

**A CONTENT ANALYSIS OF CULTURAL ASPECTS ON *BUKU  
BAHASA INGGRIS KELAS III SMA KURIKULUM 2013***

**THESIS**



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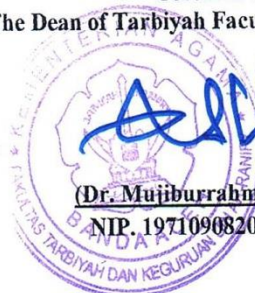
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In the name of Allah, the Most Gracious, the Most Merciful

Alhamdulillah, Praise is to Allah SWT for His blessings and grace, which has given me a healthy, clear mind and science so that I can finish my thesis entitled **A content analysis of cultural aspects on Buku Bahasa Inggris Kelas III SMA Kurikulum 2013**. Shalawat and greetings on the blessings of Prophet Muhammad SAW, who has shown us the right path to get out of the moral retardation.

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## ABSTRACT

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This research is aimed to find the cultural content of EFL textbook - *Bahasa Inggris* textbook for the third grade of senior high school published by The Ministry of Culture and Education from the types of culture and sense of culture. Dealing with the textbook analysis, this research design was a content analysis study. The instrument used to collect the data was checklist. The data was analyzed using concept from Miles and Huberman which cover constructing the checklist, analyzing the textbook, coding, data tabulation, analyzing the result, reporting and drawing conclusion. To reveal what types of culture are represented in the textbook, the cultural contents are categorized into the source culture, the target culture or the international culture (Cortazzi & Jin, 1999). To reveal how the cultures are represented in the textbook, the cultural contents are categorized into the aesthetic sense, the sociological sense, the semantic sense or the pragmatic sense (Adaskou, Britten & Fahsi, 1990). The research finds that the source culture is predominant in the textbook, followed by the target culture. Meanwhile, international culture is least presented in the textbook. Regarding how cultures are represented in the textbook, generally culture is represented by the aesthetic sense (95 times), the sociological sense (44 times), and pragmatic sense (25 times). On the contrary, the semantic sense is not represented.

# CHAPTER I

## INTRODUCTION

### **A. Background of study**

English language is one of international language has been learned by most of people around the world. Some countries use it as a second language and some countries consider it as a foreign language including Indonesia. Like other languages, English as a foreign language has been introduced inseparably from its culture (Erfani,2014). According to Diniyah (2013) language cannot be learned without its contents, cultures, and wisdom of its community and nation. Culture cannot be expressed and communicated without language. Language and culture are related and bound to each, where there is a language, there is a culture related to the language. Moreover, Kramsch (1998 as cited in Faris,2014) stated that language is the expressions of cultural reality, the embodiments of cultural reality, and the symbols of cultural reality. Moreover, the relationship between language and culture has been strongly tied to each other and it has been discussed by a number of experts in the world (Hermawan and Noerkhasanah : 2012, Faris: 2014, and Susanti, Sorongan and Syahri :2014).

Regarding to the status of English as a global language, most of countries over the world learn to study English due to its influence in many aspects. In Indonesia, teachers mostly teach English by taking the instructions and materials from the textbooks. Textbooks play dominant role in English teaching in Indonesia. Pasassung (2003) claimed that, Indonesian English teaching relies on

the roles of textbooks since they are considered to provide clear instructions and procedural guidance. A great number of English teachers in Indonesia teach English by taking the instructions and materials from the textbook then asked learners to follow the instructions and do the exercises.

According McGrath (2002), language learning materials in textbooks can carry cultural content. The cultural material can represent source cultures, target culture, or international culture. Source culture refers to learners own culture. Target culture address to the culture in which the target language is spoken as first language or mother tongue. And international culture refers to various cultures in English or non-English speaking countries which use English as an international language (Cortazzi and Jin, 1999). One fundamental aim of integrating cultural aspects into textbook is to develop students' ability to communicate effectively and appropriately in different situation. In one matter, promoting foreign culture or international culture or language learners' own culture.

When talking about textbooks, there are a great number of textbook in market. However, the existence of local culture in material is still questionable, this is in line with the study of Faris (2014), he found that, although the author and the publisher are local people, there is a prominent existence of target culture in the textbook. Meanwhile, the contents of the textbook should be suitable for learners and in line with national educational objectives that is education is set based on the cultural value and ideology of the nation and applied in all school subjects including English (Faris,2014). Thus, the textbooks used by English teachers in Indonesia should put forward the local culture that rooted on

the religious values and local wisdom in order to follow the national objectives and learner will apply her/his attitude without any influence from target language's culture as what the act of the republic of Indonesia on the National System has suggested. (Sorongan, susanti, and Syahri:2014).

The decision on choosing English textbook should take the cultural contents in textbooks into consideration whether they dominantly contain source culture, target culture, international culture or the three of them are balanced. Because as Philipson (1992) warned, if the spread of target language culture is not controlled and filtered, English can erode the existence of local culture and finally the national educational objectives will not be reached.

There are considerable studies concerning on evaluating and identifying cultural elements in English textbooks. Drajadi, Asib and Dewi (n.d) and Silvia (2014) have investigated that the cultural elements in English textbook should include the local or source culture to help learners understand materials easier since they are familiar with the content and the students' feel of ownership and confidence of their culture are developed. Faris in his study in 2014 investigating the English textbook for senior high school grade three in Cianjur, West Java has found that although the textbook is written by local author, target culture is predominantly represented in the textbook compared to the source and international culture, and the culture in the textbook mostly is represented through the aesthetic sense. Meanwhile, Sorongan, et al which conducted a study in 2014 comparing two textbooks namely *English Zone* and *Interlanguage* showed the percentage of local culture in *English Zone* series is higher than in *Interlanguage*.

But the percentage of target culture integration in *English Zone* and in *Interlanguage* is almost same. *English Zone* promotes more on local culture while *Interlanguage* promotes balanced proportion of local and target culture.

The findings of those studies indicate that the presentations of local culture still lack in quantity and quality. In general, they indicate that western culture is used to introduce stereotypes presenting differences between western and local culture.

Considering this fact, this study intended to analyze the percentage of local culture and how the cultures are represented in *Buku Bahasa Inggris Kelas III SMA* published in 2013 curriculum.

## **B. Research question**

This study focused on investigating what types of culture are represented in a senior high school textbook for III entitled *Buku Bahasa Inggris* and how they are presented. To make general research question more specific and easily handled, this study attempted to answer the following questions:

1. What types of culture represented in *Buku Bahasa Inggris kelas III SMA K-13*?
2. How are cultures represented in *Buku Bahasa Inggris kelas III SMA K-13*?



### **C. Aims of study**

After drawing research questions and reviewing the previous related studies on the similar cultural content analysis in some countries, this present research has research objectives as follow:

1. To figure out the types of culture represented in *Buku Bahasa Inggris kelas III SMA K-13*.
2. To describe how the cultures are represented in *Buku Bahasa Inggris kelas III SMA K-13*.

### **D. Significances of study**

This study is expected to give significant contribution for these particular parties:

#### **1. English teacher**

In this research context, teachers play the most important role related to English textbooks as they are the ones who use and present textbooks for their students. In the future, it is hoped that English teacher conducts a content analysis to the selection of textbooks for their school. More importantly, this study aims at raising the English teacher's awareness and sensitivity toward the culture represented in their English textbooks.

## **2. Publisher**

The issue of cultural content carried out in this research challenges the publisher as the material developer (either government publishers or commercial publishers) to better develop the English textbooks that used specifically for students .A balance representation between source culture, target culture and international need to be actualized in the form of qualified English textbooks which meet the standard and national objective.

## **3. Future studies**

This study takes a small scale of research object, a textbook which is published in curriculum 2013 and by picking the third grade only. Further studies can be conducted in larger scale with various kinds of textbooks and grades and this study can be a foundation to them.

## **E. Terminology**

### **1. Content analysis**

Content analysis is an approach to interpret, to analyze and to evaluate of a particular text or transcript. Content analysis as a scientific tool used to determine the presence of certain words or concepts within texts or sets of texts. Krippendorff (2004) stated that content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the context of their use. As a technique, content analysis involves specialized procedures. It is learnable and divorceable from the personal authority of the

researcher. As a research technique, content analysis provides new insights, increases a researcher's understanding of particular phenomena, or informs practical actions.

