

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

As discussed earlier in Chapter One, this dissertation attempts to answer the research problem of: “How has Indonesian national identity been conceptualized in English teaching curricula in Indonesia over time?” It is important to note that the three most recent curricula in Indonesia become the source of data in this research, namely the 2004 Curriculum, the 2006 Curriculum, and the 2013 Curriculum. Therefore, in order to answer the predetermined research problem, three sub-questions are addressed in regards to: (1) how Indonesian national identity has been conceptualized in curriculum documents and textbooks, (2) how the conceptualization of Indonesian national identity in English teaching curricula has shifted over time? And (3) what is the implication of the conceptualization of Indonesian national identity in the curricula for English teaching in Indonesia.

Based on the outset of this research, the Indonesian education curriculum is viewed as non-neutral. The results of data analysis reveals the curriculum comprises the process of infusing selective values and beliefs that are influenced by dominant political and sociocultural contexts happened in different periods of time, both in Indonesia and as in the world in general. The significant reformation of Indonesian national education system at the beginning of the 2000s, for instance, is a result of major political change in Indonesia in 1998 after the fall of Soeharto’ regime. The change resulted significant overturn in Indonesian policy,

from centralized power of government to de-centralization system. The reformation impacted in many aspects of Indonesian policies, politically and social-culturally. Values and beliefs of more freedom of speech and independency were promoted in Indonesia. Along with that, global competitive awareness is also promoted.

The de-centralized reformation in education with the infusion new values also affected the Indonesian education system. The first national curriculum in the reformed era was the 2004 Curriculum. The curriculum was later revised into the 2006 Curriculum. While there was no fundamental difference from the 2004 Curriculum in general, the results of data analysis in this dissertation reveal that the way the 2013 Curriculum conceptualizes Indonesian national identity is not always at the same track with its predecessor. On the other hand, the conceptualization of Indonesian national identity has been significantly shifted in the 2013 Curriculum. Along with the aforementioned research questions, this chapter is intended to summarize the analytical results of the finding chapters in order to unravel the research problem of this dissertation.

5.1.1 How has Indonesian National Identity Been Conceptualized In Curriculum Documents and English Textbooks?

The investigation toward the three most recent curricula in Indonesia that have been implemented consecutively at the national reformation era proves that English teaching curricula in Indonesia is not exclusively stated by it's own. The internal and external factors significantly impact how Indonesian national identity is conceptualized. Moreover, the results of data analysis the curriculum

documents and English textbooks enclose a number of factors that significantly affect the conceptualization of national identity in the curricula. The focus of this sub-section, then, is to revisit the conceptualization of Indonesian national identities at three consecutive curricula implemented at the reformation era.

5.1.1.1 The concerns of globalization, culture, spirituality are proved in each curriculum in conceptualizing Indonesian national Identity

Based on the results of data analysis, Indonesian government's concerns in regards to some issues such as the impacts of globalization, the urgency of cultural awareness, and the importance of spiritual teaching are noted in the ways curricula conceptualizing Indonesian national identity . The findings affirm the arguments about the interdependency of many countries in the world in the globalized era (Pennycook, 1998; Hall, Held, & Mc Grew, 1992; and Rizvi & Lingard, 2010). In line with that, the results of analysis of the curriculum documents and corresponding textbooks illustrate how the curriculum influences and is influenced by external powers, such as national and global politics as well as socio-cultural dynamics.

Furthermore, between the globalist and sceptic (Rizvi & Lingard, 2010) as two ways in viewing globalization as noted in the conceptual framework chapter, the Indonesian education curricula tend to have globalist view. However, further analysis reveals that the conceptualization in the curricula is not that simple. As addressed earlier, there are three foci of globalization emerged from the research findings; they are: internationalization, modernization, and Westernization. In general, all curricula tend to have positive view toward those three. The

curriculum documents address globalization as an inevitable situation in the modern world. The globalized world is then viewed as an external challenge the nation needs to cope through education. More specifically, the curriculum documents underline the internationalization and modernization in education as urgent things to do to ensure the competitiveness of Indonesia as a nation as well as to equip Indonesian people to face the global world.

Despite the concerns from a number of scholars toward the privilege of Western countries, specifically USA and Europe, in many aspects such as to set the standardization in the education and become the centres of modern knowledge and technology in the globalized world (Ball, 2008), no statement that addressed the same concern is identified in the curricula. The 2013 Curriculum even explicitly sets two international assessment systems oriented to the Western educational system as the parameter of the failure of Indonesian education system that the low achievement of Indonesian students. As the consequence of the Western dominancy, there is also a tendency from people non-Western countries to uncritically accept things from Western countries. In line with that, Western culture and Caucasian race are considered as having higher position from the non-Western (Pennycook, 1998). The similar situation is recorded at the English textbooks, especially the textbook of the 2013 Curriculum. By repeatedly portraying the Caucasian people in better postures and clothes than Indonesian people, the superiority of the Caucasian race is unravelled.

The next theme, culture, is also identified in the curricula. As mentioned earlier at the conceptual framework chapter, the understanding of culture in this

dissertation mainly applies the conceptualization as suggested by Kramsh (1998, 2010), that is, the notion of culture does not only refer to by particular things relating to a particular cultural group such as cultural symbols, values, traditions, and practices but also refers to the active and dynamical systems of the context-bound process of meaning making that the members of a particular cultural group engage in. Both elements of culture are noted in every curriculum, although in different kinds of realization. The culture product is represented in the curricula through the materials produced by the cultural groups. This symbolization of culture is mostly noted in the corresponding English textbooks in the forms of customs, habits, dress, food, artefacts, literature, art, music, history, and geography. The majority of the cultural products are the ones that represent Indonesian and Western cultures, however, a few examples of other cultures in the world are also identified. On the other hand, as discussed at the conceptual chapter, the culture process is commonly articulated through the attitudes, ideologies, and beliefs shared by the members of the group. This is also evidenced at this dissertation.

