



## THE CONTENT ANALYSIS OF CULTURE IN THE EIGHTH-GRADE TEXTBOOK “ENGLISH FOR NUSANTARA”

**Astri Dwi Sephiani<sup>1\*</sup>, Amin Basir<sup>2</sup>, Nizar Ibnu<sup>3</sup>, Farouk Imam Arrasyid<sup>4</sup>, Royani Afriani<sup>5</sup>**

<sup>1,2,3,4,5</sup>Universitas Islam Negeri Syekh Nurjati Cirebon, Indonesia

---

### Article Information

#### Article History:

Received April 10, 2025

Revised May 21, 2025

Published October 31, 2025

---

#### Keywords:

*English textbook*

*Dimension culture*

*Categories culture*

---

### ABSTRACT

Learning a language involves more than mastering vocabulary and grammar, but the culture. It is important for student to understand cultural content. This is why learning media such as textbooks must properly incorporate cultural content. This research aims to investigate the dimension of cultural content and categories of cultural content are presented English textbook “English for Nusantara” for 8<sup>th</sup> grade Junior High School. To achieve goal, a descriptive qualitative design was used in this study to describe cultural dimensions and cultural categories. Five dimension of culture by Moran (2001) including products, practices, perspectives, communities and persons, and also categories of culture by Cortazzi & Jin (1999) including source culture, target culture, and international culture were used to analyze the data. The results found that the culture dimension is dominated by 42 products while the culture category is 70 dominated by source culture. The low content of cultural targets and international culture indicates limited exposure to global culture.

*This is an open access article under the [CC BY-SA](#) license.*



---

**\*Corresponding Author:** Cirebon, Indonesia. E-mail address: [astridwisephiani@gmail.com](mailto:astridwisephiani@gmail.com)

---

## 1. INTRODUCTION

Students studying English only concentrate on enhancing their language skills, which include speaking, writing, listening, and reading. Nurjanah & Umaemah (2019) stated that most language teachers today focus only on improving students' four language skills. They do not explain the culture involved in teaching and learning languages, especially in learning English. As a result, students have less knowledge about culture.

To achieve true mastery of a language, it is essential for students to understand the cultural contexts that shape its use and to explore the rich knowledge that comes with learning multiple languages. According to Byram (1997), learning languages gives students access to a wide range of information that monolingual English speakers do not have, and students cannot fully understand a language unless they also master the cultural context in which it is used. Kramsch (1993) stated that culture becomes the very core of language teaching. Since culture provides the context in which language is used, helping students understand not just the words and grammar, but also the meanings, nuances, and social norms that influence communication. By integrating cultural elements into language instruction, educators can create a more engaging and relevant learning experience, enabling students to connect more deeply with the language and its speakers. This cultural awareness fosters empathy and appreciation for diversity, ultimately enhancing students' ability to communicate effectively in real-world situations. Liddicoat & Scarino (2013) argue that language and culture interact to shape perceptions and understandings of the world and language learning is an invitation to reconsider what and how we perceive and understand, and the role of language and culture in this. Consequently, learning a new language involves more than the acquisition of linguistic competence. It entails an engagement with a different cultural framework that can challenge and broaden one's existing perceptions. This process encourages learners to critically reflect on their own cultural assumptions and to develop a more nuanced and empathetic understanding of others. In this way, language learning functions as an invitation to reconsider how we perceive and interpret the world, highlighting the integral role of language and culture in shaping human thought and experience.

Based on these problems, media is needed that can help language teachers in providing knowledge to students about culture. Therefore, English teaching can be done by instilling cultural values to students during the learning process through textbooks. This can be done to increase the strength and awareness of students' understanding of cultural issues. According to Radić-Bojančić & Topalov (2016), textbooks are considered a resource because they contain a set of materials and activities that teachers can choose from. In addition, it can serve as a trainer for novice teachers who need essential direction, support and guidance. Textbooks are valuable resources that offer structured content and activities for teaching. They also support novice teachers by providing clear guidance, lesson plans, and teaching strategies, helping build confidence in the classroom.

