

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

This study has systematically investigated the representation of cultural content in the English for Nusantara textbook series for Junior High School (Grades VII, VIII, and IX) through the analytical lenses of Yuen's (2011) framework of cultural elements, which include products, practices, perspectives, and persons, and Cortazzi and Jin's (1999) typology of cultural sources, which encompass source culture, target culture, and international culture. The study employed a sequential explanatory mixed methods design (Creswell, 2023), beginning with quantitative content analysis to measure the frequency and proportional distribution of cultural content, followed by reflexive qualitative thematic analysis (Braun & Clarke, 2022) to explain, elaborate, and contextualize the quantitative findings. This design positioned the quantitative strand as the primary analytical engine, while the qualitative strand provided explanatory depth for the quantitative patterns observed. The findings lead to two definitive conclusions that directly answer the research questions.

The first conclusion concerns the representation of Indonesian local culture. The sequential explanatory analysis reveals that local culture is not merely included but is

strategically constructed as the dynamic and evolving core of the English language learning process across the three grade levels.

In Grade VII, local culture functions as a familiar scaffold for novice learners. The representation at this level emphasizes tangible, everyday elements such as traditional foods, traditional architecture, and school and family practices, including the flag ceremony and gotong royong (mutual cooperation). The presence of twelve culturally diverse characters from various Indonesian regions, including Kalimantan, Manado, Sunda, Minang, Bali, Papua, and Medan-Batak, allows students to see their own identities reflected in the learning materials. The quantitative analysis reveals that Products appear most frequently, followed by Persons, Practices, and Perspectives. The qualitative explanation demonstrates that the completeness of representation across all four of Yuen's categories proves that the integration of local culture is structural and meaningful, not merely decorative or tokenistic.

In Grade VIII, local culture transforms from a general context into a specific instrument for civic and values education. The focus narrows to thematic units on nationalism, such as Independence Day celebrations featuring traditional games and contests, and environmental stewardship, including river conservation movements and

anti-plastic campaigns. Cultural practices are integrated directly into language tasks, where students learn the past tense by narrating competitions and practice descriptive texts by discussing environmental issues. The qualitative explanation reveals that the introduction of national heroes and contemporary activists expands the dimension of persons from peers to role models. At this level, local culture is leveraged to build a sense of civic identity and national responsibility, using English as the medium to explore and affirm students' roles within their national community. The quantitative analysis shows that Source Culture reaches its peak at this level, with Products and Practices appearing most frequently.

In Grade IX, local culture achieves its most advanced form, becoming a platform for global engagement and critical agency. The content pivots toward Indonesia's unique ecological heritage, including endemic wildlife and ecotourism destinations, as well as social action projects including upcycling, donations, and school bazaars. Students are tasked with using English for higher-order purposes: to describe biodiversity, advocate for conservation, and plan entrepreneurial initiatives. The quantitative analysis reveals that Source Culture remains dominant, with Persons appearing most frequently, followed by Products, Practices, and Perspectives. The qualitative explanation demonstrates

that this positioning validates local knowledge as legitimate and important contributions to global discourses on sustainability and digital citizenship. The language skills required constructing report texts, using the passive voice, and writing persuasive arguments match the complexity of these themes.

This progression, from scaffold in Grade VII to tool for civic identity in Grade VIII to platform for global agency in Grade IX, demonstrates a sophisticated and intentional curriculum design in which local culture is meaningfully embedded across all dimensions of Yuen's framework, moving far beyond tokenistic or decorative inclusion. This trajectory is unprecedented in Indonesian English as a Foreign Language textbook research, as previous studies found that older textbooks prioritized target culture and relegated source culture to superficial inclusion.

The qualitative analysis further explains that the representation of local culture is characterized by four key themes. First, it is Structurally Integrated: local culture functions as the primary scaffold for language acquisition (Grade VII), a tool for civic education (Grade VIII), and a platform for global engagement (Grade IX). Second, it is Authentic yet Homogenized: while the Persons dimension shows genuine effort toward pluralism with characters from diverse Indonesian regions, the Products and Practices

dimensions tend toward cultural homogenization, with Javanese and Balinese cultures being overrepresented relative to Eastern Indonesian cultures. Third, it is Progressively Deepened: cultural meaning transmission moves from descriptive to explanatory across grade levels, with values and perspectives becoming increasingly explicit and critically explored. Fourth, it is Glocalized: the representation reflects a deliberate “Local-Centric with Strategic Global Awareness” globalization model, positioning English as a tool for local cultural expression and global engagement.