As explained at the finding chapters, both the English textbooks and the curriculum documents that become the source of data in this research address those cultural elements, either explicitly or implicitly. The culture is then discussed in the thematic discussion chapter in the context of multiculturalism and interculturalism. As the nation with a wide diverse of cultural background, the inclusion of multiculturalism in the curricula is understandable. In comparison to the representation of globalization in the curricula, the notion of multiculturalism

have significantly more portion, both in the curriculum documents and the corresponding English textbooks. In the documents, the multiculturalism awareness is included both at the introduction and as obligatory competencies that students require to achieve. In line with that, the textbooks also address the diversified world, not only in visual portrays of the people but also in the verbal texts. This is the evidence that Indonesian government views multiculturalism as important issue in the Indonesian education system.

Ideally, the teaching of intercultural competence is a compulsion to include in the curricula as the consequence of the recognition of the diversified societies. The results of analysis, however, disclose a significant difference between the 2013 Curriculum and the other two earlier curricula. While the documents of the 2004 Curriculum and the 2006 Curriculum include a number of intercultural skills as the required competencies for students to achieve, the same competency is not articulated at the 2013 Curriculum document. In accordance with that, the two former curricula have a number of chapters highlighting the interculturalism at their corresponding English textbooks. In contrast, no chapter in the textbook of the 2013 Curriculum addresses the same theme.

Spirituality is another thematic discussion in the prior chapter. As implied from the findings of this research, spirituality has an important position in Indonesian education curriculum. This is evidenced, for instance, from that fact that all of the documents of the three curricula that become the source of data in this study highlight spirituality as the basic framework of the curricula. The importance of spiritual teaching in the curriculum is also revealed from the

findings that the curriculum documents comprise a significant number of statements that, either explicitly or implicitly, are aimed at internalizing religious values to students. Additionally, similar to the development of students' globalization awareness and cultural understanding, the competencies in spirituality are also underlined at the list of required competencies. However, the spiritual competencies are placed at the first places in the competency lists among others at the curriculum documents.

As a part of multicultural background of Indonesian people, the diversities in religion also happened in Indonesia. Therefore, the second theme of the previous chapter is the development of tolerance and appreciation to people with different religion. Like the aforementioned theme of internalization of spirituality, it is evidenced that the three curricula have included the notion of tolerance and appreciation. It is addressed earlier that students' development in internalizing their religions has consistently strong position in the three curricula. In contrast, the research finding reveals the decreasing tendency in regards to the development of tolerance inter-religions in the 2013 Curriculum. Based on the discourse analysis of both curriculum documents and corresponding English textbooks, it is argued that the development of students' inter-faith tolerance has been marginalized under the most recent curriculum. This result is consistent to the results of analysis toward the interculturalism in the 2013 Curriculum. The decline of the intercultural discussion in the most recent curriculum, including inter-faith tolerance, raises a concern. In line with Yates and Grumet's argument (2010), the multicultural awareness and intercultural competencies, are urgently required to

so that the students will be able to interact with people from different multicultural background as well as to situate themselves in broader and heterogonous societies like Indonesia. However, this issue is not closely relevant to the scope of analysis in this dissertation, therefore, no further conclusion can be drawn in regards to the problem. Further research is required to address those issues.

As mentioned earlier, spirituality has a special position in Indonesian education curriculum, not only because spirituality becomes the ultimate basis of the curriculum development, but also because it is consistently identified in those three curricula. Despite its privilege, the analysis results in this dissertation disclose a number of issues in relation to the inclusion of spirituality in the curricula. Aside from the problems addressed previously in this sub-section, the recent research also identifies silence and omission in the discussion of spirituality in the curricula. The following sub-section, then, focuses on the issue.

5.1.1.2 Silence and Omission are evidenced in the Conceptualization of

Spirituality as an Expected National Identity in Indonesia

The discourse analysis of the three curricula shows that there are silences within the conceptualization of the spirituality as an ultimate national identity expected from Indonesian students. Regarding the significance of spirituality in the 2013 Curriculum documents, there are three attributes of it identified; all of which are hyponyms of the generic terms of spiritual attitudes. They are faith, piety, and good morals. However, too little attention has been paid in regards to the theme. No further information is available as the clarifying descriptions of

what is meant by spirituality. In contrast, the development of religion practice becomes one of the required competency standards in the curriculum documents.

It is earlier addressed at the conceptual framework that the teaching of spirituality is usually in the form of religion-based or moral-based teaching. The religious connotation of spirituality has religious values as the basis in making the judgment whether something is right or wrong. On the other hand, the secular view is mainly based on the moral judgment of a person in deciding the right and wrong (Durkheim, 1992). As addressed at Chapter Seven, the spirituality theme in the 2006 Curriculum comprises both the religious values and common values and rules of conduct. The attribute relating to faith and piety to God has been explained in the policy documents as the fundamental basis and function of the curriculum. This is supported by the fact that the attribute has the first position from the aforementioned five pillars of learning. Additionally, students' developments of religion practices become one of the required competency standards in the curriculum document.