## 2. Cultural content

Cortazzi & Jin (1999) have stated that the materials in a textbook culturally are categorized into the source culture, the target culture, and the international culture. The source culture refers to Indonesian culture. The target culture refers to British, American, Canadian, Australian, and New Zealand cultures or the culture belong to The Inner Circle countries (Kachru, 1992), and the international culture refers to cultures which do not belong to the source culture and the target culture. By analyzing the textbook based on this framework, the culture represented in the textbook can be revealed. Furthermore, there are four senses of culture, esthetic sense (refers to cinema, music and above all literature research). The sociological sense (refers to the organization and nature of family, home, life of interpersonal relations, material conditions, work and leisure, custom and institution. The semantic sense (refers to perceptions and our thought process), or the pragmatic sense (refers to the background knowledge, social skill and paralinguistic skills that in addition to mastery of the language code, make possible successful communication). In order to demonstrate how cultures are represented in the textbook, the researcher used the framework. Considering the importance of teaching culture in English language learning, this research employs the in-depth method evaluation focusing on cultural content of the textbook to be evaluated.

### 3. Textbook

Textbook is a course book that used in teaching learning process based on the curriculum suggested for teacher and students. English textbook is very important in guiding the teaching learning process. According to Cunningsworth (1995) textbooks are best seen as a source in achieving aims and objectives that have already been set in terms of learner need.

The textbook used in this research is *Buku Bahasa Inggris K-13* for the third grade of senior high school. The book is published by The Ministry of Culture and Education in recent curriculum and mostly used in Indonesian schools.



## **CHAPTER II**

### **LITERATURE REVIEW**

Having discussed the research problem and research objective in previous chapter, this chapter discusses further about theoretical framework underpinning this research, as well as putting the position of this research among the similar previous studies on cultural contents in English textbook.

#### **A. Definition of Culture**

The term of culture might refer to several items. It can refer to an appreciation of music, art, religious and food. O'Neil (2006) cited in Sitoresmi (2017) said that culture is the complex word which includes knowledge, belief, art, moral and customs by a member of society. Culture belongs to both men and women as well. According to Richards (2001) culture has various definitions and everything people do in their society can be influenced through their ideas, values, attitudes, and normative behavior. Culture is used everywhere as rural culture, urban culture, American culture and so on. Today, in every field, in humanities, every research requires a general view of culture. It is used in archaeology, linguistics, history, psychology, sociology and it is even said that man is an animal with culture ( Mahadi, 2012).

Scheffer (2009) explained that previously, people commonly understand the culture is a context of ethnicity or nationality for instance Italian dress smartly

while today the culture is often considered as quite different social systems of various sizes, for example the cooperative leadership culture among women.

In its vast meaning, culture has several aspects, anthropological, historical, artistic, literary, linguistic, sociological (the study of social phenomena), territorial, scientific, technological, media, and among others (Bouchard, Valierres, & Raymond, 2003)

Ideally, culture is always shared by community, not genetically inherited. Hence, it doesn't exist by its own (Li, 2014). From the notion above, it can be implied that culture is not something delivered by a human but arises because of a community or tribe. Where there is a group of people, automatically, culture will appear within the community.

In summary, culture is ascribed as a dynamic thing, various meaning, changing, always on the move, even within their native contexts, cultures are always changing as a result of political, social, and other modifications in the immediate environment.

## **B. Textbook**

The idea of this reading discusses about the role of textbook in teaching learning including teaching English and how to analyze textbook.

### **a. The role of textbook**

Textbook is a term refers to books made and published for educational purposes or even any book used to assist the learning process in the classroom. A textbook has important role as the basic function to transmit the information. materials are often used by language instructors for the essential constituents in EFL classrooms (Sitoresmi, 2017).

Textbooks give a great influence in the teaching learning process both to the teachers and to learners, so it is called as the heart of a course (Juan, 2010). It gives several advantages from using textbook in transmitting knowledge for teachers and easily understand the material and instruction for students.

O'Neil (1982) has noted that, textbooks provide materials which are well-presented, can be adapted, can look back from previous learning session to continue the next meeting in the textbook and can improvise the way of teaching dealing with students' need although they are not perfectly matched. Majority, textbooks have covered a large number of assistance in teaching learning process. Diniah (2013) analyzed the importance of using textbooks looking on teachers' perspective, the result as shown below:

1. The major textbooks used by teachers are appropriate with students' needs, the teachers also believed that, students feel interested in learning materials in textbooks due to its attractive aspects. Additionally, textbooks provide physical characteristic and authentic



materials, so that the students can see that the book is relevant to their real life.

2. Textbooks may help teachers to save their time to do another works, since the materials that can be adapted by teachers required little or no time consuming preparation.
3. The textbooks are the real form of syllabus and curriculum. Teachers will easily instruct students to do the exercise that is suitable with syllabus. it give well-structured and systematic coverage of the language. Hence, the target examination can be taken well by students. Generally, teachers give positive perceptions toward the textbooks (Diniah, 2013, p.78).

Furthermore, Richards (2001) has pointed the advantages of textbooks depending on how textbooks are used:

- a. They provide structure and a syllabus for a program and help to standardize the instruction.

Textbooks in a program can ensure that every students in different cities, classes, can receive the same materials and therefore can be tested in the same way.

- b. They maintain quality and provide variety of learning resources

Commonly, textbooks are accompanied by several items to encourage the use of material itself such as CD and Cassettes, DVD's ROM, and comprehensive teaching guides. Besides, textbooks are also efficient.

- c. They can provide effective language models and input and obviously, they can train teachers.

New or intern teacher who has lack of experience in teaching learning process can use textbooks to train themselves.

#### **b. How to analyze cultural content English Textbook**

Since the role of textbook is very crucial especially in Indonesia, a textbook evaluation need to be conducted in term of cultural analysis in order to gain the objective of Indonesian education that is every learning material should be rooted in local values, belief and thought. The common feature of the studies is that investigating one or more aspects of the cultural dimension in textbooks, as one of basic intentions is to learn about the types of cultural issues, using the method of content analysis.

Criteria used to analyze the representation of cultural content are those that are developed by Cortazzi and Jin by classifying the types of culture into three categories, local culture, target culture and international culture. Furthermore, to analyze the way of representing the culture, the researcher used the criteria proposed by Adaskou, Britten and Fahsi, the Aesthetic sense, Semantic sense, sociological sense and pragmatic sense.

## C. The EFL Material in Language and Culture

### a. Types of cultures in textbook

Cortazzi and Jin (1999), as cited in Faris (2014) claimed that, there are three types of cultures commonly represented in textbooks. They are source or local culture, target culture and international culture. The analysis on this research is based on this framework in order to figure out the type of cultures used in textbook.

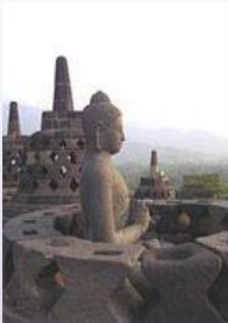
First, the source or local culture refers to the language learners' culture. In the textbook, source culture materials are needed to include because the students will be aware of their real identity and will be able to explain and demonstrate the local culture to the foreigners by using English language instead of presenting other cultures.

#### Picture 2.1. A monologue in listening test representing source culture (Indonesian culture).

**Borobudur Temple**

Borobudur is a Buddhist 1) *monument* in Central Java. It is one of the most interesting tourist 2) ... in Indonesia. It was built in the ninth 3) .... Borobudur has 2,672 reliefs and 504 Buddha 4) .... The reliefs illustrate the 5) ... of pilgrims to three levels in Buddhist cosmology. Those three levels are *Kamadhatu*, *Rupadhatu*, and *Arupadhatu*. Borobudur is still used for pilgrimage. Once a year Buddhists in Indonesia 6) ... Vesak there.

*(Adapted from: <http://en.wikipedia.org>)*




Picture 3.5

The above text contains source cultures (Indonesia culture), indicated by some local names, places and country such as *Borobudur*, *Java* and *Indonesia*. Besides, this blank text also expose a tradition often done by Buddhist in Indonesia related to this temple. It is used for pilgrimage once a year on Buddhist great day or called as Waisak/Vesak.

