CHAPTER IV
RESEARCH FINDING AND DISCUSSION

In this chapter, the results of the research and discussion are presented by the research objectives, namely to find out what culture is in the 2017 Revised English book and what its relevance is to the 2013 curriculum. The researcher examined chapters 11-15 because these chapters were by the curriculum syllabus for the 2013 English subject for the tenth graders of High School.

This book was prepared with the aim of building students' attitudes, knowledge, and communication skills through learning experiences in the form of a variety of active communication activities. The contents and learning experiences developed in this book were designed to assist students in achieving the four core competencies (KI) outlined in the 2013 Curriculum. *Kompetensi Inti* (KI) is the level of ability to achieve Graduate Competency Standards (SKL) that ought to be moved by an understudy at each grade level and transformed into the justification behind making gross capacities. The achievement of KI 1 is implied. However, in several chapters, it is stated explicitly, in the form of learning activities that arouse students' awareness of their existence as godly creatures and that they must do good for nature and others. For KI 2, learning experiences are presented in the form of independent, pair, and group activities. This activity is expected to build student learning independence, a sense of tolerance, and togetherness with others, as well as other social competencies needed in life. The achievement of KI 3 and KI 4 is carried out in an integrated manner through listening, reading, speaking, and writing learning materials and activities that have been developed by referring to the learning step of the scientific approach.[1]

The general principles referred to in the development of this book are that learning a foreign language requires language input in the form of vocabulary and grammar, requires practice and repetition for vocabulary and grammar retention and requires providing as many opportunities as possible to use the language actively. Only by being actively involved in communication

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[1] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris Edisi Revisi 2017*, (Jakarta: Kemendikbud, 2017), 225.

activities, students can build attitudes, knowledge, and communication skills.[2]

The following are the research finding and discussions:

A. Research Finding

The getting sorted out of the discoveries is introduced by some after arrangements. To begin with, the aftereffects of the reading material investigation are introduced dependent on the title of the course books. Second, the outcomes of this exploration are brought up dependent on the examination inquiries. Last, the conversation is introduced to talk about and to finish up the exploration discoveries and to reach a determination of this examination. The discoveries are introduced beneath:

1. *Bahasa Inggris* for the tenth grade.

This course reading is distributed by the Ministry of Education and Culture of Indonesia as the updated version of the 2013 educational plan in 2017. This course reading is composed of Utami Widiati, Zuliati Rohmah, and Furaidah. This book contains fifteen (15) sections with various points in each part, or it is subject-based reading material. The data is clarified as referenced in the table[3] underneath:

Table 4.1. Content of the "Bahasa Inggris" textbook

Chapter	Topic	Text Structure
1	Talking about self	Transactional text: opening; exchange (talking about identity); closing
2	Congratulating and complimenting others	Transactional text: : opening; exchange (congratulating and complimenting); closing
3	Expressing Intentions	Transactional text: opening; exchange (talking about intentions); closing
4	Which one is your best	Descriptive text(identification, description)

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[2] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 225.

[3] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*……., 225.

	getaway?	
5	Let's visit Niagara falls	Descriptive text(identification, description)
6	Giving announcement	Opening; contents of the announcement; closing
7	The Wright Brothers	Opening; exchange (talking about past events); closing
8	My idol	Recount text (opening; events; closing)
9	The battle of Surabaya	Recount text (opening; events; closing)
10	B.J. Habibie	Recount text (opening; events; closing)
11	Cut Nyak Dhien	Recount text (opening; events; closing)
12	Issumboshi	Narrative text (orientation, complication, resolution)
13	Malin Kundang	Narrative text (orientation, complication, resolution)
14	Strong Wind	Narrative text (orientation, complication, resolution)
15	You've got a friend	Structure of song

2. **Cultural Categories Found in the Textbook *Bahasa Inggris* for grade X Senior High School**

There are three sorts of culture characterization dependent on structure from Cortazzi and Jin (1999) in particular: Source Culture, Target Culture, and International Culture. Source culture alludes to the way of life of understudies, target culture alludes to the way of life of the inward circle's nations, and worldwide culture alludes to the way of life throughout the planet. The sorts of societies introduced in *Bahasa Inggris* for the tenth grade can be viewed as follows:

a. Source Culture

Source culture implies the way of life of the student's nation of origin. In this review, source