Despite its central position, there is a silence in the further description of this theme in the 2006 Curriculum, especially in relation to the discussion of religion along with this attribute of faith and piety to God. In the policy statements, the focus of conceptualization goes mainly to the other element of spirituality, that is, good morals. For example, although at the scope of this spiritual teaching it is mentioned that "the teaching on religion and good morals has the objective of shaping students into people of faith and piety in God Almighty and good morals" (Indonesian Ministry of National Education, 2006a,

p.4), the next statement in the scope regarding the inclusion of the direction only addresses the second element, good morals. It states: “good morals includes ethics, manners, or morality as a manifestation of religious teachings (Indonesian Ministry of National Education, 2006a, p.4). Additionally, the attributes in the specific competency standards in regards to spirituality also mainly comprise expected competencies relating to good morals.

Accordingly, the spirituality concept in the 2004 Curriculum is represented as the teaching of good characters and good conducts. Further analysis indicates that religious values as well as social norms and values are implicitly used as the basis of those good deeds. In its document, the curriculum describes spirituality through the notions of both disposition and moral. The 2004 Curriculum, however, addresses the theme of spirituality in a similar way to the 2006 Curriculum. Among the repetitive mentions of the term “akhlaq” (disposition), the notion basically refers to the same thing, that is, the faith and piety to God. There is a silence for further explanation of the notion, such as what is really meant by faith and piety and how to develop the faith and piety. The concept of moral, on the other hand, is not only limited to the religious values comprises broader scopes. It also refers to the concepts such as social norms and values. There is also elaborated discussion of what is meant by specific norms and values as well as the expected application in the daily activities.

In addition to the silence in the more comprehensive description of the religious practices in the curriculum documents, it appears that the theme of religious teaching is omitted at the corresponding textbooks of the 2004

Curriculum and 2006 Curriculum. In the 2013 curriculum, on the other hand, a number of spiritual attributes are identified in various parts of the curriculum documents and the textbook. The findings of this dissertation about the silence and omission of spirituality theme might be an indication of Indonesian government's caution in addressing spirituality in Indonesian national education curriculum, considering that religion and religion teaching have been sensitive issues in Indonesia for years. As the discussion regarding those issues is beyond the scope of this dissertation, however, no further conclusion can be drawn about that.

5.1.1.3 There is a dynamical process in the ways the curricula view the

Conceptualization of Indonesian National Identity

It is already addressed at the conceptual framework chapter that culture dynamically transforms from time to time (Kramsh, 2013). This is evidenced at this research results. A similar result is also noted at in regards to the spirituality. As addressed at the prior sub-sections, while the efforts to improve the internalization of religion teaching has been increased over time, the development of tolerance and appreciation to people with different religion has been significantly decreased at the most recent curriculum. A special note in regards to the conceptualization of spirituality is that no statement either in the curriculum documents or English textbooks explicitly refers to specific religion. Despite the change, however, the discourse analysis in this research still identifies the dominance of Islamic teaching in all of the three curricula.

Aside from aforementioned issues, the research results also disclose a shifting in the ways the curricula view spirituality teaching. From the two viewpoints, the secular-based and religion-based teachings (Durkheim, 1992), the shifting from the more secular that to the more religion-based are evidenced in the curricula. None of the curricula is purely secular. It is stated at the documents of the three curricula that religious values become the basis in developing the curriculum. However, the discourse analysis of the texts reveals that both the 2004 Curriculum and 2006 Curriculum highlights the instillation of universal core ethical values and good traits of characters for the advantages of humankind without relating them to the teaching of religion. On the other hand, the 2013 Curriculum underscores the core values and virtues as sacred things to fulfil students' devotion of religion.

5.1.1.4 Unbalanced proportion of how Indonesian National Identity is conceptualized in Each Curriculum is evidenced

The discourse analysis reveals the unequal portion of discussion within the curricula relating to the conceptualization of Indonesian national identity. The first issue is in regards to the globalization. Addressed as an external challenge for Indonesia as a nation, the discussion about globalization as well as how it affects the national identity is identified in various parts of the curriculum documents, including at introductory sections. This is an indication that globalization is considered as an important issue for the development of student's national identity as an Indonesian youth. The development of modern Indonesian people is inevitable to face the globalized world. As articulated in the prior chapter, the

modernization process includes not only physical but also mental and spiritual aspects. Therefore, the curriculum documents underline the development of students' ethical, logical, skill, aesthetic, and kinaesthetic aspects as expected national identity to develop. Further analysis, however, indicates that although all of the elements are considered as important aspects of the modernization process, the focus of teaching is more about the development of students' ethical and logical competencies, the three last aspects appear to be marginalized. In the 2013 Curriculum, for instance, the notion of knowledge comprises a number of attributes. In contrast, there is undefined information in the notion of skill. Additionally, the required competency list for the development of knowledge has significantly greater numbers and more various basic competencies to actualize in each grade than the list for the development of skill.

Furthermore, the documents in both 2006 Curriculum and 2004 Curriculum state that students' physical and mental developments are equal and complementary. In contrast to the aforementioned statements in the curriculum documents, the aspects of arts and aesthetics as well as health and physical education are not explored adequately. The attributes of those elements are hardly found in the curriculum documents. The only descriptions are only identified in the scope and competency standards. Additionally, there is only a short list of the attributes identified in the lists of their specific competency standards. Compared to the other aspects of spirituality, personal attributes, and knowledge and technology. The attributes of those three elements have been frequently addressed in a number of parts of the documents such as the introduction, pillars of learning,

and the principles of the curriculum development. In line with that, those three elements have a great number of attributes listed in their specific competency standards.

