

Chapter 5

CONCLUSION AND RECOMMENDATION

Conclusion

Inferably, the writers of the textbook have implemented “tolerant and peaceful” religious images to highlight the religiousness (religious values) incorporated with lexical forms of language and, at one time, to obtain the young learners’ interest and motivation of different religious faiths. Their inclusion of the lexical entities (of English and Indonesian) to figure out the religiousness might be intentional to encourage the young seventh graders of liable limited vocabulary to learn the religious contents of the textbook because English has been formally taught. The writers might aim the images to serve as “feasible and comfortable” carrier of the religious contents and expected for their acceptance to learn the religious contents of the textbook.

Moreover, they likely endorsed the integrity of English and Indonesian words (as representation of parts of speech) to outline Indonesian multi-cultural discourse contents to grab the young learners’ attention and interest to learn the contents of the textbook because the learners have been slightly familiar with the outlined English and Indonesian vocabulary to depict their Indonesian life of multi-cultural outlooks. This led to them to include English and Indonesian words to develop speaking, reading and writing text sections of the entire eight chapters. The given images (as the units of the analysis data) from various text categories of the textbook were, to some extent, beneficial to depict and transfer several messages of multi-cultural values (multi-culture) for the “pillar” of the character values for the learners’ good behaviours and morality.

The knowledge gained from the text learning enriched-with-image-and-word materials of religious and multi-cultural symbolic signs as informative discourse inputs of reading, writing and speaking segment of the students’ textbook was incorporated with the teachers’ selections of teaching-learning strategies to help the learners to attain a set of firstly-and-secondarily-nominated competencies, e.g. religiously and socially cultural behaviors. The “creative” teachers could manage

their ways to develop the students' listening skill despite the exclusion of listening materials of the textbook.

The inclusion of resourceful images and words from phrasal and sentential constructions to display religiousness and multi-culture might be intentionally aimed to keep the seventh graders' interest on reading the textbook and this has been confirmed by several linguists (Tomlinson, 2003; McDonough & Shaw, 1993). Thus, rich pedagogical cross-cultural contents have been useful to improve students' large understanding of multilingual contexts (Kirkpatrick, 2010a) of (religiously and socially) cultural information that maintain the equal portion of language (vocabulary) and "colorful" images of the discourse themes of the learning material units (Tomlinson, 2003, 2013; Tomlinson & Masuhara, 2004; Harwood, 2010; McDonough et al., 2013c).

Overall, the religious and multi-cultural information of the textbook might be recommendable to meet the students of seventh grade of the diverse religious faiths and cultures to gain the expected competencies of religious and socially (multi-cultural) awareness on which the knowledge from the chapter units of learning materials is based Indonesian character values of life sides.

Recommendation

The researcher considered the students' textbook "When English Rings the Bell" as the "creative" design of pedagogical discourse masterpiece. Its resourceful information of religiousness and multi-culture were "uniquely" shaped into a series of English and Indonesian words from phrasal and sentential organization collaborated with the various images to shape the learning materials to equip the seventh grade students with knowledge of religious and socially multi-cultural information of life values to sound the character education of the Indonesian curriculum.

The stereotyping incidence of particular religion, say, Muslim should be eliminated by means of evenly adding more possible samples of other religions, say, Confucianism, Christianity and Protestantism. Hence, republication of the textbook might be suggestible to fit the various needs of the diverse students of religious faiths as book "consumers" and to meet the standard requirement of

a “good” textbook that should be bias free as learning materials as prescribed by the previous discourse, semiotic and material development theories.

For those who are in charge for textbook designing/writing for young learners for Indonesian market, the current researcher recommended them to present the “equal” portion of the language (vocabulary) and “vivid” images of religious and (socially) cultural topics in the learning materials to encourage the learners to the textbook materials, and to avoid cultural bias (Harwood, 2010; McDonough, et al., 2013c). The future designers should learn from other local (national) and international textbook publishers of which religious and cultural informative discourse were somewhat “smoothly” displayed to sustain the students’ interest of the textbook.

The researcher also suggested the textbook republication in which the inclusion of small portion of listening material of the Indonesian daily happenings containing simple “symbolic” religious and multi-cultural displays should be possibly “supplied” to train their listening skill along with reading, speaking, and writing segments and, at a time, could complete their four skills of English.

Based on the realization of interesting elaboration of English and Indonesian lexical units and images as the preliminary education device to shape informative knowledge to communicate religious and multi-cultural values, the researcher would suggest the textbook might be appropriate to for the novice seventh graders as learners of English in Indonesia. Besides, the researcher would encourage the authors to adopt the balance portion of lexical items and images attached to the given religious and multi-cultural symbolic character, and include listening materials fitting their learning capacity to help the learners develop their listening skill as early as possible, and the republication.

For those who were in charge for textbook selection for young learners, the textbook might be worth or alternative or additional resource to select as learning materials to be integrated with several appropriate teaching-learning strategies to enhance their Indonesian religious and multi-cultural diversity used to communicate the character values as the textbook alternatives are important to improve students’ pervasive understanding of multilingual contexts (Kirkpatrick, 2010a).

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