

CHAPTER V

DISCUSSION

This section discusses the interpretation of the results of the study. To achieve precise and effective explanations, this section is explained more how cultural part represented in Bahasa Inggris and Pathway to English Books.

A. Cultural Representation

The results of the determined categories become the source to discern how culture is represented in the two books, specifically the representation of source culture, target culture, and international culture. Again, in the context of this study, the source culture refers to Indonesian culture (student's own culture), the target culture refers to culture from English speaking countries (since the students learn English), and the international culture refers to cultures from around the world, except source and target culture (see Chapter II).

Before going further, Table 4.20 sums up the result of each category. Further, to achieve the efficiency of the discussion, the books under the same title are presented together. *Bahasa Inggris for X grade and Pathway to English by Erlangga*.

Table 4.20 shows that the texts and pictures in Bahasa Inggris and Pathway to English contain the representation of source culture, target culture, and international culture. However, the source culture dominates the cultural representation in Bahasa Inggris and target culture dominates in Pathway to

English. it means that Bahasa Inggris stress in source culture because it will show the knowledge about Indonesian culture.

Bahasa Inggris books want to show the identity of Indonesian culture through English Education. Different from Pathway to English that Pathway to English want to enrich the knowledge about vocabularies in target culture because English as a language that used in target culture means the UK, and the US. It means that the Pathway to English wants to give intercultural awareness about the target culture. other words, Bahasa Inggris, and Pathway to English are aware of the importance of cultural content in the English coursebooks. Including cultural contents in the English course books can motivate and foster the students' motivation to learn the language (McKay, 2002; Kilickaya, 2004; Kirkgoz & Aggam, 2011).

In Bahasa Inggris, the source culture appeared in almost all categories, except for traditional ceremonies. Besides, the source culture dominated almost all categories, except the traditional ceremony, and beliefs and values categories. Meanwhile, the representation of the target and international culture was low. The international culture was depicted through the places, art, belief and values, and person. The target culture was depicted through foods, places, art, and person.

Similar to Bahasa Inggris, the source culture in Pathway to English book always appeared in each category. However, the source culture did not appear in belief and values category. The target culture dominated the representation of places, history, and person. Further, interestingly, the target culture dominated the representation of places. While international culture dominated the representation

of art and places. The international culture also appeared in the representation of foods.

The results which show the high representation of source culture in the English coursebooks confirm the previous findings from previous studies in Indonesia (Hermawan & Noerkhasanah, 2012; Amalia, 2014; Pratiwi, 2017). Their studies revealed that the source or local culture dominates the cultural representation in English course books, while the target culture and international culture are lowly represented.

No agreement is made toward which culture should be represented in English Language Teaching or how the proportion of the representation of each culture should be. The English coursebooks used in Indonesia are designed based on the curriculum. Therefore, this study argues that the high representation of source culture in Bahasa Inggris and Pathway to English adjusts to the goal of 2013 English syllabus which focuses on National Character Building (NCB). Further, the National Character Building (NCB) stresses on Indonesia's values.

1. Food and Drinks

In Bahasa Inggris, the target culture was represented in foods and drink for two occurrences, places, Art, and person. (see Table 4.3). Meanwhile, the international culture was represented in the places, art, name and belief and values category. The art from international culture was depicted for eighteen occurrences with two kinds of art (see Table 4.7) In other words, the target culture only appeared for 29 occurrences and the international culture appeared for 39 occurrences (see Table 4.8).

2. Places

Meanwhile, Pathway to English depicted the target culture through the representation of person. The art from target culture reached nineteen occurrences which depict two of names, The Green Knight and King Midas (see Table 4.10). Meanwhile, the international culture was more depicted by the representation of food and drinks, places, art, traditional ceremony, history, and person. The food and drinks category reached four occurrences which refer to food (see Table 4.4), the places category reaches seven occurrences (see Table 4.6), the art category reaches seven occurrences (see Table 4.9), and the person category reached three occurrence (see Table 4.19). The total occurrences of target culture were 102 occurrences and the total occurrences of international culture were twenty-three occurrences (see Table 4.20).

3. Art

The results show that Bahasa Inggris and Pathway to English presented a lower representation of international culture than the representation of source culture. The lower representation of target international culture does not mean that Bahasa Inggris and Pathway to English do not give chances for the students to develop their cultural awareness. Bahasa Inggris and Pathway to English attempt to build the students' cultural awareness though it is in a small amount. For Senior High School level, it is to introduce other cultures to make them know first. Besides, identity building is essential to develop students' cultural awareness. Later, it enables them to compare and contrast the culture.

