

**Chapter 1**

**INTRODUCTION**

**Background of the Study**

In the midst of 2013, the Minister of Education and Culture as the representative of Indonesian Government introduced a new national curriculum and brought the outline of character education. The 2013 curriculum mainly deals with character values (religiousness, social orientation, knowledge and skill) as the intended competences integrated with the teaching-learning tasks and replaces the 2006 unit-stratified education curriculum with stratified courses. Clearly, the character education of the current curriculum represents the new education emblem for Indonesian learners.

Previously, the importance of character education has been marked out scientifically in different ways of representation and goals. Character education focuses on sex education, health education, environmental studies, multicultural education, peer conflict resolution, risk prevention, and religious studies (Berkowitz, 2014). Berkowitz added the character leading to moral anatomy: moral behaviors, moral personality, moral emotion, moral reasoning, moral identity, and foundational characteristics, and entailing the capacity to think about right and wrong. It also relates to efficacy of moral character education as the target of through which learning programs are folded for the desirable competencies to help the graduate foster the positive development (Berkowitz & Bier, 2004). In 2007, Klann proposed idea of students' developmental socialization approach instead of character education. Klann's approach requires the character education to consider the effectiveness of the promoting of core ethical values and supportive performance values; the inclusion of thinking, feeling, and behavior; the uses of a comprehensive, intentional, and proactive approach; the as-a-caring-community school; the for-moral-action students' opportunities; the for-all-learners meaningful and challenging curriculum, their character development, and the helping for their success; the program for students' self-motivation development; the program for the school staff development as a learning and moral community and effort for the same core value adherence; the

program of fostering moral leadership and the character education initiative; the engagement of family and community members; and the program of assessing the school character, the school staff, and the students (Lickona, Schaps & Lewis, 2007). The experts' conceptual embodiments of the moral character education have explicitly given the instances of the cultural enterprises to develop the learners' competencies. Do their character education concepts fit the character education of the latest curriculum in Indonesia?

Evidently, experts outline the essence of the curriculum design elements (McDonough et al., 2013c; Harwood, 2010; Richards & Rodgers, 2001; Johnson, 1989; Nunan, 1987) and see the connection between curriculum amendment and material contents (Brown, 1995; Harwood, 2010; White, 1988; Tomlinson, 1998) for the development of attitude and awareness (Graves, 1996) from a course as an integrated series of teaching-learning experiences (Hutchinson & Waters, 1987; Saphier & Gower, 1987) in a second/foreign language program (Littlejohn, 1998; Richards, 1990; Graves, 1996) and learning goals (Stern, 1992) in the syllabus (Nunan, 1988b). The textbook as important element of curriculum represents written discourse of language (Wood & Kroger, 2000) and seems beneficial part of communicative competence and curriculum design (Hatch, 1992) to function as initial knowledge to augment discourse competence as part of the students' competencies (Richards, 2005; Tomlinson, 2012) through materials (Brown, 1995) as prescribed in the curriculum (Altbach, 1991; Richards, 2006).

Consequently, the amendment that may lead to the units of learning programs of textbook materials tends to show cultural representation from the writing and image of the materials, say, Gungor and Prins's (2010) critical discourse scrutiny on visual images and reading passages "Textbook for Teaching Literacy and Basic Education" and the accessibility of gender roles and identities; Jewitt's (2008) on the wide selection of communication modes with other semiotic resources of print- and digitalized-media in the state curricula in Australia, South Africa, and Canada as learning materials to transfer knowledge; Bezemer and Kress's (2008) investigation on the multimodality arrangement on the association of image and writing in learning materials on

secondary school science, mathematics, and English; ShardaKova and Pavlenko's (2004) examination on "Nachalo Vol. 1" and "Russian Stage 1" and two sets of identity preferences; and Canagarajah's (1993) discourse examination of a U.S.-published ESL textbook in a Sri Lankan classroom and a set of implicit ideological values on Tamil students.

Based on the facts, the researcher then inquires what happens to a new seventh grade students' English textbook in the latest character-based curriculum in Indonesia. Particularly, what kind of textbook fits the students of the seventh grade class of novice knowledge because English is initially taught according to the curriculum? Does the textbook accommodate informative religiousness and multi-culture from its units of learning materials to embody the character values? If any, what and how the religious and multi-cultural information to be presented into units of materials as knowledge to guide the character education are points of this research. How teachers connect teaching and learning tasks with the textbook to foster the character values is second focus.

The current research may exemplify a pedagogical discourse product with an interesting topic to indicate the character education in Indonesian. It may be confirmatory discourse product of discourse, semiotic, anthropology, and ELT textbook material development insights, a model of a character-based English education for the young learners as well.

### **The Research Questions**

A matter of representation of the textbook to carry informative knowledge to help the seventh graders as young learners gain their religious and multi-cultural competencies as a representation of character education becomes the entrance gate of the current research. In accordance with the research background and theoretical viewpoints, the major research questions of the "what" and "how" of the religious and multi-cultural values are expressed into discourse, and how teachers elaborate the religious and multi-cultural values into teaching and learning activities become the focus of the study.

