STUDENT'S STORYTELLING PROJECT: EXPLORING THE MANIFESTATION OF CULTURAL IDENTITY

THESIS

Submitted in partial fulfillment of the requirement for the degree of Sarjana Pendidikan (S.Pd) in Teaching English

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ABSTRACT

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Key word: Cultural Identity, Storytelling, Manifestation

Storytelling has a close relationship with one's cultural identity. Some preliminary studies about cultural identity and storytelling were conducted a few years ago. Those studies led to the current research which discussed the gap from preliminary studies. This qualitative study aimed to identify the manifestation of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project with Ethnicity, Gender, Regional, Age, Languages, and Religion as the cultural identity that was analyzed. This study used content analysis and questionnaire as the instruments to collect the data. The finding shows that all 6 identities are manifested in the students' storytelling videos. Gender has 4 kinds of manifestations while Ethnicity, Age, and Language have 3 kinds of manifestations for each identity. Religion has 2 kinds of manifestations and Region only has one kind of manifestation. In the number of appearances, most of the videos had language identity with the involvement of the student's mother tongue. The region identity becomes the less identity shown in the students' storytelling videos with only one video. There are some identities that cannot be separated from each other. Based on the finding, ethnicity is related to the region; language; and religion. Ethnicity becomes the main point because it covers almost all aspects that other identities need. Gender and age are related to each other because it has a similar result which is about the people themselves and about physical appearance.

ABSTRAK

Fanani, Moch. Rizkhal. (2023). *Student's Storytelling Project: Exploring the Manifestation of Cultural Identity*. Program Studi Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan keguruan, UIN Sunan Ampel Surabaya.

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Kata kunci: Identitas Budaya, Storytelling, Manifestasi

Storytelling memiliki hubungan yang erat dengan identitas budaya seseorang. Beberapa studi pendahuluan tentang identitas budaya dan storytelling dilakukan beberapa tahun yang lalu. Studi tersebut mengarah pada penelitian saat ini yang membahas kesenjangan dari studi pendahuluan. Penelitian kualitatif ini bertujuan untuk mengidentifikasi manifestasi identitas budaya siswa kelas 10 SMAN 3 Sidoarjo dalam proyek video storytelling bahasa Inggris mereka dengan Suku, Gender, Daerah, Usia, Bahasa, dan Agama sebagai identitas budaya yang dianalisis. Penelitian ini menggunakan analisis isi dan kuesioner sebagai instrumen untuk mengumpulkan data. Temuan menunjukkan bahwa keenam identitas tersebut termanifestasi dalam video storytelling siswa. Gender memiliki 4 macam manifestasi sedangkan Etnis, Usia, dan Bahasa memiliki 3 macam manifestasi untuk masing-masing identitas. Agama memiliki 2 macam manifestasi dan Daerah hanya memiliki satu macam manifestasi. Dalam jumlah kemunculannya, sebagian besar video memiliki identitas bahasa dengan melibatkan bahasa ibu siswa. Identitas daerah menjadi identitas yang kurang ditampilkan dalam video bercerita siswa hanya dengan satu video. Ada beberapa identitas yang tidak dapat dipisahkan satu sama lain. Berdasarkan temuan, etnis terkait dengan daerah; bahasa; dan agama. Etnisitas menjadi poin utama karena mencakup hampir semua aspek yang dibutuhkan oleh identitas lain. Jenis kelamin dan usia saling terkait satu sama lain karena memiliki hasil yang sama yaitu tentang orang itu sendiri dan tentang penampilan fisik.
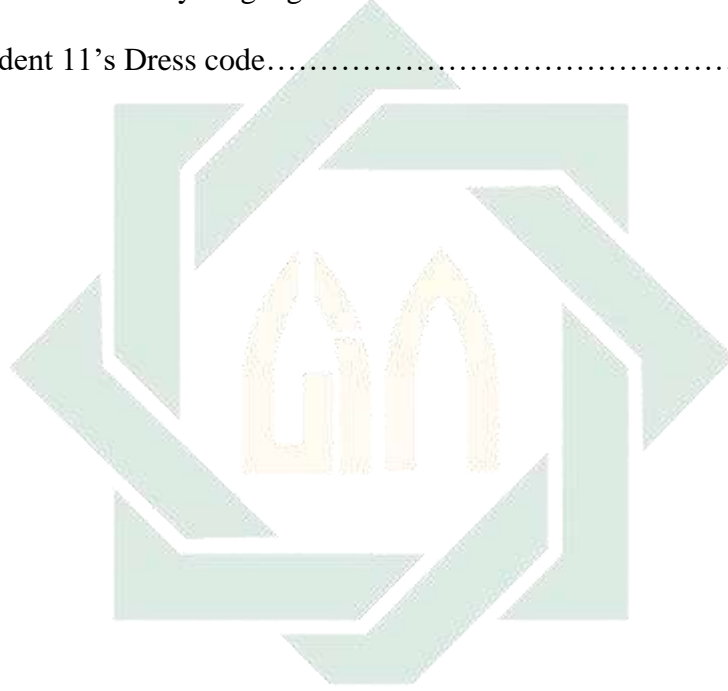
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CHAPTER I

INTRODUCTION

The first chapter provides why the researcher conducts this research and the significance of this research. This chapter covers some subheadings: 1) background of the study, 2) research question, 3) objectives of the research, 4) significance of the research, 5) scope and limitation, 6) definition of key terms.

A. Background of the Study

Storytelling has a close relationship with one's cultural identity. In delivering storytelling, there are people who refer to their own experience or culture, which varies depending on the person's background. This can be called a manifestation where the manifestation of storytelling itself is cultural identity. Cultural identity can be interpreted as a person's background from what culture he comes from. Cultural identity cannot be interpreted as a definite thing because interactions with people around them can affect a person's identity.[1] In storytelling, a person or student usually applies knowledge from his or her culture either consciously or not. If asked to tell a story they will refer to what they already know which could stem from their cultural identity.

Some preliminary studies were carried out several years ago about cultural identity and storytelling (see Santosa, Nauly and Fransisca, Sabbah and Ayuningtyas, Hughes and Wan, and Aghaei, Lie, and Noor).

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[1] Manka Varghese et al., "Theorizing Language Teacher Identity: Three Perspectives and Beyond," *Journal of Language, Identity & Education* 4, no. 1 (January 1, 2005): 21–44, https://doi.org/10.1207/s15327701jlie0401_2.

Santosa conducts research about electronic EFL textbooks used in a senior high school. The research analyzed the cultural manifestations used in the textbooks. There are 8 cultural manifestations which are cultural identity and social group, social interaction, belief and behavior, social and political institution, socialization and life cycle, national history, national geography, stereotypes and national identity. The results show that the major cultural manifestations in the textbook are stereotypes and national identity, which make up almost one-third of the whole cultural occurrences while others are filled with other cultural manifestations.[2]

The research from Santoso has similarity with the current research where the researcher wants to research cultural identity but the current research tries to research about the student's storytelling project and it is in a form of video project. The research of Ribeiro asked students to make a digital storytelling with their group. The results show that students are interested in making digital storytelling by discussing it with their friends. By making a digital storytelling in a group discussion empowering students to construct new personal and group meanings and improve their intercultural awareness.[3]

The research has similarity with the current research where the object is the student's project but the current research does not involve students directly and only takes their project as the object of the research.

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[2] Imam Santosa, "Cultural Manifestation in an Electronic EFL Textbook For Senior High School," *Journal of English Language and Culture* 10, no. 1 (2019): 10–20.

[3] Sandra P. M. Ribeiro, *Developing Intercultural Awareness Using Digital Storytelling*, *Language and Intercultural Communication*, vol. 16, 2016, http://dx.doi.org/10.1080/14708477.2015.1113752.

Nauly and Fransisca investigated the differences of cultural identity of Batak Toba college students who were born and raised in Batak and those who were born and raised in Medan. The differences consist of perception, importance, esteem, maintenance, and behavioral expression of Batak Toba college students. The result shows that college students who were born and raised in Batak have stronger cultural identity instead of those who were born and raised in Medan.[4]

The research of Sabbah and Ayuningtyas was done to see the response of the English department students in understanding cultural identity and issues of differences related to the ideology of multiculturalism through interpreting a multicultural poem in English. The students have difficulties in understanding and interpreting the poem and cannot relate the theme to the diversity condition of daily life.[5]

The research of Hughes and Wan tried to understand refugee children's perspectives of their family storytelling. Children in the study intuitively identified how their family tells a story in unique ways and assumed that family storytelling was an important cultural practice. The student or the children are likely to imitate or practice on how their family

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[4] Meutia Nauly and Vivi Fransisca, "Identitas Budaya Pada Mahasiswa Batak Toba Yang Kuliah Di Medan," *Jurnal Psikologi Ulayat* 2, no. 1 (2020): 364–380.

[5] Sherien Sabbah and Paramita Ayuningtyas, "Pemahaman Identitas Dan Toleransi Keberagaman Budaya Mahasiswa Sastra Inggris UAI Melalui Puisi Multikultural Kesusasteraan Inggris: Sebuah Kajian Multikulturalisme," *JURNAL Al-AZHAR INDONESIA SERI HUMANIORA* 4, no. 2 (2018): 94.

tells a story. They assume that remembering is important in order they can tell a story to others.[6]

Nursanti and Andriyanti explored the linguistic identities of college learners where their research is about the language identities of the students. The results of the research show that in learning English for their major as college students, their closeness to English brings out other forms of identity other than the identity of the language. The use of their daily language, their first or second language, shows some identities: local identity, national identity, identity as English Department students, youth and millennial identity. Having multiple identities allows them to adapt to various groups, making them easily accepted in various circles of society.[7]

Syed's research about college students' storytelling of Ethnicity-Related Events in the Academic Domain generates a result that students assume that story used to share various experiences followed by emotion regulation where their friends were the one who listened the most. It also shows that stories are channeled differently across different audiences for different purposes.[8]

Aghaei, Lie, and Noor conducted a research about manifestation of cultural identity in an Iranian English language literacy classroom, the result of the study can enrich the research literature in new literacy studies

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[6] Ekaterina Strekalova-Hughes and X. Christine Wang, "Perspectives of Children From Refugee Backgrounds on Their Family Storytelling as a Culturally Sustaining Practice," *Journal of Research in Childhood Education* 33, no. 1 (2019): 6–21.

[7] Emi Nursanti and Erna Andriyanti, "Language Identities of Multilingual College English Learners in Indonesia," *Eurasian Journal of Applied Linguistics* 7, no. 1 (2021): 316–337.

[8] Moin Syed, "College Students' Storytelling of Ethnicity-Related Events in the Academic Domain," *Journal of Adolescent Research* 27, no. 2 (2012): 203–230.

in which EFL contexts are still less visible. The teacher in the classroom provides help to students by using his/her cultural identity. It can be shown when students do not know the meaning of some vocabulary his/her will pronounce and in the Iranian accent in order the teacher hopes that the students can understand the material.[9]

The previous studies have discussed many things about cultural identity and/or storytelling. There is a study that discussed cultural manifestation in textbooks for the senior high school level. Another research talks about the manifestation of cultural identity in classroom practices. The current research has similarity to previous studies that is about cultural identity, however other studies identify cultural identity in classroom practices and the current research identified cultural identity manifested in student's storytelling video project. The current research is also similar to another study that is about media use as the object of the research, however, the study uses media in the form of a textbook while the current research uses videos as the object of the research. Based on the gap from the previous studies the researcher conducts a research about manifestations of cultural identity but through analyzing the English storytelling video project.