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culture implies Indonesian culture. Source culture is essential since its motivation is to acquire the information on the most proficient method to know or present students' personality through English.[4] The information about source culture classification is recorded multiple times (57) in chapters 11-15 of this coursebook. This classification takes the most elevated summation of all the different classifications. As indicated by Cortazzi and Jin, there are two motivations behind why source culture is included firmly in such course books. The reasons are the need for students to discuss their way of life with guests and the materials that are generally intended to make students mindful of their society.[5] There are many sources of social viewpoints that show up in the reading material. One viewpoint that is regularly found is the name of a spot. For instance, the names of cities and spots found Aceh, Jakarta, Bali, Sumedang, West Sumatra, and so forth. Those spots are the spots that are in Indonesia, so they are included in the source culture class.

The source culture is likewise generally displayed as people's names. For example, Etty, Tirta, Hasan, Tomi, Siti, Wahyu, Jono, etc. all reflect Indonesian names even though they do not mirror a particular region. As figures, the names recorded are Cut Nyak Dhien and Teuku Umar (Acehnese courageous woman).

Then, at that point, the images in sections 11-15 address Indonesian culture, similar to the delineation of Rumah Gadang from West Sumatra, the representation of conventional West Sumatra garments, and finally, the outline of the understudies

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[4] Siti Nurul Zakiyah and Dede Puji Setiono, *The Representation of Culture in English Reading Passages of Senior High School National Examination in Indonesia*, (3rd International Conferences on Education in Muslim Society, 2017), 69.
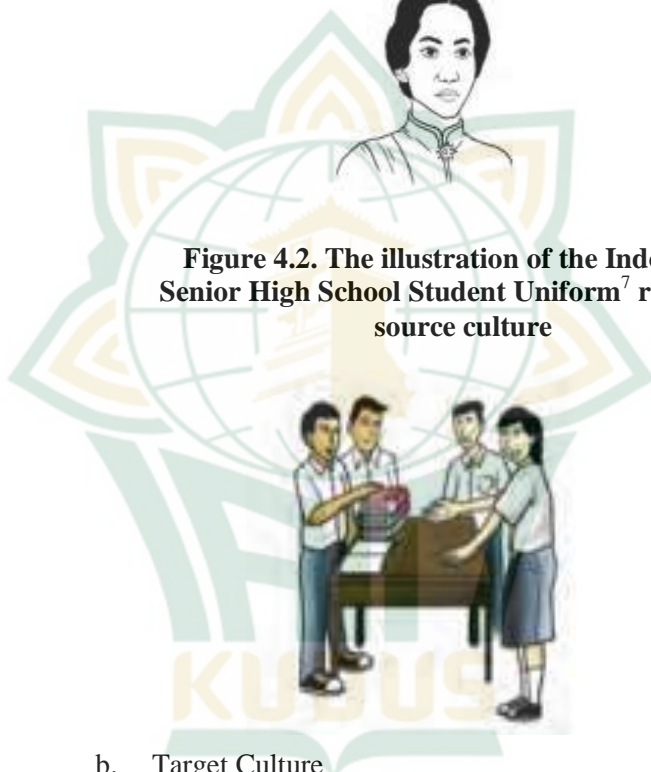
[5] Cortazzi and Jin, Culture in Second ..., 205.

wearing Indonesian school uniforms for Senior High School. For the examples:

Figure 4.1. Cut Nyak Dien[6]

Figure 4.2. The illustration of the Indonesian Senior High School Student Uniform[7] represents source culture

b. Target Culture

Target culture implies the way of life of a country in which language is examined by the student. The target culture is the English-talking nations' cultures like Australia, Canada, Ireland, New Zealand, the UK, and the USA.[8] Target culture classification seems to occur multiple times (13) in parts 11-15 of the course reading. The objective culture found is

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[6] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 143.
[7] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 179.
[8] Tzu-chia Chao, The Hidden Curriculum ......197.

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the names of the individuals, John, Bob, and Marie. And then, likewise, the names of celebrities like Muhammad Ali, Oprah Winfrey, and Les Brown. For the sake of individuals, the information about target culture is additionally found as the well-known individuals who are Captain Hook and Peterpan.

c. International Culture

When there is a culture that is neither the way of life of the source language nor the way of life of the target language, it is a global culture. Global culture implies the way of life of a country that does not utilize English as a first language but instead as a worldwide language. Cortazzi and Jin expressed that global culture remembers a wide assortment of societies set up for English-talking nations or in different nations where English is anything but a first or second language, yet is utilized as a worldwide language.[9] It covers the nations in all the world except Indonesia and English-talking nations. Global culture is distinguished multiple times (16) in parts 11-15 of the course reading.

