



**THE REPRESENTATION OF MORAL VALUES EMBEDDED IN THE  
EFL TEXTBOOK FOR SENIOR HIGH SCHOOL:  
A MICRO-SEMIOTIC ANALYSIS**

**THESIS**

**SANDY PRATAMA PUTRA**

**150210401068**

**ENGLISH EDUCATION STUDY PROGRAM  
LANGUAGE AND ARTS EDUCATION DEPARTMENT  
THE FACULTY OF TEACHER TRAINING AND EDUCATION  
JEMBER UNIVERSITY**

**2019**



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Composed to Fulfill the Requirements to Obtain the Degree of S1 at  
the English Education Program, Language and Arts Department,  
the Faculty of Teacher Training and Education,  
Jember University

**BY:**

**SANDY PRATAMA PUTRA**

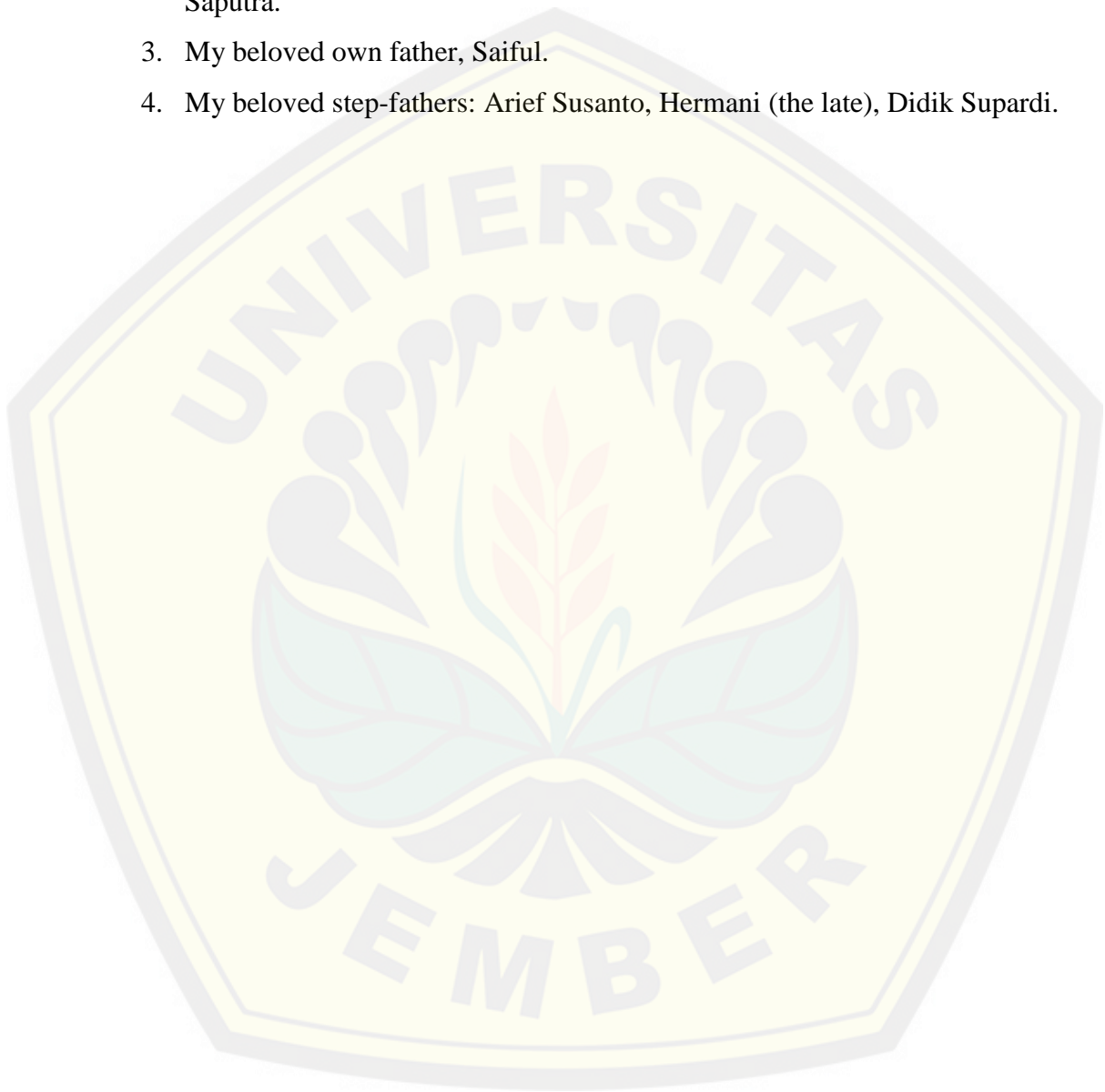
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2019**

## DEDICATION

The thesis is dedicated to:

1. My beloved mother and grandmother, Supartini and Siti Asmirah.
2. My beloved sister and brother, Santy Noviana Savitri and Ilham Didi Saputra.
3. My beloved own father, Saiful.
4. My beloved step-fathers: Arief Susanto, Hermani (the late), Didik Supardi.



### STATEMENT OF THESIS AUTHENTICITY

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I certify that the content of the thesis is the result of my work which has been carried out since the official commencement date of the approved thesis title. This thesis has not been submitted previously, in whole or in part, to qualify for any other academic award, ethics procedures and guidelines of thesis writing from the university and the faculty have been followed.

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Sandy Pratama Putra  
NIM. 150210401068

**CONSULTANTS' APPROVAL**

**THE REPRESENTATION OF MORAL VALUES EMBEDDED IN THE  
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the Faculty of Teacher Training and Education,  
Jember University

Name : Sandy Pratama Putra  
Identification Number : 150210401068  
Level : 2015  
Place and Date of Birth : Banyuwangi, November 5, 1995  
Department : Language and Arts Education  
Study Program : English Education

Approved by:

Consultant I

Consultant II

**Drs. Sugeng Ariyanto, M.A.**  
NIP. 19590412 198702 1 001

**Drs. Bambang Suharjito, M.Ed.**  
NIP. 19611025 198902 1 004

**APPROVAL OF THE EXAMINATION COMMITTEE**

The thesis entitled, “The Representation of Moral Values Embedded in the EFL Textbook for Senior High School: A Micro-Semiotic Analysis” has been approved and accepted by the faculty of Teacher Training and Education, Jember University on:

Day :

Date :

Place : The Faculty of Teacher Training and Education

The Examination Committee:

The Chairperson,

The Secretary,

**Drs. Sugeng Ariyanto, M.A.**  
NIP. 19590412 198702 1 001

**Drs. Bambang Suharjito, M.Ed.**  
NIP. 19611025 198902 1 004

Member I

Member II

**Dr. Budi Setyono, M. A.**  
NIP. 19630717 199002 1 001

**Asih Santihastuti, S.Pd., M.Pd.**  
NIP. 19800728 200604 2 002

Acknowledged by  
The Faculty of Teacher Training and Education  
The Dean,

**Prof. Drs. Dafik, M.Sc., Ph.D**  
NIP. 19680802 199303 1 004



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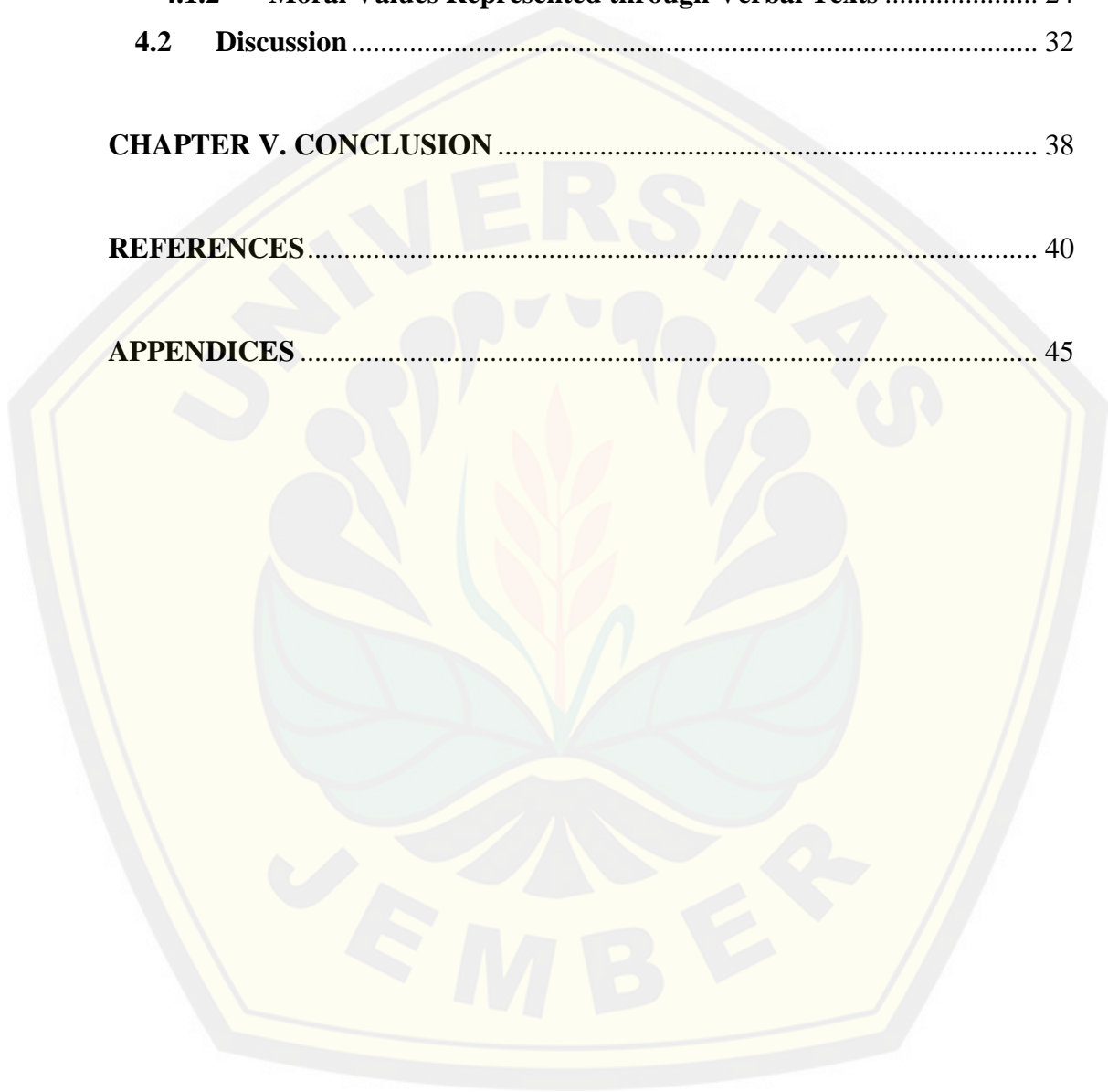
The writer

TABLE OF CONTENTS

<b>TITLE</b> .....	i
<b>DEDICATION</b> .....	ii
<b>STATEMENT OF THESIS AUTHENTICITY</b> .....	iii
<b>CONSULTANTS' APPROVAL</b> .....	iv
<b>APPROVAL OF THE EXAMINATION COMMITTEE</b> .....	v
<b>ACKNOWLEDGEMENT</b> .....	vi
<b>TABLE OF CONTENTS</b> .....	vii
<b>THE LIST OF APPENDICES</b> .....	ix
<b>THE LIST OF TABLES</b> .....	x
<b>THE LIST OF PICTURES</b> .....	xi
<b>SUMMARY</b> .....	xii
<b>CHAPTER I. INTRODUCTION</b> .....	1
<b>1.1 Research Background</b> .....	1
<b>1.2 Research Questions</b> .....	3
<b>1.3 Research Objectives</b> .....	3
<b>1.4 Research Contributions</b> .....	3
<b>1.4.1 Empirical Contribution</b> .....	3
<b>1.4.2 Practical Contribution</b> .....	3
<b>CHAPTER II. LITERATURE REVIEW</b> .....	4
<b>2.1 Moral Education Policy in ELT</b> .....	4
<b>2.2 Moral Education Curriculum in Indonesia</b> .....	5
<b>2.3 Conceptualising Moral Values in EFL Textbooks</b> .....	6
<b>2.4 Previous Studies on Values Represented in EFL Textbooks</b> .....	8
<b>CHAPTER III. RESEARCH METHODS</b> .....	11
<b>3.1 Research Design</b> .....	11
<b>3.2 Research Context</b> .....	11
<b>3.3 Data Collection Method</b> .....	12



<b>3.4 Data Analysis Method</b> .....	12
<b>CHAPTER IV. FINDINGS AND DISCUSSION</b> .....	14
<b>4.1 Findings</b> .....	14
<b>4.1.1 Moral Values Represented Through Pictures</b> .....	15
<b>4.1.2 Moral Values Represented through Verbal Texts</b> .....	24
<b>4.2 Discussion</b> .....	32
<b>CHAPTER V. CONCLUSION</b> .....	38
<b>REFERENCES</b> .....	40
<b>APPENDICES</b> .....	45