In this research, the researcher wants to investigate the manifestation of the students' cultural identity in the English storytelling video project of the 10th graders of SMAN 3 Sidoarjo. The object was

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[9] Khadijeh Aghaei, Koo Yew Lie, and Noorizah Mohd Noor, "Manifestation of Cultural Identity(S) in an Iranian English Language Literacy Classroom: A Critical Discourse Analysis," *e-BANGI: Jurnal Sains Sosial dan Kemanusiaan* Sp., no. 2 (2015): 149–158.

chosen because it is suitable as the object for this research that requires the students' storytelling videos.

B. Research Question

There is one research question in this study, namely:

What are the manifestations of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project?

C. Objective of the Research

The current study aims to:

Identify the manifestations of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project

D. Significance of the Research

The researcher hopes this study may help the learning process, particularly for the following groups:

1. English Teachers

   The result of this research is expected to help teachers to understand the student's cultural identity and to make teachers know their students better in order to have good relationships or interactions. It has a positive impact on learning where there is no wall between teacher and student so the learning runs smoothly and builds mutual trust.

2. Students

   The result of this research is expected to help students in understanding themselves especially for their cultural identity to help

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them learn for their English storytelling project and help them to do reflection about themselves.

3. Future Researcher

The result of this research can help other researchers for their research as a preceding study or as a reference. The other researcher can do a research focus on the similar topic with the current research or conduct a research with the same topic to give more elaboration on this research.

E. Scope and Limitation

The scope of this study is the 30 students' English storytelling videos from the two classes of the 10th graders of SMAN 3 Sidoarjo in the 2021/2022 academic year. The limitation of the study is the manifestation of student's cultural identity in their English storytelling video project with the theory of Ibrahim to analyze the data. The cultural identity includes ethnicity, gender, regional, age, languages, and religion in the student's English storytelling video.

F. Definition of Key Terms

There are several terms that can be found in this study. Therefore, the researcher makes key terms that are relevant to this research, namely cultural identity, storytelling, and manifestation.

1. Cultural Identity

Cultural identity used to group the identities such as nationality, race, ethnicity, age, sex, socioeconomic status, regional identity, ethno-

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linguistic identity, political affiliation, and (dis)ability. Cultural

identity can reflect on people's behavior because they have their own

way to understand or intercept something based on their culture.[10]

The current research defines cultural identity as the students'

identity related to ethnicity, gender, regional, age, languages, and

religion as reflected in the English storytelling video project that

comes from the 10th graders of SMAN 3 Sidoarjo in the 2021/2022

academic year.

2. Storytelling

Storytelling is a teaching technique which requires students to tell a

non-fiction story. Storytelling uses a narrative text as the source of the

story. Storytelling is an art of telling stories using words and action to

engage the audience about the stories.[11]

Storytelling used in this research refers to the fiction and non-

fiction in the form of video projects developed by the 10th graders of

SMAN 3 Sidoarjo in the 2021/2022 academic year.

3. Manifestation

Manifestation has a meaning of the embodiment or form of

something that is not visible or abstract.[12] The current research uses the

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[10] Yea-Wen Chen and Hengjun Lin, "Cultural Identities," *Oxford University Press* (2016), https://oxfordre.com/communication/view/10.1093/acrefore/9780190228613.001.0001/acrefore-9780190228613-e-20.
[11] Hassan Soleimani and Mahkameh Akbari, "The Effect of Storytelling on Children's Learning English Vocabulary: A Case in Iran," *International Research Journal of Applied and Basic Sciences* 4, no. 11 (2013): 4005–4014.
[12] Ebta Setiawan, "Arti Kata Manifestasi - Kamus Besar Bahasa Indonesia (KBBI) Online," *Kbbi.Web.Id*, last modified 2012, accessed February 18, 2022, https://kbbi.web.id/manifestasi.

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term manifestation to refer to any form of representation of cultural identity shown in the storytelling video produced by the students of SMAN 3 Sidoarjo.

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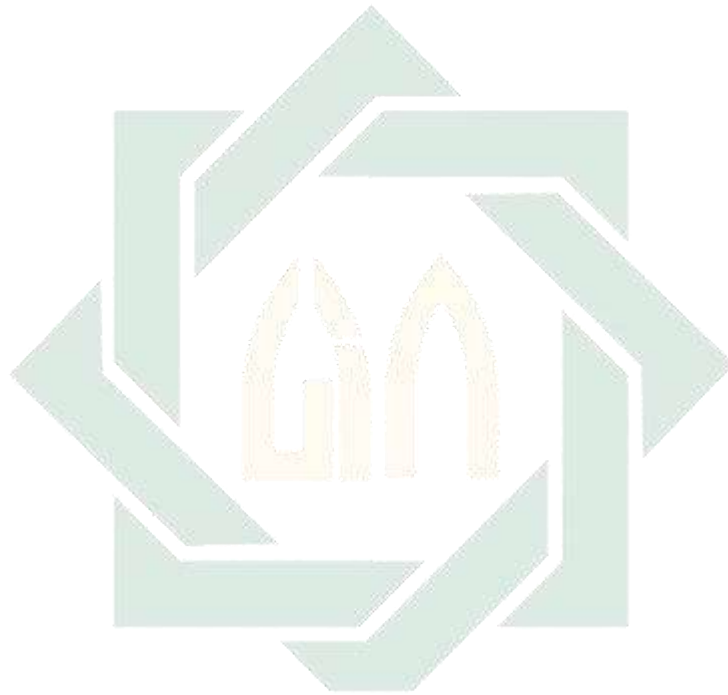
CHAPTER II

THEORETICAL FRAMEWORK

The second chapter includes theoretical framework and the review related studies on the area of the manifestation of student's cultural identity in their storytelling project.

A. Review of Related Literature

1. Manifestation of Culture

   Cultures manifest themselves in different ways and different levels of depth where symbols are the outer layer and values are the inner layer. Symbols are only recognized by those who share the same particular culture since it has a certain meaning in form of words, gestures, pictures, or objects. Symbols can be copied by other groups so the old symbols can disappear. Heroes are persons who are appreciated by other people and usually considered as a model that must be copied. Heroes can be real or fiction, past or present, alive or dead. Rituals are activities considered important in society for certain cultures. Each culture has different rituals and it cannot be imitated by others such as ways of greetings, paying respect to others, the way language is used in text and talk, etc.). Values are the core of the culture because it reflects the preferences of certain conditions. People from one culture can show different reactions with others in facing the

same situation. Values cannot be discussed or observed by others and can only be concluded from the way people act in certain situations.[13]

To conclude, culture has several layers where each of them has a role in shaping culture. The deeper the layer, the more vital the influence for culture and every culture has their own uniqueness.

2. Cultural identity of the students project

Cultural identity refers to the dimension of a person's identity and how others see him/her. It can be defined as the salient factor of an individual and how others see the individual.[14] Identity can have some definitions, those are: 1) Identity is influenced by others such as experience in social setting, 2) Identity can be evolved to a higher level by experiencing challenging life, 3) Identity development can be influenced by the trauma in the past and giving stress to the next generations.[15] Cultural identity can be a sense of being a part of the particular cultural or ethnic group.[16]

There are cultural identities mentioned by Ibrahim including ethnicity, age, sex, cultural background, sexual orientation, language, religion/spirituality, etc. Samovar gives some types of cultural identity

[13] Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind*, *TLS - The Times Literary Supplement* (New York: McGraw Hill, 2011).

[14] Farah A. Ibrahim and Jianna R. Heuer, *Cultural Identity: Components and Assessment*, *Cultural and Social Justice Counseling: Client-Specific Interventions* (Springer International Publishing Switzerland, 2015).

[15] William E Cross, "The Thomas and Cross Models of Psychological Nigrescence: A Review," *Journal of Black Psychology* 5, no. 1 (August 1, 1978): 13–31, https://doi.org/10.1177/009579847800500102.

[16] Myron W Lustig and Jolene Koester, *Intercultural Competence: Interpersonal Communication Across Cultures*, *International Journal of Intercultural Relations*, vol. 19 (Boston: Pearson Education Inc., 1995).

namely racial identity, ethnic identity, sex identity, national identity, regional identity, organizational identity, personal identity, and cyber and fantasy identity.[17]

This research analyzed six cultural identities namely ethnicity, gender, regional, age, languages, and religion. The identities are from the theory from Ibrahim. This research only took six identities because this research is related to the English Language Teaching, taking all the identities from Ibrahim will make the result too broad and not related to ELT anymore.

The theory from Ibrahim is not the only theory related to cultural identity. There is a theory from Byram but the researcher chose to use the theory from Ibrahim because the theory from Ibrahim is suitable to answer the research question. The theory from Byram also discusses the cultural identity in general and most of it is not related to ELT.

The definition of each identity used in this research is explained below. Based on the description of each identity the researcher made the criteria to decide the manifestations of cultural identity in the student's video.

a) Ethnicity

According to Ibrahim, ethnicity may be related to the physical characteristics of people, but the concept can have a broader definition. Social-cultural traits such as nationality,

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[17] Larry A Samovar et al., *Intercultural Communication A Reader* (Boston: Cengage Learning, 2017).

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tribe, religious faith, shared language, shared culture, and shared traditions can be included in ethnicity. Ethnicity is also characterized by a common or collective name, a myth of common ancestry or descent, memories of a common past or shared history, elements of a common culture, linked with a specific homeland, and a sense of solidarity. Ethnicity can be an aspect of social relationships where interaction between individuals and society happens. The criteria are selection of the story, mother tongue, and dress code.

b) Gender

Sex or gender is a person's biological sex aspect which includes attitudes, feelings, and behaviors. Sex here does not mean male and female only but social expectations about behaviors, personality patterns, and attitudes. It does not refer to the differences in the physical characteristics of males and females but to socially formed traits of masculinity and femininity that are differently defined in various cultures. The differences between male and female are called sex roles which are associated with biological sex, but it does not necessarily have to be. The criteria are role, voice change, body language, dress code.

c) Region

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People who live in a certain area can have a sense of attachment to the country, region, city, or village they live in. They will have characteristics with the place where they live, but it is not impossible they still have the characteristics where they were born if people migrate to another area. Each area or region provides strengths and challenges which differ from another. The criteria is selection of the story.

d) Age

Cognitive, affective, and physical development are considered important in age and developmental theories. Each stage of life presents opportunities and challenges faced by every individual. The criteria are different ages, voice change, and body language.

e) Languages

Someone who can master two or several languages will have many opportunities to understand something from another culture. Language can help to reduce the miscommunications that could end up with cultural misunderstandings and other undesirable things. Translating words to another language can be a little challenging since the targeted language could have limited words available or have several translations from one word. The word can have different meanings in the targeted

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language. The criteria are pronunciation, mother tongue involvement, and direct translation.

f) Religion

Religion is a set of beliefs held and shared between particular communities with the goal of spiritual development. Spirituality considers a subjective, individualistic set of assumptions. Religion has an existence as a reality beyond the human experience since it has a relation to God. Most of everything about religion comes from god that a religion believes.[18] The criteria are narrative or dialogue, dress code.