Several countries are shown as having an international culture in the textbook. Those are the Netherlands, Belarus, and Germany, which are the names of places outside Indonesia and English-speaking countries. Japanese culture is shown in the story of Issumboshi, Japanese folklore. There is also the famous Masjidil Haram in Mecca. All of those examples are examples that reflect the international culture.

3. **Chapter 11**
a. Source Culture

Chapter 11 includes 25 source culture, they are the name of people (Cut Nyak Dien, Teuku Umar, Teuku Nanta Setia, Teuku Cik Ibrahim Lamnga, Cut Gambang, Etty, Tirta, Hasan, Tomi, Siti, Wahyu,

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[9] Cortazzi and Jin, Culture in Second 209

and Jono), the Indonesian boy group "SMASH", the Indonesian place (Aceh, Lampadang, Aceh Besar, Meulaboh, Beutong Le Sageu, Banda Aceh, Sumedang, and West Java), the Sultan's palace, and the guerrilla forces (Acehnese, Ulee Balang, and Pang Lot).

b. Target Culture

Chapter 11 just recorded 1 target culture. The target culture included in chapter 11 is the name of the person, "Les Brown." Les Brown is an American motivational speaker.

Figure 4.3. The name of the person, "Les Brown." Les Brown is an American motivational speaker[10]
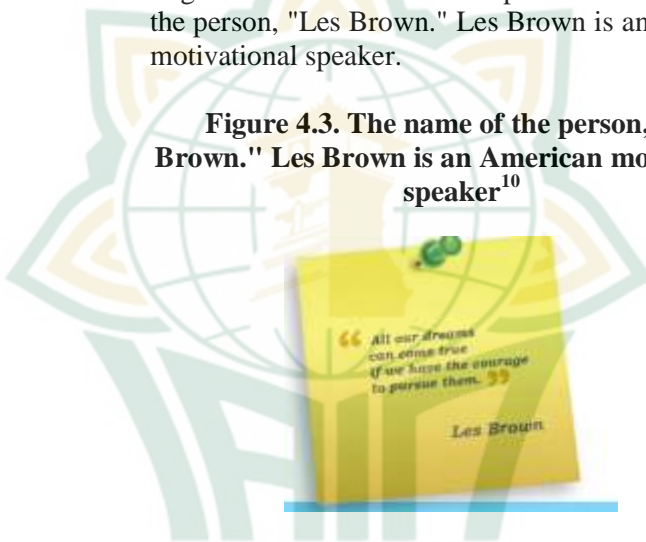
c. International Culture

International culture is included four times in chapter 11. The first is "The Dutch". "The Dutch" is a nickname for a person from the Netherlands. The second is the name of the Dutchman, "Johannes Benedictus van Heutsz". The third is the name of a country, "Belarus". And last is the name of the person, "Andrea". Related from www.tentangnama.com, Andrea[11] is the name of a person from Italy, Greece, or England.

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[10] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 154.

[11] Meaning of name "Andrea" www.tentangnama.com accessed on September 9, 2021, at 08.31 p.m.

4. **Chapter 12**

    a. Source Culture

Chapter 12 recorded 13 times the source culture. They are ten names of people (Nina, Muslih, Riana, Fadhil, Tika, Santi, Rudi, Sasha, Imam, and Narti), the city in Indonesia "Jakarta", the name of a place in Indonesia "Tanjung Perak", and then the fable from Indonesia "Kanchil and Crocodile/Kanchil dan Buaya".

    b. Target Culture

The target culture in chapter 12 is recorded twice. They are the names of two people, "John and Bob". These names usually come from the target countries.

    c. International Culture

International culture in chapter 12 is recorded 6 times. They are the Japanese folklore "Issumboshi", the illustration of traditional Japanese clothes, the picture looks like an anime or a picture animation from Japan, and then "Shinto." Related to KBBI[12], "Shinto" is a religion that originated in Japan.