The second conclusion concerns the proportional balance between local and foreign cultures and the globalization model identified. Phase 1 of the sequential explanatory design provides a definitive answer to this question. The quantitative findings demonstrate an overwhelming and consistent dominance of Source Culture, representing Indonesian local culture, across all three grade levels, with an average exceeding seventy percent of all cultural representations, while Target Culture is minimized to an average of below five percent, and International Culture occupies a complementary position.

In Grade VII, Source Culture is established as the dominant foundation, with International Culture serving as a motivational bridge through global youth trends such as K-

Pop and manga, and Target Culture functioning as a minimal contrastive reference. The qualitative explanation reveals that International Culture at this level serves as a motivational hook through popular culture, demonstrating the immediate real-world utility of English for engaging with popular media.

In Grade VIII, Source Culture peaks to consolidate national identity, while International Culture transforms from popular entertainment into a source of scientific authority and ethical discourse, including university research and global environmental campaigns, and Target Culture is drastically reduced to merely a token presence. The qualitative explanation demonstrates that International Culture at this level serves as a source of scientific authority and ethical discourse, equipping students with the language of academia, activism, and critical thinking.

In Grade IX, Source Culture remains the anchor although its proportion slightly decreases, while International Culture expands significantly to encompass transnational frameworks such as the Sustainable Development Goals, digital literacy, and global conservation, and Target Culture remains peripheral. The qualitative explanation reveals that International Culture at this level serves as a framework of transnational competencies for global citizenship, preparing students for a complex, interconnected world.

This proportional balance is not static but is actively managed across the grade levels, reflecting a deliberate and tiered pedagogical strategy. Grade VII establishes Source Culture as the dominant foundation while International Culture serves as a motivational bridge. Grade VIII intensifies Source Culture to consolidate national identity while drastically reducing Target Culture. Grade IX maintains Source Culture as the anchor while expanding International Culture to encompass transnational frameworks.

This configuration aligns with the English as an International Language (EIL) paradigm, which recognizes that English is owned by its global community of users, not solely by its native speakers. The marginalization of Target Culture is not an oversight but a deliberate philosophical choice to deconstruct native-speakerism, the ideology that native speakers are the ideal models of language use and cultural authority. Instead, this textbook series positions Indonesian students as legitimate English speakers who use the language to express their own cultural identities and engage with global issues from their own standpoint.

Furthermore, this approach embodies the glocalization goals of Indonesia's Merdeka Curriculum, which emphasizes contextual, student-centered learning in which learners feel connected to their material. The English

for Nusantara series successfully repositions English from a tool for cultural assimilation into a neutral instrument for local expression and global participation.

At its core, this series represents a successful and radical reorientation in Indonesian English language teaching, dislodging English from its exclusive association with Western cultures and reappropriating it as a vehicle for local expression, civic identity formation, and global engagement, thereby producing learners who are globally competent yet culturally rooted Indonesian citizens. Viewed through the lens of Byram's (2021) Intercultural Communicative Competence model, this glocalized configuration ensures that Indonesian learners develop not only linguistic proficiency but also critical cultural awareness (*savoir s'engager*). By consistently anchoring English learning in local contexts and progressively introducing global discourses, the textbook series cultivates learners who can mediate between their own culture and international perspectives. This empowers students to become 'intercultural speakers' who use English not to assimilate into Anglo-American norms, but to articulate their Indonesian identity confidently on the global stage a realization that directly fulfills the philosophical mandate of the Merdeka Curriculum.

B. Suggestion

Based on the conclusions of this study, several practical and theoretical suggestions are offered to various stakeholders to enhance the effectiveness of culturally integrated English language education. For Textbook Developers and Curriculum Policymakers. The pedagogical philosophy underpinning the series should be maintained in future editions and extended to other subjects. Developers should continue to ensure local culture is represented with authenticity and depth, avoiding stereotypes and ensuring diverse representation from across all regions of Indonesia, particularly Eastern Indonesia. The qualitative findings regarding cultural homogenization suggest that the current representation of Products and Practices tends to favor Javanese and Balinese cultures. Future editions should actively incorporate more products, practices, and perspectives from Eastern Indonesian regions such as Papua, Maluku, Nusa Tenggara, and Sulawesi to achieve a more balanced and authentic representation of Indonesia's cultural plurality.