3. Storytelling as the student's project

Storytelling is a kind of art in which a person tells a story. Lipman in his book states in storytelling you must have basic understanding about a topic in order you can explain to others about your stories. Even though it's just information about gossip you must have knowledge about it. Storytelling is not just in the context of education but also in daily life such as in podcasts, radio, or television.

The type of stories is divided into many kinds of stories.[19]

1) Fairy tales

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[18] Ibrahim and Heuer, *Cultural Identity: Components and Assessment*.

[19] Amy E. Spaulding, *The Art of Storytelling: Telling Truths through Telling Stories*, *Choice Reviews Online*, vol. 49 (Plymouth: Scarecrow Press, Inc., 2011).

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This story is about a story that's not happen in real life. The stories are repeated in every generation. Usually involves magic and imagination as part of the story.

2) Folk tales

Folk tales are stories that are told in many generations but no one knows who is the first person to tell the original stories or anonymous. The story represents the moral value of a culture and usually reflects real life experience.

3) Myths

Myths related to the religious system where the story is usually told in a serious way and it is a requirement to be seeing myths with respect. Myths explain a religious phenomenon where god is the center of the story.

4) Fables

It is a famous story where it tells about animals as the main character. Usually fables are told for children because they use animals as characters and have moral value for them.

5) Hero tales

As the name suggests, the hero tales tell a story about a hero who tries to defend the truth. A hero will be the center of the story where it will tell about how a hero fights bad people.

6) Modern fantasy

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It's a fantasy that is written in a modern way where the story is usually about good and evil and the power of temptations. The story is usually written for entertainment and has a fiction genre.

Those kinds of stories have their own characteristics which are different from others. Fairy tales is like an umbrella of all story that is not happen in real life where the stories are repeated in every generation. Folk tales have an anonymous person as the author of a story and it is usually used to explain the moral value of a culture. In religion a story is classified as myths since it is usually related to a religion where it comes from. Fables are well known among children because it used animals to represent humans and most of all children like a story about animals. A story about a hero called as hero tales where the hero is the center of the story and represents good people with good behavior to fight crimes. Modern fantasy is usually used as entertainment for people with the story about good and evil.

4. Project in video for fiction and non-fiction

Video plays a significant role in education since it can help teachers to deliver information and make students understand easier in learning. In education there is a term called video-based-learning that refers to the uses of video in learning. Video-based-learning use video to deliver information to students with visual and audio. The videos

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are a very comprehensive and strong resource for computer-assisted learning.[20]

Students can also use video for their learning and their assignment. In this research the students made a video as their assignment. They made a video about a story that they made before and the video became a storytelling video. The student made a storytelling video with some of them choose fiction and other choose non-fiction. The video is following the story that the student choose whether it is fiction or non-fiction.

B. Review of Previous Studies

Some previous studies carried out about cultural identity and storytelling. The first is from Santoso entitled "Cultural Manifestation in an Electronic EFL Textbook for Senior High school". The finding shows that there are 8 cultural manifestations in the textbook. The major cultural manifestation is stereotype and national identity which is almost one-third of the cultural occurrences.[21] The research has similarity with the current research where it is about culture but the current research only focused on the student's cultural identity in the storytelling project instead of textbooks. This previous study helps the researcher to give insight about the current research.

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[20] Rabab El-Sayed Hassan El-Sayed and Samar El-Hoseiny Abd El-Raouf El-Sayed, "Video-Based Lectures: An Emerging Paradigm for Teaching Human Anatomy and Physiology to Student Nurses," *Alexandria Journal of Medicine* 49, no. 3 (2013): 215–222, http://dx.doi.org/10.1016/j.ajme.2012.11.002.

[21] Santosa, "Cultural Manifestation in an Electronic EFL Textbook For Senior High School."

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The second previous study is from Nauly and Fransisca entitled "Cultural Identity of Toba Batak Students Studying in Medan." The result of the study shows that there are differences between college students who were born and raised in Batak and those who were born and raised in Medan. Students who were born and raised in Batak have stronger cultural identity than those from Medan.[22] This research helps the researcher to understand the differences of the cultural identity in the context of where they were born and raised.

The third previous study is from Sabbah and Ayuningtyas entitled "Understanding Identity and Tolerance of Cultural Diversity UAI English Literature Students through Multicultural English Literature Poetry: A Study of Multiculturalism". The researchers want to know the response from students about cultural identity and issues of differences of multiculturalism in a multicultural poem.[23] The research shows students have difficulties related to the topic and cannot relate the theme to the real life condition.

The fourth previous study is from Hughes and Wan entitled "Perspectives of Children from Refugee Backgrounds on their Family Storytelling as a Culturally Sustaining Practice". The results of the study show children like to listen to their family tell stories in a unique way. Children also like to imitate how their family tells stories and they assume

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[22] Nauly and Fransisca, "Identitas Budaya Pada Mahasiswa Batak Toba Yang Kuliah Di Medan."
[23] Sabbah and Ayuningtyas, "Pemahaman Identitas Dan Toleransi Keberagaman Budaya Mahasiswa Sastra Inggris UAI Melalui Puisi Multikultural Kesusasteraan Inggris: Sebuah Kajian Multikulturalisme."

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that remembering stories is important in order they can share it with others later.[24] This research helps the researcher to understand the topic about family culture.

The fifth previous study is from Aghaei, Lie, and Noor entitled "Manifestation of Cultural Identity(S) In an Iranian English Language Literacy Classroom: A Critical Discourse Analysis". The researchers research the cultural identity used in a classroom. The result shows that in delivering the material sometimes the teacher uses the mother tongue accent to help students understand.[25] This research also helps the current researcher to understand better about cultural identity.

The first previous study discusses cultural manifestation in an EFL textbook but the current research discusses cultural identity in a student's storytelling video. The second previous study talks about differences between college students who were born and raised in different places while the current research also talks about cultural identity but uses videos as the subject. The third previous study is about the response from students about cultural identity and issues of differences of multiculturalism in a multicultural poem but the current research is about cultural identity in storytelling videos. The fourth previous study is about children who like to imitate the way their family tells stories. It is different from the current research that researches about storytelling videos. The fifth previous study

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[24] Strekalova-Hughes and Wang, "Perspectives of Children From Refugee Backgrounds on Their Family Storytelling as a Culturally Sustaining Practice."

[25] Aghaei, Lie, and Noor, "Manifestation of Cultural Identity(S) in an Iranian English Language Literacy Classroom: A Critical Discourse Analysis."

talks about the cultural identity used in a classroom while the current research is in the form of storytelling videos.

From those previous studies, it can be seen that the current research is different from those previous studies. There is a study that has similarity with the current research but has a different focus. Other researches also discuss cultural identity that is similar to the current research but those researches are not using content analysis and have different theories such as the research from Santoso that used the theory of Byram that talks about cultural identity inside a textbook while the current research used the theory of Ibrahim.

CHAPTER III

RESEARCH METHOD

This chapter focuses on explaining the way the researcher conducted the research in identifying the manifestation of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project that involved (1) Research design, (2) Research setting, (3) Data and source of data, (4) Research instruments, (5) Data collection techniques, (6) Data analysis techniques, (7) Checking validity of research, and (8) Research stages.

A. Research Design

The purpose of this research was to identify the manifestation of a students' cultural identity in their storytelling project. This research used qualitative research because the researcher wanted to explore in depth about the topic. It was in line with what Creswell states where a qualitative research method is conducted to explore or understand a topic.[26] Creswell states that qualitative research may be used as a broad explanation in attitudes and behavior, and also come with variables, constructs, and hypotheses. From the objectives stated before it was suitable to use qualitative research because the topic that researcher chooses has to be researched and needs explanation in depth.

This research focused on student's cultural identity in their storytelling project. That's why the researcher used qualitative research, because the researcher was going to research the student's storytelling

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[26] John W Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, *Educational Research*, 4th ed., vol. 4 (Edinburg Gate: Pearson Education Limited, 2014).

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videos that need depth explanation. The data was collected from the student's storytelling videos of the 10th graders of SMAN 3 Sidoarjo. The videos were chosen because it was an output of the students from their storytelling where the videos contain information about the topic.

B. Research Setting and Subject

This research used content analysis because the research analyzed the videos then the research subject was in a form of object particularly the videos of storytelling of the two classes of the 10th graders of SMAN 3 Sidoarjo with the total of 30 students. The students took from two classes which were taken randomly. The researcher used the videos produced by students with the total of 30 videos in accordance with the number of students. The research subject was chosen because it was suitable with the topic of the research where it analyzed storytelling videos. This research also used questionnaires by distributing it to all of the 30 students that the videos were analyzed in this research. The questionnaires used to clarify the result of the video analysis.

The research was conducted at SMAN 3 Sidoarjo located in Jl. Dr. Wahidin No.130, Sekardangan, Kec. Sidoarjo, Kab. Sidoarjo, Jawa Timur 61215. The researcher chose the school since it was suitable for the focus of the research where the students had an assignment to make a storytelling video, especially the 10th graders.

C. Data and Source of Data

1. Data

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The data was the student's cultural identity manifested in their video project. The data contained six cultural identities which were ethnicity, gender, age, regional, religion, languages. The data from videos of student's storytelling were used to know the manifestation of a students' cultural identity in their storytelling. The researcher obtained the data from videos of student's storytelling by conducting content analysis because the videos were the project of the students which contain the cultural identity.

2. Sources of data

The source of data was videos of student's storytelling that was collected from the 10th graders of SMAN 3 Sidoarjo. The videos were from the result of the students' storytelling project.

D. Research Instrument

The researcher used content analysis as the instrument in this research to answer the research question.

1. Content Analysis

Content analysis was a research technique for making replicable and valid inferences from text (or other meaningful matter) to the contexts of their use.[27] In this research the researcher analyzed videos as the matter where it collected from the 10th graders of SMAN 3 Sidoarjo.

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[27] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology (2nd Ed.).*, *Organizational Research Methods*, vol. 13 (Thousand Oaks: Sage Publications, Inc., 2004).

The researcher used the instrument to answer the research question about manifestation of a students' cultural identity in their storytelling project based on the criteria. Therefore the videos of storytelling were suitable to be analyzed using the instrument.

The criteria were created by synthesizing the theory and study of Samovar, and Ibrahim which reflect on the topic. The criteria were six categories namely ethnicity, age, gender, regional, religion, and language.

2. Questionnaire

Questionnaire was an instrument used to collect data consisting of questions or statements that needed to be answered by students.[28] In this research the researcher also used questionnaires by distributing it to the students. The questionnaire was made by adapting The Multigroup Ethnic Identity Measure (MEIM) created by Phinney.[29] The questionnaire used the Likert scale to measure the student's opinion.