Figure 4.4. The illustration of traditional Japanese clothes[13]

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[12] Shinto, https://kbbi.web.id , accessed on September 9, 2021, at 09.02 p.m.

[13] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 157.

Figure 4.5. The picture looks like anime or the picture animation from Japan[14]

5. **Chapter 13**

   a. Source Culture

   Source culture in chapter 13 is recorded 12 times. They are the picture of the West Sumatra traditional house, the illustration of the West Sumatra traditional house, four illustrations about West Sumatra, the name of a province in Indonesia, "West Sumatra", the Indonesian football team U-19, the Indonesian people's name "Anna", the traditional Javanese culture "kebaya and sanggul", and the illustration of the Indonesian Senior High School Student Uniform representing source culture.

   Figure 4.6. The illustration of West Sumatra traditional house[15]

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[14] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 158.

[15] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 169

Figure 4.7. Three illustrations about West Sumatra[16]

Figure 4.8. The illustration of the Indonesian Senior High School Student Uniform represents source culture.[17]
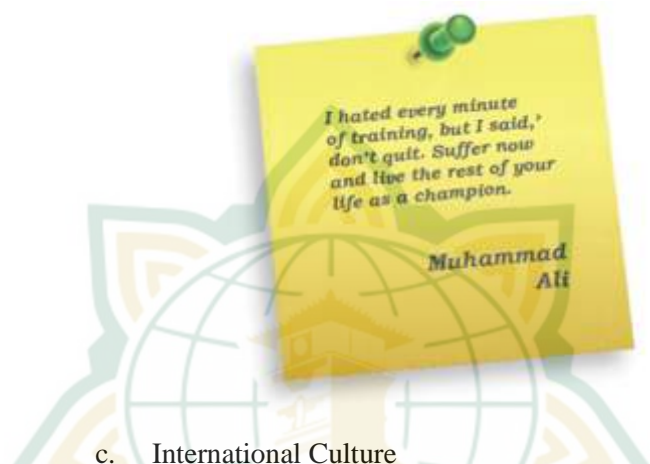

b.   Target Culture

The target culture in this chapter is recorded 3 times. They are the characters named "Peterpan" and "Captain Hook", and then the name of the American boxer "Muhammad Ali".

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[16] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 170

[17] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 179.

Figure 4.9. The quote from Muhammad Ali in this book.[18]

c. International Culture

Chapter 13 includes just 1 chapter on international culture. The international culture in chapter 13 is the international football team "South Korea". It is mentioned in one of the exercises.

6. Chapter 14

a. Source Culture

Chapter 14 records source culture four times. They are "Indonesia", the people's names "Kamal" and "Ahmad", and the last is a picture of Indonesian people practicing drama, and in the picture, one person is wearing "Kebaya".

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[18] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 180.

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Figure 4.10. The picture of Indonesian people practicing drama and in the picture, one person is wearing "Kebaya"[19]

b. Target Culture

The target culture in chapter 14 is recorded 5 times. First, the story about "Strong Wind". Strong Wind is a story from Canada.[20] Second, the names of people "John" and "Marie", the names of famous people in the USA "Oprah Winfrey", and then "Pantomime". A pantomime is a type of musical comedy stage production designed for entertainment.[21] It was developed in England and is performed throughout the United Kingdom, Ireland, and (to a lesser extent) in other English-speaking countries, especially during the Christmas and New Year seasons.

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[19] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 190.

[20] storiesgrowby.com, *The Native American Cinderella Story from Canada*, https://storiesgrowby.org/story/native-american-cinderella/ accessed on September 11, 2021, at 09.12 a.m

[21] Stringfixer.com, *Pantomime*, https://stringfixer.com/en/Pantomimes accessed on September 11, 2021, at 09.30 a.m

Figure 4.11. The illustration of Pantomime[22]

Figure 4.12. The quote from Oprah Winfrey[23]

My philosophy is that not only are you responsible for your life, but doing the best at this moment puts you in the best place for the next moment.

Oprah Winfrey

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[22] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 182.

[23] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,…… 192.

c. International Culture

In chapter 14, international culture is mentioned four times. They are "Pantomime", the name of the country "Germany", the name of the city "Mecca", the name of the place "Masjidil Haram", and then the illustration of four people with different hair colors.

7. **Chapter 15**

a. Source Culture

Source culture in chapter 15 is recorded 3 times. They are the illustrations of Indonesian students wearing Indonesian Senior High School Uniforms.