5.1.2 How has the conceptualization of Indonesian national identity in

English language teaching curricula shifted over time?

After fifteen years of the reformation era, Indonesian government has released new national education curriculum in 2013. This is the most recent national education curriculum and has been implemented in Indonesia nowadays. The 2013 Curriculum has been designed as a response of government's claim regarding the unsatisfactory results of education in Indonesia. The government argues that the bad results are mainly because of the 'identity crisis' of Indonesian youths during the implementation of the prior education curriculum. In regards to that, this sub-section functions to summarize the research findings specifically related to how the concepts of Indonesian national identity in English teaching curriculum in Indonesia are shifted from the beginning of the reformation in education to eleven years later.

5.1.2.1 From Interpretive to Prescriptive Discourse

As recalled from the context of investigation in Chapter One, the major political change at the end of 1990s triggered public awareness about reforming the centralistic regime as part of demands for stronger democracy. In line with that, greater autonomy as well as degree of freedom of speech was also demanded. The reformation is reflected at the 2004 Curriculum, as one of the new government's policy in education at that time.

The results of analysis reveal that the curriculum documents and corresponding English textbooks of the 2004 Curriculum promoted students' development in expressing themselves. Additionally, the importance of independency was also promoted by the focus of teaching required knowledge and skills for students to be able to be highly competitive Indonesian people. Accordingly, the result of analysis reveals that the 2004 Curriculum is explained to provide those values at its documents. Through the curriculum that facilitated open interpretation, the interrelation can be drawn between the education curriculum and the rise of freedom and autonomy awareness that occurred at the early years of the political and socio-cultural reformation in Indonesia. The analysis of the required competencies for students to achieve at the curriculum documents indicates that the curriculum supported the development of freedom of speech, students' autonomy and independency.

The supports are identified at the principles of the development of the curriculum. In addition, the curriculum documents inserted statements that the curriculum should provide students opportunities to access, choose, and evaluate knowledge and skills. Moreover, the documents included the discussion of the teaching of life skills to students. In the documents, life skills referred to personal skills, thinking skills, social skills, academic skills, and vocational skills. It is also explained in the same part of document that the aforementioned life skills were to develop through the cultivation of reading, writing, and numeracy. However, the documents do not provide further details of the life skills. More detailed information regarding the support of freedom of speech and independency are

identified at the lists of expected competency standards stated in the curriculum documents. Similar to the discussion of the life skills, the statements in the lists are in general statements. This provided opportunities for school and teachers to interpret the values more elaborately and later develop more specific learning activities in order to achieve the expected competencies.

In line with the 2004 Curriculum documents, the analysis of the corresponding English textbooks proves that the learning materials within the textbook supported the spirit of freedom of speech and independency reformation era. For example: two among seven learning lessons at the textbooks had the focus to facilitate students to express their own opinion or feelings. They were Learning Unit Four entitled “*Guess what happen*” and Learning Unit Six entitled “*The Way I Feel*”. The support was identified at the titles of the lesson units, reading texts, and learning tasks. Beside the analysis of those two particular learning lessons, the analysis of the textbook also indicated that students’ autonomy was developed through learning tasks that require students to do independent learning. This was the last cycle of the proposed learning cycles in learning English. In addition, the learning tasks at the textbooks also provided students opportunities to express their own thoughts and feelings. Also, the unit topics was indicated the promotion of expressing self.

The change from 2004 Curriculum to 2006 Curriculum is viewed as incremental policy in this research. It is because the latter curriculum was developed out of former one without any significant changes. The previous review of related literature described government’s argument that the 2006 Curriculum

was positioned as an upgraded version of the 2004 Curriculum with bigger autonomy for education institution. The analysis of the curriculum at the previous chapter indicates that the changes were not fundamental. The keys points of the latter curriculum such as basic frameworks, objectives, and required competencies were not significantly different from the previous one. The results of analysis of the curriculum documents showed that the 2006 Curriculum provided bigger portion autonomy to school than the 2004 Curriculum. At the newer policy, the documents stated that the schools were allowed to develop the curriculum and design their own teaching syllabi to comply the needs of their students. However, further analysis on the texts of the curriculum documents reveals that the support for the development of students' autonomy and independency, along with freedom of speech, was not as extensive as the previous curriculum. Instead, the latter curriculum focused on the discussion of the urgency of preparing students for global competitiveness. No more discussion of life skills in the documents whereas there was the inclusion of the discussion regarding civics with the focus of teaching citizenship. The more structured curriculum and the focus of mastering English skills at the curriculum documents appeared to be consistent to the corresponding English textbook. Different from the textbook of the previous curriculum, there was no learning unit that specifically focused on expressing self. Most of the learning tasks within the textbook focused on the development of English skills. Although the learning tasks at the textbook still provided students opportunities to develop their independency through independent learning

activities, however, the focus of the textbook was shifted from expressing self to the development of English skills.

