

Does The EFL-Multimodal Textbook Endorsed By The Ministry of Education and Culture In The Independent Curriculum Represent Character Education? A Critical Discourse Analysis

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Abstract:

While there has been extensive research on Critical Discourse Analysis (CDA) in multimodal textbooks, most studies primarily focus on analyzing culture and gender. However, the investigation of Character Education using CDA still needs to be more extensive. To fill this void, this study aims to examine the representation of Character Education in secondary-level English textbooks in Indonesia, following one of the goals of the latest curriculum to make each individual have character and behave following the values of *Profil Pelajar Pancasila* (The Pancasila Students' Profiles). To address this issue, this study conducted a critical discourse analysis by adopting Kress and Van Leeuwen's (2006) Visual Grammar Theory to analyze the visual image and Halliday's (1975) and Matthiessen's (2004) Systemic Functional Analysis (SFL) to elucidate the textual representation of the character education in the selected EFL-multimodal textbook. This research focuses on Thomas Lickona's (1996) six fundamental components of good character: caring, honesty, fairness, accountability, and respect for self and others. This study can assist educators in incorporating character education into their teaching techniques and provide them with the essential skills and information to foster the development of positive character traits in their students.

Keywords: Character Education, Critical Discourse Analysis, EFL-Multimodal Textbook, Independent Curriculum

Introduction

Character education has a long history in Indonesian society. The Pancasila (Five Principles of the State) and the preamble to the Republic of Indonesia's Constitution are deeply rooted in local wisdom (Puspitasari et al., 2021) through the national curriculum (You, Lee, and Craig; 2019). Character

education encompasses multiple techniques for developing positive character traits (Lickona, 1996), in an educational context, it is concerned with helping students acquire moral and ethical principles that they may utilize daily. These methods might include instruction, dialogue, and practice to raise students' understanding of and dedication to these principles. Therefore, character education may aid in developing qualities like accountability, honesty, and empathy and raise students' understanding of the repercussions of their actions (Lickona, 1996).

Lickona 1996 points out there are at least three strong reasons for all schools to engage in character education:

1. Humans have a decent character to be truly human. To be able to work and love are two characteristics that are indicative of human development, which in this case requires strength of mind, heart, and will qualities such as excellent judgment, honesty, empathy, compassion, perseverance, self-discipline, and morals.
2. Schools are the best place to conduct character education; hence, it is best administered during learning activities. As school becomes a caring place to promote, teach, celebrate, and hold students and teachers accountable to the values that make up a good character, it creates a more wholesome learning environment.
3. Character education is very important to form a moral civilization. Because global society is experiencing moral decline and severe societal concerns, for instance, the rampant violence, both physical and verbal, as well as the massive use of illegal narcotics, and so on.

In line with Aristotle's core theoretical principle, “virtues are not mere thoughts but habits we develop by performing virtuous actions” (Lickona, 1999). Based on this principle, character education is implemented slowly and continuously by character educators (teachers) to create habits for students to do and implement good behavior while being reluctant to do deviant actions, allowing student character to be formed following the teaching and habits of the surrounding environment, particularly at school.

In the context of English Language Teaching (ELT), the latest curriculum has the Pancasila student's profile as a form of translating national

education goals, where the Pancasila student's profile serves as the main reference for directing educational policies, including being a reference for educators in building the learners character and competence (Kepala Badan Standar, 2022), throughout educational settings, students continuously engage with textbooks as a source of information for learning in the classroom. As a result, earlier studies on textbook examination demonstrate that textbooks can play an important role in embedding moral principles and channeling specific character education values in learners (Puspitasari et al., 2021; Hasana et al., 2023).

Over the past two decades, language textbook evaluation studies in foreign language instruction have concentrated on several characteristics, including cultural/multicultural content, social values, ideologies, and moral education (see Feng, 2019; Puspitasari et al., 2021; Setyono & Widodo, 2019; Xiong & Qian, 2012). However, the investigation of Character Education through Independent Curriculum-based EFL multimodal textbooks using CDA still needs to be more extensive. For example, how a student should conduct and behave toward oneself, others, and the environment, how the virtue of tolerance among others is exercised, and how students should aid one another and be able to work together, according to the aspects of the Pancasila learner profile, which is represented in the EFL-Multimodal textbook implicitly or explicitly. To fill this void, the present study investigates the representation of Character Education in the EFL-Multimodal Textbook Endorsed by the Indonesian Ministry of Education and Culture in the Independent Curriculum. Thence, the current study explores the following questions:

- 1) How is character education represented in the secondary primary school English language textbooks?
- 2) To what extent does this textbook teach character education relying on the Independent Curriculum?