Figure 4.13. Indonesian Senior High School Uniforms [24]

Source: Dokumen Kemdikbud
Picture 15.2

Source: Dokumen Kemdikbud
Picture 15.3

Source: Dokumen Kemdikbud
Picture 15.4

b. Target Culture

In this chapter, target culture is recorded with a twist. They are the English songs with the title "You've Got a Friend" by Carole King[25], and the quote by Les Brown[26]. Les Brown is an American motivational speaker.

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[24] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,……194
[25] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,……196
[26] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,……204

Figure 4.14. English songs with the title "You've Got a Friend" by Carole King[27]

"You've Got A Friend"

When you're _____ and _____
And you need a _____ _____
And nothing, nothing is going right
Close your eyes and think of me
And soon I will be there
To _____ _____ even your darkest night

You just _____ _____ my name
And you know wherever I am
I'll _____ _____ to see you again
_____ _____ _____ or

All you have to do is call
And I'll be there, yeah, yeah, yeah.
You've got a _____

If the _____ above you
Should _____ _____ and full of
_____
And that old north wind should begin to blow
Keep your head _____
And call my name _____ _____ yeah
Soon I'll be knocking upon your door

You just _____ _____ my name
And you know wherever I am
I'll _____ _____ oh yes I will
To see you again
_____ _____ _____ or

Figure 4.15. The quote by Les Brown[28]
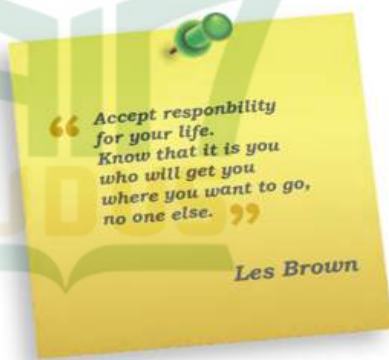
c. International Culture

Chapter 15 records an international culture. That is the name of the person, "Lyla." The name "Lyla" in the book was in one of the exercises.

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[27] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,……196
[28] Utami Widiati, Zuliati Rohmah, and Furaidah, *Bahasa Inggris*,……204

8. Curriculum 2013

The 2013 educational program is another educational plan in Indonesia and started to be carried out in 2013/2014. This educational program is an improvement of the current educational program, both the Competency-Based Curriculum which was spearheaded in 2004, and the Education Unit Level Curriculum in 2006. The main thing that is the accent of the 2013 Curriculum is the improvement and equilibrium of delicate abilities and hard abilities.[29] It incorporates parts of demeanor, capability, abilities, and information. Law no. 2 of 1989 expresses that the educational plan involves a focal position.[30]

There are different variables identified with the execution of the 2013 Curriculum which are the purposes behind fostering the educational program, for example, future difficulties and different negative wonders that happen in the public eye. Future difficulties are planned so that understudies should be ready with science and innovation as well as qualified abilities as a plan to make progress later on. In the interim, different negative wonders in the public eye are deciphered as conduct shown by people of more youthful age and understudies who are a long way from honorable ethics, like battles between understudies, drugs, defilement, copyright infringement, test cheating, and other social turmoil.[31]

The 2013 educational program requests an equilibrium in parts of demeanor, information, and abilities so schooling can deliver understudies who will later become individuals with respectable personalities, valuable to the country and people, and dominant people. This can be demonstrated by the improvement of Graduate Competency Standards (SKL), to be specific, Competency Standards in the KTSP educational program

[29] M. Fadhillah, *Implementasi Kurikulum 2013 Dalam Pembelajaran SD/MI, SMP/MTs, & SMA/MA*, (Yogyakarta: Ar-Ruzz Media, 2014), 16.

[30] M. Fadhillah, *Implementasi Kurikulum 2013 Dalam Pembelajaran*………18.