Second, target culture refers to the cultures of where English coming from, such as United Kingdom and United states of America. The aim of the target culture materials usually is exposing users to the cultural contexts of the target language.

**Picture 2.2 A public figure in reading and writing task representing target culture (American culture).**

**Tobey Maguire**



Tobey Maguire is an American 1) *actor*. His 2) ... name is Tobias Vincent Maguire. He is known for his 3) ... as Peter Parker/Spider-Man in the Spider-Man film series. He stands about 172 cm. Besides, he has a 4) ... body that can really figure a super hero. He has big round 5) ... and black 6) ... hair. His physical 7) ... really supports his role as a super hero. Moreover, he is very 8) ... that makes him loveable.

Picture 2.18

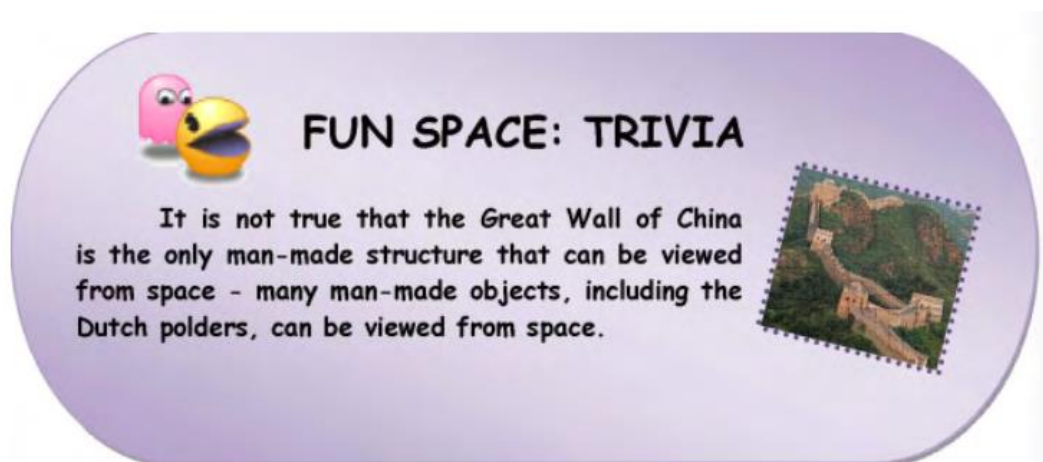
In reading and writing task especially in that section, the author includes an actor from America, who is very well known with his character as Spiderman /Peter parker. In the task, the features of American people is highlighted such as,

his height, body shape and his physical aspects the ones that really support his role which not every people from another country can replace the role.

The last, international culture refers to the English speaking countries which use English as an international language, International culture materials refer to materials presenting a various variety of culture in countries where English is not used as first or second language but as an international language such as in China and Brazil. Increasing users' intercultural consciousness and making users familiar with several socio-cultural contexts is the aims of the international culture materials.

Regardless of seeing the framework proposed by Cortazzi and Jin, the researcher will also analyze *culture free*, that are cultures that do not belong to any types of culture that has been conducted by Cortazzi and Jin (Silvia, 2014).

**Picture 2.3 A fun space representing international culture (Chinese culture).**



By using the framework above, types of cultures represented in the textbook can be analyzed.

### **b. Sense of Culture**

Culture is a difficult term to define since it has several definitions. It covers many things such as thought, beliefs, ideas, values, manners, customs, or institution (Horibe, 2008). It cannot be defined only looking by one side for example from sociological, political, historical and geographical discourse shared by a group of people (Hammar, 2013).

Although culture is a vague concept, there is a specific and applicable framework can be used in this study which concerned in educational context, the concept culture is understood through a model constructed by Adaskou, Britten and Fahsi (1990:3).

This particular view on culture is chosen because a more pragmatic and unambiguous definition of culture is required. This framework is categorized into four senses: The aesthetic sense, sociological sense, semantic sense and pragmatic sense.

Aesthetic sense –often called “big C” -refers to many literature researches dealing with the media, the cinema, music, pictures, and among others. It usually attracts the learners two aspects, hearing and sought (Silvia, 2014). An example of aesthetic sense in EFL material is shown below.

**Picture 2.4. A figure commonly appear on television**

**Situation:**

**Ida and Laila are talking about Sherina.**



1. Who is Sherina?
2. How did Sherina look on TV last night?
3. How was her hair like?
4. What did she wear?
5. Why does Laila call Sherina the real idol?

Picture 2.7

The sociological sense also called as “small c “ of culture refers a very broad area, but some highlighted aspects are for examples the organization and nature of family, home life, of interpersonal relations, material conditions, work and leisure, custom, and institutions. The representation of sociological sense make people communicate and express something in their culture. It also expresses lifestyle, how one tribe or nation interact and respect to others, the perspective toward work and money. To illustrate, one of tribe in Indonesia still feel taboo of taking picture and technology is banned as well. Hence, English speaking countries feel rare seeing the culture even though they keep respecting them.

**Picture 2. 5. A text contains some information about one tribe in Indonesia**

Electronic devices are banned inside Baduy Dalam. Hence, it is prohibited to take photographs. "There are lots of stories about tourists who forced to take a shot but they were followed by bad lucks afterwards. Their camera fell down the hill or into the river," said Jaka, a Baduy Luar native.

If we're thinking about what to do when we come here, then we need not worry because there are lots on offer, like enjoying the true relaxing times and the feeling of being isolated from modern technology and man-made things. One favorite thing to do might be observing communal life in the settlement. It is a very relaxing experience and sometimes visitors find themselves missing the simplicity and beauty of the place. *(Compiled and adapted from: <http://discoveryourindonesia.com/baduy/> and <http://www.globalindonesianvoices.com/11598/>)*

The semantic sense in this category culture is seen as "a conceptual system" which is expressed in the language. It concerns words and expressions which have cultural and historical connotations with the country. For instance, Western people dislike to use some lip services when talking, they usually speak to the point which is very contrast to Eastern who prefer to waste time by talking unnecessary topic before the right intention (Luo, 2008). Third, Adaskou, Britten and Fahsi. (1990, cited in Hammar, 2013) added that, the pragmatic sense means the teaching of importance speech acts for example asking for information, giving directions and how to decline an invitation properly, background knowledge, social skills, and paralinguistic skills that, in addition to mastery of the language code, make possible successful communication. It includes: (a) the ability to use suitable exponents of the various communicative functions, (b) the ability to use appropriate intonation patterns, (c) the ability to adapt to norms and politeness, which are different from the learners' culture, including taboo avoidance,



awareness of conventions governing interpersonal relations—questions of status, obligation, license, which are different from learners' culture, and (d) familiarity with the main rhetorical conventions in different written genres e.g, different types of letters and messages, form-filling, advertisement. To illustrate, here is the example of pragmatic sense:

**Picture 2.6. Grammar review indicated target culture in pragmatic sense.**

Direct	He	said	"Tenants	have to	obey	certain regulations."
Reported (indirect)	He	said	"Tenants	had to	obey	certain regulation."

By using this framework, how cultures are represented in the textbook can be revealed.

#### **D. Integrating culture teaching English**

The source culture should also be taught compatible with English. In term of teaching materials, so that students will be able to confront and promote their own cultures using English as an international language. According to Bouchard et al (2003), there are some advantages in integrating culture in teaching learning.

- a. Because school is a place of true cultural integration, it will enable students to build relationships with themselves and others and the

world. It also gives them access to a cultural heritage of great works and human achievements.

- b. It enables them to develop their sensibilities in relation to their new and immediate environment. They also learn to take advantage of the cultural life of their society, making it their own and enriching it through their active participation.
- c. Prepare themselves to deal more effectively with various situations in life.
- d. Become involved in their society in a spirit of recognition of its uniqueness and tolerance for human and cultural diversity.

Thus, integrating cultural dimension is crucial in education. However, filtering and evaluating cultural content in learning material is also needed in order to limit the input of foreign culture which can erase local culture. Since Indonesian teachers broadly use textbook as a guidance in transferring knowledge including in teaching English language, an evaluation in English textbook need to conduct.