Unlike the incremental change from the 2004 Curriculum to the 2006 Curriculum, the transform from the 2006 Curriculum to the 2013 Curriculum was significant. The 2013 Curriculum is centralized and applies uniform approaches of teaching. At the most recent curriculum, the schools are required to only use the teaching syllabi, student textbooks, and teacher handbooks provided by the government. The centralized policy appears to significantly diminish teachers' authority as developed at the previous curricula. The review of related literature disclosed government claim that the 2006 Curriculum was too knowledge-minded. It had too much focus on creating Indonesian youth who can compete economically in global era while lack of learning materials that support the development of character building. The government also addressed some issues such as disintegration and students' juvenile problems that rapidly happened in Indonesia recently.

Additionally, in contrast to the discussions of the values of 2004 and 2006 Curricula which were very interpretive, the discussions of the curriculum values in the 2013 Curriculum is very prescriptive. The selected values are very specific. This does not provide enough room for open interpretation or develop the curriculum values, such as faithful, good morals, knowledgeable, confident, responsible, honest, disciplined, caring, cooperative, tolerant, peaceful, polite, responsive, and pro-active. Despite the fourteen selected values have been highlighted at the curriculum documents. The result of analysis toward the

textbook of the 2013 Curriculum suggested that not all of the selected values stated at the curriculum documents are promoted at the textbook. The corresponding mandated textbook does not accommodate adequate learning materials to promote all of the said idealized expected values. The selected values at the textbook are only the ones relating to the promotion of good deeds such as honesty, discipline, responsibility, tolerance, and politeness. In contrast, other curriculum values, especially regarding the elements of promoting the productivities, creativities and innovations are not accommodated at the textbook, such as the values of knowledgeable, confident, disciplined, cooperative, responsive, and pro-active.

Relating to the development of students' competencies in expressing self, this research concludes that the learning tasks within the textbook do not encourage the development of freedom of speech. Despite a great number of open-ended question that, at a glance, appear to accommodate students in expressing themselves, however, the analysis of the texts show that the statements within the questions implicitly direct students to response the learning tasks with the aforementioned selected values of good characters and good conducts. In line with that, the textbook does not promote adequate opportunities for students to develop English language skills either. Although there are learning tasks that are explicitly stated as relating to English language skills such as Speaking, Reading, and Writing, but the analysis of the texts at the tasks indicates that most questions focus on the development of aforementioned selected values than language skills. Even at the tasks that are labeled as language skill activities, the cognitive levels

of those tasks are considerably low. Most of them at the recalling level with the learning activities are mostly very simple such as pairing words/sentences or completing unfinished clauses.

5.1.2.2 From Operational to Notional Frameworks

As addressed earlier, Indonesian curricular reform at the beginning of 2000s followed the globalisation trend in terms of how to equip the next generation to encounter global challenges. Consequently, the education curriculum was internationalized to prepare Indonesian youth to face global competition through the focus of science and English language with the promoting of knowledge values. Despite the focus, the results of analysis show that other values such as religion, moral and personal attributes were also presented at the 2004 Curriculum documents. However, the discussion of those values was not as extensive as the discussion of the urgency of masteries of science and English language to face global challenges.

Moreover, the curriculum documents assert the discussion of a number of expected outcome competencies for students to achieve at the completion of study. They were presented systematically through lists of required competency standards. There were two kinds of lists outlined at the documents. The first was what the documents stated as the required competency standard across curriculum. Additionally, the other list was named as required competency standards. The document further reveals the important role of the aforementioned competency standards as the main operational guidance for the teaching-learning activities at schools. Due to the detailed information of the curriculum documents,

this research concludes that the 2004 Curriculum was an operative curriculum with detailed and systematic discussions, especially regarding the objectives of the curriculum and the expected outcome competency standards to achieve by the students. In line with the curriculum documents, the presentation of the learning materials within the textbooks was also organized systematically. They were represented based on the classification of the four skills of English. Moreover, the learning tasks at the textbooks were presented through a series of the hierarchical learning cycles. The cycles consisted of four cycles of learning activities that students should implement. Theoretical information of how to implement the learning cycles was even identified at the back cover page, both in textual and visual texts. In conclusion, the teaching of English at the 2004 viewed language as a means of communication. More specifically, it addressed the usage of English as a global language to support Indonesian youths to face future challenges and global competitiveness. During the implementation of 2004 Curriculum, the teaching of English was specifically planned and delivered in a systematic way with the objective to equip Indonesian students adequate communicative skills.

Similar to the previous curriculum, the 2006 Curriculum document viewed education curriculum to improve Indonesian youth for global competitiveness. Even, the latter curriculum has intensified operative documents than the previous one. Compared to the 2004 Curriculum documents, the 2006 Curriculum documents were more comprehensive and elaborative. There were comprehensive discussions of the school subjects divisions, along with what areas to teach in each division. There were also long lists of outcome competency standards for every

school level (primary, junior high school, and senior high school). Along with that, there are lists of required outcome competency standards from each division of school subjects. Lists of competencies in each group of school subjects were more elaborated versions of the outcome competency standards. In line with the curriculum documents, the intensification of the teaching English as an important skill for global competitiveness is also identified at the 2006 English textbook. The textbooks quantitatively have more pages, more learning units. Within each learning units, there are more reading texts and learning tasks for students to do. Like the textbook from the previous curriculum, the learning materials at the 2006 Curriculum were systematically presented into both spoken and written language through the development of four English language skills. However, no specific learning cycles suggested for teachers to implement as at the 2004 textbook. This is seen as the direct consequence of the bigger portion of independency given to the school and teachers as stated at the curriculum documents.