Because of the new curriculum, textbooks have also changed. Textbook "English for Nusantara" for 8th Grade Students would be analyzed to acquire data about cultural content that must be learned by students. The reason textbook "English for Nusantara" selected to be analyzed because the textbook is published in 2022 as the textbook of new curriculum and it would be definitely used by many teachers who implemented Merdeka curriculum for students in school. Moreover, the textbooks from Ministry of Education and Culture are free accessible on the Kemendikbud website and this textbook published become reference for other publishers in publishing the English textbooks with affordable price.

According to Pesurnay (2018), "Culture is the framework through which various identities, such as local identities, are formed. Each local community expresses their culture and their ability to survive through the unique way they interact with their environment." It can be said that culture acts as a framework, which influences the formation of various identities. Moreover, the unique cultural expressions of different communities and how these expressions are linked to their survival instincts, are reflected in different ways of interacting with their environment.

Moran's (2001) perspectives were employed in the study to determine the cultural aspects or features that were incorporated in the textbook. According to Moran (2001), culture can be defined as "the evolving way of life of a group of persons, consisting of a

shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts" (Moran, 2001, p. 24), as referenced in Chao (2011). The following are Moran's five dimensions of culture:

a. Products

Products are any items created or embraced by the culture's members, including nature artifacts like plants and animals. Products can be as simple as tools, clothes, written records, or structures, or they can be as sophisticated as spoken and written language, music, or intricate family, educational, political, economic, and religious organizations. Physical locations are where both tangible and intangible products are found and arranged.

b. Practices

Practices is the entire spectrum of behaviors and interactions that people in the culture engage in, either alone or in collaboration. It is include behaviors related to social groupings and product use, as well as language and other means of self-expression and communication. Time, space, and the context of social communication are all interpreted through these spoken and nonverbal acts. Practices also involve notions of appropriateness and inappropriatenes, including taboos.

c. Perspectives

Perspectives are represented by the perceptions, ideas, values, and attitudes that underlie the products and direct individuals and groups in cultural behaviors. Although these viewpoints are often implicit and outside of conscious awareness, they can also be explicit. When considered collectively, viewpoints offer significance and form a distinct way of looking at the world—a worldview.

For example, the traditional practice of *gotong royong* in Indonesian villages is guided by a cultural perspective that values community harmony, shared responsibility and shared prosperity. While the practice itself is obvious (helping a neighbor build a house, cleaning the neighborhood, and so on), the underlying perspective of prioritizing group needs over individual needs is often implicit and deeply rooted in social values passed down through generations.

d. Communities

Communities are the particular social settings, situations, and gatherings where people practice their cultural customs. This context includes various communities that do not have clear boundaries such as national culture, language, gender, race, religion, socioeconomic class, or generation-to more narrowly defined groupings a local political party, a social club, a sports team, a charity organization, coworkers, or family. These communities coexist within the national culture and are in particular relationships with one another: separation, cooperation, collaboration, or conflict.

e. Persons

Persons is individual members who uniquely represent the culture and its communities. Every individual is a unique combination of cultures and life experiences, and every individual adopts a cultural identity that both unites and separates them from other people in the culture. Both the numerous social groups or communities that these people establish in order to live their way of life and individual members of the culture are sources of culture. Culture is therefore personal, societal, and psychological.

The researcher analyzes the textbook entitled "English for Nusantara" used for 8<sup>th</sup> grade of Junior High School by using the categories of culture by Cortazzi & Jin (1999). They state that a good English textbook should contain three different kinds of culture, the target culture, source culture, and the international culture.

The first is source cultural material (C1). It refers to the learners' own culture as a content, in this case Indonesian culture. The example of (C1) is textbooks. These textbooks are often those that are created nationally for a certain nation. Rather than preparing students

for cross-cultural interactions, the main goal of this type of textbook is to help them learn about and converse with foreign visitors about their own country.

The second is target culture as called (C2). The culture of a country where English is the predominant language or is used for daily communication such as the United States, the United Kingdom, Australia, and so forth. These textbooks are the most widely used teaching resources for English as a foreign language. Materials that depict the culture of the above listed circle countries where English is the official language are referred to as target cultures. Exposing learners to the target language's culture is the primary goal of the target culture.