#### **E. Relevant Previous Studies**

Discussing cultural content analysis in the study or research is an interesting thing. Therefore, it is found there are a lot of researchers from around the world discuss the cultural content analysis including Indonesia. The researcher selects the cultural studies in Indonesia only in order to acquire a better cultural relationship within the Indonesian context.

The cultural content in an English textbook for Senior High School grade three in Cianjur, West Java, belongs to Ihsan Nur Iman Faris (2014). The data of this study were collected from reading passages in the English textbook for Senior High School entitled —Look Ahead published by *Erlangga* publisher. This study uses both culture theories; Cortazzi & Jin and Adaskou, Britten & Fahsi. The study shows that the target culture is predominant in the textbook. The investigation found that 77.05 % cultural contents refer to the target culture, 13.11% cultural contents refer to the source culture, and 09.84% cultural contents refer to the international culture. Regarding how cultures are represented in the textbook, generally culture is represented by the aesthetic sense (37.70%), the sociological sense (31.15%), the pragmatic sense (19.67%) and the semantic sense (11.48%). Based on the findings it is recommended that more source culture and international culture be included in the textbook.

Another relevant study has been conducted by Drajadi, Asib and Dewi (n.d.). The research was aimed at investigating what cultures are dominantly presented in an English textbook used by Senior High School students grade X in Indonesia, entitled *Bahasa Inggris* and how they are represented. The data were collected from the analysis of the textbook, interview with one of the author, and questionnaires distributed to four English teachers. The main framework used for analyzing the textbook belongs to Cortazzi and Jin (1999) and Yuen (2011). The investigation found two main facts. Firstly, source, target and international cultures are presented in vivid imbalance proportion. Source culture, in the form of tangible products such as naming, places, clothes and famous people, is the

most dominant cultural contents presented in the textbook. Secondly, most of those cultural content are presented through pictures and monologues/reading texts. In accordance to the pedagogical implication, the findings of this study may encourage material developers to take into account cultural aspects which are beneficial for English learners in ELT materials for their future designs.

The next study which discussing the cultural content belongs to Sorongan, Susanti and syahri (2014). This study aimed to find out the percentage of local culture integration and target culture integration in the selected English textbooks for senior high school "*English Zone*" and "*Interlanguage*". This research design was a content analysis with 1487 paragraphs and 638 pictures as the study data. The procedure of analyzing the data started by classifying the data into local or target culture division then it was analyzed based on Byram's cultural content checklist (1993) while the pictures were simply classified into local culture or target culture. The result of the analysis was made in the form of percentage. The results show that for analysis of the paragraph, the percentage of local culture integration in *English Zone* is 31,23 % and in *Interlanguage* is 9,6 % meanwhile the percentage of target culture integration in *English Zone* is 10,17% and in *Interlanguage* is 11,02%. For the picture analysis, the percentage of local culture integration in *English Zone* is 6,43 % and in *Interlanguage* is 18,2% meanwhile the percentage of target culture integration in *English Zone* is 12,41% and in *Interlanguage* is 20 %.

It can be concluded that *English Zone* promotes more local culture than *Interlanguage* through paragraph. In other hand, *Interlanguage* is richer in providing local culture picture than *English Zone*.

Arnis Silvia (2014) investigated her study related to cultural content in English textbook used at MTs Negeri in DKI Jakarta and its implication in facilitating intercultural communicative competence. There were two textbooks chosen as the subject of research, namely *English on Sky* and *English in Focus*. The instrument in her textbook analysis was some checklist. She used theories of culture by Adaskou, et al (1990); Cortazzi and Jin (1999); and Yuan (2011). While, to analyze the status of English textbooks in terms of intercultural communicative competence, she used classification intercultural competence level by Byram (1997). In her findings, she noticed that the English textbooks portray cultural content in *product and persons*. Then, she writes that the portion of source culture is more dominant than the portion of target culture and international target culture. Arnis' study supports Kramsch & Sullivan (1996) .

In her study also, Arnis tried to explain —surface culture which is compared to—deep culture. She noticed that Aesthetic sense and pragmatic sense are presented more frequently than sociological sense and semantic sense. Cultures are mainly represented by people names, food, landmarks, dances (Product) and language forms. On the contrary, values, opinion, and perspective, among cultures are not represented.

### **F. The EFL textbook: *Bahasa Inggris Kelas XII***

The textbook is organized with the aim of building students' attitude, knowledge, and communication skills through learning experiences in the form of various active communicative activities. The content and learning experiences developed in the textbook have been endeavored the four core competencies mandated by the 2013 curriculum.

The general principle refers to the development of this textbook is that learning a foreign language requires language input in the form of vocabulary and grammar, practice and repetition for vocabulary and grammar retention and providing as much opportunity as possible to actively involved in communication activities. Thus, students can build their attitudes, knowledge, and communication skills using the language being learned.

The materials writers in EFL books: *Bahasa Inggris kelas XII* are responsible for the principles and procedures of the material design, publishing companies take charge of the implementation of the materials development. The following people might be involved in the compilation panel.

1. Writers : Those responsible for writing all components of the course.  
The writers are Utami Widiati, Zuliati Rahmah, and Furaidah.
2. Editor: a person who reviews everything that the writers have produced, and prepared, the final version of the materials for the

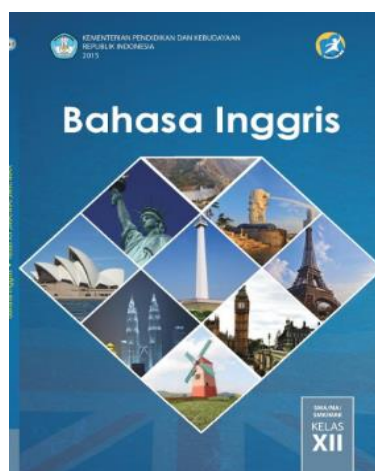
publication or duplication. The editors are Safrina Noorman, Helena Indyah Ratna Agustien, and Wawan Gunawan.

3. Publisher: *Pusat Kurikulum dan Perbukuan*, Balitbang, Kemdikbud.

The textbook is the first edition which was published in 2015 by Balitbang Publisher, Kemdikbud. It consists 250 pages, illustration 25 cm. it was arranged with Helvetica Font, 12 pt. The textbook contains 16 chapters. The learning – teaching materials in the textbook is mostly presented in written form and it serves within the least attractive pictures to attract the students. Each chapter tries to complete the English skills such as Listening, Speaking, Reading, Writing, and Grammar. However, the cultural content has no special part in these books, it is compiled in the form of written text, contextualized writing task and conversation, reading passages, and listening section.

There are two positions of the textbook: students’ textbook and teachers’ textbook, the cover illustration is shown below:

**Picture 2. 7. Students’ textbook and teachers’ textbook**



## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter attempts to cover the research plan, research instrument, source of data, unit analysis, data collection methods as well as data analysis method. This chapter tries to complete the previous chapters, chapter I and chapter II.

#### **A. Research method**

Dealing with the textbook analysis, this study is content analysis study to reveal the cultural contents inside the EFL *textbooks Buku Bahasa Inggris Kelas III SMA*. Kriffendof (2004) defined that content analysis a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use. Bhaskaran (2008, cited in Sitoresmi, 2017) added that content analysis is as a method in social science research. It is described as the scientific study to discuss content of communication. It is related to the content with reference to the meanings, contexts, and intention contained in messages

. This research involved selecting text, determining the unit to be coded, developing content categories, and analyzing data. The data were categorized based on the types of culture in language materials by Cortazzi & Jin (1999) and the framework of four senses of culture proposed by Adaskou, Britten, and Fahsi (1990) cited in Faris (2014).



## B. Data sources

The sources of the data for this study is *Buku Bahasa Inggris*. An English textbooks for Senior High School, *Buku Bahasa Inggris Kelas III SMA* was published by Kementerian Pendidikan dan Kebudayaan Republik Indonesia (ministry of culture and education). The data for the study are in the form of written texts and illustrations that may accompany the text of reading passages about culture content inside these textbooks including words and sentence related to culture content.

