

CHAPTER I INTRODUCTION

This chapter outlines this study of representations of cultural elements, sources of culture, and the portrayal of cultural contents in Indonesian English textbooks for senior high school students at language and culture programs. It begins by introducing the background of the study discussing why the current research is needed, research problems, research objectives, and significances of the study. The chapter ends with the scope of the study's explanation.

1.1 Background of the Study

Learning materials are one of the crucial components of teaching-learning activity. The term teaching-learning materials are used to describe resources used to support and organize the teaching and learning process. Tomlinson (2012) defined learning materials as instruments that contain information about something being learned, used by educators and students to learn and understand concepts. Among all the teaching and learning materials frequently used by teachers, the obvious prominent teaching and learning material is the subject textbook. Tomlinson (2012) proposed that textbooks are one of the learning instruments that help the language learning process. Without a book, a teacher cannot teach and deliver learning material properly; thus, the presence of a book in learning process is badly needed to support the learning process. A good book is used to encourage students to be active, innovative, and creative through evaluations that require students to be active in the process of completion.

The Indonesian ministry of education highlights the importance of textbooks in supporting the learning process. It is said that a textbook is a mandatory reference used by teachers and students in learning (Permendikbud, 2008). Therefore, textbooks' quality and feasibility are also a big challenge related to student achievement and curriculum standards (Lodhi et al., 2019). Thus, the textbook's content focuses not only on the presentation of the material but also on building the learners' knowledge and character.

Based on the Republic of Indonesian Laws, Number 2 of 1989, the National Education System (SISDIKNAS 1989) national education is rooted in the national culture and based on the Pancasila and the Republic of Indonesian 1945 Constitution. The concept of culture-based education is organized to meet national education standards based on noble cultural values. One of the programs driven to achieve this goal is national character education, which has again become a hot topic since 2010. The government proclaimed the development of culture and national character with the 'Declaration on National Culture and Character Education' as a national movement in January 2010 (Ash-shidiqqi, 2018). Indonesian president reaffirmed it in his speech on the National Education Day commemoration, May 2, 2010. Character education has become a topic of discussion at the national level since that day. The Ministry of National Education proposed 18 character values that needed to be instilled in students. The values in character education are derived from the values and principles of the Pancasila, culture, and national education goals. A teacher can be integrated characters' values into learning in each subject by implementing it at the cognitive level and touching real practice in students' daily lives in schools and communities.

Furthermore, the 1989 law about the national education system defined curriculum as a set of plans and arrangements regarding content and materials lessons and methods used as guidelines for administration learning and teaching activities. One of the learning goals of the current curriculum is knowing the relationship between language and culture to broadening students' cultural insights. Therefore, to achieve the goal, it is necessary to have reciprocal linkages between components in the curriculum; learning objectives in the current curriculum must be aligned with the Content Standards set out in Government Regulation No.22 (*Undang-undang No.22 Tahun 2016, Tentang Standar Isi*) (Peraturan Menteri Pendidikan Nasional Indonesia, 2006).

Mastering four language skills (listening, speaking, reading, and writing) is not the focus of learning English as a foreign language; expanding cultural knowledge also needs to be highlighted in language learning. Speaking fluently like a native speaker is no longer the main thing in language learning today. Knowing the target language's culture is proven to play an essential role in arranging message delivery and controlling smooth communication between speakers and hearer. In line with this, Adnyani (2011) proposed that when communicating with people from the target language, being aware of cultural backgrounds is one crucial aspect that determines cross-cultural communication success. As cited in Hus and Hegediš (2018) Bennett and Allen (2003, p. 237) affirmed that someone who studies a particular language without understanding its culture tends to be "a fluent fool". A fluent fool refers to someone who speaks a foreign language well but fails to comprehend the language's philosophical content (Bennett, 2004). Therefore, contents of the textbook must be designed to develop students' intercultural

competence. Cultural contents are the essential elements that need to be present in teaching English as a Foreign Language.