This study's contribution can be seen from an empirical, practical, and policy perspective, where it provides information and insights, as well as assists educators in incorporating character education into their teaching practices. It can also provide suggestions and guidelines that can aid in

decision-making by education authorities for the development of textbooks that adhere to the latest curriculum.

Review of Literature

Character Education in Indonesian Curriculum

In 2022, the Ministry of Education and Culture introduced the independent curriculum to realize meaningful and effective learning by increasing faith, piety to God Almighty, and noble morals, as well as nurturing the creation, feeling, and spirit of students as life-long learners with Pancasila character (Subhkan & Wahyudin, 2024). In this context, increasing faith, devotion to God Almighty, and noble morals, including caring for oneself along with caring for others and caring for the surrounding environment, having respect and care, and respecting differences between fellow humans, whether in opinion or differences in race, belief, and religion, without prejudice, discrimination, intolerance, or violence against fellow humans. This in this case is elucidated in the Pancasila Students' Profile to create Indonesian students with the character following the values of Pancasila. Hence, the dimensions of attitude and character that must be possessed and achieved by every English learner are explicitly outlined in the Pancasila Students' Profiles, which emerged from the identification of various references, including the Preamble of the 1945 Constitution, the National Education System Law, Presidential Regulation of the Republic of Indonesia No. 87 of 2017, Graduate Competency Standards, educational ideals that are the result of Ki Hadjar Dewantara's thought, and policy documents including the Ministry of Education and Culture Regulation (Permendikbud) Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units (Subhkan & Wahyudin, 2024).

Lickona (1996) acknowledges that there are six important core ethical values as a starting philosophical principle in character education, such as caring, honesty, fairness, responsibility, and respect for oneself and others, which form the basis of good character; meanwhile, the Pancasila student profile also has six dimensions as follows: 1) believing and fearing God and having noble character; 2) being independent; 3) working together; 4) being

globally diverse; 5) critical thinking; and 6) creativity. to infuse character education in the teaching and learning process. The Pancasila student profile focuses on character education, which includes religion, discipline, knowledge, caring, and cooperation, all of which contribute to the development of a balanced and integrity student character. Thomas Lickona emphasizes the importance of developing a personality with integrity, responsibility, and respect for oneself and others. Both emphasize that character education is the primary foundation for developing students who are not just intellectually competent but also moral and ethical.

The Influence of EFL-Multimodal Textbook on Secondary High School Students' Character Building

Regarding its implementation in teaching and learning activities, textbooks have become one of the most crucial media for instilling character education following the values of Pancasila. Setyono & Widodo (2019) highlight that textbooks assist teachers in organizing instructional resources for both in-class and out-of-class activities. In the classroom, textbooks can help teachers organize instructional materials that are appropriate for classroom activities, such as creating a list of discussion topics, conducting case studies based on the subject, and designing exam questions. While outside the classroom, textbooks can also assist teachers in organizing appropriate assignments and homework to be completed outside of the classroom, such as creating exercise questions and presenting additional reading materials to be processed outside of the school, with adequate textbooks, teachers can manage the teaching process and monitor student progress. Education is used as a means to promote national identity and social cohesion (Tan et al., 2018).

Based on the inclusion of the Pancasila Students' Profile in the Independent Curriculum promotes the creation of innovative teaching materials and practices in Indonesian education, the Ministry of Education, Culture, Research, and Technology created textbooks to achieve the Independent Curriculum's objectives while also representing the Pancasila Students' Profile dimensions. The textbooks offer a range of content, including text, illustrations, activities, and case studies, all intended to educate

moral and character education and motivate students to comprehend and implement the value of Pancasila in everyday life.

Moral education aims to foster the development of children's and teenagers' moral cognitive structure in the classroom, whereas character education is much more difficult to define. However, the relationship between moral education and character education is complex, and both are essential in civic education (Althof & Berkowitz, 2006). Moral education, which emphasizes the relationship between the two, focuses on building children's and teenagers' moral cognitive structures in the classroom by teaching moral concepts and values. Character education, on the other hand, is more difficult to describe because it includes a broader variety of values and activities that contribute to a person's character. Thus, moral and character education are crucial components of education, to develop responsible, respectful individuals who are devoted to democratic values. In keeping with this, textbooks that include both can form students' character and morals following the country's identity while also meeting the objectives of the applicable curriculum. In seeking Moral Education and Character building, Indonesia and China have similarities in seeking it; character education in both countries aim to improve the morality of citizens and have a positive impact on the image of the nation (Handayani & Kholis 2024).