Furthermore, as elaborated at the investigation of related literature and previous research, after fifteen years of the curriculum reform at the end of the 1990s, the government overturned the curriculum policy once again, from the previous 2006 Curriculum that promote freedom of speech and students' independency to the more structured and centralized 2013 Curriculum. At later curriculum, the values of curriculum are presented throughout the curriculum documents in the forms of required competencies. There are four core competency standards stated in the documents. They are standards of spiritual attitudes competencies, social attitudes competencies, knowledge competencies, and skill

competencies. Unlike the previous two curricula in which the competency standards were made in the form of listed statements, the competency standards at the 2013 Curriculum is in the form of paragraphed statements. Further analysis discloses that there is no substantial difference of the competency standards among the three levels of education (elementary, junior high, and senior high). In fact, there is only one competency standard of spiritual as well as social attitudes for all of those levels. On the other hand, the competency standards for knowledge and skill competencies have hierarchical level of competencies in every level of education. However, the additional competencies to a higher level are not substantial, only an addition of one word or two from the previous level. In addition to the competency standards, the documents also include expected learning activities for each core competency. The documents assert that both spiritual and social attitudes competencies should be achieved through the activities of accepting, responding, practicing, valuing, internalizing, and actualizing. Additionally, knowledge competencies are expected to achieve through the activities of knowing, understanding, applying, analyzing, evaluating, and creating. Last but not last, the competencies in skills are to achieve through the activities of observing, questioning, experimenting, associating, communicating, and creating. Despite the inclusion of the statements regarding the expected competencies as well as the hierarchical series of activities to achieve the competencies, it appears that the documents do not provide specific description regarding the further elaborated information of the competencies. They discussion of those competencies is basically just mentioning of what to

expect without further discussion or clarifications. The aforementioned series of the expected activities are also left undefined. This lack of specificity is resulted that 2013 Curriculum is less operative than the previous ones and somewhat only elusive concepts in the policy statements.

Furthermore, the research results exacerbate the findings at the curriculum documents. The lack of elaborated information at the curriculum documents impacts the ways the corresponding English textbook is developed. At a glance, it appears that the learning tasks appear to accommodate a number of questions that might enable students to develop their critical thinking abilities. However, as described at the analysis of the textbooks at the earlier chapter, most of the questions at the learning tasks are out of the contexts. For instance, at the questions that are supposed to develop students' reading comprehension skills, the questions are more related to high-order philosophical questions rather than to develop students' skills in comprehending the information within the texts. Additionally, there are very limited learning activities in the textbooks that support the development of English language skills. Even there are some, the results of analysis indicate that most of those learning activities are merely in low level of thinking, mostly in the level of recalling only. In conclusion, both the curriculum documents and the textbook of the 2013 Curriculum do not provide adequate operational learning materials to support the teaching of English language as a means of communication. While there is a significant lack of detailed information at the curriculum documents, the learning tasks within the

textbook have more focus on notional learning materials that are not directly related to the development of English skills.

5.1.2.3 From “Other-ness” to “Us-ness” Imagined Communities

The 2004 Curriculum viewed Indonesia as a nation with diversities to conceptualize Indonesian national imaginaries. It highlighted the importance of developing students’ awareness to the diversified societies and how to live in harmony as a nation. The discussion regarding the imaginaries is specifically identified within the lists of required competency standards relating to the nation’s diversities. No other part of the curriculum documents addressed this diversity issues. The discussion of multicultural attitudes and behaviours at the lists, however, explicates the development of awareness toward people from diversely background through the promotion of values of tolerance, mutual-respect, mutual understanding, and recognition of religious and ethnic diversities, as well as cultural differences. More elaborately, the documents refer the diversity awareness by developing students’ empathy to people from different religions as well as understanding and appreciating physical environment and living beings, Moreover, the students are also expected to actively participate, interact and contribute in societies, internalize the values of humanity and develop togetherness in society. In addition, the lists also asserted other values such as the basic understanding of civilian rights and obligations in the nation and having insight of nationality and statehood of Indonesia.

Regarding the corresponding English textbook for the 2004 Curriculum, it is identified that there was a learning lesson that specifically addressed diversity

awareness. As the last learning lesson, Chapter Seven of the textbook entitled “*Getting Along with Foreigners*”. This learning lesson provided information regarding different cultures in the world. Additionally, the lesson also comprises learning tasks that promote cross-cultural mutual respects and communication skills. Moreover, the first unit at the textbook was entitled “*Our World*” which discussed about well-known places in the world. The unit contains information both about beautiful places in Indonesia and other countries. Apart from those two learning units that specifically promoted cross-cultural understanding toward the diversified societies, the remaining learning lesson within the textbook did not directly relate to the topics of cultural uniformities or diversities. There was no learning topic relating to Indonesian heroes/people at the textbooks either. However, as identified at the results of textbook analysis, there were traces of Indonesian identities both at the textual and visual texts, although the representation was quite minimal.