The last categories of culture is international target culture material, also called as (C3), which uses as a wide range of materials from variety of cultures in English and Non-English speaking countries. The international target culture material or (C3) is mentioned in the context of intercultural awareness. International target culture materials involve the culture of English-speaking countries where English is their international language, such as some Asian countries, some African countries, and some European countries as well.

There some previous study related to this study. The first study entitled "Cultural Content Analysis of English Textbook on Merdeka Curriculum" conducted by Iin Anis Setiawati (2023). This research shows that shows that the most prominent cultural aspect is the source culture, while intercultural interaction and Islamic culture are relatively low. The source culture has the highest presentation with 40%. The second highest is the target culture with 34%, followed by the international culture with 14%. Notably, intercultural interaction and Islamic culture have the smallest proportions, only 1% and 5% respectively. Moreover, each cultural element within the textbook is closely linked to the objectives of the Merdeka curriculum, which seeks to strengthen the Pancasila student profile such as having faith and fear of God Almighty, possessing noble character, being self-reliant, promoting mutual assistance, embracing global diversity, and cultivating critical thinking and creativity.

The second study entitled "A Content Analysis of Cultural Representation in a High School English Textbook in 2013 Education Curriculum" conducted by Fitri Rahmawati Astiandani and Oikurema Purwati (2021). This research used types of culture theory by Cortazzi & Jin (1999) and four dimesion of culture theory by Yuen (2011). The results showed tha target culture has 54% in representing its culture in English textbooks followed by 38% source culture and 8% international culture. Meanwhile, the cultural dimension is dominated by 69% products followed by 23% perspective and 8% person. However none of the cultural dimensions of practice presenting in the textbook.

The last study entitled "English Textbook: A Culture-Based Analysis" conducted by Trifonia Fahik (2020). This study analysis this textbook using theory element of culture by Byram. The results showed that among eight cultural content by Byram, social identity and social group, behaviour and belief, and geography is the most notice in the textbook meanwhile, the national heritage has a little portion to be discussed in the textbook. Meanwhile, source culture or indonesian culture content is the mostly presented and target culture just presented four english song in the textbook.

The objectives of this study is to investigate the dimension of cultural content based on Moran (2001) and the categories of cultural content based on Cortazzi & Jin (1999) are presented in the textbook "English for Nusantara" for 8th grade Junior High School.

## 2. METHODS

This research using qualitative method as approach. According to Creswell (2014), Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. This research design focuses on the analysis and description of data collection. Data collection can be in the form of text or images,

representation of information in the form of figures and tables, and personal interpretation of findings. The researcher choose this approach because the data research in form text and image.

This study to investigate the dimentions and categories which are presented in the English textbook entitled "English for Nusantara" for eight grade in junior high school based on dimentions of culture by Moran and categories of culture by Cortazzi and Jin. For achieving the research objectives, the researcher used content analysis to analyze the data. According to Krippendorff (2004), Content analysis is potentially one of the most important research techniques in the social sciences. Because this research is content analysis, data are not real physical events but rather representations of words, images, and expressions. These representations must be analyzed with these goals in mind because they are intended to be seen, read, understood, and used for their intended purposes. Unlike other research methods, content analysis looks at texts in the context of how they are meant to be used.

The eighth grade student textbook "English for Nusantara" It is claimed that the content based on curriculum Merdeka use as the data source on this research. In conducting this research, researchers only took five chapter in the textbook "English for Nusantara." Researcher using documents analysis to collecting data for this research. This research collecting data from English textbook "English for Nusantara" for 8<sup>th</sup> grade published by Ministry Of Education, Culture, Research And Technology in 2022. To obtain primary data, researchers used documentation techniques. Each chapter was identified based on the theory of Dimesion of culture by Moran (2001) and Categories of culture by Cortazzi & Jin (1999).

There 5 steps to analyze the data for this research according to Lodico et al (2010) :

1. Prepare and organize the data to make the acquired data easier to evaluate.
2. Review and explore the data to determine its completeness and whether it is sufficient.
3. Code data into categories to discover several segments of data that describe similar phenomena and assign them the same category name are steps in the coding process. To ensure they do not miss anything or code it incorrectly, researchers usually read, reread, and double-check all their data. The following are the codes used in this study:

Table 1. *Data display*

Code	Data	Indicate
1/C1/P23/SC/PRA		Climbing Panjat tree is competition for prizes held every Independence Day.

