nation
3	Traveling *As-Safar*	Some individuals embark on journeys using airplanes, or trains, while others opt for automobile transportation. (Abs, 2023a: 40, 41).	Some individuals embark on journeys using airplanes, or trains, while others opt for automobile transportation.
4	Modes of transportation and destination directions *Al-Muwashalat wa Al-Jihat*	Modes of transportation and destination directions (Abs, 2023a: 61).	Modes of transportation and destination directions.
5	Occupations *Al-'Amal*	Occupations (Diverse Range of Jobs). (Abs, 2023a: 67, 68, 71).	Occupations (Diverse Range of Jobs).
6	Communication Facilities. *Ittishalat*	Communication Facilities. (Abs, 2023a: 79).	Communication Facilities.
7	Family *Al-'Ailah*	Extended Family and Nuclear Family (Abs, 2023a: 89, 90, 91).	Extended Family and Nuclear Family.
8	Daily Activities *Nasyathatun Yawmiyyah*	Daily Activities (Abs, 2023a: 100, 103).	Daily Activities.
9	Garments *Al-Malabis*	Attire (Abs, 2023a: 111, 112, 114).	Attire.
10	Cuisine and Staple Foods of the Middle East *Ath-Tha'am wa Al-Wajabat*	Cuisine and Staple Foods of the Middle East (Abs, 2023a: 118, 119, 124).	Cuisine and Staple Foods of the Middle East.
11	Time *Al-Waqt*	Time (Abs, 2023a: 132, 134).	Time.
12	Character *Shifat*	Character Traits Description of Individuals (Abs, 2023a: 144, 145).	Character Traits Description of Individuals.
13	Home *Al-Manzil*	Home; Activities Conducted at Home (Abs, 2023a: 158,).	Home; Activities Conducted at Home.

Table 1:
Detailed Discussion Topics and Cultural Representations of the Arab Society in Textbook A1 (Abs: 2023a)

The content of textbook A1 consists of discussions on the following topics: 1. At-Ta'aruf, 2. Al-Buldan wa Al-Lughat, 3. As Safar, 4. Al-Muwashalat wa Al-Jihat, 5. Al-'Amal, 6. Ittishalat, 7. Al-'Ailah, 8. Nasyathatun Yawmiyyah, 9. Al-Malabis, 10. Ath-Tha'am wa Al-Wajabat, 11. Al-Waqt, 12. Shifat, and 13. Al-Manzil. Among these topics, one discussion requires interpretation and explanation due to the cultural differences between the

Arab and non-Arab communities. This topic is "Ath-Tha'am wa Al-Wajabat," which translates to "Food and Staple Foods". Please refer to the following illustration:

Illustration 1: Image of Traditional Arab Food and Beverages
(Abs, 2023a: 118, 119).

Illustration 2: Image of a Homemaker and Middle Eastern Cuisine
(Abs, 2023a: 124).

In the first illustration, various types of typical Middle Eastern foods are presented, such as croissant bread, pineapple jam, strawberry jam, grapes, apples, a cup of coffee or tea, orange juice, white milk, cocoa crunch, and shakshuka (eggs cooked with various seasonings). These foods are typically served as part of a breakfast menu. Reinforced by the second illustration, the image above explains that Su'ad is a wife and homemaker who spends much of her time in the kitchen, cooking, preparing, and providing meals for her husband and children in the morning, afternoon, and evening. The cultural representation of the Arab community displayed by Su'ad is that of a Muslim woman, as Su'ad wears clothing that covers her modestly and a hijab. Furthermore, Su'ad understands her husband's favorite foods, which are traditional Middle Eastern dishes like kebabs and kabsah (Abs, 2023a: 124).

When this illustration is presented to non-Arab communities, they may require explanations, particularly regarding "typical Middle Eastern food" (الأطعمة الشرقية) and "Kebabs and Kabsah" (الكباب والكبسة). Typical Middle Eastern food here can be understood as the dishes commonly eaten by Middle Eastern communities, such as vegetables accompanied by spices, dishes made from ingredients like goat or chicken meat, like kebabs, and rice prepared with distinctive Middle Eastern seasonings, like kabsah. These foods are not commonly found in non-Arab countries and communities because they have their own unique dishes made from ingredients like goat or chicken meat, such as Satay, Rendang, and others. However, it's worth noting that Kebabs and Kabsah can also be found in Indonesia, as illustrated below.