Since the cultural knowledge becomes the data resource for this research, the followings are the unit and the topic inside the EFL *textbook Buku Bahasa Inggris III SMA*:

**Table 3.1. The Units and the topics in Buku Bahasa Inggris XII SMA**

Unit	Topic	Unit	Topic
1	Lets visit settle	<b>9</b>	Do You Know How Potteries are Made?
2	What does it mean?	<b>10</b>	What Can We Learn from Baduy People?
3	Have a look at life underwater	<b>11</b>	Who Was Involved?
4	I can't believe it	<b>12</b>	What's The News?
5	Do You Know How to Apply for a Job?	<b>13</b>	It's Garbage In Art Works Out
6	What Do They Look Like?	<b>14</b>	Tell Me How...
7	Read The Nature	<b>15</b>	Do It Carefully
8	Students Don't Bully	<b>16</b>	Let's Make a Better World for All

### **C. Research Instrument**

As this research becomes content analysis of the cultural contents inside the EFL textbooks *Buku Bahasa Inggris III SMA* which belongs to qualitative design, the main instrument of this research is the researcher herself (Sitoresmi, 2014). Also, as the tool of the research, the researcher has to use the theoretical framework to answer research questions and divide the cultural knowledge into some divisions such as types of culture and senses of culture. By doing checklist worksheet, the researcher reveals the research question.

### **D. Data collection procedure**

#### **a. Checklist worksheet**

As the research is intended to analyze some aspects of cultures in English textbook like: the types of culture and the senses of culture, two worksheets are constructed to answer research question number 1 & 2. For this need the researcher uses two frameworks:

1. Types of cultures (Cortazzi and Jin)
2. Senses of Culture ( Adaskou,Britten and Fahsi).

These framework are then developed as the instrument of data collection about the culture aspects (*in what form of culture is presented? What senses of culture are there?*)

### **E. Data analysis**

The data analysis used in this research adapts Miles and Huberman (2012 cited in Silvia, 2014) three stream of activity of data analysis. Below are the practical steps of data analysis employed in this research:

#### 1. Constructing the checklist

The two worksheet mentioned earlier were applied to help researcher coding the cultural content. This worksheet use Cortazzi and Jin for the types of culture:

**Table 3.1 worksheet checklist of types of culture**

Data	Source culture	Target culture	International culture	TOTAL
Chapter 1				
Chapter 2				
Chapter 3				
Chapter 4				
Chapter 5				
Chapter 6				
Chapter....				

**Table 3.2 A worksheet used for the senses of culture:**

Data	Aesthetic sense			Sociological sense			Semantic sense		
Chapter 1									
Chapter 2									
Chapter 3									
Chapter 4									
Chapt 5									
Chapt 6									
Chapt 7									

Data	Pragmatic sense		
Chapter 1			
Chapter 2			
Chapter 3			
Chapter 4			
Chapter 5			
Chapter 6			
Chapter 7			

## 2. Analyzing the textbook

In doing the textbook analysis, the researcher carefully read page by page, looking into line by line , pictures by pictures. Pages which contain the elements of culture were coded/marked with sticky notes.

## 3. Coding

Codes were developed to ease the classification. Here are some codes that were used for the types of culture:

a.SC=source culture

b.TC=target culture

c. ITC=international culture

d. FC= free culture (does not belong to cortazzi and jin criteria)

*Codes for senses of culture:*

- a. AeS=aesthetic sense
- b. SoS=sociological sense
- c. SeS=semantic sense
- d. PaS=pragmatic sense

On the sticky notes marked on the pages, they were written the aspect of cultures presented.

#### 4. Data tabulation

After all the data coded, marked and noted, the researcher input the data on the worksheet manually. Each data in each page compiled in one chapter and each chapter compiled in whole book.

#### 5. Analyzing

The data gained from each series of the book was then analyzed based on two categories mentioned earlier, the types of culture and the senses of culture. The most frequent occurrence, the last frequent occurrence and the least frequent occurrence.

#### 6. Reporting

The result of analysis then reported and interpreted in chapter 4 in the section of findings and discussions.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

Having undergone the steps and procedures mentioned in chapter III, this chapter points out the findings and discussion of the study based on the content analysis on the English textbook. The findings and discussions are as follows.

#### **A. Findings**

The structure of the findings in this chapter is described by some following sequences. First, types of culture are presented one by one then followed by the results of culture sense. Here are the findings in detail.

##### **1. Bahasa Inggris Kelas XII SMA**

The textbook published in 2013 curriculum by the Ministry of Culture and Education (*Kementerian Pendidikan dan Kebudayaan*, Balitbang Publisher, was written by Utami Widiati, Zuliati Rahmah and Furaidah and was edited by Safrina Noorman, Helena Indah Ratna Agustien and Wawan gunawan. The textbook presents 16 chapters. Each chapter has different themes and topics but the text genres are presented relatively. The textbook presents 16 chapters as mentioned below.

**Table 4.1. themes, topics and genres in Bahasa Inggris textbook**

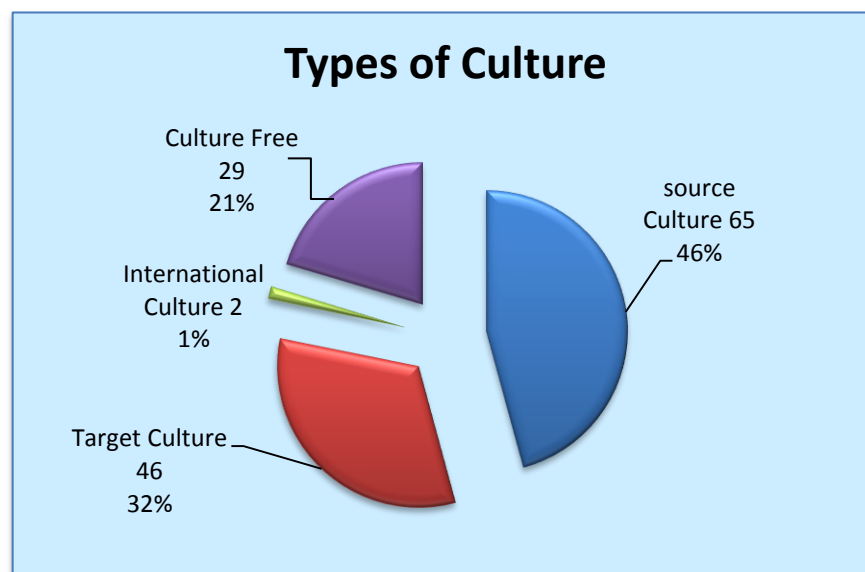
Themes	Topics	Text Genres
<b>Unit 01</b> Lets visit settle	Holiday, offering help	Short functional text (list)
<b>Unit 02</b> What does it mean?	Writing a caption	Short functional text (caption)
<b>Unit 03</b> have a look at life underwater	Extended	Conversation
<b>Unit 04</b> I can't believe it	Expressing necessity and expectation	Conversation
<b>Unit 05</b> Do You Know How to Apply for a Job?	Applying for a Job	Short functional text (application letter)
<b>Unit 06</b> What Do They Look Like?	Animal	Factual Report (descriptive text)
<b>Unit 07</b> Read The Nature	Natural phenomenon	Factual Report (descriptive text)
<b>Unit 08</b> Learners Don't Bully	Teenage bullying and friendship	Factual Report
<b>Unit 09</b> Do You Know How Potteries are Made?	Describing a product	Factual Report (descriptive text), conversation.
<b>Unit 10</b> What Can We Learn from Baduy People?	Describing some tribes in Indonesia	Factual Report (descriptive text)
<b>Unit 11</b> Who Was Involved?	Reporting news	News Item
<b>Unit 12</b> What's The News?	Problems in using online system	News Item
<b>Unit 13</b> It's Garbage In Art Works Out	Recycling some stuff	News Item
<b>Unit 14</b> Tell Me How...	Foods	Procedural text
<b>Unit 15</b> Do It Carefully	Breeding Leopard Geckos	Procedural text
<b>Unit 16</b> Let's Make a Better World for All	Song	Song lyrics

### a. Types of Culture

The researcher classified the types of culture using Cortazzi and Jin's framework. There are types of culture according to Cortazzi and Jin, namely, source culture, target culture and international culture. Culture free was added to the classification to indicate that the information does not belong to any types of culture in Cortazzi and Jin's framework (Silvia, 2014).