The questionnaire consisted of 6 sections related to the criteria used in this research using Likert scale as a measuring tool and some statements using checkbox and short answer. The criteria were

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[28] Mohammad Adnan Latief, *Research Methods on Language Learning An Introduction*, 7th ed. (Malang: Universitas Negeri Malang, 2019).
[29] Jean S Phinney, "The Multigroup Ethnic Identity Measure: A New Scale for Use with Diverse Groups," *Journal of Adolescent Research* 7, no. 2 (April 1, 1992): 156–176, https://doi.org/10.1177/074355489272003.

Ethnicity, Gender, Regional, Age, Languages, and Religion where each section has 5 statements in accordance with the section topic.

The questionnaire was made using Google form and distributed to the students through WhatsApp. The questionnaire collected the data for around one month.

The questionnaire was used to get more data on the topic. The data from the questionnaire helped the researcher to determine the cultural identity in the storytelling videos.

E. Data Collection Technique

1. Documentation

This data collection technique focused on analyzing the related content which was storytelling videos to get information about the topic. This technique was applied by analyzing all videos of storytelling with a total of 30 videos from the 10th graders of SMAN 3 Sidoarjo. The focus of analyzing the videos was the manifestation of a student's cultural identity in their storytelling project. Therefore the aim of the use of content analysis was answering the research question about the manifestation of student's storytelling in their story telling project.

The videos were uploaded to each student's YouTube account in the "not public" setting. The researcher collected the storytelling videos by asking the teacher about the videos. The teacher gave the link for all videos and the researcher downloaded the videos.

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2. Questionnaire

   The data collection technique focused on collecting the data from the 10th graders of SMAN 3 Sidoarjo which the storytelling videos project became the subject of the research. The data was collected by distributing the questionnaire to the 30 students who the videos collected in this research. The researcher distributed the questionnaire through WhatsApp that was made using Google form for around one to two weeks. This technique was applied by matching the result of the questionnaire with the result of the storytelling video analysis. The questionnaire was used to clarify the cultural identity used in the student's videos.

F. Data Analysis Technique

In data analysis technique the researcher used qualitative analysis. Analysis involves reducing and organizing the data, synthesizing, searching for significant patterns, and discovering what is important. Generally the analysis can be done in three stages namely 1) organizing and transcribing the data, 2) reading the data, 3) coding and reducing, and 4) interpreting the findings.[30] Below are the analysis technique explanations used in the research.

1. Organizing and Transcribing the Data

   The collected data were organized and transcribed where the researcher made a note from the questionnaire and watched the videos

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[30] Donald Ary et al., *Introduction to Research in Education*, 8th ed. (Canada: Wadsworth, 2010).

of students' storytelling while identifying which key points show cultural identity.

2. Read the Data

Continuing on to the next step was reading the data. The researcher read the data that had already been organized and transcribed before to collect as much data as possible.

3. Coding the Data

This step meant the researcher analyzed the data by using a checklist. The researcher used the theory of Samovar and Ibrahim to analyze the data containing 6 criteria of cultural identity. At this step the researcher also decided which data or information that should be kept and which one that should be reduced. The data that related to the topic that was cultural identity such as ethnicity, age, and languages kept otherwise the data that had no relation were removed.

Example of coding:

Ethnicity

Here are 5 biggest ethnic groups in Indonesia:

The Javanese: The biggest ethnic group in Indonesia, spread in almost all parts of Indonesia, especially the island of Java, use the Javanese language, "Wayang Kulit" is one of the famous cultural features in Javanese, and many customs to celebrate big days or important days,

have the unique letter and have 4 levels of politeness in the language (*ngoko lugu, ngoko alus, krama lugu, krama alus*).[31]

The Sundanese: The second biggest ethnic group in Indonesia, the majority lives in the western part of Java, especially West Java and Banten, and have a unique dialect that cannot say "F" or "V" in the language.[32]

The Malay: The language similar to the language used in Malaysia, it has 3 strata of customary levels that must be carried out, the origin of Indonesian language.[33]

The Madurese: Usually from Madurese Island but now spread in many places, have a firm way of speaking, have a strong determination, ready for all risks.[34]

The Batak: The majority inhabits the island of Sumatra, have strong principles, known for the tradition of "Tolak Batu", and have the "Dalihan Natolu" principle that is important for them, languages with a strong coarse and loud dialect similar to the Madurese.[35]

Gender

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[31] Alvin Dwi Reza, "√ Ciri Khas Suku Jawa : Adat Istiadat, Makanan, Budaya Khas," *Nona Tekno*, last modified 2021, accessed July 14, 2022, https://nonatekno.com/ciri-khas-suku-jawa/.

[32] Jejakkata, "√#3 Ciri Khas Suku Sunda : Kebiasaan, Kesenian, Makanan - Jejak," *Jejak Kata*, last modified 2021, accessed July 14, 2022, https://jejakkata.com/ciri-khas-suku-sunda/.

[33] Alvin Dwi Reza, "√#7 Ciri Khas Suku Melayu : Budaya, Makanan, Adat," *Nona Tekno*, last modified 2021, accessed July 14, 2022, https://nonatekno.com/ciri-khas-suku-melayu/.

[34] Https://www.facebook.com/PulauMadura, "CIRI KHAS DAN PRINSIP ORANG MADURA," *Gerbang Pulau Madura*, last modified 2014, accessed July 14, 2022, https://www.pulaumadura.com/2020/11/ciri-khas-dan-prinsip-orang-madura.html.

[35] Mendy Beryl, "√ 9 Ciri Khas Suku Batak Di Indonesia (Tradisi, Kebiasaan, Adat)," *Nona Tekno*, last modified 2020, accessed July 14, 2022, https://nonatekno.com/ciri-khas-suku-batak/.

Gender used to differentiate between male and female based on the biological sex, someone can be included in male group or female group.[36]

Regional

Regional here means the student's place of residence; it can be a place of birth and residence or a new place to move.

Age

As it meant, the student wrote what their age is.

Languages

Language used by students for their daily conversation.

Religion

Religion believed by students during their life.

4. Interpreting the Findings

The last step of the research was by summarizing the research that had already been done and writing the result or finding of the research.

G. Checking Validity of Findings

The researcher used the triangulation technique in order to check the validity of the findings. The triangulation was used to check the validity and to strengthen the findings by collecting evidence from different individuals, types of data, data collection technique, and member checking. Based on the needs of checking validity the researcher chose

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[36] "Merriam-Webster Dictionary," *Merriam-Webster.Com*, 2022, https://www.merriam-webster.com/dictionary/sex.

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Data Source Triangulation to check the validity. Data source triangulation is used because it involves the collection of data from different people which is suitable with the current research. The researcher did the data source triangulation technique by collecting data from different people to get multiple perspectives and validation data. The combination of collected information and the supported evidence eventually have made the result valid and have reliable data.[37]

H. Research Stages

The procedure explains how the researcher carried out the observation. The stages are explained below.

1. First, the researcher asked permission from the teacher since the researcher needs the students' videos of storytelling of the 10th graders of SMAN 3 Sidoarjo.

2. After having permission the researcher asked the teacher to collect the students' videos of storytelling of the 10th graders.

3. Done with collecting the videos, the researcher analyzed it to get information related to the topic manifestation of the student's cultural identity in their storytelling project.

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[37] Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, vol. 4, p. .

CHAPTER IV

FINDING AND DISCUSSION

This chapter reports the result of the previous findings of the data collection process and the discussion related to the theory used in this research. This chapter discussed the identification and manifestation of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project.

A. Finding

The data of this research were collected on 13 September – 19 October 2022. There were 30 students involved in this research. They were the 10th graders of SMAN 3 Sidoarjo who were given an assignment by the teacher to make a storytelling video. The researcher watched the videos and made a note about the important data which fit with the criteria that was written before. The data was analyzed using content analysis to answer the research question related to the manifestation of cultural identity in a student's English storytelling video project. The findings of the research were explained below:

1. **The Manifestation of the Cultural Identity of the 10th Graders of SMAN 3 Sidoarjo in Their English Storytelling Video Project**

To identify the manifestation of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project, the researcher used content analysis. The criteria to analyze the data consisted of Ethnicity, Gender, Region, Age, Language, and Religion. The profiles of the students are the following.

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a. Ethnicity

In terms of ethnicity, the students come from various ethnic backgrounds including both parents from the same ethnicity such as Javanese (24 students), Madurese (one student), Batak (one student), and parents having different ethnicities (four students). With the above profile, the videos of students were then analyzed using content analysis. In terms of ethnicity, there are 3 manifestations shown in the students' videos. Those are selection of the story, mother tongue, and dress code.

Selection of the story:

1) Student 4: Ande Ande Lumut

2) Student 8: Lake Toba

3) Student 11: Nyi Roro Kidul

4) Student 13: Lake Toba

5) Student 14: The Little Finger (Si Kelingking)

6) Student 24: Toba Lake

7) Student 25: The Legend of Malin Kundang

8) Student 30: Roro Jonggrang

The result of the content analysis showed that 8 out of 30 students chose a traditional Indonesian story or a story about Indonesia. Most of the students chose different stories from others but some of them have the same story. The task given by the teacher was actually to retell the story which the students made

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before. The students can search for any story in any source such as the internet or other sources. They chose a story and then write it using their own language but there are some students who just copy from the source. When writing the story, the students record themselves while telling the story they made before.

The students were given the freedom to select any story that they like but the 8 students prefer to choose an Indonesian traditional story instead of other stories. The story they chose is a well-known story so it is easy for people to understand the story.

Student 4 chose the story of *Ande Ande Lumut* which is a love story of Prince Kusumayuda and *Klenthing Kuning* who haven't seen each other for a long time. One day a handsome young man named *Ande Ande Lumut* announced that he was looking for a wife. All the girls in the village went to meet *Ande Ande Lumut* but not *Klenthing kuning*, because she still remembers prince Kusumayuda. In the end, the *Klenthing kuning* left because of the advice of a crane, but on the way, they had to cross a wide river that was guarded by *"Yuyu Kangkang"*. *Yuyu Kangkang* allowed them to pass if the girls wanted to kiss him. All except *Klenthing kuning* were ready to meet *Ande Ande Lumut* immediately. Knowing this *Ande Ande Lumut* chose *Klenthing kuning* as his wife. *Klenthing kuning* then realized that *Ande Ande Lumut* is the prince of Kusumayuda.

Students 8, 13, and 24 chose a story of Lake Toba which is a legend about how Lake Toba was created. A farmer, called Toba, got a fish that turned into a beautiful woman. The woman told Toba that she is actually a princess that was cursed into a fish. Toba was amazed by the woman's beauty and then proposed to her. The princess agrees but Toba must promise to not reveal her origin. Toba agreed and then they married. Toba and the princess have a son called Samosir. One day Samosir went to his father to deliver his lunch. On the way to deliver the lunch, Samosir felt hungry. He ate his father's lunch and then fell asleep. Toba is angry with Samosir because he ate his lunch and calls Samosir a son of fish. Samosir cried and ran to his mother. The princess is disappointed with Toba because he broke his promise. The princess told Samosir to go to a hill because there will be a disaster. A few moments later there was an earthquake and flood that made the area full of water. The princess turns into fish and jumps into the water. The flood made the area into a lake that then most people called Lake Toba, while the island was called Samosir.