Notes :

1 : Code number  
 C1 : Number of chapter (Chapter 1)  
 P23 : Number of page (page 23)  
 SC : Categories of culture (Source culture)  
 PRA : Dimension of culture (Practices)  
 PRO : Products

PRA : Practice  
 PER : Perspectives  
 COM : Communities  
 PRS : Persons  
 SC : Source Culture  
 TC : Target Culture  
 IC : International Culture

4. Construct thick descriptions of people, places and activities to provide a robust and in-depth description of the experiences, perspectives, and physical environments represented in the data.
5. Report and interpret data to compile a research report and interpret the data. Interpretation may entail connecting the results to a theoretical framework or to other published research. Given that the researcher has typically expended a great.

### 3. RESULTS AND DISCUSSION

Based on the analysis that has been done, the results show that the cultural dimension is dominated by products 42, followed by practices 22, persons 21, perspective 18 and the least is conducted by communities 3. Meanwhile, categories of culture is dominated by the source culture as much as 70 followed by the target culture 29 and international culture only 7.

#### 3.1. Five Dimension of Culture

Table 2. *Example of products*

Code	Data	Indicate
6/C1/P28/SC/PRO	 <p>Dad, please tell me more about the Panjat Pinang.</p> <p>At that time, the committee put a lot of prizes</p> <p>like sarong, groceries, radio, TV, and even a bike on the top of the tree.</p>	Sarong

In a picture page 28, it was mentioned about Sarong. In Indonesian, Sarong is referred to as Sarung. Sarong is a long cloth sewn at both ends to form like a tube. Sarong is made of cotton, polyester or silk. Sarongs are usually worn for weddings and worship events. In textbook context Sarong are used as prizes in climbing the Pinang tree.

Table 3. *Example of practices*

Code	Data	Indicate
33/C1/P60/SC/PRA		Sack race (balap karung)

On page 60, a picture presenting the sack race. In this race, participants put a pair of feet into a sack and start jumping to get to the finish line when given the signal to start. This race requires agility and balance. It also has the meaning of an unyielding spirit in fighting for independence.

Table 4. Example of perspectives

Code	Data	Indicate
88/C5/P239/SC/PER		Pipit gave her opinion that the models looked beautiful

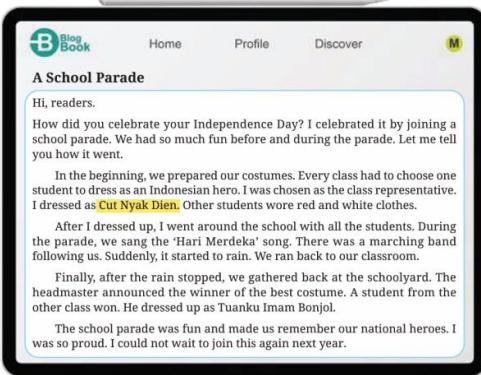
The picture on page 239 shows two girls, Pipit and Monita, admiring two photos of beautiful female models on a cell phone. Pipit thinks that beautiful women have fair skin, are tall, and wear makeup. This shows that the standard of beauty for women is still held by women with fair skin.

Table 5. Example of communities

Code	Data	Indicate
13/C1/P39/IC/COM		A muslimah student

The next image on page 39 shows a girl wearing a hijab, indicating that she is a Muslim woman. Religion falls under the category of community. In Islam, once a girl begins menstruating, she is required to cover her genitals by wearing a hijab.

Table 6. Example of persons

Code	Data	Indicate
28/C1/P50/SC/PRS		A national hero

Cut Nyak Dien is mentioned on page 50, but is not described in detail because the text only discusses the national hero costume parade. Cut Nyak Dien was a female national hero who fought against the Dutch during the Aceh War. She was born in Aceh in 1848 and died on November 6, 1908, in Sumedang. She was later confirmed as a national hero in 1964.

### 3.2. Categories of culture

Common abbreviations such as IEEE, SI, MKS, CGS, sc, dc, and rms do not need to be given their full form. However, acronyms that are not very well known or acronyms created by the author need to be given their full form. For example: The MiKiR learning model (Interactive, Collaborative, and Reflective Multimedia) can be used to train problem-solving skills. Do not use abbreviations or acronyms in the title of the article, unless it is unavoidable.