**THE LIST OF APPENDICES**

APPENDIX 1. Research Matrix

APPENDIX 2. Values Stipulated in the Indonesian Curriculum

APPENDIX 3. Research Instrument

APPENDIX 4. The Original Analysed Texts

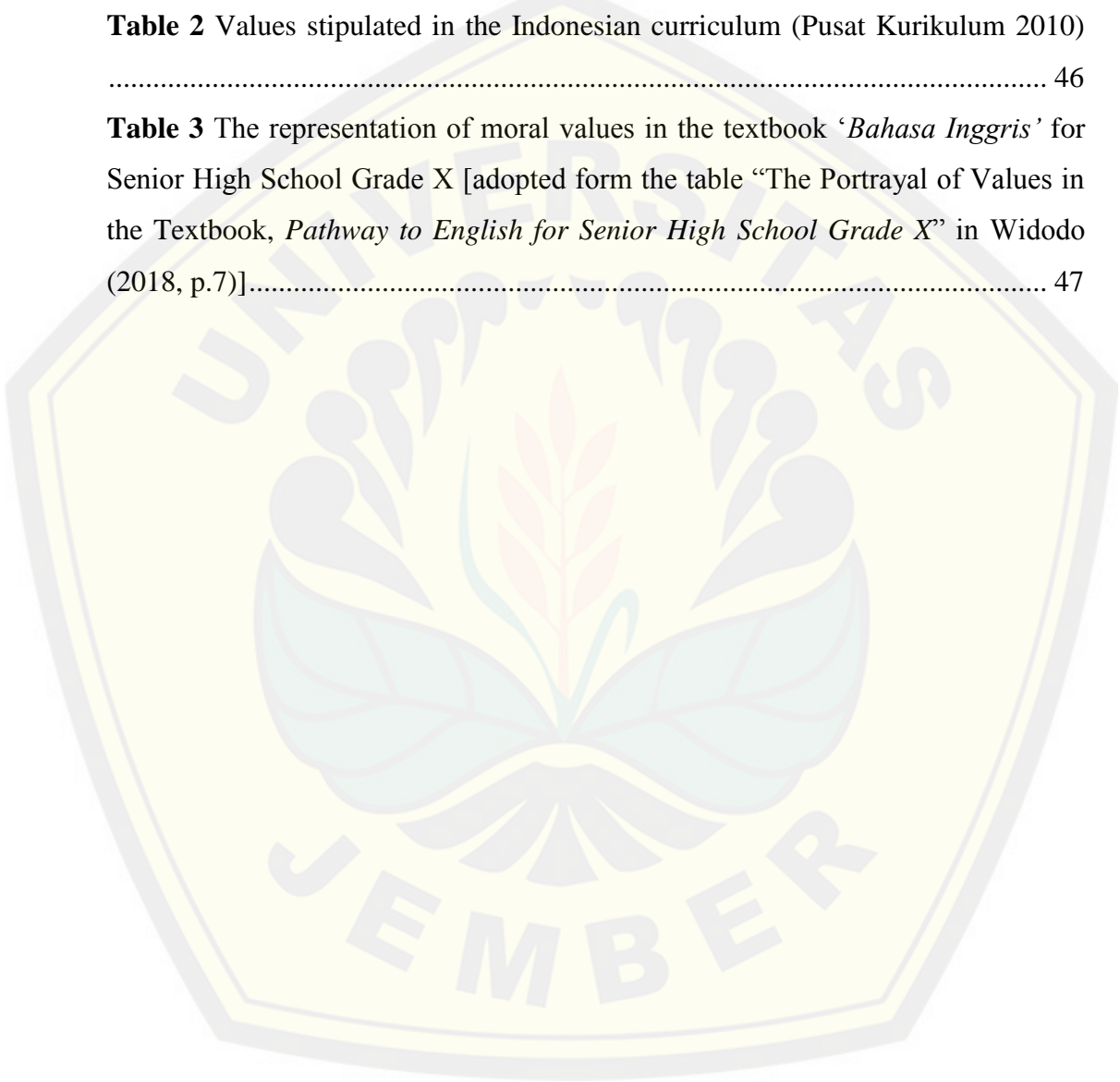


**THE LIST OF TABLES**

**Table 1** The number of moral values represented in the EFL textbook entitled Bahasa Inggris SMA/MA/SMK/MAK Kelas X (edisi revisi 2017) [*English for High School/Islamic High School/Vocational High School/Islamic Vocational High School*]. ..... 33

**Table 2** Values stipulated in the Indonesian curriculum (Pusat Kurikulum 2010) ..... 46

**Table 3** The representation of moral values in the textbook ‘*Bahasa Inggris*’ for Senior High School Grade X [adopted from the table “The Portrayal of Values in the Textbook, *Pathway to English for Senior High School Grade X*” in Widodo (2018, p.7)]..... 47



THE LIST OF PICTURES

<b>Picture 1: a picture of world popular building.....</b>	<b>16</b>
<b>Picture 2: a student girl introducing herself.....</b>	<b>17</b>
<b>Picture 3: four people in which every two people are having conversation ..</b>	<b>18</b>
<b>Picture 4: a student boy is thinking about what he is going to do .....</b>	<b>18</b>
<b>Picture 5: two men are hiking .....</b>	<b>19</b>
<b>Picture 6: a man is giving an announcement .....</b>	<b>20</b>
<b>Picture 7: The Wright brothers are standing behind an aeroplane .....</b>	<b>20</b>
<b>Picture 8: Evan Dimas is giving his fans his signature .....</b>	<b>21</b>
<b>Picture 9: Bung Tomo .....</b>	<b>22</b>
<b>Picture 10: B. J. Habibie.....</b>	<b>22</b>
<b>Picture 11: Cut Nyak Dhien .....</b>	<b>23</b>
<b>Picture 12: a girl is singing .....</b>	<b>24</b>

## SUMMARY

**The Representation of Moral Values Embedded in the EFL Textbook for Senior High School: A Micro-Semiotic Analysis;** Sandy Pratama Putra; 150210401068; 52 pages; English Language Study Program, Language and Arts Education Department, The Faculty of Teacher Training and Education, University of Jember.

This research investigated what and how moral values are represented in the English textbook for the Tenth-Grade Senior High School students published by the Ministry of Education and Culture of the Republic of Indonesia by using a micro-semiotic analysis framework proposed by Theo Van Leeuwen. The research is expected to give an in-depth understanding of moral values depicted in the analysed textbook so that such values can be discussed in the teaching and learning process by both teachers and students and to give enlightenment towards the portrayal of moral values for EFL textbook authors and the future researchers.

The research analysed pictures and reading texts which embed moral values in the chosen EFL textbook by using Leeuwen's micro-semiotic analysis framework which focuses on social practice elements – participants, actions, presentation styles, location, tools and materials, and eligible conditions. The purpose of conducting this research is because an EFL textbook is not merely a curriculum artefact used for teaching linguistic competence but also a tool to promote and deliver moral values that certain societies uphold through its contents such as pictures and reading texts which are, in fact, value-laden materials. The moral values attempted to discover in this research are 17 universal moral values which are adapted by the Indonesian Ministry of Education and Culture in the 2013 curriculum. Those values are (1) religiosity, (2) honesty, (3) tolerance, (4) self-discipline, (5) creativity, (6) independence, (7) democracy, (8) curiosity, (9) patriotism, (10) nationalism, (11) respect for others, (12) friendliness, (13) peace-loving, (14) love to read, (15) environmental sensitivity, (16) social awareness, and (17) responsibility.

The findings show that out of the 18 moral values stated in the curriculum, there are 17 moral values revealed to be present in the EFL textbook through 12 pictures and 5 reading texts chosen to be analysed. The total of the 17 discovered moral values is 78 including Religiosity (1.39%), Tolerance (5.56%), Self-discipline (6.94%), Creativity (6.94%), Independence (4.17%), Democracy (4.17%), Curiosity (6.94%), Patriotism (8.33%), Nationalism (12.50%), Respect for others (5.56%), Friendliness (8.33%), Peace-loving (8.33%), Love to read (2.78%), Environmental sensitivity (4.17%), Social awareness (1.39%), and Responsibility (12.50%). The most represented moral values found are Responsibility and Nationalism, while the least represented moral values are Religiosity and Social Awareness. However, the analysis reveals that Honesty is absent. Hence, teachers need to use other ways instead of relying only the textbook. For instance, teachers can use or create other materials to instil in students the 17 universal moral values adapted by the MoNEC in the curriculum.