In line with the 2004 Curriculum documents, the 2006 Curriculum documents highlighted the development of diversity awareness as the conceptualization of Indonesian national imaginaries. Similar to the previous curriculum, the discussion of diversity awareness is identified at the lists of required competency standards. Compared to the previous curriculum, the discussion of aforementioned multicultural attitudes and behaviours such as tolerance, mutual-respect, mutual understanding, and recognition of religious and ethnic diversities, and cultural differences was intensified at the 2006 Curriculum documents. They are discussed more comprehensively at the listed required

competency standards of the curriculum. For example, the documents was explicitly stated the values of appreciating the diversity of religion, nationality, ethnicity, race, and socio-economic class as one of required competencies at the list of outcome competency standards for senior high school. Other statements relating to the development of diversity awareness were also identified at the lists of competency standards such as to respect different opinion and empathize with others, understand rights and responsibilities of self and others in community, participate in the enforcement of social rules, and actively involved in the life of society, nation, state of Indonesia. In addition, the documents also included more elaborated discussion of civics, with specific focus on nationalism as well as civilian rights and obligations. The discussion contained information about the scopes and outlined a list of required competency standards. As the objective of the inclusion of civics at the curriculum, the documents noted the objective as to develop Indonesian students to have a sense of nationalism and patriotism. Similarly, the scope of civics also highlighted the importance to increase students' awareness and knowledge of their status, rights and obligations in society, nation, and state. Moreover, the documents did not limit the definition of civics merely as the knowledge regarding nationalism and patriotism to defend the nation. It also included the respect for human rights, pluralism, environmental sustainability, gender equality, democracy, social responsibility, obedience to law and to pay taxes, and the attitudes and behavior to refrain from corruption, collusion, and nepotism.

Interestingly, despite the comprehensive discussion of civics and nationalism within the curriculum documents, there was no learning lessons at 2006 Curriculum textbook that specifically addressed the topics of nationalism such as the discussion of Indonesian heroes, the information regarding the nation's past achievement, or the promotion of Indonesian natural and cultural grandeur. However, the discussion of diversified cultural awareness was accommodated at the first learning unit entitled "*Thanksgiving is a Celebration Day*". In this chapter, several Indonesian cultural celebrations in celebrating thanksgiving were also addressed, along with similar celebrations in other countries in the world. However, the main focus of the topic discussion within the learning lesson was related to the thanksgiving celebration in America. Similar to the 2004 Curriculum textbook, the focus of the 2006 Curriculum textbook is to develop students' language skills in English. Consequently, most of the topics of the learning materials within the textbook did not directly refer to specific socio-cultural background. Despite that, a number of attributes related to national identities were still identified, both Indonesian and other countries identities. The presentation of the national identities at the textbook, however, was quite minimal.

The most recent curriculum, on the other hand, distracts the point of views of socio-cultural diversities and supports the imaginaries of being one Indonesia. In contrast to the previous two curricula, the 2013 Curriculum documents do not discuss diversity awareness. Instead, the 2013 Curriculum documents highlight the national imaginaries through the promotion of 'love to the country' as a part of

social attitudes, with specific emphasis on selective values promoted at the curriculum documents such as faithful, good morals, knowledgeable, confident, responsible, honest, disciplined, caring, cooperative, tolerant, peaceful, polite, responsive, and pro-active. Besides the two classifications of social attitudes, the policy statement also asserts attributes of expected attitudes in relation to the inheritance of Indonesian cultures, toward the society and nation, and in regards to pride for the country and culture. More specifically, the discussion is related to the development of nationalism to Indonesia through the construction of Indonesian *homo nationalis* and a common culture, as well as the narration of nation's past achievement and myths. Apart from the aforementioned discussion regarding Indonesian national imaginaries, no further discussion at the documents relating to further development of the selected values.

Regarding the 2013 Curriculum textbook, the discussion of Indonesian national imaginaries has significant portion at the textbook. Two out of eleven chapters specifically discuss Indonesian heroes. Additionally, there are also the discussions of other Indonesian heroes and heroines as well as well-known people (actors, singers, authors) within the learning tasks in aforementioned chapters. The significances of the discussion of Indonesian heroes are also represented through the analysis of the visual texts as explored at the analysis chapter of the 2013 Curriculum textbook. Additionally, the discussion of Indonesian national identities is represented comprehensively in all chapters, both at textual and visual texts.

5.1.3 What is the implication of the conceptualization of Indonesian national identity in the curricula for English teaching in Indonesia?

This study explores how the Indonesian government has conceptualized Indonesian national identity in English teaching curriculum in Indonesia. This sub-section, then, connects the findings and emerged themes in previous chapters and ties them together in order to explicate what the conceptualization of the national identity is meant for English teaching in Indonesia.

The first is that neglecting the global influence is very hard or even impossible to do in this globalized era. One of the impacts of globalization that become the crucial issue in English teaching in Indonesia is the uniformity of educational standardization. As discussed earlier at Chapter Seven, the uniformity negates the differences between the Western countries as the exporter and Indonesia as the importer of the standards; while, in fact, Indonesia and those Western countries are different in many aspects such as economic, political, social, and cultural characteristics. Therefore, the importation of the educational standards needs to be adapted to fit local needs. It is required to be negotiated to make the standards more relevant to the values, needs, problems, and characteristics of Indonesia. By negotiating the standardization parameter and allocating Indonesian own values, then, Indonesia can empower its own national identity.

Furthermore, the promotion of students' awareness toward multiculturalism and interculturalism are an urgent thing to do in teaching English for Indonesian students. This is not only because English is a language of people

from different cultural background from Indonesian people, but also the demography bonus of Indonesia as a country with diversely cultural background of people as well as the rapid interconnection of people in the globalized world. The results of analysis in this dissertation indicate both 2004 Curriculum and 2004 Curriculum shows the commitment from the Indonesian government to prepare students with the diversified societies both in Indonesia and globalized world. Through it, the Indonesian government embraces the differences and supports the importance of self-awareness toward the diversities. As the elements of English as the target language, white people from Western countries appear become the focus of the attention of the curricula. Therefore, the differences between them and Indonesian people are more exposed than the remaining cultural backgrounds. This is identified in the curriculum documents in which cultural diversity awareness is included as one of the required standards competency for high school student. Additionally, this is also evidenced from the number of the learning materials relating to the Western socio-culture in the textbooks, in which the representation of Western culture and Caucasian race become the majority of the materials.