The CEFR is a European scale, and it is mainly designed to be applied to any European language; thus, it can be used to describe foreign language proficiency in Europe, including English. This framework is intended for use in teaching and assessing foreign languages. The description also includes the cultural context of the language. In its declaration, the Council of Europe proposed the seven most significant themes highlighted as cultural contents: daily life, life condition, interpersonal relation, body language, social, values, belief, and behavior, convention, ritual behavior (CEFR, 2001). These seven cultural elements are used as a starting point for exploring the English textbook's cultural content entitled English Skills for the Future.

Learning a foreign language cannot be separated from learning the cultural elements that shape the language; both language and culture are learned at the same time when someone learning a foreign language. Jiang (2000) uses metaphor to describe the relationship between language and culture: from a philosophical perspective, language is like flesh and culture symbolized as blood. The unification of language and culture will make a living organism. Culture and language make a living organism. Culture is blood, and language is flesh. Without culture, a language would be lost, and without language, culture is shapeless. Simultaneously, the language reflects the culture and influences that culture (Jiang,2000; Morganna and Tarjana, 2018; Solgi and Tafazoli, 2018). Therefore, learning a language cannot be separate from learning how language is used and how it influences and shapes native speakers' culture.

Along with this, Duranti (2003) affirmed that language is the 'carrier' of culture because we learn, share, and participate in the development of culture through language. In line with this, Kramersch (1998: 3) identifies how language and culture related by indicating that people use language to express ideas, facts and reflect their regularly developed attitudes through how they live in cultural communities. Moreover, language symbolizes a culture's reality because people view their language as symbols of their cultural identity. Therefore, it is an obligation that learning a language should be an integral part of learning the culture that frames the language; thus, the use of language does not become lame because knowledge regarding the culture in which the language is being learned is limited.

Many studies had been conducted to analyze cultural contents in an English textbook. Xiong (2017) dealt with the representation of gender in a set of English textbooks used in primary schools in Guangzhou and examined whether any bias and gender stereotypes were presented in the textbook. The research discusses the textbooks of gender frequency aspects, the social roles played by females and males in various situations, and the priority of mention when both genders were referred to on one occasion.

Moreover, Abiky et al. (2019) analyzed two primary English language textbooks used by Saudi female high school students to find out the roles of gender presented therein. The study's findings revealed that gender bias and imbalance were presented in the textbook; females were wholly absent or marginalized. Next, the participation and females' pictures in the dialogue were limited. Males dominated dialogues with various topics; males' roles were significantly high; in

contrast, women have weaker roles and were never shown as social figures or symbolic.

Ulum & Bada (2016), in their study, explored the cultural and social features of English as the target language in Turki in the inner and outer circle (+ expanding circle). The assessment results showed that the features of the outer circle (+ expanding circle) occupied a significant position in the quality of material designed to reach English learners.

Gökhan & Dinçay (2019) explore the hegemonic and ideological practices used in EFL textbooks published locally and worldwide. The result showed that philosophy and hegemony of inner and expanding circle cultures are influential in EFL textbooks. While in the locally written EFL textbooks, the expanding circle culture is dominant, the inner circle culture was usually included in globally written textbooks. However, countries in the outer circle were eliminated and marginalised. While particular ideologies such as economy and history were fully included in textbooks published globally and locally, some were weakly detected, such as law and gender.

Finally, Thumvichit (2018) explored cultural content presented in Thai secondary school ELT coursebooks to analyze cultural content presented in visuals and reading texts and investigate teachers' attitudes toward the ELT textbook's artistic presentation. The findings suggested that native speakers' context was predominantly portrayed in both visuals and reading texts in all the coursebooks except Time Zone 1, which yielded many non-native speakers' contexts. The findings suggested that native speakers' context was predominantly depicted in reading texts and visualized all the textbooks except Time Zone 1, which yielded

many non-native speakers' contexts. Nevertheless, in reading-focused activities, Thai's cultural context was utterly absent, and only a few pictures depicted Thai culture. The results of the questionnaire showed that Thai secondary teachers could follow the intercultural aspects of ELT. Many respondents have indicated that the shift towards localized and culturally diversified materials.