The types of culture presented in Buku Bahasa Inggris for grade 12<sup>th</sup> are shown below:

**Chart 4.2. Types of culture in Buku Bahasa Inggris**



#### 1).Source culture

The above chart clearly indicates that most of the time, source culture (Indonesian culture) was presented throughout the textbook (46%). Source culture was presented mostly by the names, like *Made*, *Bejo*, *Lilis*, *Orang Utan*, *Joko*;



names of cities, such as: *Jakarta, Padang, Jambi, Surabaya, Denpasar*; names of tribe in Indonesia, such as, *Baduy* tribe and *Anak Dalam or Orang Rimba* tribe. Additionally, source culture was also represented by dialogues that contained typical interaction in Indonesian context. For instance, uniform that a policeman usually wears (p.23) and a dialogue happens between two learners (p.45). Report texts presenting the culture of particular tribe in Indonesia were easily found in textbook, such as: Indonesia opens regional recycling conference (p. 196), *Baduy* tribe (p.149) and *Anak Dalam or Orang Rimba* tribe (p.153) and such.

**Picture 4.1 A dialogue between two learners and a dialogue between a policeman and a bicycle rider represents source culture**

**Dialog 2**

Zahra : *Have you heard the latest news about our school?*  
 Raisa : *No. What about it?*  
 Zahra : *It got Grade A from the National Accreditation Body.*  
 Raisa : *Wow! That's terrific. We should be very proud.*  
 Zahra : *We are. It means that our school is of good quality.*



**2). Target culture**

On the other hand, target culture was found fewer than source culture in the textbook, the portion is 32%. This percentage was found in names of food such as *chocolate dipped strawberry* as an American cuisine, names of people, such as: *William Smith, George Sebastian, John Donaldson*; names of places, like *Seattle, Washington State Ferry, Friday Harbour* ; names of song, for instance: *Heal The World* sung by *Michael Jackson*. Furthermore, target culture was also

dominantly presented in speech act. It presented certain expression in English to use in particular situation, for example some common expressions of surprises (p.46), expressions to get someone's attention and expressing opinions (p.31), direct and indirect speech (167,171), writing application letter (63,67) and more.

**Picture 4.2 A building and a contextualized writing task representing the target culture**



Source: www.nelpis.wordpress.com  
Picture 11.1 Humber Bridge

British playwright Harold Pinter, a master of sparse dialogue and menacing silences who has been an outspoken critic of the U.S.-led war in Iraq, was the surprise \_\_\_\_\_ of the Nobel literature prize on Thursday.

The 75-year-old Londoner, \_\_\_\_\_ of a Jewish dressmaker, is one of Britain's best-known dramatists for plays

**3). International culture**

International culture is least presented in the textbook (1%). It is limited only on the names of countries, like Persian or Iran and China (p.133-136). Among several texts in the book, there is only one text covers this type of culture.

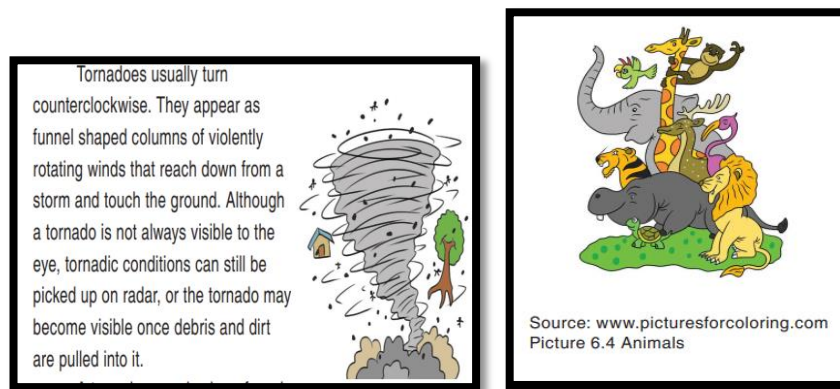
**Picture 4.3. A factual report about pottery covers international culture**

Persian pottery (sometimes called *Iranian pottery*) refers to the pottery works made by the artists of Persia (Iran). The ceramic art of Persia is one of the world's greatest and most influential artistic traditions.

#### 4). Culture free

In addition, some information of culture free (21%). It is presented in the form of descriptions and pictures of generic things like, reptiles, cat, zebra, goldfish, tornado, tsunami, volcanic eruption and such. Furthermore, it is also found in daily life habits like bullying and how to make best friends.

#### Picture 4.4. A natural phenomena and animals refer to culture free

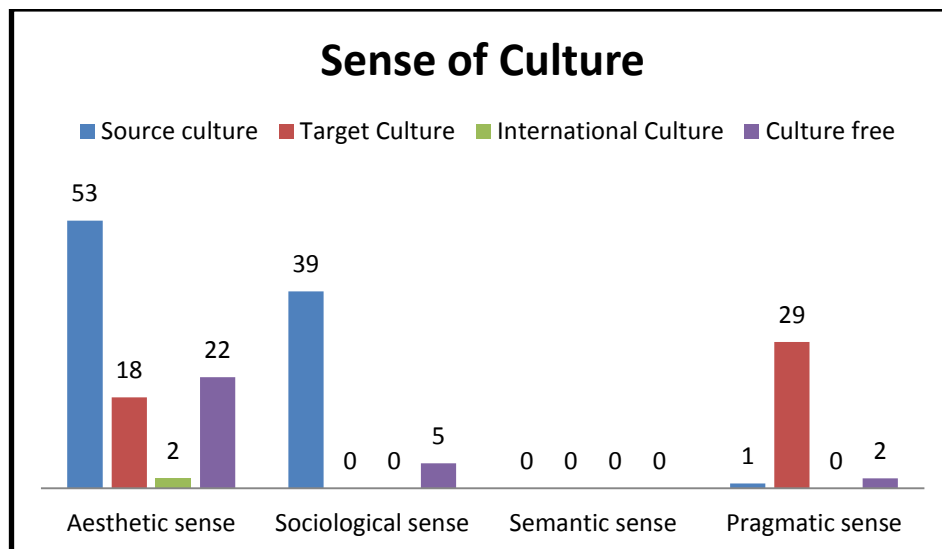


#### b. Sense of Culture

Sense of culture represents as medium where the learners can make sense of the culture being learned. The richer culture, the more potentially understand the learners are. Learners can understand the culture through aesthetic things like food, music, and among literature things so it is called as aesthetic sense, or can learn the culture through social things like, work and leisure. So it is called sociological sense. Then, learners also can understand the culture from the perspective from the author (Silvia, 2014). Hence, it is called semantic sense and

finally, it also can be learned from pragmatics sense, that is about speech act and among those sense, *Buku Bahasa Inggris* presents them in this following:

**Chart 4.2 Sense of culture presented in textbook**



As what has been seen is the diagram, this book presents Aesthetic sense in source culture most of the time relatively to the other sense. It appears 53 times, followed by culture free (22 times), target culture 18 times and international culture 2 times.

### 1). Aesthetic sense

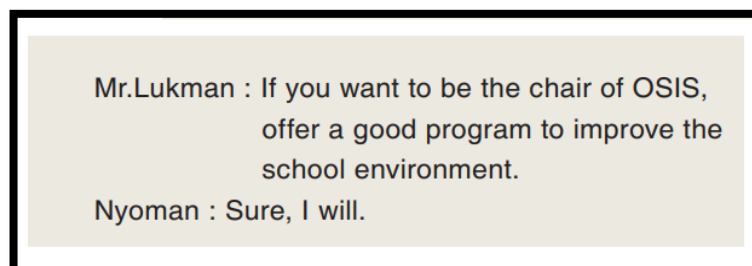
Aesthetic sense in source culture is shown in visual illustration (page 18, 21, 23, 28), names of people (page 7, 10, 11, 30, 45, 47, 49, 50, 62, 65, 89, 127, 201 ), name of animal (page 34, 89), names of cities or places (page 7, 138, 173, 180, 196), names of building (page 72, 162, 165, 167, 174, 181, 182), names of cuisine (page 124), name of product (page 138), and more.