CDA Study Toward ELT Textbook

Critical Discourse Analysis (CDA) applies critical social analysis to language studies, focusing on discourse and its relationship with other social aspects such as power, ideologies, institutions, and social identities (Fairclough, 2013). The Critical Discourse Analysis (CDA) approach to language studies stresses a critical appraisal of language to its social context. The link between language and its social context implies that language is viewed not just as a linguistic aspect but also as a component of social behaviors that influence language's meaning and function, particularly how language is used to maintain gender norms, social class inequalities, and ethnic identity, as evidenced by the way individuals speak in different cultures. This approach acknowledges that language is not a neutral tool but is shaped and influenced by social variables, which frequently reflect and reinforce existing

power structures and social inequities. By looking at language through this lens, CDA aims to discover how language creates and reinforces social hierarchies and questions dominant discourses to achieve greater social justice and equality. Therefore, Critical Discourse Analysis can be a powerful tool to uncover and challenge power dynamics and ideological assumptions (Amalsaleh et al., 2010; Marashi & Chizari, 2018). CDA analyzes how texts and conversations reinforce or counter existing power hierarchies, as well as how ideological assumptions hidden in language patterns can influence people's behavior and perspectives. In this case, researchers get useful insights into how language, pictures, and activities within ELT textbooks contribute to the promotion or reinforcement of dominant discourses when CDA is used to analyze them (Basya, Sandita, et al., 2023). This entails investigating how words, images, and activities are utilized to create and maintain social hierarchies, power structures, and ideologies. By examining these features through the CDA lens, researchers may see how ELT textbooks may unintentionally promote or reinforce dominant discourses, such as cultural or economic prejudices, and character, and how these discourses impact students' views and understanding of the world.

In recent years, various studies have used critical discourse analysis to evaluate the content and impact of textbooks, Researchers utilizing CDA in this context have successfully uncovered moral values, cultural/multicultural content, and gender representation, leading to a more comprehensive understanding of the dynamics underlying these educational resources (Basya, Sandita, et al., 2023; Puspitasari et al., 2021; Setyono & Widodo, 2019). has contributed to a more comprehensive understanding of the underlying dynamics of textbooks, providing valuable insights into how these resources shape students' perspectives and learning experiences. Although over the last two decades, several critical analyses of textbooks and curriculum resources have been driven by the realization that textbooks contain concealed beliefs and ideologies (Feng, 2019), yet, the investigation of Character Education using CDA remains rather scarce. Many previous studies have only examined gender and cultural representations in textbooks using CDA. (Gebregeorgis, 2016) examined the construction of gender in the Ethiopian English Student Book for grade four. The study revealed that the texts in the book are a form

of discourse struggle that seeks to maintain the existing social order in gender construction on the one hand and seeks to change the status quo in the field of education and training. (Cho & Park, 2016) examined how multicultural content is taught in elementary and middle schools in Korea. The study examined 52 textbooks (Social Science, ethics, and Korean from third grade to ninth grade) and found a lack of culturally diverse content in Korean textbooks, with a primary focus on Korean culture and minimal representation of foreign cultures, emphasizing the importance of incorporating multicultural perspectives and social justice themes to promote inclusiveness in education.

Although the discussion of character education in the previous studies is not related to EFL multimodal textbooks or CDA, there are still some studies that are similar to the present study, which is about moral values. Moral education and character education have several aspects. One cannot be thought of without the other. They have closely linked currents with very similar aims (Silay, 2014). Imelwaty et al., (2024) examined the presence of moral values portrayed by characters in narrative texts within Indonesian primary school thematic textbooks.

