

REPRESENTATION OF MORAL VALUES IN ONE ELT TEXTBOOK FOR SENIOR HIGH SCHOOL STUDENTS: CRITICAL DISCOURSE ANALYSIS

Dwi Widjaya Sukma¹, Elih Sutisna Yanto², Kusrin³

^{1,2,3} Universitas Singaperbangsa Karawang

¹ dwiwidjayasukma@gmail.com, ² elih.sutisna@fkip.unsika.ac.id, ³ kusrin@fkip.unsika.ac.id

Abstract

This study aims to investigate the depiction of moral values embedded in one ELT textbook specifically for XII grade senior high school endorsed by Indonesian Ministry of Educational and Culture. The authors use Critical Discourse Analysis (CDA) studies enlightened by Halliday's (1978) Systemic Functional Linguistics (SFL) as data analysis. Since moral/character building becomes one of the priority programs prioritized by President Joko Widodo (Kemdikbud, 2017). Therefore, ELT textbooks must be in accordance with the program implied in the curricula. This critical discourse analysis focuses on analyzing visual objects and written texts adopting Kress and van Leeuwen's (2006) visual grammar theory and Martin and White's (2005) language appraisal theory to elaborate the moral values embedded with distinct genres in the textbook. The result shows that both visual and written texts with many genres in the textbook portraying a multitude of moral values. Thus, the implication of this study suggests both teachers and students should be able to acquire the necessary skills for critical thinking in reading and critical analysis of language sensitivity in order to understand the values. In addition, the analytical framework and the result of the research can be applied by the teachers and writers for explicit instruction, evaluation, and critical study of moral values in English language teaching.

Keywords: Critical Discourse Analysis; Moral Value; ELT Textbooks; Indonesian Moral Education

INTRODUCTION

A textbook is one of many aspects providing a comprehensive material of a study which mainly utilized by the teacher in class to support teaching and learning activities. This educational artifact also is a quiet partner creating communication between students, educators, and instructional sources (Orton, 2010). Cited from a critical point of view, textbooks are seen as "ideological message systems for transmitting dominant values and beliefs of society" (Opoku-Amankwa et al. 2011, p. 293). Shaaban (2005) stated that ESL / EFL classrooms are a natural spot for moral education teaching, since the English language education discipline is suitable for the dynamics of moral values. In other words, the textbook also can be an agent of instilling certain values or attitudes (including moral values) into students (Setyono & Widodo, 2019; Widodo, 2018).

Furthermore, numerous countries and regions, including Hong Kong Special Administrative Region and the United Arab Emirates, have endorsed the implementation of formal moral values into education curricula as an effort to counter growing social and moral problems (Keung & Ho, 2004; Pring, 2019). While moral education is incorporated in multitudes subjects such as social studies or liberal studies, scholars believe that the most effective and popular moral education programs are those that are integrated into the curriculum (e.g. Morris & Morris, 1999; Nucci, 1987).

Meanwhile, in Indonesia, the Ministry of National Education has legitimized the grand 18-character/moral curriculum guidelines such as religious beliefs, honesty, tolerance, self-discipline, work ethic, creativity, independence, democracy, curiosity, patriotism, nationalism, appreciation, friendliness, peace-building, pleasant of reading, environmental consciousness, social awareness, and responsibility (Pusat Kurikulum 2010). The character education policy has encouraged educators to integrate moral values outlined in the grand Indonesian curriculum guidelines into their classroom lessons (Qoyyimah, 2016; Widodo, 2016). In other words, educators do not only educate subject matter, but also transmitting moral values that shaped or modulated as a result of socio-historical and socio-cultural communication (Qoyyimah, 2016; Widodo, 2016; Gu, 2016).