Table 7. *Example of source culture*

Code	Data	Indicate
8/C1/P30/SC/PR S	<p>c. Based on Audio 1.2, give a check ( <input checked="" type="checkbox"/> ) for the correct statements below.</p> <ol style="list-style-type: none"> <li>1. <b>Pak Rahmansyah</b> did not participate in <i>Panjat Pinang</i>. [ ... ]</li> <li>2. A TV was one of the prizes on the <i>Pinang</i> tree. [ ... ]</li> <li>3. <b>Pak Rahmansyah</b> never fell down during <i>Panjat Pinang</i> game. [ ... ]</li> <li>4. <b>Pak Rahmansyah's team</b> made a strategy to win the <i>Panjat Pinang</i> game. [ ... ]</li> <li>5. <b>Pak Rahmansyah's team</b> used a human ladder to support the climber. [ ... ]</li> </ol>	Pak Rahmansyah h

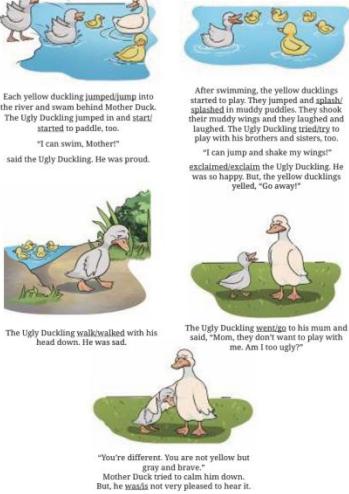
On page 30, *Pak Rahmansyah* is presenting in the student listening task. *Rahmansyah* is common names for male in Indonesia. Meanwhile *Pak* is short form of *Bapak* which means father. *Pak* is one of the most commonly used honorifics in Indonesia. In textbook contexts, *Pak* is used to address someone of the male gender who is older or respected other than father, for example to teachers and others. It likes Indonesian version of Mister or Sir.

Table 8. *Example of target culture*

Code	Data	Indicate
60/C3/P149/TC/PRO		Through Instagram, information about the save the earth campaign can be found

On page 149, an English-language campaign poster featuring a turtle holding a sign that reads “No more plastic” was shared on social media. The use of the target language, English, to spread environmental awareness is very effective, given that English is an international language.

Table 9. Example of International culture

Code	Data	Indicate
35/C2/P77/IC/PRO	 <p>Each yellow duckling jumped into the river and swam behind Mother Duck. The Ugly Duckling jumped in and started to paddle, too. "I can swim, Mother!" said the Ugly Duckling. He was proud.</p> <p>After swimming, the yellow ducklings started to play. They jumped and splashed in muddy puddles. They shook their heads and wings and laughed. The Ugly Duckling tried to play with his brothers and sisters, too. "I can jump and shake my wings!" exclaimed the Ugly Duckling. He was so happy. But, the yellow ducklings yelled, "Go away!"</p> <p>The Ugly Duckling walked with his head down. He was sad. The Ugly Duckling wanted to his mum and said, "Mom, they don't want to play with me. Am I too ugly?"</p> <p>"You're different. You are not yellow but gray and brave." Mother Duck tried to calm him down. But, he was not very pleased to hear it.</p>	A fable "The Ugly Duckling" is written by Hans Christian Andersen from Denmark

On the page 77, there is presenting a fable with pictures entitled "The Ugly Duckling" written by Hans Christian Andersen who is a writer and poet from Denmark. This fable was first published in 1843. It tells the story of a baby bird that hatched from an egg in a duck's nest. Unlike its siblings, this baby bird is large and gray in color, so it is mocked and shunned by the other ducks. This fable teaches important values about self-acceptance, not judging others by their appearance, and true beauty.

#### 4. CONCLUSION

Based on the analysis, it can be concluded that the cultural dimension content in the analyzed textbooks is predominantly represented through 42 products dimension. This is followed by 22 practices, 21 persons, 18 perspectives, and the least represented is 3 communities. Despite the dominance of products, all five cultural dimensions are present across the chapters. The products are commonly shown through places, clothes, food, traditional instruments, and songs. Practices are mainly illustrated through themes such as Independence Day celebrations. The perspectives dimension is represented through dialogues reflecting individual or societal viewpoints. The persons dimension features national figures like Cut Nyak Dien and Tuanku Imam Bonjol, while the communities dimension appears the least, represented only through a mention of religion.