On the other hand, the multiculturalism has no longer the focus of the 2013 Curriculum. Based on what has been presented in the English textbook of the 2013 Curriculum, the representation of Western countries is quantitatively higher than Indonesian. The portraits of Caucasian race along with the Western culture are identified in all chapters. In line with that, as addressed at Chapter Four, the images with Caucasian race within are significantly bigger and have

significant position than the ones with Indonesian race. The lack of multicultural awareness is also identified through the absence of culture from the countries in the world apart from the Indonesian and Western cultures. Moreover, the research findings reveal a silence in regards to the discussion of self-awareness toward cultural diversities in the most recent curriculum. This is in contrast to the previous two curricula in which both curricula highlight the development of students' awareness. The absence indicates the distance between Indonesian students and people from different cultural backgrounds. It is argued that, through the lack of discussion of people from various cultural in the world, along with absence of diversity awareness, the conceptualization of people from different cultures as the Other in the 2013 Curriculum is considered as a insignificant element to discuss and not considered and a part of the life of Indonesian youth.

Another big concern raised by the findings of this dissertation relates to the tendency of making Islam religion and Moslems as the most privileged power holders in the teaching of English in Indonesia. As revealed at the finding chapters, the dominance of Islam toward the pluralist society and religions in Indonesia is evidenced in both curriculum documents and English textbooks of each curriculum through the Islamic ideas, symbols, and vocabularies. It implies that the tension between pluralism and Islam is identified in the curriculum. Although this phenomenon is understandable as Islam is the religion of majority of Indonesian people, in the end this phenomenon might create asymmetrical power relationships between Islam and other religions in Indonesia. Indonesia is the biggest Muslim nation in the world in regards to the population of Indonesian

people who embrace Islam as their religion. More than 80% of Indonesian citizens are Muslim (Sensus Penduduk Indonesia, 2014). In line with that, Indonesian government constitutionally recognizes six official religions. It is a mandate of the constitution that each Indonesian citizen should formally embrace one of religions. Indonesia is not a religion-based state. However, the dominance of Islamic teachings appears to be the justification of the presence of Islam as religion as an important element in the Indonesian national education curriculum. Although Indonesia comprises of pluralist societies, with each citizen's freedom to choose and embrace one out of those six official religions is protected by the constitution, Islamic voices and interests have dominated government's interest in the curriculum.

Last but not least, it is repeatedly stated that the investigation of both curriculum documents and English textbooks in this dissertation reveals the asymmetrical power relationship between Western countries and Indonesia as a nation. It appears that the curriculum positions the Western countries to have privilege to be the exporters of life standards in Indonesia, not only as a model of the modernization process but also as the basis of standardization in education. In regards to that issue, it is necessary to challenge the marginal position of Indonesia as a mere importer of the standards. A big concern in regard to this issue is it entails the uniformity in the parameter of success, a policy of "one-size-fits-all". Otherwise, the importation of the uncritical standardization without the evaluation of what is considered valuable for the country might be negatively impact for Indonesia. On the other hand, positioning Indonesia merely as the

importer of the standards without any efforts and power to negotiate the standardization to apply in Indonesian education system will not only assign Indonesia in an asymmetrical position to the margin of the globalization, but also in turn, will deteriorate Indonesian autonomy to fulfil what they really need based on the country's characteristics. If the situation continues, the national identity of Indonesia as a nation might also be in a serious problem.

5.2 Suggestions

The dissertation investigates how Indonesian national identity has been conceptualized in English language teaching curricula in Indonesia over time. The investigation focuses on three most recent English language teaching curricula that have been implemented consecutively since a major curricular reform in Indonesia at the beginning of the 2000's, that is: the 2013 Curriculum, the 2006 Curriculum and the 2004 Curriculum. The data from the curriculum documents and textbooks were then analysed through Discourse Analysis.

This chapter is intended to draw together the various threads and perspectives that have emerged from the study by revisiting the key issues through the lens of Representation theory. As addressed earlier, the main shifting of the curricula happens between the 2004 Curriculum and 2006 Curriculum in one hand and the 2013 Curriculum in another hand. The changes are classified into three categories from the interpretive to prescriptive curriculum, from operational to notional curriculum, and from other-ness to us-ness imagined communities. Following the outline of the research findings, the concluding remarks on the themes emerged from the findings are also revisited. The dissertation claims that

all curricula have addressed the concern of globalization, cultural awareness, and spiritual teachings, although the dynamical process of Indonesian public policy in general and the curriculum development to be more specific drives that each theme has unequal portion of its conceptualization in every curriculum.

Despite the aforementioned arguments, however, it is realized that curriculum documents and their corresponding English textbooks are only one part of English teaching curriculum. Further studies with a broader scope of investigation that might involve other parties such as, but not limited to, the teacher's book of the English textbook, the interviews with Indonesian government as the person in charge of the curriculum development, interviews with the teachers of English about their voices in regard of the development of Indonesian national identity, or classroom observation for the implementation of the national identity program are still required. It is hoped that the studies might obtain more comprehensive information of how Indonesian national identity is conceptualized in English language teaching.