Moral/morality comes from Latin *mos* and *moris*, which indicates the code or customs of a community, the social framework that determined how individuals should live together (Ruso, 2012). In other words, 'Morality' is a word that refers to an individual or another entity who engages in positive values. In contrast, humans that lack morals are pointed to as amoral/immoral. According to Ruso (2012), morality is concerned with what is good or right in human's connections with one another. In understanding morality, we require a clear conception of what is good (or bad) and what is right (or wrong). When we say that someone is moral or ethical, we generally mean that they are a good person, and when we say that they are immoral or unethical, we mean that they are a bad person. It is in line with Belington (2003) who outlined key aspects of the principles of morality and ethics: 1) The most critical aspect of ethics and morality is that no one can avoid making moral or ethical decisions because people's social connections require them to weigh moral and ethical behavior. 2) Moral and ethical judgments are often influenced by others. There is no such thing as private morality. 3) Moral decisions are important because every decision influences someone else's life, self-esteem, or levels of satisfaction. Particularly, morality and ethics are principles that cannot be avoided in human life. In addition, Moral values as social norms determine someone's thinking, feeling, and behavior (Widodo, 2018).

These moral values vary in the society's point of view. Meanwhile, in moral education, it is also known as character education or character building described as "strategic teaching of basic values and principles – such as fairness, honesty, and respect for others – that would develop in learners a sense of social and personal responsibility" (Shaaban 2005, p. 201). Therefore, when moral values or characters being laid up into educational curriculum, they drive to a vital situation where consciously educating and empowering the students' potency to build their personal character or moral so that they can become individuals who are beneficial to themselves and society. In other words, it is such an effort of the Indonesian government to inculcate essential core virtues or characters into pupils. Shumer et al. (2012, p. 43) believe that 'character' considered must be inclusively linked to thinking, feelings, and dealing. Those essential core virtues or characters are often drawn from traditions, knowledge, and religions (Richard, 2018) that comprise moral values, such as 'empathy, conscience, self-control, respect, kindness, tolerance, and fairness' (Borba, 2001).

In Indonesia, all school subjects are regulated by character/moral education program that was adopted in 2011 (Mambu 2015). Therefore, one of the educational purposes through moral or character education is the establishment of character or moral values (Lovat, 2017). This educational aim is also mentioned in the educational policy and curriculum documents of Indonesia (Widodo, 2018). Character or moral education should be directly incorporated into all school subjects, including English (Mambu, 2015). The Indonesian government desires to emphasize the importance of value or character education in school subjects in order to instill

character or moral values in students (Qoyyimah, 2016). In other words, teachers are also required to incorporate moral education in their teaching practice. Thus, the Ministry of National Education of the Republic of Indonesia enables schools to regulate and choose how moral values or character education are incorporated into specific school subjects (Suparno, 2011). In this sense, Character education or moral education is the cornerstone of a school curriculum to guide students' sense of self-discipline, responsibility, respect, kindness, and other values which in this case related to moral values.

However, multiples of researches have addressed moral value in education textbooks mainly tended to focus on analyzing the textbooks with content analysis (Lee & Misco, 2014; Anzai, 2015; Van Canh, 2018). Firstly, Anzai (2015) concentrates on the content analysis of Japanese elementary school moral readers and reveals that the patriotic content and associated values have not changed significantly in the new revision. Secondly, Feng (2017) adopted a social semiotic approach, followed with quantitative analysis revealed that values mandated in terms of politeness and respect become an altruistic concern for all human beings. However, the textbooks are more critical with the didactic education of nice society, than the development of critical thinking. Lastly, Van Canh (2018) studied the content analysis of moral values embedded in Vietnam-produced EFL textbooks for upper secondary schools. The finding demonstrates moral values remaining thinly presented in the textbook, but the learning activities seemed not sufficient to engage students. In addition, the majority of these researches (see Lee & Misco, 2014; Anzai, 2015; Feng, 2017; Van Canh, 2018) are theoretically supported by Apple's (1992, 2008) critical theory perspective, where textbooks seemed as the primary ideological transmitter for inculcating dominant beliefs and values of the society.

Rather than a content analysis study, this current research focuses on analyzing moral values adopting critical discourse analysis (CDA) study, enlightened by Halliday's (1978) critical systemic functional linguistics; Kress and van Leeuwen's (2006) visual grammar theory; and Martin and White's (2005) language appraisal theory in order to elaborate the moral values embedded on various genres in the textbook. There is a lack of research on how moral values are represented in ESL/EFL textbooks created either internationally or locally (Van Canh L, 2018). Thus, fill this gap, this current study explores the representation of moral value in ELT textbooks specifically for XII grade senior high school endorsed by the Indonesian Ministry of Educational and Culture. Therefore, the current research addresses a question of how moral values are represented in English textbook for senior high school published by the Ministry of Education and Culture?