[31] M. Fadhillah, *Implementasi Kurikulum 2013 Dalam Pembelajaran*……..17.

to become Core Competencies in the 2013 educational program.[32]

9. *Kompetansi Inti* **(KI)**

Kompetensi Inti is the degree of capacity to accomplish Graduate Competency Standards (SKL) that should be moved by an understudy at each grade level and turn into the reason for creating gross abilities. Center capability is a type of progress from skill guidelines in the past educational plan (KTSP).[33] There are four Core Competencies (KI) created in the 2013 Curriculum, to be specific, KI 1 (otherworldly mentality), KI 2 (social disposition), KI 3 (information), and KI 4 (utilization of information/abilities).[34] Coming up next are the center skills contained in the English schedule for class X semester 2:

KI 1: Appreciate and practice the lessons of the religion he clings to.[35]

KI 2: Demonstrate legit conduct, discipline, obligation, mindfulness (common collaboration, participation, harmony), amenable, responsive, and proactive mentality as a component of the answer to different issues in interfacing viably with the social and regular habitat and in setting oneself as an impression of the country in the relationship with the world.[36]

KI 3: Understand, apply, investigate, and evaluate genuine, reasonable, procedural, and metacognitive

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[32] N.L.P. Tiyani. *Potensi Dukungan Budaya Lokal Dalam Pembelajaran Kurikulum 2013 : Kasus Muatan Sikap Pada Tema Berbagai Pekerjaan*, Jurnal Ilmiah Pendidikan dan Pembelajaran Universitas Pendidikan Ganesha 1, no. 3 (2017), 221.

[33] M. Fadhillah, *Implementasi Kurikulum 2013 Dalam Pembelajaran*……..48.

[34] N.L.P. Tiyani. *Potensi Dukungan Budaya Lokal Dalam Pembelajaran*………221.

[35] Guru Berbagi, "Silabus Revisi 2020 Bahasa Inggris,", accessed on July 6, 2021 (09:22 a.m.), https://ayoguruberbagi.kemdikbud.go.id/rpp/silabus-revisi-2020-bahasa-inggris-wajib-kls-10/

[36] Guru Berbagi, "Silabus Revisi 2020 Bahasa Inggris,", accessed on July 6, 2021 (09:22 a.m.), https://ayoguruberbagi.kemdikbud.go.id/rpp/silabus-revisi-2020-bahasa-inggris-wajib-kls-10/

information based on their interest in science, innovation, craftsmanship, culture, and humanities with knowledge of mankind, identity, state, and development associated with the causes of marvels and events, and apply procedural information in explicit fields of study based on their gifts and interests to solve problems.[37]

KI 4: processing, thinking, introducing, and making in the significant and dynamic domains associated with the advancement of what they learn in school freely and act viably and innovatively, and are prepared to use techniques as per the logical rules of *Kompetensi Dasar* (KD).[38]

Fundamental skill is the capacity to accomplish center abilities that understudies should secure through learning. It can likewise be said that essential skill is a portrayal of the material that should be passed on to understudies. In Government Regulation[39] No. 32 of 2013, it is expressed that what is implied by an essential capability is the degree of capacity with regards to learning content, learning encounters, or subjects that allude to center skills.

10. *Kompetensi Dasar* (KD)

Kompetensi Dasar is the capacity to accomplish the core abilities that understudies should gain through learning. Fundamental ability can also be defined as a representation of the superior material that should be passed on to understudies. In Government Regulation No. 32 of 2013, it expresses that what is implied by essential skill is the degree of capacity about learning content, learning encounters, or subjects that allude to center capabilities.

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[37] Guru Berbagi, "Silabus Revisi 2020 Bahasa Inggris,", accessed on July 6, 2021 (09:22 a.m.), https://ayoguruberbagi.kemdikbud.go.id/rpp/silabus-revisi-2020-bahasa-inggris-wajib-kls-10/

[38] Guru Berbagi, "Silabus Revisi 2020 Bahasa Inggris,", accessed on July 6, 2021 (09:22 a.m.), https://ayoguruberbagi.kemdikbud.go.id/rpp/silabus-revisi-2020-bahasa-inggris-wajib-kls-10/

[39] M. Fadhillah, *Implementasi Kurikulum 2013 Dalam Pembelajaran*……..54.