Illustration 3: Image of Kebabs Commonly Found in Indonesia (Sathya, 2018)

In Indonesia, the types of kebabs found are not limited to just one. Most kebabs that have spread in Indonesia are Kebab Doner or Turkish Kebabs, as seen in the illustration in Figure 3 above. Other kebabs found include Kebab Iskender, Sis, and Urfa (Rifat, 2023).

The presence of Middle Eastern cuisine in Indonesia is due to Indonesia's educational connections with Middle Eastern countries. Many Indonesians who study in the Middle East, upon returning to Indonesia, prepare Middle Eastern dishes to satisfy their cravings for these types of food, to host guests from the Middle East, or for economic reasons, namely, to sell them in Indonesia. The presence of the Arab community in Indonesia, who then became Indonesian citizens, has also enriched the variety of food in Indonesia. The cultural and religious similarities have contributed to the spread of Middle Eastern dishes in Indonesia. The intermingling of children from Indonesia and children of Arab descent through agreed-upon marriages between Arab and non-Arab people in Indonesia has also introduced and preserved Middle Eastern cuisine in Indonesia. From the discussion above, it can be identified that the cultural representation of the Abu Dhabi community is a manifestation of the social system related to the culture of consuming Middle Eastern cuisine.

B. Representation of Abu Dhabi Culture in Textbook A2

Next, let's discuss the representation of the culture of the Arab community in Abu Dhabi that is present in textbook A2. This textbook has 15 discussion topics, including: 1. At-Tasawwuq, 2. Al-Mustaqbal, 3. Aqsam as-Sanah, 4. Al-Wazn wa ath-Thul, 5. Ar-Rif wa Al-Madinah, 6. Al-Masya'ir, 7. Al-Chawas, 8. Jism al-Insan, 9. Achwal al-Jawwi, 10. Al-Chayawanat, 11. Al-Funduq, 12. Jawlatun Siyachiyyatun, 13. Al-Munasabat, 14. Ash-Shichchah, and 15. Al-Muwafaqah wal-Mukhalafah. After reading and classifying the data, several discussion topics have been identified as interesting due to cultural differences between the Arab and non-Arab communities (refer to Table 2). These new insights are described in two discussion topics: 1. At-Tasawwuq and 2. Aqsam As-Sanah.

No	Material	Cultural Representations of Society	
		Arab Abu Dhabi	**Non-Arab**

1	Shopping *At-Tasawwuq*	Men shopping with a cart. (Abs, 2023b: 10, 11). A man shopping for books, clothing, and vegetables (Abs, 2023b: 13). Male book buyer and seller (Abs, 2023b: 14). Nizar and Samir are shopping (Abs, 2023b: 17).	A woman is shopping for everyday necessities.
2	The Future *Al-Mustaqbal*	Men and women have futures. (Abs, 2023b: 21).	Men and women have futures.
3	The seasons in a year *Aqsam as-Sanah*	The four seasons: Winter, Spring, Summer, and Autumn. (Abs, 2023b: 33). The four seasons and human activities during each season. (Abs, 2023b: 34).	Two seasons: Rainy season and Dry season/Summer season.
4	Body weight and height *Al-Wazn wa ath-Thul*	Men and women have varying body weights and heights. (Abs, 2023b: 41).	Men and women have varying body weights and heights.
5	Rural and urban areas *Ar-Rif wa Al-Madinah*	Rural and urban settings in similar conditions between Arab and non-Arab regions. (Abs, 2023b: 51).	Rural and urban settings in similar conditions between Arab and non-Arab regions.
6	Emotions *Al-Masya'ir*	Every human experiences feelings of joy, sadness, hope, disappointment, resentment, anger, fear, courage, boredom, longing, hatred, and more. (Abs, 2023b: 61).	Every human experiences feelings of joy, sadness, hope, disappointment, resentment, anger, fear, courage, boredom, longing, hatred, and more.
7	The Five Senses *Al-Chawas*	The Five Senses (Abs, 2023b: 71).	The Five Senses.
8	Human Body Parts *Jism al-Insan*	Human Body Parts (Abs, 2023b: 83).	Human Body Parts
9	Weather Forecast *Achwal al-Jawwi*	Weather Forecast (Abs, 2023b: 93).	Weather Forecast
10	Animals *Al-Chayawanat*	Animals (Abs, 2023b: 105).	Animals
11	Hotel *Al-Funduq*	Hotel (Abs, 2023b: 115).	Hotel
12	Tourism *Jawlatun Siyachiyyatun*	Tourism (Abs, 2023b: 127).	Tourism
13	Celebrations *Al-Munasabat*	Celebrations (Abs, 2023b: 137).	Celebrations
14	Health *Ash-Shichchah*	Health (Abs, 2023b: 149).	Health
15	Agreement and Disagreement *Al-Muwafaqah wal-Mukhalafah*	Agreement and Disagreement (Abs, 2023b: 161).	Agreement and Disagreement