Student 11 tells a story about Nyi Roro Kidul. Nyi Roro Kidul is a mythological story that has various versions depending on where it comes from. One of the famous stories tells that Nyi Roro Kidul is a princess from the Sunda Pajajaran Kingdom who

fled to the southern ocean because she was cursed with magic that made her have disgusting skin. She ran to the southern ocean which had fierce waves and jumped on it, then the magic suddenly disappeared. She later became the guardian of the fierce and legendary Southern Ocean. There is a belief that exists in the community that prohibits anyone from swimming on the south beach or *"Pantai Selatan"* and wearing green clothes because Nyi Roro Kidul will kidnap them.

Student 14 chose a story entitled The Little Finger or *"Si Kelingking"*. The story is about a married couple who don't have children for a long time. They pray every day to god so they could have a child. Someday their prayers are granted and the wife becomes pregnant. They are very happy and cannot wait to see their children. The child was born the size of a little finger so they named it *"Kelingking"*. Kelingking has a large appetite and can eat more than his parents. Day after day, the married couple cannot stand their child's behavior to eat much food until someday they have an idea to kill *Kelingking*. *Kelingking's* father invites him to cut down a tree in the forest. The father chose a big tree, cut it, and then pointed it at his son. The father goes home and tells his wife that *Kelingking* dies. They are happy because they do not have to spend much on food again. A minute later there is a loud sound from outside their house. It is the *Kelingking* who brings a

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big log on his shoulder. They realize that they just did something wrong. *Kelingking* is a child that they hoped for a long time but when they have a child they want to kill him. They feel sad and come to *Kelingking*. They promise they will love *Kelingking* from now on and so on.

Student 25 tells a story about The Legend of Malin Kundang. The legend of Malin Kundang is a well-known story because of its moral value. Malin Kundang was a diligent boy who always helped his mother. His father passed away when he was a kid. Every day Malin Kundang usually went to the sea and caught a fish. He brought it to his mother and sometimes sold it. Someday he met a merchant and was invited to join his ship. Malin Kundang agrees and sails with the merchant. A few years later, Malin Kundang became a rich merchant and had a beautiful wife. He returns to his hometown with his wife and his crew. His mother heard the news and suddenly ran to meet her son. His mother is happy she can meet again with her son but Malin Kundang refuses to admit his mother. His mother was disappointed with Malin Kundang and cursed him. On the way home, a storm sank the ship that Malin Kundang was riding on and stranded him on an island. On the island, Malin Kundang turned into stone because of his mother's curse.

Student 30 chose a story about Roro Jonggrang. Bandung Bondowoso wants to marry Roro Jonggrang who is a princess of the Baka kingdom. Roro Jonggrang does not want to marry Bandung Bondowoso so she decided to give a requirement to Bandung Bondowoso to make a Well and 1000 temples in one night. Bandung Bondowoso agrees and starts to make a well as night comes. It just takes a while for him to make a well, and then he moves to make 1000 temples. Bandung Bondowoso calls genies and demons to help him build the temples. The temples are almost finished and just one more temple left. Roro Jonggrang was afraid that Bandung Bondowoso could finish the last temple, so she woke all women up and asked them to pound rice and burn the straw mound in the east. The genies and demons think that the sun is going to raise and they suddenly run to hide from the sun. Roro Jonggrang was glad that her plan succeeded and Bandung Bondowoso failed to fulfill her requirement. But then, Bandung Bondowoso knows that it is all just a trick from Roro Jonggrang to fail him. Bandung Bondowoso is angry and curses Roro Jonggrang into stone to complete the temple. Now, the well is called *"Sumur Jalatunda"* and the temple is *"Candi Sewu"*.

All 8 stories chosen by the students are Indonesian traditional stories. The teacher did not give limitations to students to choose their story. The students can choose stories from other

countries that could be more well-known than stories in Indonesia, but they prefer to choose traditional stories. This highlights that the student wants to show a story related to ethnicity in Indonesia. In selecting the story, the students refer to the ethnicity in Indonesia whether it was intentional or not. The selection of the story includes ethnicity but it is also a part of the region, the result will be in the region identity section.

Mother Tongue

1) Student 4: Name of a character (*Yuyu Kangkang*)
2) Student 14: Name of a character (*Si Kelingking*)

In delivering the story the students must use English as the language since it was an assignment in an English subject. If the story was not in English, especially those who chose traditional stories, some of them still use the student's mother tongue, and the students must translate it into English before they deliver the story. Even though there are 2 students who do not translate some words into English.

Student 4 told a story about *Ande Ande Lumut* one of the characters named "*Yuyu Kangkang*". In the student's mother tongue, which is Indonesia, *Yuyu Kangkang* is a kind of animal that lives in water. It is actually a freshwater crab that can be found in a river or around paddy fields. It is similar to a sea crab but lives in different habitats. In the story *Yuyu Kangkang* is a

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guardian of a river that all girls must go through to meet *Ande Ande Lumut*. All girls who want to pass the river must kiss *Yuyu Kangkang* but *Klenthing Kuning* did not do it. The name *Yuyu Kangkang* did not translate into English because it is the name of a character in the story. Even though, it is also a kind of animal that can be translated into English but the student prefers to not translate it. The student decided to use the original name which had an element of his mother tongue.

Student 14 also did the same thing as student 4 did. There was a word that did not translate into English, it was "*Si Kelingking*". *Si Kelingking* is the name of the character in the story and also the title in the student's mother tongue. *Si Kelingking* refers to the origin of the character where he only had the size of a little finger in the story. In the original story or in the student's mother tongue the name *Si Kelingking* is accepted since it is from the mother tongue but if translated into English it could affect the story and the reader will not be familiar with it. The student decided to write the original name in her mother tongue instead of translating it. The student could also consider the influence if she translated it into English.

The assignment must be done in English but those students did not translate all words directly into English. They still consider the use of the mother tongue in their story whether intentionally or

not it also includes ethnicity. Mother tongue is also included in the language identity which will be explained in the language identity section.

Dress code

Picture 4.1 Student 11's Ethnic dress code

1) Student 11: Ethnic dress code (Javanese traditional clothes, Surjan)

In the videos, student 11 wore traditional clothes which are Javanese traditional clothes, Surjan. Surjan is the Javanese traditional clothes for men. Generally, they have striped motifs with dark colors, although there are also flower motifs that are reserved for royalty. Currently, it is rarely used and is usually only used on special Javanese customary events.

The teacher did not give any requirements for what clothes the students must wear in their videos. Student 11 wore Javanese traditional clothes even though it was not a requirement. What student 11 did is include the manifestation of ethnicity identity. She wore traditional clothes which also represent where her story

comes from. Surjan is actually for a man but the student still wore it which can be included also in other identities which are gender and religion. The more detailed result will explain in the gender and religion identity section.

b. **Gender**

In terms of gender, there are 11 male students and 19 females. With those profiles, all students' videos are then analyzed using content analysis. There are 4 manifestations of gender that are shown in the students' videos; those are role, voice change, body language, and dress code.

Role

1) Student 6: Opposite sex (female)

2) Student 10: Opposite sex (male-animal)

3) Student 12: Opposite sex (male-animal)

4) Student 14: Opposite sex (male)

5) Student 20: Opposite sex (male-animal)

Based on the content analysis, it can be seen that there are 5 students who played the role of the opposite sex with them.

Student 6 is a male but he played a role as a female in the story. The story the student chose is "Pick a Star" which tells about a girl with a skin disease. The disease made her skin burnt if she was exposed to sunlight. This condition made her never go outside, her family also forbade her to go outside but she really

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wanted to see what was outside of her house. The character of the story is female which requires the student to play the role of the character. Even though he had a female character to be told, he still delivered the story and said the dialogue.

Students 10, 12, 14, and 20 are female students but in their stories, there was a male character that required them to do the dialogue. The students kept telling their stories even though they had a male character to speak. Some of them read the dialogue with a flat tone and others read it with a low-tone voice to make it suitable for the character. The explanation about voice change will be in the next result.

Those 5 students had a character with their opposite sex to be told, but they still kept doing it. It indicates the role that the students got included in gender identity since gender is not just about males and females but their appearance.

Voice Change

1) Student 6: Female character (High tone voice)

2) Student 10: Male character (Low tone voice)

3) Student 12: Male character (Low tone voice)

4) Student 27: Female character (High tone voice)

5) Student 28: Male character (Low tone voice)

6) Student 29: Female character (High tone voice) – animal

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Students 6, 10, and 12 must adapt their voice to the character in their stories. In their stories there is one or more character(s) that were of the opposite sex with them, so they read the dialogue by changing their voice. They must do it to adapt the character, for instance, student 6 is a male but in his story all characters were female. It requires him to speak like a female by changing his voice. He did not directly change his voice but he changed the tone of his voice following the character. By doing this it can represent the character in the story.

Students 27, 28, and 29 had a similar situation but they changed their voice to adapt to the situation instead of the character's sex. Those students had characters of the same sex as them so they did not need to adapt to the opposite sex voice. Even though they were not adapted to the opposite sex's voice, they still adapt their voice following the situation in their stories. Student 27 is an example where she told a story about Cinderella. The student changed her voice by following the situation in the story. She raised her voice to adapt to the situation and made it similar to the character.

In delivering a story it is common to change voice to make it suitable for the character, especially in dialogue. From all 30 videos that were analyzed, there are 6 students that showed

changing their voice. The result is from content analysis by analyzing 30 students' videos.

In telling a story sometimes there is a situation where someone should speak like the character in the story. It is done in order to represent the character. The text or the dialogue should be spoken following the situation in the story. If the character is angry the dialogue should represent the angriness of the character, if the character is sad then the dialogue should follow the situation, and so on.

The situation is not one of the considerations for changing the voice, the character itself should be considered for voice change. Males and females have a different tone of voice that represents themselves. From the analysis, it can be seen that some students had a role with the opposite sex that required them to adapt to the character. Other students had the same sex but still must adapt to the situation in the story by changing their voice.

Those students change their voices to adapt to the character and the situation in their stories. Changing their voice indicated that voice change is included as the manifestation of gender identity. Voice change is also a part of manifestation in age identity which the result will be in the age identity section.

Body Language

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Picture 4.2 Student 6's body language

Picture 4.3 Student 24's body language

1) Student 6: Act like the character

2) Student 24: Act like the character

3) Student 27: Act like the character

Body language here is how the students act in their videos. Students did this to mimic the character they played.

Based on the analysis, there are 3 students who did body language to mimic their character. Take student 6 as an example, there is a situation where two characters were talking and one of them raised their hand to catch a star. The student imitated the character by raising his hand as if he was catching a star. The

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student clenched his hand like a star in his hand. Students 24 and 27 also did the same with her character and mimicked the movement.