The research findings show that the characters' attitudes in the stories fall into two moral concerns: individualizing foundations of care and fairness and binding foundations of loyalty, authority, and sanctity. The individualizing foundations promote individual protection and cooperation, while the binding foundations unite individuals to their social groups. In a study by Tan et al., (2018), the presence of moral values and dominant values within the Malaysian moral education curriculum in textbooks was explored. According to the findings of the study on moral values and decent citizens in a multi-ethnic community in Malaysia, the dominant values portrayed in Malaysian moral education textbooks are responsible", along with other significant values such as 'Respect', 'Helpful', 'Hard-working', and 'Caring'. The study underlines the importance of these principles in developing the traits of a good Malaysian citizen. The study also emphasizes the central government's control over the moral education curriculum and the role of textbooks in promoting specific ideals deemed vital for citizenship.

Method

CDA's primary focus is on the role of power relations and inequalities in the production of social wrongs, specifically on discursive dimensions of power relations and inequalities: dialectical relationships between discourse and power, as well as their impacts on other relationships within the social process and its components (Fairclough, 2013 p. 8), and language textbooks represent plenty of social activities (Puspitasari et al., 2021). The current study employed Critical Discourse Analysis (CDA) to examine the inclusion of Character Education in secondary-level English textbooks in Indonesia, following one of the objectives of the latest curriculum to make each individual have character and behave following the values of Pancasila. In this sense, the CDA enabled us to see the portrayal of character education as an affective discourse represented in the textbook. To operationalize this analysis, we adopted Kress & Van Leeuwen's (2006) Visual Grammar Theory to analyze text and dialogue and Systemic Functional Analysis (SFL) by Michael Halliday (1975) for analyzing the visual image.

In the latest curriculum (Independent Curriculum), English is a required subject in secondary schools. The Independent Curriculum allows teachers to use textbooks and teaching resources that are appropriate for their instructional style and Indonesian students' characteristics (Basya, Sandita, et al., 2023). In this study, researchers selected a 7th-grade textbook from the Platform Merdeka Mengajar (Independent Teaching Platform) launched by the Ministry of Education entitled English For Nusantara written by Ika Lestari Damayanti et al. 1st edition in 2022 for several reasons: firstly this book is widely used in schools in Indonesia, secondly, this book can be accessed by anyone (teachers, students, parents, etc.) through the Platform Merdeka Mengajar (Independent Teaching Platform), thirdly the book fulfills the criteria set by the National Education Standards Agency, and the last, this book represents the cultural, moral values, and character education that is deemed necessary in Indonesian society through the verbal and visual content in this book. Thus, this textbook can be a precious source of information on how students can learn and be taught character education in schools.

The data collection method used in this study involves several steps: First, Textual and visual representations of Character education were selected

from the content of the EFL-Multimodal textbook (English for Nusantara grade 7) from the Independent Curriculum by the Ministry of Education and Culture. The next step is to identify relevant verbal and visual related to character education. The verbal data refers to language-based content such as conversations and reading text, while the visual data contains images related to character education topics. Finally, the researcher compiles a list and assesses how these verbal and visual data represent character education and help students develop good character.

Numerous analytic frameworks have been established to provide tools for the structure and function analysis of multimodal meaning-making. Systemic Functional Analysis (Halliday 1975; Halliday and Matthiessen 2014) focuses on analyzing the structure and function of text in constructing meaning and context. Photo analysis was conducted using Visual Grammar Theory developed by Kress and Van Leeuwen (2006). This theory focuses on analyzing the structure and function of images in building meaning and context. By integrating SFL with Visual Grammar Theory, the analysis can be more complete, allowing us to understand better how character education in textbooks represents and influences ideas and social ideals about character. This approach will aid in understanding how texts, dialogues, and photographs in textbooks influence students' ability to form meanings and comprehend social ideals connected to character education. As a result, this study can serve as a valuable resource for producing curricula and teaching materials that are more effective in increasing students' character education.

Results and Discussions

This analysis focuses on the representation of Character Education in EFL textbooks endorsed by the Indonesian Ministry of Education and Culture in the Independent Curriculum for secondary schools. The study examines the extent to which the textbooks effectively incorporate character values that are important for students in Indonesia. By examining how values such as piety, independence, cooperation, global diversity, critical reasoning, and creativity are presented and integrated into the learning materials, this analysis seeks to understand the role of textbooks in shaping students'

character and supporting their development as individuals with integrity and contributing positively to society following the Pancasila character.