Table 2: Discussion Themes and Findings of Cultural Representations of Arab Society (Abs, 2023b).

In the discussion topic of "At-Tasawwuq", the following illustrations are provided: a man shopping while carrying a shopping cart (Abs, 2023b: 10), a man shopping for books, clothing, and vegetables (Abs, 2023b: 13), buyers and sellers of books, both of whom are men (Abs, 2023b: 14), and Nizar and Samir shopping (Abs, 2023b: 17). These are depicted in the following illustrations:

Illustration 4: Image of a Man Shopping with a Cart for His Purchases
(Abs, 2023b: 10, 11).

Illustration 5: Image of a Man in a Shopping Center; at a Bookstore, Clothing Store, and Vegetable Market (Abs, 2023b: 13).

Illustration 6: Image of a Male Bookstore Seller and Customer
(Abs, 2023b: 14).

Illustration 7: Image of a Man Shopping for Vegetables and Fruits at a Shopping Center
(Abs, 2023b: 17).

The images can be seen as depictions of men engaged in shopping activities. Therefore, it can be understood that in Arab countries, activities such as daily shopping, buying books, and purchasing clothing are mostly carried out by men. This reflects the cultural representation of the Arab community and is in line with the example set by Prophet Muhammad, who engaged in trading. Thus, from the perspective of buyers or shoppers, the majority are men. Married men are expected to provide both material and emotional support for their families. Material support includes providing for household needs, so men are shown shopping for vegetables, fruits, necessities, books, and clothing.

This contrasts with the situation in non-Arab communities, especially in Indonesia. Women carry out most of the shopping and trading activities. Men who shop and trade in traditional and modern markets (such as supermarkets, malls, and shopping centers) are less common. This is because women are often perceived as more meticulous, patient, and independent, and this activity is viewed as a form of service to the family, thereby easing the burden on men. These women understand that meeting household needs through shopping is not their primary duty. However, remaining idle at home and waiting for men to bring home the household necessities is also not considered ideal. From this discussion, we can identify a similarity in shopping behavior between Arab and non-Arab communities, namely, meeting the household's needs. From a religious perspective, there is no requirement for either men or women to shop, as both aim to assist and alleviate each other's duties.

Moving on to the discussion of "Aqsam as-Sanah," the illustrations depict the four seasons of the year: Winter, Spring, Summer, and Autumn (Abs, 2023b: 30, 31, 33). It also depicts the four seasons and human activities during each season (Abs, 2023b: 34), as shown in the following illustrations:

Illustration 8: Image of the Four Seasons in Middle Eastern Countries
(Abs, 2023b: 30, 31).

Illustration 9: Image of the Four Seasons with Human Activities During Each Season
(Abs, 2023b: 33, 34).

The illustration in Figure 8 represents the four seasons that exist in Middle Eastern countries such as Saudi Arabia, Lebanon, Iran, Egypt, Morocco, Algeria, and Abu Dhabi (Nidiapraja, 2020; Kemlu, 2018). Typically, winter occurs in December, January, and February. Spring takes place in March and April. Autumn falls in October and November, and summer spans from May to September (Al-Misnid, 2022). Illustration 9, on the other hand, depicts human activities during these four seasons. During the spring, also known as the blooming season, farmers begin planting and gardening. Children and adults enjoy playing in flower gardens. With the arrival of spring, people experience a new sense of freshness after the winter season. Following spring, the summer season begins. Summer usually coincides with the school holidays, so many people take beach vacations to spend time with their families. Next comes the autumn season when people observe and appreciate the beauty of falling leaves. Then, it's back to winter, a season eagerly awaited by children who get to play in the snow. These four seasons occur in subtropical climate countries as illustrated in Figure 4.