Body language is a common thing to do when someone tells a story to represent a character, but from all videos, not all students did this. From the analysis, only 3 students showed body language in their videos. Other students did the body language but it was not suitable or to represent the character. They did body language such as moving their hand regularly or other gestures which is common to do when someone speaks. Gestures or body language were done by the students which were suitable for their role and considered as a manifestation of gender identity also. Body language also included another identity which is age identity, see the section for the result.

Dress code

Picture 4.4 Student 11 dress code

1) Student 11: Wear opposite sex clothes

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In dress, there are clothes that are addressed to specific gender or sex, such as gowns that are addressed to females. In role-play, there is a situation that requires someone to wear clothes from the opposite sex for various reasons. This was what student 11 did in her video.

The student wore Surjan which is actually Javanese traditional clothes for males. The student wore it to match her story which was a Javanese traditional story. The student could not know if the clothes were actually addressed to male or if she actually knew it but still wore it. What the student did can be included as one of the manifestations of gender identity because the student tried to match the situation by wearing Javanese traditional clothes, Surjan, even though it is male clothes.

c. **Region**

In terms of region, most of the students live in Sidoarjo and its surrounding. With the profile of the students all 30 videos were analyzed in terms of region identity. The analysis showed only one manifestation of region identity which is the selection of stories.

Selection of the story

1) Student 1: The Vredeburg Fort

2) Student 4: Ande Ande Lumut

3) Student 8: Lake Toba

4) Student 9: The Pretty Lady of Ancol Bridge

5) Student 11: Nyi Roro Kidul

6) Student 13: Lake Toba

7) Student 14: The Little Finger (Si Kelingking)

8) Student 24: Toba Lake

9) Student 25: The Legend of Malin Kundang

10) Student 30: Roro Jonggrang

Based on the content analysis in 30 videos, the students chose various topics as their stories to be told. The story came from various origins such as traditional stories, national stories, and international stories.

The result of the analysis showed that 10 students chose a story from Indonesia. They chose stories from various places and origins in Indonesia, some of them chose a story from Java while others from Sumatra or other places. The teacher did not give limitations for the students to choose their stories. If the students want, they can choose a famous story from another country. Even though they had the freedom to choose, those 10 students preferred to choose a story that had an origin in Indonesia instead of a famous story from another country.

Those 10 students chose stories that specifically take place or are related to Indonesia. There were some students outside those 10 students who chose a famous story in Indonesia but it was not specific from Indonesia because the story also came from

another country, such as The Mouse Deer. That story is well-known in Indonesia but in this context only videos that specifically come from Indonesia.

The selection of stories that the students did included as manifestation in region identity. It is because the students had the freedom to choose their story but those 10 students preferred to choose stories related to Indonesia. Since they chose it from their country instead of another country, the selection of the story is one of the manifestations of region Identity.

d. Age

In terms of age, there were 3 students who were 15 years old, 12 students who were 16 years old, and 15 students who were 17 years old. With those students' profile, their videos were analyzed using content analysis. The result showed there are 3 manifestations from students' videos in terms of age. Those are different ages, voice change, and body language.

Different ages

1) Student 6: Younger character

2) Student 10: Younger character

3) Student 11: Older character

4) Student 12: Younger and older character

5) Student 14: Older character

The result of the content analysis showed there are 5 students who played a role with different ages. The result showed there were not many students who played a role with different ages. Actually, the analysis only analyzed what can be seen from the videos. There could be more than 5 students who get different age roles but it cannot be analyzed.

Based on the students' profiles all of the students were teenagers between 15 and 17 years old. Students 6 and 10 had younger characters in their stories. The students who were teenagers must play a role with younger ages. They must adapt to how to speak and act about their character. On the other hand, students 11 and 14 had an older character to be played. They also must mimic how to speak properly and act like older people to match the character. Student 12 had a younger and older character to be played. It can be a challenge because she must match two different ages. Unlike the 4 previous students who only had one kind of age, student 12 must represent two different ages that are literally different in many aspects.

From the analysis it can be seen there are 5 students who played roles of different ages. Some of them had younger characters while others had older characters, there was also a student who had two different ages to be played.

Voice change

1) Student 11: High tone voice

Voice change relates to the previous analysis in previous identity but here the voice change is in age identity. There was one student who showed the voice change from different ages.

Student 11 had a female character to be played in her video. The character was older than her and the student raised the tone of her voice to match the character during speaking. The student's voice itself was different from the character so it can be analyzed since the student raise her voice when reading the dialogue of the character. Same as the previous identity, here, the voice change is included as a form of manifestation in age identity.

Body language

1) Student 6: Mimic the character gestures

The analysis of the student videos showed that student 6 did a body language related to age identity. It was shown by moving his hand in certain situations. In the videos when the character is happy, the student opened his hand widely. The student's faces also looked happy when there was a scene that showed one of the characters happy after her dream was achieved.

The gesture that the student did represents how the character acts in his story. It was shown that the student tried to match with the character in terms of gestures or body language even though the character was younger than himself.

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e. **Language**

In terms of language, there are various kinds of combinations of languages which the students use for speaking. Those are Bahasa Indonesia (3 students); Javanese and Bahasa Indonesia (20 students); Javanese, Bahasa Indonesia, and Madurese (1 student); Javanese, Bahasa Indonesia, and English (5 students); Javanese, Bahasa Indonesia, English, and Japanese (one student). With the presented profile, the students' videos were analyzed using content analysis. There are 3 kinds of manifestations in terms of language from the students' videos, those are pronunciation, mother tongue involvement, and direct translation.

Pronunciation

Based on the result of the content analysis from 30 students' videos, most of the students had problems with pronunciation. Most of the problems were the students saying a word using pronunciation from their mother tongue.

Some examples of the obvious mistakes made by the students are shown by student 2 in his video. Student 2 said "once there" with his mother tongue, Indonesian, which ended with the pronunciation becoming "once" instead of "wʌns". In English, there are linguistics called phonetics and phonology which discuss how to pronounce a word correctly. From the example of student

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2, it can be seen that how the student pronounces the word still needs many corrections. These mistakes happened to most of the students, some of them only had a few words to be improved while others still had many words which they did not pronounce correctly.

Mother tongue involvement

It is not uncommon that the mother tongue has an influence when someone learns a language. In Indonesia, most of the students learn English from school or tutor and the environment is not the same as the native. People, environment, and behavior around students resulted in the language learning cannot be done perfectly.

Based on the analysis of the mother tongue of the students involved in their English. The involvement is usually in the use of the mother tongue in English such as a name that is not translated into English or the pronunciation. Students 4 and 14 were an example in which they had not translated some words into English. Other students did the same if there was a word that should not translate into English. It could be if a word was translated, it resulted in a different meaning of the word itself.

Mother tongue involvement cannot be separated from direct translation. English is an international language but not all people in the world can say it fluently. It resulted in most of the people

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doing a direct translation from their mother tongue. The result of the direct translation will be presented in the next section.

Direct translation

Direct translation is a situation when someone translates a word from one language to another language. Based on the content analysis of the videos, some students shown did the direct translation.

Student 1:

1) The student said "Sri Sultan Hamengkubuwono 4th", in English there is a word with misplacement. The word "4th" means an order which in the student's story represents a title of a person. Sri Sultan Hamengkubuwono is the 4th person who had the title of king or "Sultan". It can be seen that the student used the format of his mother tongue because the word "4th" should be placed before the name of the person. The sentence should be "the 4th Sri Sultan Hamengkubuwono".

Student 5:

1) There is a sentence from the student's story that had a little bit of a mistake but can affect the sentence's meaning. "Two piece of bone", at first glance there is no something wrong with the sentence but if we look closely there is one mistake made by the student. The sentence has the meaning that there were two bones. In English, there are terms called singular if an object

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only has one number in total, and plural if an object has two or more numbers in total. A plural sentence usually adds "s/es" at the end of a word to make it plural. The sentence "two pieces of bone" is plural so it needs a correction to make it correct. The sentence has no element to be plural; it should add "s/es" and become "two pieces of bone".

Student 6:

1) The student said "My absent is 12" which is a direct translation from the student's mother tongue. The student also used "absent". It seems that the student thought that "*absen*" is a word adopted from English which is "absent", it is true but the use of it is a little bit different in the student's mother tongue. The sentence has the meaning of "*Nomor absen saya 12*" from the student's mother tongue. The student translates the sentence directly without paying attention to the meaning. The student translates "*absen*" into "absent" which has a different meaning. The word "absent" is used when someone or a student does not attend a class but the student used the word to define the student's number in a class. Instead of using "absent" which has a different meaning, the student should use "presence number" which is appropriate for defining the student's number in a class.

2) "A girl named Lucy, she is 16 years old, and she has a younger sister, 10 years old, Luna", the student tried to explain some characters from the story but unfortunately the sentence is directly translated from the student's mother tongue which makes it have messy grammar. From the student's mother tongue, the sentence could be correct but when translated into English it needs some correction. In English, "A girl named Lucy" is not a sentence because it needs more explanation which can be done by merging the sentence with the next sentence. "A girl named Lucy is 16 years old."

3) The sentence "…she has a younger sister, 10 years old, Luna" has a similar problem where the sentence should be merged into one so the correct sentence will be "…she has a younger sister who is 10 years old, Luna".

4) "I never know circumstance beyond" the sentence has a word that is less precise if used in English. The student used the word "beyond" to describe a condition but the term "beyond" is not suitable for the sentence. The word "beyond" should be replaced with "outside" since it is suitable for the sentence.

5) "Lucy, could I go out for a minute?" from the student's mother tongue the sentence has no problem because it has a clear meaning but in English, there is a word that should be replaced with the correct word. The sentence has a meaning for asking

permission but the word "could" make the sentence have a different meaning. The word "could" makes the sentence have a meaning of giving something, the word is also in the form of past but the sentence is in the form of present. The word "could" should be replaced with "can" because it is suitable for asking permission and the word is in the form of present. In the student's mother tongue "could" and "can" has the same translation which is "*bisa*" so because of this mistranslation the student used "could" instead of "can" without double checking the word.

6) "Why you forbid me?" this sentence has a missing word or verb because it is a direct translation from the student's mother tongue. To form a sentence into a question it needs a verb after a question word and before a subject. The sentence "Why you forbid me?" does not have a verb in it which makes the grammar less precise. The sentence needs the verb "do" to make it correct, so the sentence should be "Why do you forbid me?"

7) "…she brought Luna to a front page in a wheelchair" the word "page" cannot be used in this sentence because it has a different meaning with the context of the sentence. The use of "page" is usually related to a piece of paper but the sentence has a context of a small area open to the sky and adjacent to a

building which makes the correct word "yard". In the student's mother tongue the word "page" and "yard" have the same meaning which is "*halaman*" but the use of it is based on the context of the text. In English, the word "*halaman*" is translated into two different words which describe different things. If in the student's mother tongue the word "*halaman*" should be used by looking at the context so in English it should be used by understanding the meaning of the word since it is translated into two different words.

8) "Lucy open her fist at her" this sentence has a different meaning than it should because it is a direct translation from the student's mother tongue. "Open her fist" means the person hit another person with her hand but the meaning of the sentence is different. Instead of using "fist" it is suitable to use "hand", the words have a similar translation in the student's mother tongue but have different meanings. The sentence also has 2 "her" that is intended for a different person, so rather than make the reader confused about which "her" the student means it is better to say the name instead of the pronoun "her". The sentence should be "Lucy open her hand to Luna".