The major research questions are, then, specified into the following minor research questions,

- What lexical units of words and non-lexical units of images as partial elements of discourse are used to describe religious and multi-cultural values?
- How are lexical units of words and non-lexical units of images as partial elements of discourse adopted to express religious and multi-cultural values?
- How do teachers elaborate religious and multi-cultural values into teaching and learning activities?

### **The Purposes of the Study**

In relevance with the research questions, this research aims to describe what and how religiousness and multi-culture in “When English Rings the Bell” are manifested into discourse. Comprehensively, this research leads to the whole description of,

- the other uses of lexicon (words) and non-lexicon (images) as partial elements of discourse to communicate religious and multi-cultural values,
- as well as the teachers’ integration of the religious and multi-cultural values into teaching and learning activities to indicate the character education (of the religious and multi-cultural values) of the 2013 curriculum in Indonesia.

### **Scope and Limitation**

The current study unfolded the possible pedagogical discourse occurrence of Indonesian religiousness and multi-culture on seventh graders’ textbook, “When English Rings the Bell.” The researcher limits the investigation on the level of lexicon (of English and Indonesian) and images applied to provide information of religious and multi-cultural values in the learning materials. The researcher only concerns the given topic and neglects possible topic that may be available in it.

Thus, in relevance with the topic, the researcher employs discourse, anthropological insight categories of religious and multi-cultural symbols of nationally ethnical traits, content analysis and the preceding related studies to guide the current research. Particularly, the researcher adopts the

discourse tool of vocabulary on phrases and sentences, and the discourse tool of reflexive context on images, anthropological theoretical categories of religious and cultural symbolic imagery signs with which content analysis is adopted to establish the main research tools to collect, ratify and discuss the primary data. Meanwhile, ELT material development theories on culture (and possibly religiousness) is beneficial to highlight the importance of discourse (and possibly semiotic) studies on ELT textbook material development.

The researcher scrutinizes the presence of words of English and Indonesian and describe the reflexive context of the images (given example, culturally objective or physical or symbolic signs) available in the book. The words and images act as the literacy materials of numerous texts of reading, writing, speaking and listening units of the textbook and later generalize the hypothesized discourse phenomena, Indonesian religiousness and multi-culture. The researcher consistently adopts the vocabulary and reflexive context for discourse analysis tools as primary research instrument to collect, validate and discuss the data from the overall textbook materials of the textbook to answer the research hypothesis. The researcher considers the language and images from the learning materials of the textbook to be the primary data to signify the proposed phenomena of pedagogical discourse, the Indonesian religiousness and multi-culture.

In depth, the researcher constructs the discussion method within quantitative and qualitative content analysis on the data. The data consist of phrases and sentences, and images in overall texts of the textbook. Meanwhile, the units of analysis are words (any possible English and Indonesian lexical notions) as linguistic units and any culturally objective or physical or symbolic signs of images as non-linguistic units. Referring to discourse and anthropological perspectives, and previously-related studies, the researcher initially constructs coding categories of parts of speech (pronoun, noun, verb, adjective, adverb), and image groups of religious discourse (religious clothes, religious building, religious daily or customary activities/habits, photo), and multi-cultural discourse (clothes, accessories, food, “cultural-bounded” people name, heroes or heroines,

culturally daily or customary activities/habits, architectural building, bodily or physical look) to communicate discourse values (of religiousness and multi-culture) from the data.

Next, the researcher applies the quantitative content analysis to count textual elements of coding categories of parts of speech (of any English and Indonesian words from phrases and sentences), and any symbolic signs of image groups according to respective discourse events. The researcher also aims the qualitative content analysis to explore underlying messages from the textual elements embedded in the texts to ground the informative religiousness and multi-culture in the textbook.

Furthermore, the researcher applies secondary research instrument of teachers' interview to know further the implementation of teaching and learning activities integrated with the students' textbook to succeed the character education of the 2013 curriculum in Indonesia.

The researcher intentionally focuses on the textbook to be area of discourse study because the researcher underlies the substantially hypothesized topic, religiousness and multi-culture, which is augmented to be the preliminary device as learning materials to facilitate the seventh graders to gain the religious and cultural competencies and, in turn, to indicate the character education in Indonesia. The textbook is interesting entrance for this research because it indicates a new start of the 2013 curriculum and functions as an obligatory learning source recommended (the Minister's decree of 54, 68 & 71, 2013). There are a collection of learning materials in which language (vocabulary) and images (contexts) are "infused" in the textbook to enable them to come to a series of competencies of religious and (socially) multi-cultural behaviors in anticipation of the 2013 competence-based curriculum of the character education. The learning materials possibly deal with a number of representations of reading, writing, speaking and listening segment of the textbook chapters. Therefore, the researcher aims the current research to be an "update" topical preference from the discourse and anthropological insights.

The research is, to some points, essential because it can show a pedagogically "creative" framework of the discourse work on the students' textbook "When English Rings the Bell" to mark the character education in Indonesia. This is the starting point for investigation within discourse

study of which discourse research tool of vocabulary and discourse research tool of respective context are congruent with the present study to guide the researcher to generalize the conclusive discourse findings of Indonesian religiousness and multi-culture in the textbook.