The textbook presents a comprehensive picture of character education through various verbal-visual elements, including pictures, reading texts, and conversations that represent character values. The pictures included provide real illustrations that help readers understand character education concepts more deeply. The reading texts presented are also designed to instill positive values, such as creativity, mutual help, and independence, which are presented through inspiring and meaningful stories. In addition, the conversations in this book invite readers to discuss and think critically about challenging situations in everyday life, making character education more relevant and applicable. All these elements work synergistically to provide a holistic and in-depth understanding of the importance of character education in the formation of a good personality.

Table 1
The Depiction of Character Education from Visual Data in the
Textbook English for Nusantara SMP/MTs Kelas VII

Chap	Topic	Pg	Description	Multimodal Analysis	Values
1	About Me	27	A Picture of a student greeting their teacher in the classroom corridor	Greeting elders first is a good attitude toward fellow humans; they greet in a friendly and polite manner, enjoy each other but still keep the barrier between students and teachers.	Believing, Fearing God Almighty, and Having a Noble Character; respect for others

2	Culinary and Me	64	Picture of a family eating together at the dining table	Shows father's concern for his family through a special lunch to celebrate his wife's promotion by making various authentic Indonesian dishes and always saying grace to God before eating.	a Believing, Fearing God Almighty, and Having a Noble Character; global diversity; caring
3	Home Sweet Home	120	A picture of a family cleaning up the house together and putting anything into the right place to keep the house clean and tidy	The Rahmansyah family shows that working together is a good way to achieve common goals by dividing tasks fairly and equally so that each family member can do their job and responsibility optimally.	Cooperation; fairness; and responsibility

118	Picture of a child cleaning the bed.	A boy is cleaning his bed without bothering his y parents.	Independent & Responsibility
140	A picture of a pencil case made from plastic bottle waste.	The picture of a pencil case made from plastic bottle waste is a creative activity of utilizing something that is considered waste into a valuable item.	Creative & Caring

Visual Representation of Character Education

The image of a family cleaning up the house together in picture 3.7 Rahmansyah's family cleans the house together with a fair division of tasks, everyone in the family has an awareness of their respective responsibilities, such as Ara, who puts back his toys after use so that the house remains neat, this attitude shows a sense of responsibility and discipline, as well as other family members. This behavior follows one of the bases of good character from Thomas Lickona 1996, namely a sense of responsibility, not only that, the representation of one of the dimensions of Pancasila students is also reflected in the illustration of Rahmansyah's family, namely working together, the family collaborates to carry out activities together voluntarily so that the activities carried out can run smoothly, easily, and lightly. Activities can run smoothly, easily, and lightly to achieve the same goal and show a positive attitude toward others.

This textbook incorporates character education within Indonesia's Independent Curriculum framework by integrating values including

responsibility, collaboration, fairness, and healthy social attitudes in relevant, daily events such as interactions with family members. The example of Rahmansyah's family cleaning together incorporates character education into the lesson by demonstrating how each family member fulfills their task appropriately, exemplifying Thomas Lickona's principle of character education, particularly points out responsibility. as well, the portrayal of family members working together freely exemplifies a key aspect of Pancasila students: collaboration, which emphasizes the significance of cooperation in achieving common goals.

Conformity with the objectives of the independent curriculum, which not only emphasizes academic skills but also emphasizes the holistic development of students, such as social-emotional growth and civic values founded on the nation's cultural principles, this textbook encourages students to internalize these values by depicting recognizable illustrations, such as the example of Firmansyah's family, making character education an integral part of learning, not as a separate topic.

The picture of a boy cleaning his bed on page 118 shows an independent and responsible attitude towards his obligations. This simple act shows good character development, as the child learns not to rely on others to fulfill his own needs. By taking responsibility for his own space, he fosters independence and strengthens his sense of responsibility. This action shows that he understands the importance of keeping his environment clean and organized, which is the basis for discipline. Daily activities such as making the bed help build a sense of responsibility and discipline. These tasks, though seemingly small, contribute significantly to the development of a strong and resilient character. The actions in the picture highlight the value of hard work, dedication, and respect for personal and shared spaces.

Incorporating habits like those in the picture into daily routines can have a huge impact on personal development. Habits teach the value of consistency and regularity, which are very important in aspects of personal and professional life. Over time, this habit molds the individual into a self-reliant and responsible person who contributes positively to his community. In essence, the simple act of making the bed becomes a foundational lesson in

character building and fosters lifelong habits of responsibility and independence.