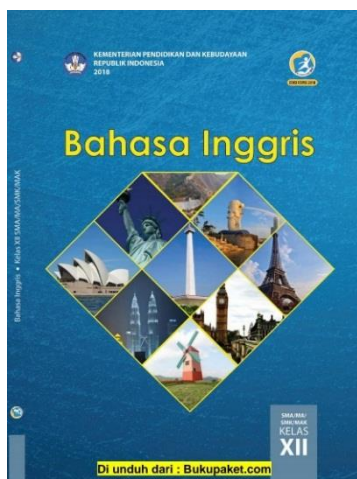
METHOD

1. *Compatible linguistics framework for visual and verbal texts analysis*

This present study utilizes Critical Discourse Analysis (CDA), a qualitative method, in analyzing the way how social reality depicted and structured contextually through hidden messages based on what is stated and left unstated to a given ideological system. CDA aims at "analyzing hidden, opaque, and visible structures of dominance, discrimination, power and control as manifested in language" (Wodak & Meyer, 2016b, p. 12). Thus, CDA explores how texts and social activities (re)build this ideological structure that (dismiss) privilege particular social values (de los Heros 2009). This critical discourse analysis is divided into three stages: "*description* of text, *interpretation* of the relationship between text and interaction, and *explanation* of the relationship between interaction and social context" (Fairclough, 1989a, p. 109). Furthermore, this present study anchors along with Halliday's (1978) systemic functional linguistics (SFL) to gather in depth-understanding of moral value in the national ELT textbook

endorsed by the Indonesian Ministry of Educational and Culture. The authors utilize Kress and van Leeuwen's (2006) visual grammar theory and Martin and White's (2005) language appraisal framework to operationalize this research. Particularly, the authors utilize Kress and van Leeuwen's (2006) visual grammar theory to elaborate the selected visual artifacts with a wider social context. This visual grammar theory involves three categories of metafunctional meanings, ideational (portraying of morally loaded experiences), interpersonal (constructing and preserving of social and moral bonds) and textual (building/providing moral content/message). For verbal text analysis, the authors adopted Martin and White's (2005) language appraisal framework to elaborate the selected texts involving effects (emotions: un/happiness, un/contentment, in/security), judgment (individual qualities: social esteem and social sanctions) and appreciation (esthetic characteristics: response and composition), as well as these attitudinal discourse can gain from nouns, adjectives, verbs, and adverbs coherently embedded in texts to report these values.

2. A textbook under analysis



In this study, the text for analysis is the national ELT textbook endorsed by the Indonesian Ministry of Education and Culture (MONEC). The textbook entitled Bahasa Inggris untuk SMA Kelas XII Senior High School is written based on 2013 ELT curriculum. The writers of this textbook are: Utami Widiati, Zuliati Rohmah, dan Furaidah. This textbook consists of 11 chapters and 186 pages. This textbook is used for all senior high school students in Indonesia. The textbook is selected with the following criteria: 1). The presentation uses a text-based learning approach or Genre Based Approach (GBA), both oral and written, by placing English as a vehicle communication; 2). The book is a part of the 2013 Curriculum which emphasizes the importance of a balance of competence attitudes, knowledge and skills, English language skills which are required to be formed through

continuous learning; 3). Under the approach used in the 2013 Curriculum, students are invited to be brave in looking for other available learning resources that are widely spread around them; 4). The textbook is nationally embraced since this textbook is endorsed by the Indonesian Ministry of National Education; 5). One of the core competencies in the selected textbook includes comprehending moral values and attitudes in the introduction part and the enclosed syllabus in the textbook.