## CHAPTER I. INTRODUCTION

This first chapter deals with the research topic, the issue being discussed, the importance of discussing the issue, the position of this research concerning the related previous studies, the research focus, and the research contribution.

### 1.1 Research Background

In the current world where socio-moral issues – such as terrorism, racism, and religious conflicts – have been globally received attention, the aim of English Language Teaching (ELT) has been extended to focus on transmitting moral values. The inclusion of moral values in ELT is necessarily important because a language teaching is not merely a practice to teach linguistic competence but moral values or as what Johnston (2003, p. 1) claims that “language teaching is a profoundly value-laden activity.” Moreover, teaching in general and ELT in particular are seen as moral actions involving complex moral interactions between teachers and students in a classroom (Tom, 1980; Tippins, Tobin, & Hook, 1993; Johnston, 2003). Parallel with Johnston’s and Buzzelli’s (2007, p. 95) notion that all teaching intends to change people for the better, Canh (2018) argues that infusing moral values into ELT can lead both to better learning and a better world. He adds that moral values may be included in ELT materials such as textbooks.

Under this circumstance, the role of ELT textbooks has also expanded to be a medium to support teaching as a social practice for delivering moral values. In an English as foreign language (EFL) context, especially in Indonesia, a textbook is not merely a product of a curriculum which provides frameworks for teaching and learning practices but also presents a set of beliefs and values of particular societies (Widodo 2018). As a result, a textbook is a socio-cultural artefact which conveys certain moral values, socioculturally appropriate norms and information, beliefs, and ideologies that authors of a particular textbook assume students to acquire (Opoku-Amankwa et al., 2011; Gebregeorgis, 2016a; Feng, 2017; Widodo, 2018). Since an EFL textbook is a tool to help teachers as moral agents to deliver language knowledge prescribed in the curriculum and

socialise particular moral values (Gebregeorgis, 2016b; Widodo, 2018), it can be seen that an EFL textbook is a transmitter of moral values which guides students to have socioculturally accepted thoughts and behaviours.

However, moral values are usually disguised or represented implicitly in EFL textbooks. To illustrate, such values can be contained in visual artefacts and verbal texts or constructed discursively in EFL textbooks (Widodo, 2018). Consequently, both teachers and students might be (un)aware of values being represented in the textbooks. Accordingly, moral values represented in EFL textbooks should be analysed from a critical micro-semiotic perspective to give a better understanding and broader descriptions of how moral values are presented in the textbooks (Widodo, 2018).

Research focusing on a micro-semiotic analysis of moral values depicted in Indonesia's senior high school EFL textbooks, somehow, is not done as many as it is needed (Widodo, 2018). For instance, Canale (2016) analysed three ELT textbooks on how foreign cultures are politically depicted in the textbooks and concluded that foreign cultures are represented to promote a concept of homogeneous culture implicitly. Arslan (2016) investigated how cultural aspects are presented in two ELT textbooks used for secondary high school in Iran and found that target cultures are favoured while local cultures are underrepresented. In another case, Namatende-Sakwa (2018) analysed the construction of gender in an ELT textbook used for Senior students focusing on its gender discourses in Uganda and implied that women are represented more than men. Ariyanto (2018) deconstructed gender bias in an ELT textbook used for senior high school in Indonesia and found the textbook contains gender issues such as gender bias, stereotype, equality, and dominance. Those reviews indicate that moral values are somehow given less attention and how moral values are employed in EFL textbooks have been under-investigated. For that reason, this research aims to analyse the construction of moral values in EFL textbooks from a micro-semiotic perspective.

## 1.2 Research Questions

Based on the research background above, the objective of this research is to investigate what and how moral values are constructed in an EFL textbook. The textbook analysed is that for senior high school grade X students in Indonesia. Therefore, there are two problems proposed in this research as follows:

1. What moral values does the English textbook for senior high school published by the Ministry of Education and Culture of the Republic of Indonesia represent?
2. How does the English textbook for senior high school published by the Ministry of Education and Culture of the Republic of Indonesia represent moral values?

## 1.3 Research Objectives

In line with the research questions, this research aims to analyse an EFL textbook used for senior high school published by the Ministry of Education and Culture of the Republic of Indonesia. The analysis uses critical micro-semiotic approach to find what moral values are represented in the textbook and how moral values are represented visually and verbally. Briefly, it is expected to give broader descriptions of moral values constructed in the textbook

## 1.4 Research Contributions

### 1.4.1 Empirical Contribution

The findings of this research are expected to give information to other researches focusing on the analysis of EFL materials, especially textbooks, by using critical micro-semiotic discourse analysis to investigate values embedded in EFL textbooks.

### 1.4.2 Practical Contribution

The research findings are expected to help authors of EFL textbooks to provide more contents which include moral values needed by students. The findings of this research are also expected to help EFL teachers to choose morally appropriate materials to be used in the teaching and learning process.

## CHAPTER II. LITERATURE REVIEW

This chapter reviews the theories related to the research problems. It consists of four topics namely Moral Education Policy and ELT, Moral Education Curriculum in Indonesia, Moral Values in EFL Textbooks, and Previous Study.

### 2.1 Moral Education Policy in ELT

As a social practice, ELT is considered to carry a baggage of values. Values in English language teaching and learning process include moral values shaped through the interaction between teachers and learners in a classroom. Teachers, then, are required to make a complex moral decision making to deliver what is known as good or bad to the learners through particular subjects they teach. Johnston (2003, p. 1) notes that such a phenomenon occurred in ELT indicates that ELT is a “value-laden activity”. Consequently, incorporating moral values has become a mandatory objective enacted in educational policies which, subsequently, leads to the implementation of moral education. Feng (2017) argues that the integration of moral education as a compulsory subject in schools supports the effectiveness of moral education programmes. As one of the practices of moral education in a classroom, ELT is seen as a moral action requiring teachers and textbooks as moral agents to impose values that the curriculum expects students to have (Johnston, 2003; Gebregeorgis, 2016b; Widodo, 2018).

To fully understand the notion of moral education, it is essential to define what moral and moral education are. On the one hand, moral refers to an accepted boundary of one’s behaviours, attitudes, and thoughts towards a particular social community. Moral, additionally, might also be understood as a code of conducts people of particular society follow to define which actions are right (moral actions) or wrong (immoral actions). As what Johnston (2003) declares, moral is a set of beliefs – an individual’s natural subjective judgment – concerning with good and bad or right and wrong. Canh (2018, p. 112) also takes the idea of moral or moral values as “communally accepted constraints on individual behaviour regarding an interpersonal relationship, materialism, the natural environment, and



communal identification.” On the other hand, moral education – which is, according to Canh (2018, p.112), “alternately labelled character or values education” – is an effort to inculcate in students moral values throughout classroom activities. Under this circumstance, Widodo (2018) differentiates moral and moral education. Moral is situated in an educational curriculum while moral education is an act of integrating core values or virtues through the implementation of a school curriculum. Therefore, moral education, which also refers to character or values education, is defined as a social practice to teach particular values and beliefs so that such values and beliefs are imposed on learners to help them become, as what Shabaan (2008, p. 201) explains, “informed, concerned, responsible, caring citizens who understand and believe in the concepts of justice, fairness, and human welfare.” These values and beliefs, moreover, are socio-historically and socioculturally constructed (Widodo, 2018).