Indeed, countries with subtropical climates differ from those with tropical climates. Tropical climate countries typically experience only two seasons in a year: the rainy and dry seasons (summer). Both of these seasons are found in Indonesia. Indonesians who reside in their own country may not have direct experience with true winter or snow, nor do they witness the spring when flowers bloom in subtropical countries. Conversely, people living in subtropical countries may not have experienced the actual rainy season in their homeland. All knowledge about seasons and their distinctions can be obtained from sources like those discussed in the Silsilat Al-Lisan textbook (2023b). This represents a new cultural understanding for people in tropical countries about the customs and practices associated with each season that occurs in subtropical countries, without the need to incur significant expenses traveling to subtropical nations.

C. Representation of Abu Dhabi's culture in the B1 textbook:

Abu Dhabi's culture is represented in the B1 textbook through the discussion themes of Al-Aswaq and Al-Maidah. This discovery was made after analyzing the data through the reading, note-taking, and content analysis processes, as shown in the table below:

No	Material	Cultural Representations of Society	
		Arab Abu Dhabi	**Non-Arab**
1	Family life *Al-Chayah Al-'A'iliyyah*	Three women, each with their respective busy activities. (Abs, 2023c: 3).	Women with their respective activities.
2	Household Furnishings *Al-Atsats*	Household Furnishings (Abs, 2023c: 12).	Household Furnishings
3	Medicine *Ath-Thib*	Medicine (2023c: 22).	Medicine
4	Market *Al-Aswaq*	Market (Abs, 2023c: 32). Two men who went shopping for clothing (Abs, 2023c: 37).	Market
5	Sports *Ar-Riyadhah*	Sports (Abs, 2023c: 42).	Sports

6	Historical Sites *Amakin Tarikhiyyah*	Historical Sites (Abs, 2023c: 58).	Historical Sites
7	Dining Table *Al-Maidah*	Dining Table (Abs, 2023c: 70). Two men are eating using chopsticks (Abs, 2023c: 71).	Dining Table
8	The Animal Kingdom *Alam Al-Chayawan*	The Animal Kingdom (Abs, 2023c: 80).	The Animal Kingdom
9	Appearance *Al-Madzhar*	Appearance (Abs, 2023c: 90).	Appearance
10	Factory *Ash-Shina'ah*	Factory (Abs, 2023c: 102).	Factory

Table 3: Discussion Themes and Findings of Cultural Representations of Arab Society

(Abs, 2023c).

The representation of Arab culture in the B1 textbook is found in the discussion themes of Al-Aswaq and Al-Maidah. Out of the ten themes in the B1 textbook, two depict cultural aspects that require explanations for better understanding. In the Al-Aswaq theme, there is an illustration of a man crafting handmade items (see illustration 10). This image also provides information about the state of traditional markets. In illustration 10, it can be explained that each Middle Eastern country has traditional markets. Most vendors in these traditional markets are men, selling handmade household items, wall decorations, and other goods directly crafted by artisans. The meticulous, careful, and time-consuming crafting process makes these handmade items relatively expensive when sold. Additionally, these traditional markets receive significant attention from the government because they support and enhance tourism revenue while serving as a tourism promotion for their countries.

Upon closer examination of illustration 10, it is evident that most people making and selling handmade items are men. This demonstrates the Middle Eastern society's awareness of preserving its culture and maintaining the uniqueness of handmade craftsmanship amid the modern world, where most products are machine-made or factory-made.

In contrast, traditional markets in Indonesia have a different composition. Most vendors in Indonesian traditional markets are women, with some men as well. For example, in illustration 11, you can see a seller of wedding accessories at the Beringharjo Traditional Market (Rini, 2022). Besides most female vendors, the customers in these traditional markets also consist of women. Vendors in these markets sell handmade and factory-produced goods, allowing buyers to easily choose between handmade or factory-made products. These traditional markets are not limited to handmade items; they also sell various staple foods, vegetables, fruits, clothing, accessories, kitchen utensils, and other household necessities.

Illustration 10: Image of a Traditional Market and Craftsmen

(Abs, 2023c: 33).

Illustration 11: Image of Wedding Accessories Vendor at the Beringharjo Traditional Market

(Rini, 2022).