3. Analytical procedures

To answer the research question, the authors began by classifying the visual representation of moral values in the textbook. Then, the authors selected some visual artifacts to be analyzed. As a secondary analysis, the authors selected some verbal texts to be analyzed as addition of the visual depiction of moral values. The selection of these artifacts is based on the Indonesian Ministry of National Education guidelines for character education. Meanwhile, due to space limitation, the authors only selected, analyzed and discussed some visual objects and texts. Qualitatively, Kress and van Leeuwen's (2006) visual grammar theory is utilized as a primary analysis of visual representation of moral values. Secondly, Martin and White's (2005) language appraisal is employed to analyze the verbal texts representing moral values.

RESULTS AND DISCUSSION

Results

The focus of this textbook analysis is placed on hidden values that both teachers and students need to be aware. The analysis of the textbook begins with corpus coding (see Table 1) based on theme/chapter and Indonesian Ministry of National Education guidelines for character education (Pusat Kurikulum 2010). Then the authors analyze the selected representation of moral values by elaborating them to the wider social contexts. Since this discourse analysis of moral values cannot be separated from social contexts where they are rooted. In the selected textbook, there are values explicitly conveyed by the writers such as student learning-autonomous, independence, a sense of tolerance, and togetherness or friendliness, as well as other social competencies needed in life (see Book Cover). The following analysis concentrates on how values are represented visually and verbally in the textbook. Due to the space limitation, the authors only choose some texts based on themes/chapters and Indonesian education guidelines.

1. Visual Representation of Moral Values

In the selected textbook, the textbook writers portray a sequence of moral values through a variety of visual representation such as pictures, photographs, diagrams, etc. The depiction of these artifacts imply a multitude of moral values that perhaps teachers and students do not recognize. The analysis of these values are proposed to enhance and improve teacher and student's awareness of the values portrayed in the textbook. Due to space constraints, only visual presentations relevant to moral values were chosen and analyzed for a corpus of value discourses and in-depth analysis.

Table 1 the portrayal of values in the English textbook for XII Senior High School.

Unit	Chapter / theme	Visual Artifact	Description	Page	Values
N/A	N/A	Book Cover (local and international heritage sites)	9 pictures in 1 collage photo depict local and international heritage monuments such as the Great Wall, the statue of Liberty, the National Monument, Eiffel Tower, Petronas Twin Towers, Big Ben, and Kinderdijk.	N/A	Monumental Creativity Local/international pride Cultural identity, and tourism.
1	May I help you?	Collar workers and learning.	4 pictures depict feature of collar-jobs such as Passengers Service Agent, doctor, singer, traditional dancer and 1 picture implies 4 students are learning together	pp. 1, 4, 8, & 12.	Responsibility Specialty-based work Cultural identity

					Learning together or collaborative learning.
2.	Why don't you visit Seattle?	International cite	Only one picture depicts an international site picture of Seattle, a city on Puget Sound in the Pacific Northwest which is surrounded by water. Since, the other pictures are classified as Verbal (Written) Portrayal (with Visual Accompaniment) of Values.	p. 15.	Cultural identity Cultural tourism.
3.	Creating captions	Information contained in images / photos / tables / graphs / charts	There is 1 picture depicts peace-loving implied by diagram self and others-labeled, in other words the one who was willing being labeled by other is peace-loving . In addition, one picture depicts Panorama which implies environmental sensitivity .	pp. 32 & 33.	Peace-loving, and Environmental sensitivity
4.	Do you know how to apply for a job	Collar occupation	There is one photograph depicts collar job. Specifically, there is one person who applies job applicant and three persons as HRD.	p. 43	Hard work/work ethics, responsibility, independence.
5.	Who was involved?	N/A	There is no picture or any artifact that implies moral value	N/A	N/A
6.	online school registration	News and learning	There is a photograph depicts newspaper explicitly showed with the words ' <i>What news?</i> ' through magnifier . In other words, love to read depicted in this image. One picture implies three students are studying together happily (students smile)	pp. 80 & 82	Love to read Collaborative learning Enthusiasm for studying.
7.	It's garbage in, art works out	Recycled arts	Two pictures depict recycled arts which imply environmental care/responsiveness/responsibility/patriotism , such as plastic bags art and toy motorcycles made from recycled part.	Pp. 97 & 100	Environmental care Responsiveness