According to Lovat (2017), incorporating moral values in education is one of the essential educational goals. ELT, in this case, serves as a practice to implement moral education. Cahn (2018) states that moral values can be carried out through pedagogical strategies used in ELT context. As mentioned before, in ELT, teachers are necessarily involved in imparting learners what is known and believed to be moral or immoral actions. In consequence, as an attempt to impose moral values, ELT must also recognise “the existence of good and bad behaviour and ethical choices” (Widodo, 2018, p. 133). Therefore, despite focusing on linguistic competences, ELT means to implement moral education.

## **2.2 Moral Education Curriculum in Indonesia**

Indonesia, a country in which its people uphold different cultural and moral values, finds the need to integrate moral education in schools to promote values depicted in the Indonesian educational curriculum. Since 2010, in response to the urge of integrating moral values in education, the Indonesian Ministry of Education and Culture (MoNEC) has implemented character education to promote values – including moral values – through all school subjects (Pusat Kurikulum, 2010). Accordingly, such a policy demands all teachers to inculcate particular

values in every lesson, including English. Although integrating moral into ELT – more especially EFL teaching and learning – is not a new idea, Indonesian character education policy shows that the government attempts to integrate moral education in every school subject to instil moral values in students (Qoyyimah, 2016; Widodo, 2018).

The educational policy in Indonesia explicitly states that one of its educational goals is to teach students to behave morally. To actualize that goal, the government stipulates 18 values in the curriculum which should be integrated into all school subjects, including English. Those values are (1) religiosity, (2) honesty, (3) tolerance, (4) self-discipline, (5) hard work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) patriotism, (11) nationalism, (12) respect for others, (13) friendliness, (14) peace-loving, (15) love to read, (16) environmental sensitivity, (17) social awareness, and (18) responsibility (Pusat Kurikulum 2010) – the description of each value is included in the table 2 (see Appendix 2). According to MoNEC (in Pusat Analisis dan Sinkronisasi Kebijakan, 2017, p. 10), those values are adapted from universal moral values. Additionally, MoNEC permits schools to manage and choose how moral values is carried out through particular school subjects (Widodo, 2018).

By having such an educational policy, ELT practices in Indonesia should also incorporate moral education. The ELT teachers, moreover, need to instil in students the stipulated moral values from the guideline created by Pusat Kurikulum 2010 and Pusat Kurikulum dan Perbukuan 2011 to carry out moral education.

### **2.3 Conceptualising Moral Values in EFL Textbooks**

Considering textbooks as the core resource connecting the interaction between teachers and learners in the EFL environment, teachers and authors must take the portrayal of moral values in EFL textbooks into account. According to Johnston (2003), all materials – including textbooks – bring moral contents conveying many moral messages. Apple (1992) states that, as a part of a curriculum, a textbook provides knowledge about culture, belief, and morality of



certain societies. In such sense, he also sees a textbook as a tool to propagate an ideology – values and beliefs – of particular social and cultural communities to students. As an ideology itself, Cahn (2018, p. 115) emphasises that a textbook “reflects a worldview of a cultural system of which moral values are a sub-system.” This indicates that a textbook, a curriculum artefact, is an instrument to deliver moral values. Widodo (2018, p. 133) claims that a textbook is a “silent agent” of moral education because of its role as a bridge between teachers, learners, and instruction. Textbooks, in accordance, are not value-free but value-laden and sociohistorically constructed to meet policy goals. Hence, moral values may be conveyed in EFL textbooks which, fundamentally, connect the interaction between teacher, students, and instructional tools.

To understand the concept of moral values in EFL textbooks, it is crucial to define the term moral and values. As stated in the previous section of this chapter, moral is related to the agreement of what is right or wrong in certain societies. Meanwhile, according to Raths, Harmin and Simon (1966, p. 28), values are “beliefs, attitudes or feelings that an individual is proud of, is willing to publicly affirm, has [sic] been chosen thoughtfully from alternatives without persuasion, and is [sic] acted on repeatedly.” Fraenkel (1977, p. 11) remarks values as being ‘both emotional commitments and ideas about worth’. acceptable beliefs, actions, emotions, and attitudes for certain people or societies. In the same vein, Halstead (1996, p. 4) emphasises that values refer to “principles, fundamental convictions, ideals, standards or life stances which act as general guides to behaviour or as points of reference in decision-making or the evaluation of beliefs or action and which are closely connected to personal integrity and personal identity.” In other words, values refer to shared standards to judge whether things – people, objects, ideas, actions, attitudes, and behaviours – are desirable (worthy) or despicable (worthless). Thus, moral values in this research are conceptualised as the standards of conducts certain societies use to judge whether particular actions, behaviours, and thoughts are good or bad.

To actualise or instil morality in students, many experts propose lists of moral values – which they believe as common, core, or universal moral values –

that can be integrated in an educational curriculum. Those moral values, which presented here in alphabetical order to prevent them being prioritised, are compassion and service to others; courage; courtesy and cooperativeness; creativity; critical thinking; desire to learn; due process; environmental sensitivity; equal opportunity; freedom of thought and action; honesty; human worth and dignity; justice/fairness; knowledge; loyalty; objectivity; order; patriotism; reasoned argument; religiosity; respect for others; respect for the law; respect for the nation/nationalism responsibility; self-discipline; self-esteem and pride; self-reliance; tolerance; and truth. (Blake and Binko, 2000; Kinnier et. al., 2000; NCC, 1993; Task Force on Values Education and Ethical Behavior, 1981).

As MoNEC (in Pusat Analisis dan Sinkronisasi Kebijakan, 2017, p. 10) clearly remarks that values stipulated in the curriculum are adapted from universal moral values and based on the description of those values (see Appendix 2), it can be concluded that most of values stated in the curriculum are moral values. The values considered moral are (1) religiosity, (2) honesty, (3) tolerance, (4) self-discipline, (5) creativity, (6) independence, (7) democracy, (8) curiosity, (9) patriotism, (10) nationalism, (11) respect for others, (12) friendliness, (13) peace-loving, (14) love to read, (15) environmental sensitivity, (16) social awareness, and (17) responsibility. For that reason, as the analysed EFL textbook used in the Indonesian context, this research only focuses on revealing those 17 universal moral values specified in the 2013 curriculum.

#### **2.4 Previous Studies on Moral Values Represented in EFL Textbooks**

Several studies have been carried out by some language scholars to investigate values, including moral values, in EFL textbooks in some countries. For example, Feng (2017) conducted a study which aim to infuse moral education in EFL textbooks by discovering social values decoded in 19 Longman EFL textbooks from Primary 1 to Secondary 4–6 in Hong Kong. He implemented a social semiotic model to find how social values are represented in the contents and activities of the textbooks. Then, he discovered that the textbooks guide students to have positive values such as respect and conform to social standards

and conventions, and obey laws. He also found that the textbooks use coupling and learning tasks to represent moral judgment. However, visual images are rarely used to convey social values in the textbooks.