In the Arab society in Abu Dhabi, the practice of men engaging in clothing shopping is commonplace and has become an enduring habit. This allows men to choose, size, and acquire clothing that meets their preferences and needs. Conversely, women in this community have roles that involve caring for, tending to, and preparing everything obtained and purchased by men. This is a longstanding division of labor within their culture. Illustration 12 portrays two men engaged in clothing shopping. In this representation, they appear focused on selecting garments, carefully considering the various options available in the market. Clothing shopping is a significant social and cultural moment in this community. The decision to shop together can also serve as quality time for social bonding, discussing fashion, and sharing experiences with friends or other family members. In this context, women may have a more dominant role in household and family care, and they may also be responsible for shopping for daily necessities such as food and household items. This exemplifies how gender roles and gender-based division of labor can influence everyday activities and culture in Abu Dhabi's Arab society.

Illustration 12: Image of Two Men Shopping for Clothing
(Abs, 2023c: 37).

In the above illustration, it can be elucidated that two men, Mu'adz and Basim, are conversing about clothing. Mu'adz recounts that he went to the market yesterday and purchased several garments. He bought a suit and some dress shirts for an upcoming event. He acquired the suit for 400 dirhams. This piqued Basim's interest, and he offered to accompany Mu'adz to the bustling large store where customers are always present. This is where non-Arab individuals learn that Arab men can select, negotiate, and engage in transactions to purchase clothing and other items.

Illustration 13: Image of Chopstick Dining Culture
(Abs, 2023c: 71).

The representation of Arab culture, which encompasses various social systems, is evident in the traditions surrounding dining. Illustration 13 above depicts the cultural diversity in dining habits, including the use of spoons and forks, chopsticks, and even hands. Each country has its unique dining traditions. Some Arab communities use spoons and forks, while others eat with their hands. The use of spoons and forks is characteristic of Western culture. Nevertheless, using these utensils has become part of Arab culture in recent times, serving specific purposes such as convenience during travel or festive occasions. Arab culture, as exemplified by the practices of the Prophet Muhammad, includes the tradition of eating with three fingers of the right hand (Munandar, 2010).

In contrast, chopsticks hold their own philosophical significance for the Chinese. Chopsticks are an extension or representation of human fingers, which cannot directly handle hot and cold foods. Additionally, in Chinese restaurants, tables are typically wide, making chopsticks a practical choice for reaching dishes that are out of arm's reach. Chinese culture has a history of using chopsticks that spans nearly 5,000 years, encompassing a wide range of foods, including rice, main dishes, noodles, vegetables, and more. Chinese chopsticks are commonly made of wood or plastic, featuring a square-shaped handle to prevent slipping from the table and a blunt tip to avoid piercing the food. Apart from China, other countries, such as Japan, South Korea, Thailand, and Vietnam, also employ chopsticks as their primary eating utensils (Suryaningtyas, 2022).

D. Representation of Abu Dhabi Culture in the B2 Textbook:

The B2 textbook presents 10 (ten) discussions, as can be seen in Table 4. After reading, classifying, and analyzing the 10 discussions, similarities and differences in cultural representation within the community were discovered between Arab and non-Arab communities (see Table 4 below).