B. Discussions

Cultural senses are used to represent culture in *Bahasa Inggris*, a 2013 curriculum based on the 2013 tenth grade high school curriculum by Utami Widiati, using the cultural framework proposed by Cortazzi and Jin, which is divided into three types: Source Culture, Target Culture, and International Culture. The results can be seen in the chart below:

Figure 4.16. Chart of the result "Source Culture, Target Culture, and International Culture"
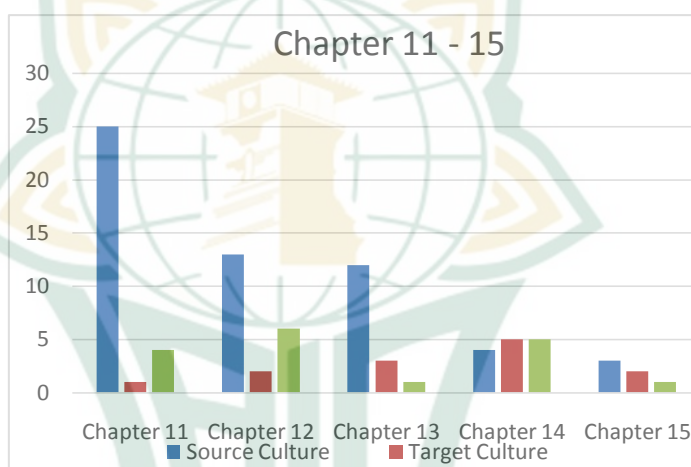
This research aims to find out about the culture represented in the tenth graders' *Bahasa Inggris* textbook by Utami Widiati. In addition, he also finds the cultural meaning represented in the textbook. The textbook used in this study is the English textbook for the Tenth Year of Bahasa Inggris High School by Utami Widiati, published by *Kementerian Pendidikan dan Kebudayaan Indonesia.* The manual has 15 chapters (chapter 1 through chapter 15) within this manual and the researcher decides to study chapters 11-15 as a sample for the entire English textbook.

The examination of culture addressed in the coursebook depends on the social point proposed by Cakir. Cakir states that agreement and learning a language includes information on sentence structure, phonology, and lexis, yet additionally a

few components and qualities of the way of life.[40] Imparting universally includes conveying interculturally, which involves both comprehension of one's way of life and the objective culture and presumably prompts a few components of social contrasts. Those social contrasts exist in the tone, the pressure of the syllables, the contribution of a sentence, the fitting points in a discussion, and articulations in discourse act capacities, for example, saying "sorry," offering guidance, making whines, and making and rejecting demands. In any case, the use of language is identified with social and social qualities. Language is viewed as a friendly and social phenomenon.[41] Since each culture has its standards for discussion and its standards contrast starting with one culture then onto the next, the standards can struggle with other societies' standards.

In light of the above clarification of Cakir, the hypothesis proposed by him is applicable to be utilized as the premise of examining the social substance in this course reading of *Bahasa Inggris* grade X by Utami Widiati since the substance of the book gives subjects identified with social contrasts exist in the tone, the pressure of the syllables, the contribute a sentence, the fitting themes in a discussion, and articulations in discourse act capacities, for example, saying "sorry" offering guidance, making grumbles, and making and declining demands.

From the theory of Cortazzi and Jin (Source Culture, Target Culture, and International Culture), this book mentions several things that fall into this category: 1) name, 2) place, 3) account text, 4) memoir, 5) country, 6) picture and 7) visual illustration. The social data identified with the social substance inside the course readings seen in this examination is centered around the relevant composing task, which is an exercise and visual representation like a picture. Past research by Ahmed and Combes in the TESOL diary expressed that social reflection both in text and visual material utilized in the

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[40] Ismail Cakir, 2006, *Developing Culture Awareness In Foreign Language Teaching*, *Teaching.* Turkish Online Journal of Distance Education 7, no. 3, 154.

[41] Ismail Cakir, 2006, "Developing Culture Awareness…………154

course books are the touchy pieces of the substance of the course reading which stresses the requirements for social affectability concerning writers.[42] Accordingly, in this examination, exercises and pictures are the parts that are fundamentally seen in the reading material substance, and students are generally inspired by them. In the interim, practice is the pieces of the coursebook that are frequently surveyed by the students.

EFL reading materials delivered at a public level for specific nations reflect the source culture instead of the target culture, so the source and target societies are indistinguishable.[43] EFL materials regularly incorporate occasions, travel destinations, celebrities' accomplishments, and food. Notwithstanding, these surface types of culture are not adequate for understudies to comprehend the objective culture since they just involve the gathering of general fixed data and do not give freedoms to address the fundamental socio-cultural associations that happen in various foundations. These discoveries are like past studies directed by Luis Fernando Gomez Rodriguez[44], which show that the course books contain only static and celebratory subjects of surface culture and exclude complicated and extraordinary types of culture. Thus, the second piece of the article proposes how educators can address profound parts of culture that may help English as an unknown dialect students fabricate more meaningful intercultural skills in the language homeroom.