Aesthetic sense in target culture is similarly shown as source culture. It is represented in names of people (page 62, 67, 70, 175, 194, 233), name of animal (page 90), names of cities or places (page 2, 3, 4, 13, 202), name of natural phenomena (page 106), name of building (page 164, name of cuisine (page 208) and music (page 232). Meanwhile, culture free is dominantly presented in visual information, name of animals, name of social and natural phenomena and such. Furthermore, there is least percentage of aesthetic sense in international culture, such as name of countries ( Persian/ Iran, Arab, China).

## 2). Sociological sense

In addition, sociological sense appears 39 times in source culture in form of conversation where a stranger asked a girl a place namely Arjosari. Moreover, it also appears in contextualized writing task about making a class pledge to prevent bullying by learners of XII E, in a descriptive text about one tribe in Indonesia, factual report and such. In contrast, none of sociological sense appears in target and international culture, but least presented in culture free in form of text about teenage bullying and making best friends.

**Picture 4.5 Sociological sense presentation in *Buku Bahasa Inggris* for XII grade.**



### **3). Pragmatic sense**

Pragmatic sense appears in the book 29 times which are presented in form of speech acts in target culture. It comprises expressions of:

- a. Offering help (p. 9, 10, 11).
- b. Expressions to get someone's attention and expressing opinion (p. 31).
- c. Expressions of surprises (p. 46, 49, 50).
- d. Expressions of necessity and expectations (p.52, 53, 54, 55).
- e. Writing an application letter (p. 63, 69, 70).
- f. Direct and indirect speech (p. 169, 171) and more.

Lastly, semantic sense does not appear at all in this book, which means that the authors do not present their opinion nor share their perspective about target culture and international culture.

To sum up, these findings make it obvious that the source culture is the most prominent dimension in the textbooks. The fact that the textbook is written and produced locally might be the probable reason behind this finding.

## **B. Discussion**

### **1. Types of Culture**

The occurrence appears in the textbook suggests a balance proportion among cultures. Relatively, source culture is the most prominently presented in the textbook particularly in reading passages, conversations and contextualized writing tasks, followed by target culture, culture free and international culture

materials. The source culture representation slightly outnumbers the target culture but it significantly outnumbers the international culture. The purposes of including more source culture contents in the textbook can be exposing learners to rich experiences in their own culture (Silvia, 2014 and Faris, 2014). Besides, learners in the research site need the ability to explain their own socio-cultural contexts to other people (Faris, 2014). Foreign visitors and tourists visiting the research site may want to know about particular rituals or customs nearby. Hence, the learners need the ability to explain those things in English. Moreover, Dat (2011) cited in Faris (2014) said that, the representation of source culture in textbook published locally is the strength of the textbook because it is practical and familiar with the learners. Hence, the textbook investigated in this research can be considered to maintain its strength as local textbook due to the more representation of the source culture than the others.

The prominent occurrence of source culture is similar to English textbook studied by Silvia (2014) on *English on Focus* textbook series, Dewi, Asib & Drajadi (n.d.) on *Bahasa Inggris* textbook for X grade, and Susanti et al (2014) on *English zone* and *Interlanguage* textbook. But, inconsistent with the research studied by Faris (2014), he found that in Look ahead textbook a predominant target culture.

The presentation of local culture helps learners to activate their local knowledge. By this mean, local cultures can raise their own cultural awareness while learning the target language. This is also in line with the National Educational objectives that is education is set based on the cultural value and

ideology of the nation. However, the source culture given in this textbook is limited to the surface level, which only focused on the names, places and another product of culture. It is expected that, learners can bring the cultural values that has been learned in school into society, or learners will be able to expose their cultural aspects to other, but since the cultural content is not delivered by deep level ( lack of cultural values), the expectations are worried cannot be reached.

Although source culture is mostly presented in the textbook, the existence of target culture is also written in slight difference with source culture in term of frequency. It helps learners to familiarize with the culture of language being learned and raise appreciation of the culture within the area or community where the language is used (Sitoresmi, 2017). Thus, learners easily comprehend the target language from its culture without erasing the local culture. In addition, it is important for learners to have both knowledge, by learning target language in term of speech act and grammar aspect, learners hopefully be able to integrate those into explaining and promoting their local culture to foreigners or tourists.

On the other hand, chart 4.1 suggested that international culture in the textbook is given in a very small proportion. International culture which belongs to every country out of source and target countries is only written in naming. The author seemed avoid the culture due to its widespread debate among countries in the Asean. Whether learning materials should be taught in native culture or International culture (Silvia, 2014). Another logical reasons thought by the researcher is because the author would like to balance the proportion between



source and target culture. According to McKay (2004) both the source culture and the target culture serve a useful purpose in learning English as a target language.

Regarding how much source culture, target culture and international culture should be put in English textbook, it based on the philosophy adapted by Indonesia. As the National Standard Board of Education mentioned that the future development of English textbook should able to improve the cross cultural understanding without forgetting local culture. Moreover, this book is used by the 12<sup>th</sup> graders of senior high school, where learners lastly learn the culture before going to furthest study like university education.

In consequence, what can be concluded in this phenomenon is the textbook gives almost similar proportion between source culture, target culture and culture free. The probable reasons behind the dominant culture are the textbook was written by local authors and was published by a local publisher. Besides, it is also aimed at improving students' awareness toward their own culture so that local culture will not be eroded. In contrast, although the textbook has covered three types of culture above, international culture which refers to every country who considers English as an international language is least presented.

## **2. Sense of culture**

The cultural contents were categorized into the aesthetic sense, the sociological sense, the semantic sense, and the pragmatic sense (Adaskou, Britten & Fahsi, 1990) as well. The investigation found that cultures were represented in

three senses of culture, aesthetic was the most given in the textbook, followed by sociological and pragmatic. Meanwhile, semantic sense does not appear at all in the textbook. The frequency of sense of culture in textbook seemed agree with Tajeddin and Bahrebar (2017), he said that, Aesthetic and sociological are of more cultural values for two reasons:

- a. These two are likely to be more culturally "laden" while the other two are more sociolinguistically or conceptually oriented, and
- b. The conceptualization of culture is more inclined toward aesthetic and sociological senses as the principal components of culture.

Additionally, Kramersch(1991) and Xi sectionao (2010, as cited in Silvia, 2014) stated that many English classrooms regard cultures merely as the big —C of cultures or the product of cultures which can be discerned, so that learners will easily understand the cultural content. Kramersch(1991) suggested that cultural contents in the aesthetic sense should be explained to the extent why the cultures are formed and what values behind the cultures are.

The representations of culture were through various types of text describing building, novel, custom, food, etc. Sociological sense appears less than aesthetic sense which focused on source culture (Indonesian culture). Pragmatic sense is also presented explicitly as the speech act, pronunciation, grammar sections, and vocabulary sections. Pragmatic sense does not only appear in target culture, but also in source culture 1 time, it is about the structure of job vacancy letter

commonly written in Indonesian company. Additionally, it also appears in culture free 2 times about writing a caption.

The predominant appearance of aesthetic sense is consistent with Silvia (2014) and Faris (2014). Each of them found 69 % and 37,70 % in the textbook have been investigated. It is inconsistent with Tajeddin and Bahrebar (2017), the findings about sense of culture reported that sociological sense is the dominant dimension in textbook.

Sociological sense appear in textbook but in smaller number than aesthetic sense. The existence of sociological sense can be identified by the presence of:

- a. Social and political institutions (state institution, local government, national government).
- b. Belief and behavior (moral, religious belief)
- c. Social identity and social group ( ethnic minorities, regional identity)
- d. Social interaction ( social conversation) and more

Sociological sense which is the second highest rank in presenting the cultural content owns main reason. That is suitable with the concept of teaching and learning in 2013 curriculum which put learners in the reality to face several social issues related to the problem of environment, development of culture, industrial matters and such. It is also aimed that learners should balance among religious and social things, intellect and creativity, so that learners can apply it in society. So that is why, sociological sense place the second highest rank in the textbook.