					Responsibility
					Patriotism
8.	How to make	Collar job	One image depicts collar job, specifically a female speaks confidently with the book as her reference.	p. 118	Self-discipline, Independence
9.	Do it carefully	Family	An image depict a couple of elderly who eating together, while suddenly the man is choking and the partner immediately shocked (responsiveness)	p. 119	Responsiveness Family bonding
10.	How to use Photoshop ?	The use of technology	10 pictures depict comprehension to understand and apply procedural knowledge of technology which imply the purposes of the syllabus.	pp. 135, 139, 141, 142,143	Independence
11.	Let's make a better world for all	A successful singer	One photograph depicts a successful singer who was basically a senior high school student who won 1 st place in a singing contest.		Hard wok Self-discipline

Table 1 demonstrates visual artifacts depicting a range of values that both teachers and students can explore and understand to create and improve the understanding of values promoted by textbook writers.



On the book cover, there is a collage photo depicts photographs of local and international heritage monuments such as the Great Wall, the Statue of Liberty, the National Monument (Monas), Eiffel Tower, Petronas Twin Towers, Big Ben, and Kinderdijk. These spots are part of the geographical and social landscape portraying a cultural identity, national pride, and cultural tourism which imply "symbolic and economic sustenance, meaning and dignity to human lives" (Assi 2012, p. 322). These photographs of local and international heritage monuments are often correlated with historical monuments, and they are part of the nation's treasures representing **a nation's identity and patriotism**. Thus, a nation's identity each country primarily has a different history which can provoke a conversation between a student and students or even with the teachers. The histories embedded in these heritage spots allow serving a meaning that implies the need to preserve historical spots and architecture to honor the progenitor, Monas for instance, to reminisce a memory of the Indonesian people's rebellion and battle for independence and The Statue of Liberty that stands for human rights.

Artist Turns Plastic Bags into Art



Source: learningenglish.voanews.com

Attendees at the 3R Forum look at toy motorcycles made From recycled parts, Surabaya, Indonesia. (Petrus Riski/VOA)



Source: m.voanews.com

In chapter 7, the textbook presents two photographs that depict the recycled usage arts as an effort to increase environmental awareness and economic benefits. It is in line with the character traits or virtues contained in the Indonesian curricula, **'environmental sensitivity'** taken as a concern that requires to be instilled into students' character. Since the use of excessive amounts of plastic implies destitute waste management which never gives a positive impact on the

environment, two photographs depict change over it into arts that beneficial for both environment and social-economic instead. Thus, cited from civil and environmental engineering perspective, destitute waste management can drive to hazardous pollution, reduced soil fertility, and increased space consumption at disposal sites (Al-Bared, Marto, & Latifi, 2018)

Based on the illustration of these two selected visual representations, visual texts are not meaningless or free of values. However, they incorporate moral values that can be recognized and learned by the teachers and students. As readers use in-line background knowledge or experience this visual representation providing a comprehensive description of ideological values. Therefore, visual texts, such as images, pictures, icons, symbols, and other graphics can be educational resources in various socio-cultural contexts.

2. Verbal (Written) Depiction (with Visual Accompaniment) of Moral Values

To represent moral values in the textbook, the authors present verbal texts. Verbal text is a semiotic design concept that encompasses both spoken and written text. The verbal text in this textbook analysis refers to the written text. In addition, this is important to bear in mind that the selected parts of the dialog refers to the values based on the Indonesian Ministry of National Education guidelines for character education (Pusat Kurikulum dan Perbukuan 2011). For an in-depth analysis of reading texts in the textbook, the authors selected one text with a genre of interpersonal interaction text.

To start, the authors selected a verbal text with visual accompaniment. Sample Text (p.5) talks about the extended due date.