The recent study by Wu and Navera (2018) explored values portrayed in two textbooks – All about English: Textbook secondary 1 express/normal (academic) and All about English: Textbook secondary 2 express – used for secondary school students in Singapore. They focused on narrative passages in the textbooks as they claimed that such passages “represent sites of morality”. They used White’s (2002) appraisal systems of affection, appreciation, and judgement as the discourse analytical tool to discover values that surface the selected passages. By using the framework, they found that the passages portrayed several values such as , honesty, faithful, caring, unity, solidarity, empathy, law-abidingness, gratitude, and endurance.

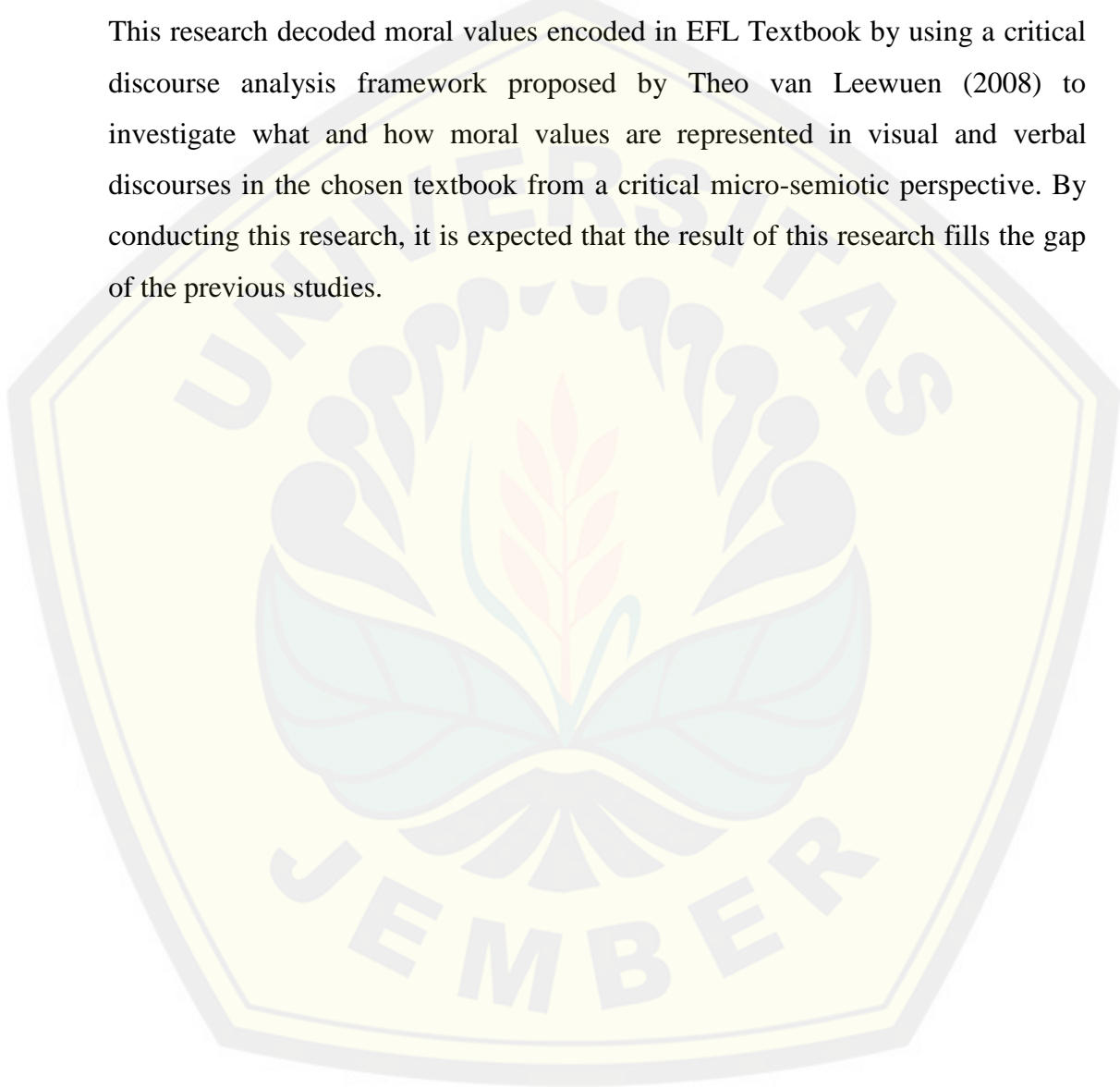
Another recent study by Canh (2018) investigated moral values embedded in three local EFL textbooks for secondary school in Vietnam: TIENG ANH [English] 10, TIENG ANH 11, and TIENG ANH 12. He used a case study method along with descriptive content analysis to find what values are embedded in the contents and learning activities of the textbooks. He found that reading texts in the textbooks contain several Vietnamese moral values and other universal values such as honesty, peace-loving, and cultural tolerance. Unfortunately, learning activities in the textbooks are failed to convey moral values because the learning activities in the textbooks overemphasise the acquisition of linguistic competence.

The latest study undertaken by Handoyo (2018) analysed values depicted in Pathway To English For Senior High School Grade X. He unpacked values in the textbook by using a micro-semiotic analysis and found that the textbook represents overtly and covertly moral values such as nationalism, patriotism, and professionalism through visual and written texts as well as multimodal texts.

Those previous studies prove that moral values are important in English language teaching. A textbook, as a socio-cultural artefact, contains a myriad of moral values that teachers and students should be aware of. A critical textbook

analysis, accordingly, may help both teachers and students to have a better understanding of what and how moral values are embedded in certain EFL textbooks.

Although the representation of moral values in EFL textbooks has already been investigated, this research is necessarily conducted to discover moral values represented in a different EFL textbook used in a different socio-cultural context. This research decoded moral values encoded in EFL Textbook by using a critical discourse analysis framework proposed by Theo van Leeuwen (2008) to investigate what and how moral values are represented in visual and verbal discourses in the chosen textbook from a critical micro-semiotic perspective. By conducting this research, it is expected that the result of this research fills the gap of the previous studies.





## CHAPTER III. RESEARCH METHODS

This chapter explains the methodology employed to analyse moral values in EFL textbook. It discusses the research design, research context, data collection method, and data analysis method.

### 3.1 Research Design

The present research aims to investigate moral values represented in an EFL textbook for Senior High School students published by the Ministry of Education and Culture. Since an EFL textbook is a product of curriculum, it plays a role as a medium to deliver an ideology that the curriculum upholds to students.

Therefore, Critical discourse analysis (CDA) method was employed in this research because it investigates moral messages embedded in visual and verbal discourses of the textbook. According to van Dijk (1997) and Kress and van Leeuwen (2006), CDA is a method to analyse verbal and visual discourses to reveal the sources of imbalance (power, dominance, inequality and bias) and ideological messages represented explicitly and/ or implicitly in such discourses. Moreover, Johnston and Buzzelli (2007, p. 102) describe that discourse-analytic research is required to construe the moral dimensions of language to form a deeper understanding of such dimensions. Thus, CDA can give more complete descriptions of how moral values are encoded in EFL textbooks.