Picture 3.11 on page 140 is a pencil case made from an old plastic bottle, showing great ingenuity and concern for others and the environment. It shows that with a little creativity and creative thinking, unwanted objects can be turned into valuable products, reducing the waste of discarded items that harm the environment (Pancasila Student Profile 2022; Lickona 1996). These pencil cases made from commonly discarded objects not only serve as useful storage tools but also symbolize our efforts to reduce plastic waste and maintain a clean environment. This initiative shows how small actions can have a big impact while emphasizing the importance of sustainability.

Creating pencil cases from plastic bottle waste demonstrates a commitment to environmental stewardship and character development. By engaging in such projects, individuals foster a sense of responsibility and care for their environment. This is in line with Lickona's principles, which emphasize the importance of caring for others and respecting the environment. Moreover, this approach encourages a resourceful and innovative mindset, demonstrating that even small actions can contribute to larger environmental goals. This approach helps instill the values of sustainability and creativity in students, fostering a generation that is conscious of their impact on the world.

Implementing these types of projects in everyday life can have a far-reaching impact. Students and teachers can collaborate on recycling projects, turning waste materials into useful items. For example, schools can organize workshops where students make various products from recycled materials, such as bags, planters, or decorative items. This activity not only reduces waste but also teaches valuable skills in creativity and problem-solving. Moreover, by participating in such initiatives, students learn to appreciate the importance of environmental conservation and develop a sense of pride in their contributions. These actions help build character, emphasizing the importance of responsibility, innovation, and respect for the environment, which are essential for cultivating conscientious and proactive individuals.

Verbal Text (with or without visuals) Representation of Character Education

To instill character education, English textbooks sometimes also combine visual elements and verbal text (Basya, Afandi, et al., 2023). By appealing to both their visual and linguistic senses, This combination will enhance comprehension and also engage students more effectively. To comprehensively analyze how character education is entrenched in these verbal texts, particularly those that are closely related to written texts, discourse analysis will be used as the major tool. Discourse analysis allows for a thorough investigation of the language employed in these texts, uncovering underlying messages, values, and ideologies that aid in character education. This study will investigate the precise methods by which character education is imparted by choosing a representative sample of such texts, focusing on the interplay between visual and verbal features. This brief analysis will provide insight into the effectiveness of this integrated method in promoting character education through English textbooks, offering valuable perspectives on how educators can enhance their teaching strategies to foster character development in students.

Respecting elders and teachers has become a very crucial culture in Indonesia (Basya, Sandita, et al., 2023). As shown in picture 1.6, page 27, students greet their teacher, Mr. Edo, in the school corridor nicely and politely. Respect is shown with polite sentences by students when greeting Mr. Edo; on the other hand, Mr. Edo as a teacher also gives a greeting back nicely to appreciate his students who have been greeted first. This act of mutual respect shows an attitude that reflects noble character, which is the core of character education in the school environment.

Picture 1.6 shows respect for others and noble character as a representation of character education in the school environment. The results of this in-depth analysis show that the character education reflected in the picture follows the objectives of the independent curriculum to instill Pancasila character through the Pancasila student profile with the first dimension of having a noble character, and the picture is also under the essence of good character according to Thomas Lickona 1996, such as respect for others.

To begin with, in a reading text on page 39, Mr. Edo enjoys cycling. In the book, Mr. Edo prioritizes his health and the environment by limiting motor vehicle pollution. Mr. Edo shows his commitment to a healthy lifestyle by regularly cycling, which benefits himself and the environment. This demonstrates Mr. Edo's strong knowledge of the importance of maintaining a balance between exercise and the environment.

An in-depth investigation of the text reveals the characteristics of faith and piety in God, which are included in the values of the Pancasila Student Profile towards nature. Mr. Edo's approach is consistent with Lickona's principles, which include self-care and respect for others. Mr. Edo demonstrates his awareness of the environment by cycling, which directly reduces air pollution. In addition, Mr. Edo respects himself by wearing safety equipment such as helmets and other protective gear, which shows his concern for his health and safety.

Mr. Edo's approach can be implemented in everyday life by students and teachers. For example, instead of driving, one can cycle or walk to the nearest destination. This not only reduces air pollution but also improves physical fitness. Also, using safety gear when cycling, such as helmets and bike lights, shows respect for oneself and others on the road. These small actions, if followed by many, can have a significant positive impact on public health and environmental sustainability. In addition, they instill important character traits in students, such as responsibility for health, respect for the community, and commitment to protecting the environment. These characteristics are essential in forming conscientious and proactive individuals who contribute positively to society.