So far, the analysis of the English textbook content used by students in senior high school in Indonesia is very limited. The SMA N 1 Tasifeto Barat students have used English textbooks entitled English Skills for the Future since implementing the 2013 Curriculum. The National Education Council Standard has evaluated even both English textbooks (*Peraturan Menteri Pendidikan Nasional Nomor 69 Tahun 2008*) used three criteria: the first is the language of conformity in cognition. The second, socioeconomic, and the third coherence and coherence levels, and presentation of books include learning techniques, activities, and book presentation completeness from introduction to closing. Even though the central and local governments have assessed textbooks, there is still inappropriate material for students. It means that the assessment is weak, or the government does not assess many available textbooks.

These books have been approved as suitable learning materials for teaching English as a Foreign Language at the senior high school level. Unfortunately, referring to the three criteria above, cultural aspects that should be an integral part of language learning still have not received the portion to be analyzed. It means that the existence of cultural elements in these two textbooks remains unanswered. Apart from the seven cultural elements as proposed by the CEFR, according to Byram and Risager (1999, p. 93) the cultural content that must be featured in a

textbook as the cultural contents, the history, daily life, routines are the suitable topic of teaching foreign language learners. Moreover, another topic is shopping, food-drinks, school, education, geography, youth culture (fashion, music, et cetera), family life, social conditions, festivals, traditions, business life, tourism, and travel.

The present study highlights the EFL textbook's cultural representation using the Common European Framework (2001) model, and three sources of culture proposed by Cortazzi and Jin (1991). Besides, this study also explores how cultural value is portrayed in terms of positive and negative contents.

1.1 Research Problems

Based on the discussion above, the following questions will be addressed:

1. What cultural contents are featured in the English textbooks English Skills for the Future series 1 and 2?
2. What types of cultural sources are represented in the English textbooks English Skills for the Future series 1 and 2?
3. How cultural sources are being portrayed in two English textbooks-English Skills for the Future.

1.2 Research Objectives

The goals of this study are listed as follows:

1. To analyze cultural contents presented English textbooks based on socio-culture in learning foreign language proposed by the Common European Framework of Reference for Languages (2001).

2. To analyze three types of culture presented in English textbooks for Senior high school students in grades ten and eleven based on a theory proposed by Cortazzi and Jin (1991).
3. To describe the portrayal of cultural sources with specific reference to positive and negative content.

1.3 Significances of the Study

This research can be useful both theoretically and practically as follows:

- 1) Theoretical Significances:

Adding a source of knowledge about cultural content presented in English textbooks, as Memis (2016) stated, that foreign language teaching teaches grammar and vocabulary to obtain the target language's basic skills and expand the cultural knowledge.

- 2) Practical Significances

For the following individuals, the proposed research was useful:

1. English Teachers

Cortazzi & Jin (1991) stated that as a map, a textbook gives an overview of a structure of cultural contents. This research will help map the cultural content, source of culture, and how the cultural values are portrayed in English textbooks for tenth and eleventh grade in the Language and Culture Program.

2. School Management

The result of the study can be a reference for the school to choose the right textbook for students by considering the quality of the textbook content chosen as a learning resource.

3. Authors

A textbook as a resource presents a set of material and activities from which the most proper of valuable items will be chosen (Cortazzi & Jin, 1991). Therefore, a writer has the responsibility for the portion of the culture portrayed in the textbook. Throughout the writing process, the author of an English textbook must pay serious attention to the cultural topic.

4. Other Researchers

The present study will provide a cornerstone for other researchers to conduct further studies in the same field to ensure that the ELT materials being used complement learners' needs (Rashid & Ibrahim, 2018).

1.4 Scope and Limitation of the Study

This study focused on identifying and exploring cultural contents, cultural sources, and how cultural contents are portrayed in students' textbooks in senior high school.

This study will not cover other problems that are not considered as cultural contents. Only two textbooks entitled *English Skills for the Future 1* and *2* designed for students in language and culture programs, grade ten and eleventh, were analyzed; other textbooks published by Grafindo Media Pratama for other programs are not within this research scope.