Dialog 3 shows two pupils (Dhea and Riza) talking about the extended due date of a final project. Dhea initiates the dialog where she produces a question instead of a reminder for Riza that the due of the final project being extended. This implicitly implies care (**social awareness**). To justify this finding, the authors use Martin and White's (2005) a sophisticated system of Attitude, which includes effect, **judgment**, and appreciation. The authors focus on **the judgment framework**: eliciting condition, judgment, and resultant action, as depicts by Dhea's question (**she elicits a condition** where she just heard that the final project is being extended; **as the judgments**, she thinks it is necessary to make sure that Riza already knows about the information; **as a resultant action**, Dhea produces the question).

Secondly, Dhea's 3rd and 4th part of the dialog also depicts care (**social awareness**), as well as **politeness**. This is implied with the use of the word 'would'. Politeness is required in the

relationship bonds since politeness designed to establish intimate ties and social comfort and as well as to avoid conflict among respondents in the dialogue or conversation' (De Jong et al., 2008).' In addition, Riza's 3rd part of the dialog implies **respect** or **tolerance** since she would not like to bother Dhea, she refuses Dhea's offer. Meanwhile, the word '*thanks*' which Riza says implying **gratitude**. Expressing gratitude is delineated as a kind of appreciation for something that has been done by other people or oneself which refers to the thought of experiencing bless and grace (Robbins, 2014).

In this context, the usage of lexico-grammatical and discursive resources demonstrates a vital role in building and transmitting moral values. Visual artifacts and written texts particularly depict certain values. Therefore, both educators and learners are required to comprehend semantic, pragmatic, and ideological interpretations of these texts because textbooks are full of values. To notice these values, educators must educate and equip students with experience relates to the values embedded in the textbooks, such as cultural awareness, respecting others, politeness, and so forth. As a result, students can think critically the hidden values in the textbooks they use in the classroom.

CONCLUSION

This present research has revealed in what means the textbook writers discursively depicting the moral values in the textbook. This textbook analysis does not concentrate on the learning activities since the objective of this research to explore lexical items, visuals, and vocabularies implying moral values, such as patriotism, environmental sensitivity, social awareness, politeness, respect, tolerance, etc. Meanwhile, the textbook also portrays values explicitly conveyed by the writers such as student learning-autonomous, independence, a sense of tolerance, and togetherness or friendliness, as well as other social competencies needed in life (see Back Cover). These values are demonstrated through visual and written texts.

This critical micro-semiotic analysis also provides an insight that visual artifacts imply particular moral values that both educators and students should comprehend and discuss about. Moreover, values in the textbook are also demonstrated through several genres of the texts such as interpersonal interaction text, reports, new items, and descriptive text. For example, the interpersonal interaction text that has chosen for the second analysis of this research. It depicts values come from documented evidence on the social interaction. When teachers and students have distinctive perspectives of value in the language course material, both teachers and students must critically view these disparities of view as resources to realize that people have various socio-historical values.

The findings of this critical micro-semiotic analysis also create four implications for the field. Firstly, this study suggests an explicit framework in modeling how moral values in EFL textbooks are micro-semiotically constructed to offer a fresh way of complementing philosophical dialogues and psychological methodologies in moral education research. Secondly, as a comprehensive analysis of moral value in EFL textbooks, this research assists readers to comprehend what values embedded in the textbook. Thirdly, this study provides an empirical basis for further critical reflection on character building which is one of the textbook features aimed to inculcate a multitude of moral values into students. Lastly, in terms of pedagogical implication, the present study provides critical analysis and an explicit metalanguage for the comprehension of moral values where it is in accordance with character virtues embedded in the curricula and syllabus. Eventually, the finding of this research can be utilized by the writers either for their evaluation or explicit study. This suggests that writers must be able to convert this policy of moral values into ELT in an educational context

In addition, the authors acknowledge the limitations in this study such as we selected only some data to be analyzed of the corpus due to space limitation. There is a requirement for a more critical study into English textbooks published and authored by different publishers from other nations where English is still seen as a foreign language or a second language. This study requires more critical textbooks analysis to support this research such as students' and teachers' perceptions for instance. Moreover, the authors realize that the textbook analysis is quite extensive. Therefore, this present critical discourse analysis calls for more critical textbooks analysis from different perspective and values such as critical feminism, social value, spiritual value, peace value, and cultural value.

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