Student 7:

1) "Andy leaving his bedroom", the sentence can have two different meanings but it is not complete so it cannot include

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both meanings. The sentence can be simple past to make it suitable with the context or past continuous since it adds –ing at the end of the verb. To make it simple past it should be "Andy leave his bedroom" with the verb "leave" in the past form, or past continuous that will be "Andy was leaving his bedroom". The student must decide what formula she used in her sentence to make it clear and can be understood easily.

2) "Woody and Buzz has arrive…." Narrative text is a text that tells a past story so the tense used should be in the past form or simple past. The sentence still uses the present form, it is shown by the use of "has". The past form of "has" is "had", so the student should change the sentence into the past form by changing "has" into "had". The sentence should be "Woody and Buzz had arrived…."

3) "…but unfortunately the RC battery is weak". The sentence used "weak" to explain the battery power is almost empty. The use of "weak" is not suitable with the sentence, instead of using "weak" the student should use "low". It can represent the amount of the battery power level than "weak".

Student 8:

1) "After sometimes they will married", the context of the sentence was right but the word choice is not suitable. It can be seen clearly that the sentence was a direct translation. The use

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of "after sometimes" should be replaced with appropriate words. The words "after sometime" indicate the time in the sentence, instead of using this, it is much better if it is replaced with "a few years/months/weeks later they will be married". Usually the use of "sometimes" is similar to "rarely" or "often" which indicate behavior, meanwhile, the sentence did not mean to use those kinds of time.

2) "…the farmer's son have an assessment/assignment…" the use of "assessment/assignment" is not suitable with the context of the sentence. The situation was a character should deliver lunch to his father, which should not use "assessment/assignment". "Assessment/assignment" is usually used in education but the sentence was in daily life situations. Instead of using those words, it is better to use "task" to make it appropriate to the situation.

3) "…and after that he feel sleep" there are words that could be a typo because it is similar in writing. It could be the student translated the words one by one which resulted in the use of not suitable words. The words "feel" and "sleep" should be replaced with "fell asleep". By replacing the words, the sentence has a clearer meaning than before.

Student 12:

1) "…with the number absent 34", the word absent used when someone or a student did not attend a class but in the sentence the student intended to use it to explain the student's number in a class. The student used the word "absent" because it is a direct translation from the student's mother tongue. It is also an influence of the student's mother tongue that usually uses "*absen*" to describe the student's number in a class. The word "absent" should be replaced with "presence number" because it is suitable and clearly used to describe the student's number in a class.

Student 14:

1) "The Kelingking can spend a lot of food", the use of "spend" is usually used when someone uses their money. The situation of the sentence is in eating food not money, so it should be replaced with another word. The student can use the common word, which is "eat", rather than "spend". The word "eat" can explain the situation clearly.

2) "After making sure and sure his son dead…" the sentence used unnecessary repetition of words resulting in a wastage of words. The student should remove the repetition of words to make it correct. The sentence should be "After making sure his son dead…"

Based on the analysis most of the students still had problems pronouncing a word correctly. They also did a direct translation without paying attention to the meaning of the sentence. In translating a word to English or other languages it must be done by understanding the meaning too. One word can have a different meaning in other languages even though the word looks similar in other languages. One mistake in changing words can affect the meaning of the sentence.

f. **Religion**

In terms of religion, the students come from various religions such as Islam (25 students), Catholic (two students), Protestant (two students), and Hindu (one student). With those students' profiles, their videos were analyzed using content analysis. There are 2 manifestations shown from the students' videos, those are narrative or dialogue and dress code.

Narrative or dialogue

1) Student 8: Praying in Islam

The analysis showed that while telling his story, there was one scene where student 8 prayed in Islam. The story was about Lake Toba which is a well-known story, some of the students also used the same story. There are some students who chose Lake Toba as their story but only student 8 is shown praying in Islam. Other students deliver similar plots but only student 8 added an

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Islamic element. Intentionally or not, student 8 included his religion in his story which can be a part of the manifestation of religious identity.

Dress code

The dress code here is shown by student 11 in her video. The student wore Javanese traditional clothes to represent her story. The story was Nyi Roro Kidul in which the female character actually does not wear a hijab, but the student still wore it even though it is not the same as the female character in her story. The student could not wear a hijab to make her the same as the character but she prefers to wear it. What student 11 did here represent that she wanted to carry out her religious element in her videos.

B. Discussion

The discussion section talks about the previous findings and reflects it to the existing theory. The discussion contains the manifestation of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project.

1. The Manifestation of the Cultural Identity of the 10th Graders of SMAN 3 Sidoarjo in their English Storytelling Video Project

The students gave various responses in the current research that already explain the finding. The researcher divided the discussion into

six sections following the criteria used in the current research. Those are Ethnicity, Gender, Region, Age, Language, and Religion.

a. Ethnicity

Based on the result of the content analysis, there are 3 manifestations shown in ethnicity identity from the students' videos. Those are the selection of the story, mother tongue, and dress code. In the selection of the story, there are 8 students who chose a traditional story. In choosing a story there was no limitation from the teacher, students can choose any story they want. Even though they had the freedom to choose, those 8 students preferred to choose a traditional story. It is shown that those students want to show their ethnicity by choosing a traditional story. Even though some of them choose a story not exactly from their original ethnicity but it showed they still consider their origin in choosing a story.

Mother tongue has a relation to someone's ethnicity because usually, each ethnicity will have its own language. Take java as an example, which is one of the biggest ethnicities in Indonesia, most people in the ethnicity prefer to use Javanese in their daily communication. Even though most people use the language of their ethnicity, it is not impossible for people to consider Indonesia as their mother tongue. It can be influenced by the environment or other aspects. Based on the result in the

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finding, there are 2 students shown the use of their mother tongue in terms of ethnicity. They did not translate some words into English. The words were in the form of names, so the students did not translate them because it could change the meaning or the reader cannot understand them. The assignment must be done in English but what those 2 students did by not translating a few words can be because they consider the use of their mother tongue.

In the dress code, the teacher did not require the students to wear clothes that were suitable for their story but there is one student who wore clothes that look suitable for her story. The student wore Javanese traditional clothes, Surjan, which were suitable for her story because she chose a story from Javanese. From all 30 videos only one student wears a suitable clothes with the story. The student could be wearing Javanese traditional clothes to match the story even though it was not a requirement. It is shown that the student wants to show her ethnicity by wearing traditional clothes.

Based on the finding it can be seen that ethnicity became a consideration for the students to do their assignments. It is shown by how the students choose their topic, the influence of their mother tongue, and the dress code. Even though not all students did this, there are some of them who consider it. They still consider their ethnicity even though it was not a requirement. It can be they

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did it intentionally or not, but what the students did can be a sign of the manifestation of cultural identity in terms of ethnicity. This is in line with the statement from Ibrahim that people can be affected by the ethnicity around them. The manifestation of ethnicity can be shared culture, shared traditions, shared history, or other elements of common culture.[38]

The statement from Ibrahim about ethnicity can be seen from the student's videos. The three manifestations reflect the statement from Ibrahim where ethnicity can affect people. The three manifestations from the videos also refer to the statement about the manifestation of ethnicity. Selection of the topic, mother tongue, and dress code can be included in a shared culture or shared traditions.

This finding is in accordance with the research of Nauly and Fransisca that students who were born and raised in ethnicity have stronger cultural identity than those who were born and raised in a different ethnicity.[39] The analysis showed that the students have a strong cultural identity that can be seen from the three manifestations that are related to ethnicity. The research of Nauly and Fransisca also focused on comparing the student's ethnicity from two different locations, but the current research did not compare the student's ethnicity. The current research was focused

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[38] Ibrahim and Heuer, *Cultural Identity: Components and Assessment*.

[39] Nauly and Fransisca, "Identitas Budaya Pada Mahasiswa Batak Toba Yang Kuliah Di Medan."

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on exploring the student's cultural identity in the student's storytelling video without comparing the student's ethnicity.

From the explanations, it is shown that ethnicity can be manifested in the students' storytelling videos even though not all videos incorporate ethnicity. The number of videos is not too much but still, there is a manifestation that shows ethnicity.

b. **Gender**

Based on the finding it is shown that there are 3 kinds of manifestations in terms of gender which; those are role, voice change, body language, and dress code. In the role, there are 5 students shown who got a role of their opposite sex. In telling a story it is common for someone to get a character of the opposite sex. From those 5 students, one of them is male but had a female character while 4 other students are female but had a male character for each of them. The students had opposite sex to be played in their stories which can be a sign of one of the manifestations in terms of gender.

These 6 students were shown to change their voices in their videos, especially during dialogue. Usually in telling a story someone will change their voice following the character to make the character alive. It also can make the audience understand the situation or expression of a character in a story. It can make a story alive than just telling it with a flat tone. The students change their

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voices by raising or lowering their voices during a dialogue scene. The voice change was also done by the students to match the character even though it was the opposite sex. So the students who had an opposite-sex character should match how the character speaks. Usually, for a female character, the students will raise their tone of voice and lower their tone of voice if the character was male.

The result of the content analysis shows there are 3 students who did body language. Body language here is how the students act like the character in their stories. If there is body language that just moves their hand regularly and did not represent their character it was not included. Those 3 students played their characters by mimicking the character movements to make them similar to the character. What the students did also make the character and the story alive, their audience can imagine how the situation in the story.

In the dress code, most of the students wore casual clothes or their school uniform but there was one student who wore clothes that matched the story. There was no requirement for students to wear clothes that match the story but this one student did. The student wore Surjan which is actually Javanese traditional clothes for males. The student could have intended to wear the clothes to match the story but the student could not know if the clothes are

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addressed to males or if the student did it anyway. Since the student wore clothes addressed to the opposite sex it is included in the gender identity.

Gender is not limited to biological sex but the attitudes, feelings, and behaviors of someone. It is possible for someone to have a gender that is from the opposite sex. The result shows in finding proof of the theory from Ibrahim that gender is not just about male and female but socially formed traits of masculinity and femininity that are differently defined in various cultures.[40] The manifestation in terms of gender in this research is shown by role, voice change, body language, and dress code. The four manifestations proof that male and female can imitate each other characteristics but they still stand for their own gender. To sum up, the result is suitable with the theory from Ibrahim because those students did not just act like their own gender, which is male or female, but also can imitate their opposite sex if it needed.

The analysis of 30 videos showed not all students had shown the manifestation of gender identity but some of them did it whether it was intentional or not.

c. **Region**

Based on the result of content analysis, there is one manifestation shown from the students' storytelling videos in terms

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[40] Ibrahim and Heuer, *Cultural Identity: Components and Assessment*.

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of region. Selection of the story becomes the only manifestation with 10 students signing the emergence of region identity. The region here used the story with the origin coming from Indonesia. There are students who choose stories that came from Indonesia but it also came from other countries, such as The Story of Mouse Deer. The story is very common in many countries so it was not included.