### 3.2 Research Context

The present research was conducted in the Indonesian context where English is used as a foreign language instead of an additional or second language. The object of this research was an English textbook entitled *Bahasa Inggris SMA/MA/SMAK/MAK Kelas X (edisi revisi 2017) [English for High School/Islamic High School/Vocational High School/Islamic Vocational High School]*. The authors of the selected textbook are Utami Widiati, Zuliati Rohmah, and Furaidah. They are Indonesians who bring local moral background. The textbook is written based on the curriculum 2013 which promote Indonesian

moral or character education. It contains 15 chapters and 220 pages and published by the Ministry of Education and Culture.

The book was selected because it is endorsed nationally by the Ministry of Education and Culture. Particularly, the EFL textbook for tenth grade EFL senior high school was chosen because the tenth-grade students start to face a transition phase between junior high school and senior high school environment. In such a stage, students are required to think more critically to gather information from the higher level materials used in senior high school than in junior high school. Moreover, the 2017 revision edition was chosen because the edition is currently used nationally to promote the 2013 curriculum moral education program.

### **3.3 Data Collection Method**

This research falls within the scope of documentary research in which document analysis is used to collect the data. According to Gibson and Brown (2009, p. 65), documentary research processes documents as resources to discover social means that individuals and organisations produce. They add that such documents might include any record of social practice both in the form of visual and verbal discourses (letters, wikis, maps, pictures, etc.).

### **3.4 Data Analysis Method**

Since the present research aims to investigate the representation of moral values embedded in the chosen textbook, a micro-semiotic analysis was applied to give in-depth understanding and broader descriptions of moral values represented in the EFL textbook. Widodo (2018) argues that a micro-semiotic analysis can be used to decode moral values encoded in EFL textbooks used for secondary school in Indonesia. Before defining what micro-semiotic analysis is, it is crucial to define the micro-level analysis and semiotic analysis discursively. On the one hand, micro-level of analysis concerns language use, discourse, verbal interaction, and communication (van Dijk, 2015). Additionally, Fairclough (2003) argues that the micro-level of CDA focuses on the actual articulations of the text, and the linguistic features and devices to depict the given messages. On the other hand,



according to Eco (1976), semiotic analysis is an approach of conducting CDA in which signs are processed to reveal what meaning being conveyed. Moreover, Chandler (2007) claims that semiotic analysis focuses on signs represented in the form of words, sounds, images, gestures and objects. Hence, micro-semiotic analysis is a semiotic analysis conducted in the micro-level of CDA.

Besides, to conduct a micro-semiotic analysis, this research adopted a discourse analytical framework proposed by van Leeuwen. The framework was used because the depiction of moral values in the chosen textbook is seen as a form of social practice. Furthermore, it was used to decode signs in the form of verbal and visual discourses. The elements used to explore moral values based on van Leeuwen's (2008, pp. 7-23) social practice elements are "*participants*" (who or what is/are being discussed), "*actions*" (what the participants do in sequences), "*presentation styles*" (how the participants and their surroundings are being portrayed), "*location*" (where the events take place), "*tools and materials*" (what are being involved in the events), and "*eligible conditions*" (the qualification the ELT textbook must have to be eligible to serve as a certain role in a certain social practice).

Furthermore, some steps were taken to analyse visual and verbal discourses that carry moral values by using the framework. The first step was choosing visual and verbal discourses relevant to the theme of each chapter of the selected textbook. The visual discourses analysed were only the picture of textbook cover and pictures in every introduction of each chapter while the verbal discourses analysed were only reading texts intended to be materials for a reading section which are believed to be value-free but may convey moral values. The second step was describing the chosen discourses. The descriptions involve the five elements of social practice used as the framework. The next step was interpreting the discourses. The interpretation was conducted by analysing the five elements of social practice used as the framework to decode what values are being encoded through the analysed discourses. The last step was discussing the results of the interpretation step.

## CHAPTER V. CONCLUSION

The present research investigated what and how moral values are represented in the EFL textbook. The findings show that the textbook embeds most moral values stipulated in the curriculum visually and verbally in almost every chapter. However, there is no specific moral value found in Chapter 5.

Based on the critical micro-semiotic analysis, the textbook authors consider visual artefacts, such as pictures, to be value-free (Widodo, 2018). For example, the pictures in the opening of every chapter are considered not to manifest any value; in fact, visual discourses are value-laden materials that both “teachers and students can discuss and learn” (Widodo, 2018). Moreover, the textbook authors also treat texts such as a personal letter, a description, an announcement, a recount, and a biography as value-free materials. It is stated by the authors who highlight the moral values learning is merely from narrative texts in Chapter 12, 13, and 14. For instance, biographies can embody values because they show the social evaluation of people (Widodo, 2018). Personal letters, additionally, can also manifest values through social actions represented in the texts. It indicates that the curriculum is not critically translated into the textbook by the authors. This suggests that textbook authors must have the ability to translate such a policy into ELT materials.

The research also found that there is an imbalance presentation of moral values in the textbook. For example, honesty is not manifested either in visual or verbal discourses analysed. To optimally inculcate moral values in students, teachers need to use other ways instead of depending merely on the textbook. For example, teachers can use or create other materials to transmit such values.

Dealing with the issue revealed from the analysis, there is a need to investigate other EFL textbooks developed by different publishers to discover whether curriculum policy regarding moral values inculcation is optimally translated into a curriculum document, such as a textbook. The analysis can be carried out by investigating teachers’ and students’ perception of the depiction of moral values in the EFL textbook they are using.