In the text on page 45, Made is a child with special needs who likes to play basketball. He is part of a basketball team that practices every Saturday. With Made's condition, his teammates are very proud of him. They appreciate Made's hard work and perseverance in practicing and playing basketball. This shows that in the team, there are values of fairness and responsibility expressed by Lickona as part of character education.

In the book, Made's teammates do not differentiate him solely because he has unique requirements. They fully support and respect Made's efforts on the field. This inclusive approach exemplifies the concept of justice, in which

every individual is treated equally and equitably, regardless of physical characteristics or talents. Furthermore, Made's friends' delight in his accomplishments demonstrates that they understand and value Made's dedication and hard work. This is an excellent illustration of how the principle of justice can be embodied in everyday life through mutual respect and non-discrimination.

Made's consistent attendance at all of his team's training sessions demonstrates his responsible approach. Despite experiencing numerous hurdles, Made remains committed to his team and training. This is a valuable example for other kids of how accountability may be applied in everyday situations. Made not only improves his talents by attending and actively engaging in every training session, but he also positively adds to the team's dynamics and culture. This mindset teaches that responsibility entails not just satisfying personal commitments but also contributing our best to our group and community.

Picture 2.2 on page 64 depicts a pleasant and touching atmosphere, a special dinner prepared directly by the father to celebrate the promotion of the mother from her office, the dishes provided are typical Indonesian food such as chicken rica-rica, Fruit salad, etc. that reflects the richness of Indonesian culture in terms of culinary. A father's care, love, and support for his family are depicted in the picture.

Not only that, but a good character representation is also from the verbal analysis of the dialog where the father invites the family to always be grateful for what has been given. This is a representation of obedience to God Almighty because, in every activity, including lunch, we are always reminded to be grateful for the blessings that God has given to the family. It reinforces spiritual and moral values in the family and teaches the importance of gratitude and obedience in everyday life. The dinner becomes more than just a promotion celebration, it becomes a reminder of the importance of gratitude and a symbol of close family ties and cultural pride. This attitude is reflected in daily life via the practice of praying before meals, celebrating family accomplishments together, and constantly emphasizing thankfulness for all the gifts received. Thus, picture 2.2 represents not only a happy moment but also noble principles that may be used in daily family life.

Likewise, the description of character education on page 124 in reading the text about "making sticker signs" invites readers to always keep the house clean by using media such as making stickers on several parts of the house as a reminder so that discipline and responsibility become habits since in the home environment, this is following the Aristotelian theoretical principle that virtue is something that is born not only from thought alone. The activity in the text on page 124 not only teaches the habit of being responsible but also teaches to work together and think creatively, from Sinta's desire to make her house always clean, the idea was created to make stickers as a reminder so that everyone who enters the house does not dirty the house by providing stickers as a reminder and notification.

Conclusion

Textbooks have been essential to language training, education, and the study of applied linguistics, a significant portion of our academic understanding. The terms "works" and "operates" in pedagogy and ideology derive from a longstanding tradition of textual representation analysis linked to curriculum objectives. Our objective is to incorporate communication and interpretation as theoretical and analytical foundations of moral and character education in this discipline. We can more effectively elucidate the contextual nature of these representations, their anticipated dissemination, and their actual interpretation by readers and learners in character education settings. We also value further investigation into the agentive meaning-making processes of students and instructors, as well as their utilization of ideological interests to navigate textbook content and representations. This elucidates the intricate interplay of power and agency.

Textbook production governs the representation and manner of representation while also striving to influence perceived readers by projecting social identities and common contexts onto students. Teachers and students may employ situated agency to contest, alter, or negotiate the social identities, representations, and relationships of textbook discourse producers. The interplay of structural and situational power and agency in language textbook studies necessitates a deeper understanding through the integration of

representation, interaction, and learning. This may be advantageous for researchers, practitioners, and textbook publishers.

The results may pertain solely to the assessed textbooks and not to all Indonesian secondary school resources. This study examined a single textbook; hence, its findings may not be generalizable. The textbook's comprehensive curricular coverage was presumed, disregarding possible variations among localities or educational institutions. Certain concepts in the analysis may not accurately represent context-specific cultural subtleties. The research emphasizes textbook content and may overlook classroom dynamics during teaching. Although proposals for improvement will be presented, broader concerns within the school system may remain unaddressed.

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