Meanwhile, the cultural categories represented in the analyzed textbooks are mostly from the source culture is 70, followed by the target culture is 29, and international culture is 7. This indicates that the textbooks prioritize local cultural representation, which may help students relate more easily to the content and strengthen their national identity. The high percentage of source culture content also aligns with the educational goal of preserving and appreciating local traditions and values. However, the relatively lower representation of target and international cultures suggests limited exposure to global cultural diversity, which could affect students' intercultural communicative competence.

#### REFERENCES

Astiandani, F. R., & Purwati, O. (2021). A Content Analysis of Cultural Representation in High School English Textbook in 2013 Education Curriculum. *Pedagogy : Journal of English Language Teaching*, 9(1), 38. <https://doi.org/10.32332/joelt.v9i1.2994>

B. Radić-Bojanić, B., & P. Topalov, J. (2016). TEXTBOOKS IN THE EFL CLASSROOM : DEFINING , ASSESSING AND ANALYZING. *Зборник Радова Филозофског Факултета у Приштини*, 46(3), 137–153.

Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence Multilingual. In *Sustainability (Switzerland)*. Multilingual Matters. [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM PEMBERTUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM PEMBERTUNGAN_TERPUSAT_STRATEGI_MELESTARI)

Chao, T. chia. (2011). The hidden curriculum of cultural content in internationally published ELT textbooks: A closer look at new American inside out. *Journal of Asia TEFL*, 8(2), 189–210.

Cortazzi, M., & Jin, L. (1999). Cultural mirrors: Materials and methods in the EFL classroom. In *Culture in Second Language Teaching and Learning* (pp. 196–219). Cambridge University Press. [https://itdi.pro/itdihome/advanced\\_courses\\_readings/cortazzi.pdf](https://itdi.pro/itdihome/advanced_courses_readings/cortazzi.pdf)

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (4th editio). Sage Publications. [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_SISTEM PEMBERTUNGAN\\_TERPUSAT\\_STRATEGI\\_MELESTARI](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM PEMBERTUNGAN_TERPUSAT_STRATEGI_MELESTARI)

Fahik, T. (2020). English Textbook: A Culture-Based Analysis. *Lingua Scentia*, 27(1), 55–64.

Kramsch, C. (1993). *Context and Culture in Language Teaching and Learning*. Oxford University Press. <https://doi.org/10.1017/s0272263104290040>

Krippendorf, K. (2004). *Content Analysis : An Introduction to Its Methodology* (Second edi). Sage Publications. <https://doi.org/10.1103/PhysRevB.31.3460>

Liddicoat, A. J., & Scarino, A. (2013). Intercultural Language Teaching and Learning. In *Intercultural Language Teaching and Learning*. Wiley-Blackwel. <https://doi.org/10.1002/9781118482070>

Lodico, M., Spaulding, D. T., & Voegle, K. H. (2010). Methods in Educational Research: From Theory to Practice, 2nd Edition. In *The Canadian Journal of Action Research* (2nd ed.). Jossey-Bass.

Moran, P. R. (2001). *Teaching Culture: Perspectives in Practice*. Heinle. <https://doi.org/10.2307/40264319>

Nurjanah, I., & Umaemah, A. (2019). An Analysis of Cultural Content in the Textbook “Pathway To English” for Second Grade in Senior High School. *ELT Echo : The Journal of English Language Teaching in Foreign Language Context*, 4(1), 83. <https://doi.org/10.24235/eltecho.v4i1.4536>

Pesurnay, A. J. (2018). Local Wisdom in a New Paradigm : Applying System Theory to the Study of Local Culture in Indonesia Local Wisdom in a New Paradigm : Applying System Theory to the Study of Local Culture in Indonesia. *IOP Conf. Series: Earth and Environmental Science* 175, 1–8.

Setiawati, I. A. (2023). Cultural Content Analysis of English Textbook on Merdeka Curriculum. *2nd Annual International Conference on Islamic Education and Language (AICIEL) 2023*, 1096.