Strangely, teaching language incorporates the educating of culture also. Various specialists have recommended that language and culture can not be isolated.[45] As Kramsch[46] said culture happens any place the language is being scholarly.

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[42] Ahmed and Combes, 2011, "An Analysis of Textbook from a Cultural Point of View", *TESOL Journal* 5, ISSN 2094-3938, 21.

[43] Cortazzi, M., & Jin, L, Cultural mirrors: Materials and methods in the EFL classroom. In E. Hinkel, Culture in The Second Language Teaching and Learning, England: Cambridge University Press, 205.

[44] Luis Fernando Gómez Rodríguez, 2015, "Critical Intercultural Learning Through Topics of Deep Culture in an EFL Classroom", *Ikala* 20, no. 1, 43.

[45] Dobrovol'skjj and Piirainen, 2006. "Cultural knowledge and idioms", *International Journal of English Studies*, 6(1), 27-41.

[46] Kramsch, 1997, "The cultural Component of Language Teaching", *British Studies Now*, 8, 4-7.

Working EFL as the setting for neighborhood social information securing makes the understudies experience exchange between their way of life and the social information on the objective language. Being acquainted with the objective culture through showing materials and class exercises bassists the understudies with perceiving their personality. Then again, numerous EFL course readings need unequivocal social substance.[47] In Indonesia explicitly, Hermawan and Noerkhasanah (2012) examinations various grade school course readings which they tracked down containing extremely restricted nearby social data, regardless of having been composed for use in the Indonesian setting, and a lot of inferred presumptions about English language clients. For instance, in the past few years, Latinos have esteemed huge families, living with their folks and grandparents in similar houses. In any case, more youthful Latinos today value their autonomy and need to live all alone.

In the interim, the discoveries in a social sense showed that the way of life in the reading material *Bahasa Inggris* for the tenth graders part 11-15 is overwhelmingly introduced by Source Culture. It appeared 57 times (66.3%). The subsequent international culture is discovered 16 times (18.6%), and the latter is the target culture, which seems 13 times (15.1%). Source Culture is, for the most part, shown in the course reading since this book is composed by the Ministry of Education and Culture of the Republic of Indonesia. The variety of texts in this book is adjusted to the mandate of the basic competencies in the 2013 curriculum for tenth graders. These natural dreams will, in general, make generalizations as well as be wrong.

The consequence of this investigation is that essential ability and the materials in the reading material entitled "Bahasa Inggris for The Tenth Graders by Utami Widiati" according to what is contained in the explanation of "WAMENDIK" on "Concepts and Implementation of the 2013 Curriculum" in terms of knowledge there is the point of

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[47] Sharif and Muhammadi, 2013, "Cultural, National Identity, and Globalizations between The Lines of Reading Comprehension Texts in Iran", *Elixir Ling & Trans*. 56, 13452-1345.

"personal masters of science, technology, art, culture, and insightful, national, state, and civilization". So, the textbook "English revision 2017" is relevant to the prospectus in the 2013 curriculum but does exclude adequate social substance or worth in the course. The relevance is that the presence of cultural content in textbooks based on the 2013 curriculum is a form of cultural recognition and preservation. The Indonesian government has established strict guidelines and assessment measures to improve training in Indonesia. In the turn of events, the public authorities set up BSNP (Badan Standar Nasional Pendidikan) alongside *Pusat Buku dan Kurikulum* to manage the improvement of reading materials utilized in Indonesia.[48] Considering the consequence of the evaluation on the social substance of the textbook Bahasa Inggris Grade X by Utami Widiati, there ought to be more social value in the reading material. Culture is a significant thing that should be realized when one needs to learn a language. It is accepted that learning a language will be fruitful when the way of life is incorporated. This implies that both could not be isolated. Due to these cases, the understudy needs a diverse agreement similar to an intercultural skill. Then, at that point, one thing that should be possible to learn both language and culture is by embedding the social qualities in course books.

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[48] BNSP, "Penjelasan Singkat Tentang BNSP (Penilaian Buku Teks Pelajaran)", accessed on November 2, 2021 (10.23 p.m.), www.bnsp-indonesia.org