No	Material	Cultural Representations of Society	
		Arab Abu Dhabi	**Non-Arab**
1	Tourism *Siyahah*	Tourist Destinations (Abs, 2023d: 2) A group of people embarks on a tourist journey (Abs, 2023d: 3).	Tourist Destinations.
2	Entertainment *At-Tasliyyah*	People choose entertainment based on their interests (Abs, 2023d: 14).	People choose entertainment based on their interests.
3	Celebration *Al-Munasabat*	A group of people organizes a grand celebration. (Abs, 2023d: 24). A wedding event held in a banquet hall (Abs, 2023d: 25). Independence Day commemoration (Abs, 2023d: 31).	A group of people organizes a grand celebration. A wedding event held in a banquet hall. Independence Day commemoration.
4	Health *Ash-Shichchah*	Healthy individuals and individuals who are not in good health (Abs, 2023d: 36). A man visits a sick male friend (Abs, 2023d: 37). Smoking can disrupt one's health (Abs, 2023d: 41).	Healthy individuals and individuals who are not in good health. A man visits a sick male friend. Smoking can disrupt one's health.
5	Food and Beverages *Ath-Tha'am wa Asy-Syarab*	A group of people dining at a restaurant, and the chef prepares the food (Abs, 2023d: 46). Food for a wedding reception (Abs, 2023d: 47). Tea, a healthful beverage (Abs, 2023d: 52).	A group of people dining at a restaurant, and the chef prepares the food. Food for a wedding reception. Tea, a healthful beverage
6	Al-Falak *Al-Falak*	Al-Battani (Muhammad Bin Jabir Al-Battani) is An expert in astronomy and mathematics. (Abs, 2023d: 67). Earth is one of the celestial bodies within the universe. (Abs, 2023d: 74).	Al-Battani (Muhammad Bin Jabir Al-Battani) is An expert in astronomy and mathematics. Earth is one of the celestial bodies within the universe.
7	Communication era *Ashru Al-Ittishalat*	Modern means of communication (Abs, 2023d: 80, 81).	Modern means of communication.
8	Morality *Al-Akhlaq*	People who assist others (Abs, 2023d: 92).	People who assist others

		Virtuous human qualities (Abs, 2023d: 92).	Virtuous human qualities
9	Nations and Territories *Buldan wa Aqalim*	Description of mountainous regions and lakes, snow deserts, and desert plains (Abs, 2023d: 104).	Description of mountainous regions and lakes, snow deserts, and desert plains.
10	The past era and the modern era *Al-Madhi wa Al-Chadhir*	Transportation methods of the past and modern transportation and trading systems in the past (Abs, 2023d: 116).	transportation methods of the past and modern transportation and trading systems in the past.

Table 4:
Discussion Themes and Findings of Cultural Representations of Arab Society
(Abs, 2023d).

Illustration 12: A Woman Cooking and the Presentation of Cooked Dishes
(Abs, 2023d: 47).

Illustration 13: Conversation Between Shalih and Sa'id
(Abs, 2023d: 48).

From illustration 12, an image of a female chef is obtained, who is seen cooking and preparing a meal.

Subsequently, at the bottom, an image of a complete and abundant meal is displayed on a dining table. As for the text alongside this in illustrations 12 and 13, one can find text that provides information and a portrayal representing the culture of Arab society. The content of this text consists of a conversation between Shalih and Sa'id, discussing Shalih's quest to reach out to Sa'id, but Sa'id could not be located. Sa'id then informs us that he attended a grand and lively wedding ceremony of one of his relatives the previous day. The wedding feast featured Kubab (tender, seasoned meat) prepared in various ways, such as grilling and frying; Machsyiy (tender meat or rice wrapped in grape or cabbage leaves) with different variations, including eggplants, zucchinis, and carrots; Syeikh al-Machsyiy (fried zucchinis stuffed with tender meat, celery leaves, pine nuts, and spices). It included a variety of appetizers, such as a vegetable salad, mushroom salad, vegetarian dishes, and French fries.

The foods served at these wedding events naturally differ from those presented at weddings in various countries. These distinctions in culinary offerings provide additional insights for those from different nations. By comparison, the traditional wedding fare in Indonesia, particularly in the Solo region, typically includes warm tea, soup, rice dishes, and ice cream or cold beverages (Tiofani, 2022). Additionally, at weddings in various regions of Indonesia, other beloved dishes are often served, such as an assortment of pasta, refreshing drinks, Bakso (meatball soup), beef Rendang, Satay, and Fried Rice (Ardiansih, 2023).

V. CONCLUSION

Based on the analysis of the four textbooks in Silsilat Al-Lissan (2023), this study can be summarized as follows: the cultural representations of Arab society predominantly focus on aspects of societal structure and economic livelihood. The societal aspects portrayed encompass Arab cultural elements related to food culture, shopping culture, dining etiquette (including the use of utensils), and activities specific to each season of the year. Furthermore, in the context of economic livelihood, the study discusses themes related to markets or shopping centers, which are predominantly populated by male sellers and buyers. This research also reveals the presence of distinct cultural variations among different Arab countries. These cultural differences contribute to the uniqueness and identity of each respective nation. Indirectly, the Silsilat Al-Lissan (2023) textbooks represent the evolving and advancing nature of Arab society in the realms of knowledge and culture.

VI. ACKNOWLEDGMENT

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