Furthermore, pragmatic sense is the most explicitly written in the textbook as it is dedicated as separated section namely, *grammar review* and *language expressions*. This sense is to help learners understand the pragmatic of the language. Faris (2014) said that the pragmatic sense (or sociolinguistic) refers to the backgroundknowledge of the language. In English textbooks used in Indonesian schools, the author usually presents the grammar explicitly due to the influence of Grammar teaching Method that has ever been a great method (Silvia, 2014).

Lastly, semantic sense dealt with the perspective and thought about the culture from the author is not presented in the textbook. For instance, there is no information about how local people think about bowing to others as what Korean people usually do. There is no kind of explicit section describing semantic sense in this textbook. The absence of semantic sense therefore is consonant with Silvia, he does not find semantic sense in textbook series he has studied in 2014. The reason underlined it is materials and textbooks are shallow and superficial to their treatment of culture, respectively.

## **CHAPTER V**

### **CONCLUSIONS AND SUGGESTIONS**

This chapter presents the conclusion based on the findings and discussion in previous chapter as well as offers suggestions for related parties.

#### **A. Conclusion**

The followings are the results of this study which can be summarized from the findings and discussion in chapter IV.

This research has presented the result of cultural content analysis on an English textbook for senior high school grade three published in 2013 curriculum by *Kementerian Pendidikan dan Kebudayaan* (Ministry of Culture and Education) or usually named with *kemendikbud*.

The investigation of the textbook has revealed two major points; source culture is predominantly represented in the textbook compared to the target culture and International culture. Local authors and local publisher can be the main reason for the great existence of source culture in this textbook. More than a half of the reading passages, conversation and contextualized writing task contain the source culture. Target culture almost reaches the frequency of source culture. There is a slight difference between them. It is largely given in speech act like language expressions and grammar review. While international culture only appears 1% in the whole textbook.

The culture in the textbook mostly represented through aesthetic sense in term of how cultures are represented in form of naming, places, cities, local product, novel, cuisine and such. Moreover, it is also represented in social situation in several reading passages, writing task and short conversation. Aesthetic sense ranks the top to representing culture in the textbook, followed by the sociological sense, the pragmatic sense and the semantic sense. The occurrence of aesthetic sense is in line with some investigation that culture in English class mostly referred to big C of culture or well known as aesthetic sense.

### **B. Suggestions**

By revisiting the conclusion of the study, the researcher offers some suggestions regarding to the cultural content in English textbook. This suggestion is intended for the user of the current textbook as well as for the authors of future edition of English textbooks.

First, the balance proportion among source culture, target culture and international culture should be maintained and added for the comparisons and contrast among cultures. In one matter, for example, the authors want to emphasize on source culture, it will be better if the cultural values is written than merely the culture objects or products. This is enable learners to communicate and interact with others in a competence way. Learners are also expected to explain their culture to the foreigner so that, they will be promoting the culture confidently.

Second, although aesthetic sense, sociological sense and pragmatic sense of culture are delivered in the textbook, it should be better if the author put his/her idea into the textbook towards other cultures in order to help learners motivated in learning.

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## APPENDICES

**SURAT KEPUTUSAN DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY**  
Nomor : B-588/UN.08/FTK/KP.07.6/01/2018  
TENTANG  
**PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBİYAH DAN KEGURUAN**  
**UIN AR-RANIRY**

**DEKAN FAKULTAS TARBİYAH DAN KEGURUAN UIN AR-RANIRY**

- Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;  
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;  
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;  
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;  
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;  
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;  
6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;  
7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;  
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;  
9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;  
10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;  
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 14 Desember 2017

**MEMUTUSKAN**

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**KETIGA** : Surat keputusan ini berlaku sampai akhir semester Genap Tahun Akademik 2017/2018  
**KEEMPAT** : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di: Banda Aceh  
Pada Tanggal: 12 Januari 2018

An-Rektor  
Dekan,

  
*Muhiburrahman*  
Muhiburrahman

**Tembusan**

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Ketua Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;

## Appendix 1

### Frameworks

#### A. Types of culture by Cortazzi and Jin

No	Types of culture	Notion	Example (if any)
1	Source culture	Refers to materials presenting language learners' own culture	
2	Target culture	Refers to materials presenting the culture of English native speakers' countries	See list of countries with English as an official language
3	International culture	Refers to materials presenting a wide variety of culture in countries where English is used as international language	<ul style="list-style-type: none"> <li>- China</li> <li>- Brazil</li> <li>- Germany</li> <li>- French</li> <li>- Etc..</li> </ul>

#### a. Additional type of culture by Silvia

No	Type of culture	Notion
1	Culture free	Culture materials which does not belong to any types of culture proposed by Cortazzi and Jin

**b. List of native English speaking countries**

- Antigua and Barbuda
- Australia
- The Bahamas
- Barbados
- Belize
- Canada
- Dominica
- Grenada
- Guyana
- Ireland
- Jamaica
- New Zealand
- St. Kitts and Nevis
- St. Lucia
- St. Vincent and The Grenadines
- Trinidad and Tobago
- United Kingdom
- United States of America

### B. Sense of culture

No	Sense of culture	Notion	Example (if any)
1	Aesthetic sense	Part of popular culture which becomes the major interest of early language learners, as it pleases their sensories (hearing, sought, or smell).	<ul style="list-style-type: none"> <li>-media</li> <li>-cinema</li> <li>-music</li> <li>-literature things</li> </ul>
2	Sociological sense	Part of culture including social relationship	<ul style="list-style-type: none"> <li>- Organizational</li> <li>- Family</li> <li>- Work and leisure</li> <li>- Home life</li> <li>- Material conditions</li> <li>- Interpersonal relation</li> <li>- Custom and institution</li> </ul>
3	Semantic sense	Concept, perception and thought towards the culture	
4	Pragmatic sense	Background knowledge, social and paralinguistic skill and language code which are necessary for successful communication	

**Appendix 2**  
**The result of content analysis**

**1. Types of culture in Bahasa Inggris textbook**

Chapter	Types of Culture			
	Source culture	Target culture	International culture	Culture free
Chapter 1	7	6	0	0
Chapter 2	8	0	0	5
Chapter 3	7	2	0	0
Chapter 4	9	4	0	0
Chapter 5	8	4	0	0
Chapter 6	3	2	0	5
Chapter 7	0	4	0	3
Chapter 8	4	2	0	2
Chapter 9	1	2	2	0
Chapter 10	3	2	0	2
Chapter 11	7	4	0	2
Chapter 12	1	2	0	0
Chapter 13	5	7	0	8
Chapter 14	0	2	0	1
Chapter 15	2	2	0	1
Chapter 16	0	1	0	0
Sum	65	46	2	29
Total items= 142				

## 2. Sense of Culture in Bahasa Inggris textbook

chapter	Aesthetic				sociological			
	SC	TC	ITC	CF	SC	TC	ITC	CF
1	11	6	-	-	7	-	-	-
2	3	-	-	3	5	-	-	-
3	5	-	-	-	4	-	-	-
4	17	-	-	-	8	-	-	-
5	6	-	-	-	-	-	-	-
6	-	-	-	5	3	-	-	-
7	-	2	-	3	-	-	-	-
8	1	-	-	-	3	-	-	2
9	1	-	2	-	-	-	-	-
10	-	-	-	-	3	-	-	2
11	5	2	-	1	2	-	-	1
12	-	-	-	-	1	-	-	-
13	2	6	-	8	3	-	-	-
14	-	1	-	1	-	-	-	-
15	2	-	-	1	-	-	-	-
16	1	1	-	-	-	-	-	-
Sum	53	18	2	22	39		-	5

chapter	Semantic				Pragmatic			
	SC	TC	ITC	CF	SC	TC	ITC	CF
1					-	1	-	-
2					-	-	-	2
3					-	2	-	-
4					-	4	-	-
5					1	4	-	-
6					-	2	-	-
7					-	2	-	-
8					-	2	-	-
9					-	2	-	-
10					-	2	-	-
11					-	2	-	-
12					-	2	-	-
13					-	1	-	-
14					-	1	-	-
15					-	2	-	-
16					-	-	-	-
					1	29		2



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