While the marginalization of Target Culture is a deliberate ideological choice, it may create a pedagogical gap in students' specific socio-pragmatic competence for interacting with native speakers. Developers could consider incorporating optional, supplementary modules (digital or

printed) that provide contextualized insights into the communication styles, humor, and unspoken norms of major Anglophone cultures. This would equip students for a wider range of intercultural encounters without compromising the core local-centric philosophy. Such modules should be framed through a comparative and analytical lens, emphasizing intercultural understanding rather than cultural assimilation. The innovative approach of these textbooks requires teacher understanding. It is recommended that a comprehensive Teacher's Guide be developed, explicitly explaining the cultural philosophy of the series, offering background information on the local cultural content used, and providing strategies for facilitating discussions that compare cultures and foster critical intercultural awareness. The Teacher's Guide should also address the progressive deepening of cultural meaning transmission across grade levels, helping teachers understand how to scaffold students' intercultural competence development from awareness to empowerment to agency.

1. For English Teachers

Teachers should move beyond treating cultural elements as mere vocabulary items. They are encouraged to use the rich local content as a springboard for project-based learning, discussions, and reflective tasks that ask students to

compare values, debate local issues in English, and create projects that showcase their culture to a global audience.

Teachers should guide students to critically analyze both the local and international representations in the textbook. They can pose questions about whose perspectives are included or excluded, challenge potential stereotypes, and connect classroom content to current local and global events, thereby fostering critical intercultural citizenship.

Acknowledging the minimal focus on Target Culture, teachers who identify a specific need among their students (e.g., those planning to study abroad) can responsibly supplement the core material with authentic media, short films, news clips, social media exchanges from English-speaking countries, always framing them through a comparative and analytical lens. Such supplementation should not undermine the local-centric philosophy but should enrich students' understanding of cultural diversity and intercultural communication.

2. For Future Researchers

This study analyzed textbook content. Crucial follow-up research is needed to investigate the reception and impact of this cultural model. Studies could employ classroom ethnography, surveys, and interviews with students and teachers to examine how this representation affects learners' cultural identity, motivation, and actual intercultural

communicative competence. Researchers could investigate whether the dominance of Source Culture enhances students' confidence in expressing their cultural identity in English, and whether the marginalization of Target Culture affects students' ability to interact effectively with native English speakers in real-world contexts.

A longitudinal study tracking students who learn from this series from Grade VII through IX and beyond would provide invaluable data on the long-term effects of this glocalized approach on their language proficiency, cultural attitudes, and academic or professional trajectories. Such a study could also examine whether the progressive deepening of cultural meaning transmission across grade levels effectively develops students' intercultural competence from awareness to empowerment to agency.

Future research could compare the English for Nusantara series with other EFL textbooks in Southeast Asia that also emphasize local culture, or with older Indonesian textbook series. Such comparative analysis would help isolate the unique features and effectiveness of different approaches to cultural integration. Researchers could also employ critical discourse analysis to examine the ideological underpinnings of cultural representation, or multimodal analysis to investigate how visual elements (images,

illustrations, layout) reinforce or challenge the proportional patterns identified in this study.

Finally, future research could investigate the impact of cultural representation on students' sense of national identity and cultural pride. While this study found that the series emphasizes local culture, the qualitative analysis also revealed a tendency toward cultural homogenization. Researchers could examine whether students from Eastern Indonesian regions feel adequately represented and whether the series effectively promotes a sense of belonging among all students, regardless of their regional background.

Methodologically, future researchers could employ a concurrent triangulation design or a fully qualitative ethnographic approach to capture the dynamic interaction between teachers, students, and the textbook in real classroom settings. Since this study focused solely on the content of the textbooks (the 'what'), subsequent research could employ Conversation Analysis or Critical Discourse Analysis to investigate how these cultural representations are negotiated, resisted, or reinterpreted during actual classroom instruction

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