Interestingly, Bahasa Inggris represented a legend and a fable from the source culture and international culture. The legend and fable from the source culture were *Mousedeer* and *Malin Kundang*, while the legend and fable from the international culture were *Issumboshi from Japan*. This representation may enrich the students with the knowledge of fables and legends from different cultures. It may also allow them to compare and contrast their legends or fables with other cultures' legends or fables.

Different from Bahasa Inggris, Pathway to English opened more opportunities to promote the students' intercultural competence. Intercultural competence can be achieved through the representation of food and drinks, places, art, social behavior, and person. In the food and drinks category, the source culture portrayed *Chicken Betutu*, sate lungan, the target culture presented *sandwich*, ginger cookies, and choco chips cookies. The representation of food from the source culture, target culture, and international culture can provide the students with knowledge about the kind of food from their own cultures and other cultures. Later, they can compare and contrast the difference between their food and other food from other cultures. In the places category, Pathway to English represented the source culture and the international culture. Pathway to English represented many places from the source culture, while there were only seven places from the target culture and international culture. The international culture presented, *Malaysia*, *Merlion statue in Singapore*, and *Taj Mahal in India*. The places from the source culture allow the students to develop their intercultural competence, for example,

Bromo, Taman mini Indonesia Indah, Bunaken National Park, Borobudur Temple, and Semarang. Those representations can allow the students to distinguish between the characteristics of their places and places from a different culture.

4. Beliefs and Values

Unfortunately, the beliefs and values category was not depicted in the Pathway to English. This is regrettable since knowing the beliefs and values are quite important to learn. But, Bahasa Inggris represent only two kinds of belief and values. Those are worship in Kiyomizu Temple and worship in Shinto Altar. Beside for building students' intercultural competence, recognizing the beliefs and values from their own culture and other cultures is also quite important. It is to help them when they communicate with foreign people who have different cultures from them.

Certainly, similar to cultural awareness, to achieve this intercultural competence, it is essential for the students to comprehend their own cultures.

firstly. Therefore, the students' development of identity plays an important role. Knowing their identity can lead them for better intercultural competence. In the context of this study, for Senior High School students, developing their identity is crucial. Consequently, the source culture is exposed more in Bahasa Inggris and Pathway to English.

Yet, reflecting their cultures with other cultures is important as well. Providing sufficient opportunities can become a small step for building intercultural competence and prepare them for better communication in the

future. Understanding, comparing and contrasting many of other cultures are probably burdensome for the Senior High School students.

Besides, from the discussion, Bahasa Inggris and Pathway to English shares different point of views. For students' identity building, Bahasa Inggris provides more opportunities for the students than Pathway to English since Bahasa Inggris presents the high number of occurrences of source culture than Pathway to English. In other words, Bahasa Inggris stresses on the importance of identity building because the ratio between source culture and other cultures are very high. For the development of cultural awareness and intercultural competence, Pathway to English is more aware of the importance of developing cultural awareness and intercultural competence than Bahasa Inggris since it presents the higher number of the target culture and international culture than Bahasa Inggris. Besides, the ratio between target culture/international culture and source culture in Pathway to English is lower than Bahasa Inggris.

To sum up, the results of this study show that the cultural representation in English coursebooks affects students' achievement in language learning. As a result, those who are involved in language learning, such as teachers, students, and scholars, need to understand the importance of culture in language learning.

Therefore, the theory of teaching and learning English should include the importance of cultural representation to build the students' identity, cultural awareness, and intercultural competence.

Besides, the parties who are involved in designing an English coursebook or creating an English material need to consider culture as one of the considerations in the process of designing an English coursebook. Specifically, designing an English coursebook is a matter of compromise). In other words, it is not only the work of authors only; but it is also the work of editors and illustrators. Therefore, those parties need to be aware of the representation of culture as well.

Further, it is very open now for researchers to develop English materials; therefore, they also need to consider culture as one of the criteria. Besides, in Indonesia, the English coursebooks must be through the meticulous process of evaluation by the government and the teachers (Permendiknas No. 2 the Year 2008). Therefore, culture can also be one of the criteria in the process of selection of the course books before the course books are distributed to the students. It has been proved that English coursebooks play some important roles in the classroom. Cuning's worth (2005) defines that the course books can be a syllabus. The course books are also a framework for teachers and students (Ellis, 1982) since the course books have already provided activities and exercises to do in a class (Cuning's worth, 1995). It can help the teachers to manage the class (All wright, 1981, cited in Hutchinson & Torres, 1994). In other words, the course books become the source for the teaching-learning process.

Therefore, relating the results of this study with the functions of course books, the English coursebooks can be a source for cultural learning for the

teachers and the students. The teachers can utilize cultural representation in the course books to build the students' identity, cultural awareness, and intercultural competence. The students can also enrich their cultural knowledge. In conclusion, the English course books can become a source to build the students awareness in intercultural competence.