The students can choose any story they want for the assignment but those 10 students prefer to choose stories from Indonesia and most of them are traditional stories. It is shown that the students consider the story that comes from Indonesia or a traditional story. They can choose any well-known story but prefer to choose the traditional one. The selection of the story becomes a manifestation of regional identity because the students prefer to use a traditional story that comes from their country even though they can choose other stories from other countries.

In region identity, Nauly and Fransisca also conduct research related to ethnicity in different regions.[41] The result of the research is similar to the current research because it also shows a cultural identity emerges in the context of the region even though the number is not big. The research of Nauly and Fransisca tried to know how people with the same ethnicity grow up in different

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[41] Nauly and Fransisca, "Identitas Budaya Pada Mahasiswa Batak Toba Yang Kuliah Di Medan."

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places, but the current research did not compare someone's ethnicity. In the context of region identity, the current research wants to know how region identity manifests in students' assignments and the result shows it manifested in the selection of the story.

d. **Age**

Based on the finding it is shown there are 3 kinds of manifestations in age identity. The manifestations are different ages, voice change, and body language.

Five videos have shown the students playing a role of different ages. They had a younger or older character. The result could be more than 5 students who played a different age character but the analysis only collects the obvious data from the videos. There were 2 students who played a younger character and 2 other students played an older character, while one student had to play 2 characters who were older and younger than the students.

Voice change is actually similar to the previous identity where the student changes the tone of voice to match the character but to match the age instead of the character's sex. There is one student who raises their voice because she had a female character who was older than her. By raising her voice the student can imitate the character better.

Body language here is how the student imitates a character based on age. They imitate character gestures to make the character more alive. One student imitated his character using his hand. The student opened his hand widely to show the happiness of the character he played. The student tried to imitate the character who is younger than him.

The result of the current research shows age identity also manifested in students' storytelling videos with 3 kinds of manifestation. Some students who were shown had the manifestation in age identity played a character of different ages. They tried to imitate the character by changing their voice or imitating the character's movement. It is similar to the theory from Ibrahim that every age is different. The differences can be physical, cognitive, or affective.[42] The current research showed the students tried to imitate other age differences by changing their voice and imitating to their character. It is shown that the students tried to adapt to their character and make it as same as they can to make the character more alive.

e. **Language**

Based on the result of the content analysis, there are some videos that show the sign of language identity. There are 3 kinds of

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[42] Ibrahim and Heuer, *Cultural Identity: Components and Assessment*.

manifestations in language identity, those are pronunciation, mother tongue involvement, and direct translation.

From all 30 videos, it is shown that most of the students had a problem or mistakes with pronunciation. The students still used their mother tongue to pronounce a word in English. The students did not pronounce a word with appropriate pronunciation but pronounced it per-syllables in their mother tongue. Most of the students need more practice for better pronunciation.

Mother tongue is a main problem in language identity because most of the students will reflect on it when speaking. The students did a direct translation from their mother tongue into English which resulted in many mistakes. As the previous discussion, it also influences how the students pronounce a word. Even though the mother tongue gave a negative impact, it is also common to use it if there is a word that should not be translated into English to avoid a misunderstanding. There were 2 students who did not translate a word into English because it could affect the story.

Mother tongue and direct translation cannot be separated because usually someone just translates a word or a sentence into other languages without paying attention to the meaning. Based on the analysis, there were some students who directly translated their stories into English. It can be seen by the involvement of their

mother tongue which can change the meaning of a sentence. A word or sentence can have a different meaning from one language to another. It could be that in one language a word has a positive meaning but in other languages, it has a reverse meaning.

The manifestation of language is in accordance with the study of Aghaei, Lie, and Noor which state a student's mother tongue has an influence during learning English or other foreign language.[43] This is happens because usually when someone learns a new language they reflect on their mother tongue first. The use of a mother tongue can help someone to understand easily about a new language by understanding the meaning or the translation of a word.

The study of Aghaei, Lie, and Noor has resulted in a teacher also using the student's mother tongue to teach the student. The current research shows that the mother tongue also influences the student's task given by the teacher. The influences shown by the analysis which resulted with the three manifestations mentioned before.

The study of Aghaei, Lie, and Noor has a teacher as their subject in their study but this research uses the student's storytelling project as the subject. The result of the study of Aghaei, Lie, and Noor and this research have similarities,

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[43] Aghaei, Lie, and Noor, "Manifestation of Cultural Identity(S) in an Iranian English Language Literacy Classroom: A Critical Discourse Analysis."

especially in one of the identity languages, which show that the mother tongue has an influence in learning English.

The study from Nursanti and Andriyanti is in line with the result on language identity. The study which is about the language identities of the students show that other identities also emerge instead of language identities. The result of Nursanti and Andriyanti's study shows that a student's mother tongue can also affect the student's language learning which is similar to the current research.[44]

The result of the current research in language identity is also in line with the theory from Ibrahim. In translating a word it can be a challenge that other languages could have several translations from one word.[45] It shown by students who did direct translation which resulted in having different meanings. Most of the students did a direct translation in their story because English is their foreign language that could be a challenge to them. The students choose to directly translate their story to avoid a difficulty in translating their story without paying attention to the meaning which is actually important.

f. Religion

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[44] Nursanti and Andriyanti, "Language Identities of Multilingual College English Learners in Indonesia."

[45] Ibrahim and Heuer, *Cultural Identity: Components and Assessment*.

Based on the result of the content analysis there are 2 manifestations of religious identity in students' storytelling videos, those are narrative or dialogue and dress code.

In telling a story it is common to read a narrative instead of dialogue. Usually narrative is used to explain the situation in a story. Dialogue is also important to represent the character itself. From the analysis, there is one student who showed the manifestation of religious identity. There is a scene where a character was praying to god, then the student played the role by praying. The student specifically prays in Islam by saying "Allah" in the prayer. The story told by the student is also told by other students but only this student pray in Islam while others just pray generally and not specifically in a region. What the student did was different from others which made the student show the manifestation of religious identity.

Dress code already emerges in some previous identities and now also includes in religion identity. The manifestation is shown by one student who wore a hijab in her video. The story that the student delivers is a Javanese traditional story which in the story all female characters were not wearing hijabs. The student could not be wearing a hijab to make her match the character but the student prefers to wear it. It is shown that the student considers her religion

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in her story even though there is a character who did not wear a hijab but the student still wears it.

The number of religious identities shown in the students' videos is small but it is suitable to the theory from Ibrahim. Religion is a set of beliefs held and shared between particular communities with the goal of spiritual development. Some students consider religion in their stories which makes them show a sign of manifestation of religious identity. The manifestation can be seen on how some students pray in Islam while another student is still wearing a hijab, even though the character that the student played did not wear it. Based on the analysis it is shown some students still reflect on their religion and consider using it in their story.

Based on the discussion above it can be seen that all identities are manifested in the students' storytelling videos. Even though the six identities are manifested but their appearance is different. Gender identity has role, voice change, body language, and dress code as the manifestation. Ethnicity identity has selection of the story, mother tongue, and dress code. Age identity has different ages, voice change, and body language. Language identity has pronunciation, mother tongue involvement, and direct translation. Religion Identity has narrative or dialogue, and dress code as the manifestation. Region identity only has selection of the story.

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The number of emergence of each of identity is different with language becoming the most identity shown in the students' storytelling videos. It is shown that most of the videos had language identity with the involvement of the student's mother tongue. Region becomes the less identity shown in the students' storytelling videos with only one kind of manifestation.

Language identity has the most emergence than other identities could be because of the assignment itself. The students must use English which is the students' second language instead of their first language or mother tongue. They usually reflect on their mother tongue to understand English, which can result in a misunderstanding of their story.

There are some identities that cannot be separated from each other. Based on the finding, ethnicity is related to the region; language; and religion. Ethnicity becomes the main point because it covers almost all aspects that other identities need. Gender and age are related to each other because they had a similar result which is about the people themselves and about physical appearance.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter includes the conclusion from the finding and discussion, and the suggestion from the researcher for the parties involved in the research. The conclusion and suggestion is about the topic of the research which is the manifestation of the cultural identity of the 10th graders of SMAN 3 Sidoarjo in their English storytelling video project.

A. Conclusion

Based on the information presented above, the conclusion showed that the 6 identities are manifested in the students' storytelling videos. The result from the content analysis showed 6 identities manifested in different numbers in students' storytelling videos. Gender identity has role, voice change, body language, and dress code which is the highest kind of manifestation while Region identity only has selection of the story as the kind of manifestation. Ethnicity identity has selection of the story, mother tongue, and dress code. Age identity has different ages, voice change, and body language. Language identity has pronunciation, mother tongue involvement, and direct translation. Religion Identity has narrative or dialogue, and dress code as the manifestation.

Each identity has its own kind of manifestation that is different and some of them are similar. The selection of the story included ethnicity and region which make sense since ethnicity can be from a certain location. Mother tongue involvement is in ethnicity and language, it happens

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because usually in ethnicity there is one or more languages that could be someone's mother tongue. The dress code included ethnicity and religion. Body language and voice change are in the gender and age identity.

There are some identities that cannot separate with other identities such as ethnicity with region, language, religion; while gender and age. They relate to each other in some aspects which makes them similar.

B. Suggestion

The finding of this research can give benefits to the teacher, students, and further researcher, as follows:

1. English Teacher

Based on the findings, the researcher suggested the teacher to give a limitation to the task which is to make a storytelling video. The limitation here is not removing the teacher's decision in giving a freedom to the students to choose their story. The students still get their freedom to choose their story but the teacher should limit the story to a traditional story only. By giving this limitation the students will try to find a traditional story instead of a story from another country. The students can understand more about a traditional story and their ethnicity even though it is just in the form of a story. In an assignment that requires students to tell a story it is much better for the teacher to give some requirements for students to imitate the character in their story such as the use of body language, voice change, or even dress code. By doing this the students will understand more with their

story and make the story alive. It is not a strict requirement, the students can do it or not but it is much better if they do it to make the story alive. In language the teacher should give more explanation in language to avoid the students doing a direct translation from their mother tongue. The word choice should be elaborate to the students since they usually think that a word that is similar to English in written form also has the same meaning. The use of this can make a sentence have a different meaning than it should be.

2. Students

Some of the students prefer to use a traditional story as their storytelling but others did not do the same. Instead of using a story that is not from a traditional story they should try to use a traditional story. By using a traditional story the students can understand their culture even better in the form of a story. Stories from the students' culture vary with various genres and moral values so they can choose which story that interests them.

3. Future Researchers

According to the data in this research, all 6 identities are manifested in the students' storytelling videos but the numbers are different. This research also only has some criteria to analyze the manifestation of each identity. The future researchers can also conduct a similar research with the current research to make the research more complete. The future researchers can use different cultural identities

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that are not used in this research because there are more than 6 cultural identities. The future researchers can also use the same identities but use the deeper criteria for each identity or use different theories. Each identity can be explored more deeply to be one research and there will be many researches of each identity. The future researchers can also use media that is different from this research, it can be a drama, essay, article or other media produced by students. Another suggestion is by using different instruments in order to get more various data such as interviews, observations, etc. By conducting further research it can give more data to have better results.

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