### **Theoretical Framework**

The researcher elaborates theoretical framework from discourse, semiotic and material development stances. The section contains grand discourse theoretical bases from Gee (1999, 2011), Fairclough (1992, 1995, 2003), Paltridge (2008), Wood and Kroger (2000) and Hatch (1992) to establish the robust and plausible analysis of the study. The comprehensive material development approaches from Tomlinson (2013), McDonough et al. (2013c), Harwood (2010), Richards and Rodgers (2001), Graves (1996), Brown (1995), White (1988), Hutchinson and Waters (1987), and Nunan (1987) are resourceful to guide the researcher. Inevitably, the researcher is also enlightened with theoretical inputs of semiotics that have addressed textual and image issues from Nöth (1995), Kress and van Leeuwen (1996, 2001), Kress (2003, 2010), Iedema (2003), and Fairclough et al. (2001) to minimize the overlapping terms between the discourse and semiotics.

Next, the researcher gives examples of the previous discourse (and semiotic) research products that discuss the language and image features in general practices on various written media of textbooks from Jewitt (2008), Bezemer and Kress (2008), Shardakova and Pavlenko (2004), Canagarajah (1993), and Gungor and Prins (2010). Theirs will be enlightening to guide the researcher to present, analyze, discuss the data for feasible findings and draw conclusion.

The researcher integrates the content analysis model to display how to limit the representational, or referential, or propositional meaning of the units of discourse with the discourse analysis concepts to assemble a model of the detail discussion of this research. The study is going to examine the lexical and image templates of the students' textbook, "When English Rings the Bell," as the research case to verify the conclusively rigid discourse occurrence of Indonesian

religiousness and multi-culture. Thus, discourse analysis tool of the vocabulary and the discourse analysis tool of reflexive context fit this study to confirm the research findings.

To address the topical discourse issues, the researcher also covers anthropological standpoints to relate the hypothesized issues. In detail, the researcher attempts to propose a collection of anthropological insights to discuss religion and culture as different perspectives. The researcher highlights religion as extended system of religious symbols of cultural traits from anthropological insights, and exemplifies religiousness in Indonesia. The researcher also endeavors to include culture as system of symbols of nationally ethnical traits from anthropological lens, and multi-culture in Indonesia. Briefly, anthropological theoretical category tool of religious and cultural symbolic imagery sign is tied with the discourse analysis tool of the vocabulary, and tool of reflexive context to discuss and conclude the possible findings. The researcher ends this scope with the role of culture on ELT and textbook materials in the character-based curriculum in Indonesia.

### **Definition of the Key Terms**

The study research outlines definite terms to let the readers follow the principle of the study,

*Religious is* states shaped by words to enact parts of speech (pronoun, noun, verb, adjective, adverb)

and image groups (of religious clothes, building, religious daily or customary activities/habits, photo) to serve as preliminary informative device to communicate religious value in character education.

*Multi-cultural is* states manifested by words to operate parts of speech (pronoun, noun, verb,

adjective, adverb), and image groups (of cultural clothes, accessories, food, “cultural-bounded” people name, heroes or heroines, culturally daily or customary activities/habits, architectural building, bodily or physical look) to function as initial device to communicate socially multi-cultural value in character education.

*Value is* moral ethics feasibly communicated through lexical units (vocabulary/words) and non-

lexical units (images) to indicate religious and multi-cultural states of the discourse in the

textbook functioning as learning materials, and integrated with teaching learning activities to study English subject to attain a set of the first and second competencies (religious and socially multi-cultural competencies) as assigned in the curriculum.

*Congruent Extension* is appropriate goal resulted from a set of religious and multi-cultural states of the discourse in “When English Rings the Bell” as learning materials to signify the carrying-out of the 2013 curriculum to enable the students to achieve the competencies of religious and multi-cultural awareness as the nationally education character.

*Character-based English Education* is a set of formulated English education plans through which serial units of learning textbook materials in the students’ textbook “When English Rings the Bell” containing words and images to serve as preliminary informative knowledge to communicate character values, and teaching-learning processes are endeavored to facilitate the success of the first and second competencies (of being religious and socially multi-cultural behaviors) as the nationally education attribute of Indonesian 2013 curriculum.

### **Significance of the Study**

The research may confirm the discourse theoretical tools of vocabulary and reflexive context fitting to pinpoint religiousness and multi-culture in “When English Rings the Bell.” Besides, semiotic, anthropological and material development theoretical lens beneficially boost the discourse theoretical insights of this study.

The present study may be substantively informative due to unique topical preferences (religiousness and multi-culture) to represent the pedagogical discourse instances to highlight the character education in Indonesian. The result of the study is meaningful to add the collection of pedagogical research work and guidance for those engaged with textbook selection and design, as well as a “softly” overview for the textbook improvement for republication. It may also be a character-based English education model for those engaging with teaching-learning activities with the young learners.