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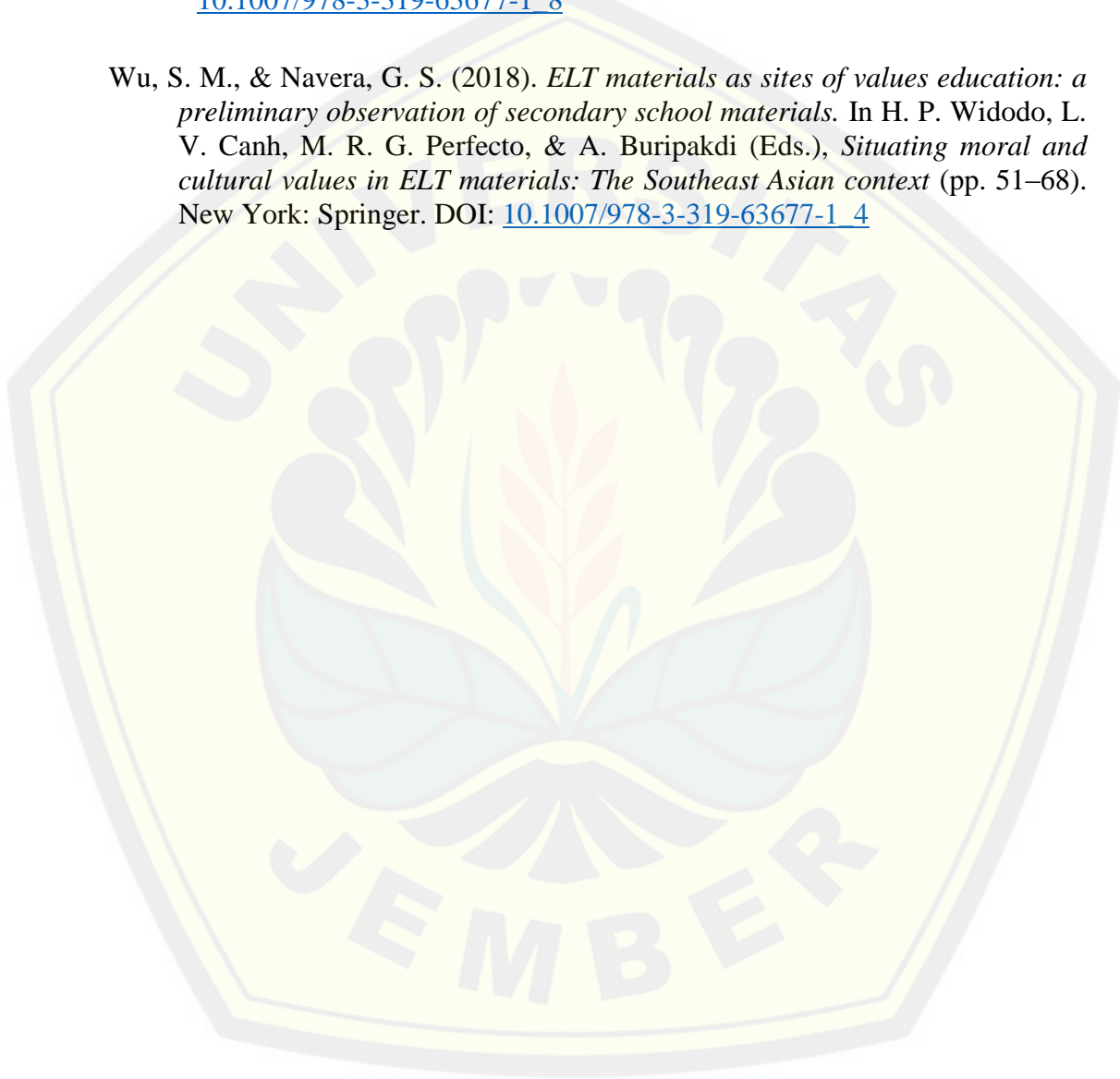
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## Appendix 1

RESEARCH MATRIX

TITLE	PROBLEM	VARIABLE	INDICATORS	RESEARCH METHODS
The Representation of Moral Values Embedded in the EFL Textbook for Senior High School: A Micro-Semiotic Analysis	<ol style="list-style-type: none"> <li>1. What moral values are represented in senior high school English textbook published by the Ministry of Education and Culture of the Republic of Indonesia?</li> <li>2. How moral values are represented in in senior high school English textbook published by the Ministry of Education and Culture of the Republic of Indonesia?</li> </ol>	<p>Moral Values</p> <p>Visual Artefacts</p> <p>Verbal Texts</p>	<p>18 moral values as follows:</p> <ol style="list-style-type: none"> <li>1. Religiosity</li> <li>2. Honesty</li> <li>3. Tolerance</li> <li>4. Self-discipline</li> <li>5. Creativity</li> <li>6. Independence</li> <li>7. Democracy</li> <li>8. Curiosity</li> <li>9. Patriotism</li> <li>10. Nationalism</li> <li>11. Respect for others</li> <li>12. Friendliness</li> <li>13. Peace-loving</li> <li>14. Love to read</li> <li>15. Environmental sensitivity</li> <li>16. Social awareness</li> <li>17. Responsibility</li> </ol>	<ol style="list-style-type: none"> <li><b>1. Research Design</b> Discourse Analysis</li> <li><b>2. Data Resource</b> Pictures and Texts in the EFL Textbook used in senior high school</li> <li><b>3. Types of Data</b> Qualitative Data</li> <li><b>4. Data Collection Method</b></li> <li><b>5. Identifying and decoding</b></li> <li><b>6. Data Analysis Method</b>  Describing, interpreting, and discussing</li> </ol>



## Appendix 2

**Values Stipulated in the Indonesian Curriculum****Table 2** Values stipulated in the Indonesian curriculum (Pusat Kurikulum 2010)

<b>Values</b>	<b>Descriptions</b>
Religiosity	Being obedient in implementing religious teachings, tolerating the implementation of other religious worships, and living in harmony with followers of other religions.
Honesty	Being trustworthy in terms of words, actions, and work.
Tolerance	Being respectful towards differences in terms of religions, cultures, ethnicities, opinions, attitudes, and actions.
Self-discipline	Being obedient towards rules and regulations
	Being earnest in overcoming learning problems and assignments and completing tasks well as possible
Creativity	Being able to propose new ways or to create new things
Independence	Being self-reliant and not depending on others in completing tasks
Democracy	Being appreciative towards others' rights and obligations
Curiosity	Being critical to know more deeply and extensively about something that is learnt, seen, and heard.
Patriotism	Being able to place national interests above self and group interests.
Nationalism	Being loyal, caring, and appreciative towards the language, physical environment, social conditions, cultural conditions, economic conditions, and political conditions of the nation.
Respect for others	Being encouraged to produce something useful for the society, and able to acknowledge and respect others' achievements.
Friendliness	Being eager to talk, socialise, and work with others.
Peace loving	Being able to make others feel comfortable and safe.
Love to read	Being able to take time to read various readings which contain virtues and knowledge
Environmental sensitivity	Being able to act and behave to prevent damage to the surrounding natural environment and able to repair the damaged natural environment
Social awareness	Being able to provide assistance to others and people in need.
Responsibility	Being able to carry out duties and obligations, which should be done towards oneself, society, environment (natural, social and cultural), the state and the God.



Appendix 3

RESEARCH INSTRUMENT

**Table 3** The representation of moral values in the textbook ‘Bahasa Inggris’ for Senior High School Grade X [adopted form the table “The Portrayal of Values in the Textbook, *Pathway to English for Senior High School Grade X*” in Widodo (2018, p.7)]

Chapter	Theme	Visual Artefact	Description	Location/Page	Values
N/A	N/A	Book Cover	One image depicts <b>world popular buildings</b> which are <u>placed together</u> on the image of the Earth followed by a photograph of <b>vehicles</b> – air balloons, an aeroplane, and a sailing boat - <u>travelling around the world</u> . Amongst the other buildings, <b>Monas</b> is placed in the middle as <u>the main point of interest</u> .	Book Cover	Nationalism Patriotism Creativity Peace-loving Democracy Tolerance Respect for others Curiosity
1	Talking about Self	A Student Girl	An image shows <b>Khansa</b> , a senior high school student girl, <u>wearing hijab, tidy uniforms, a backpack, and carrying books</u> is <u>introducing her name</u> .	p. 1	Religiosity Love to read Self-discipline Friendliness
2	Congratulating and Complimenting Others	Social Interaction	Two pictures in which the first picture shows <b>a boy</b> wearing a backpack carrying a fishing rod is <u>giving a thumb-up to a man carrying a fishing rod and four fish</u> while the second picture shows two men – <b>a healthy man</b> and <b>a disabled man</b> – are <u>having a conversation</u> .	p. 20	Respect for others Friendliness Peace-loving

Table 1 (continued)

3	What are You Going to Do Today	A Student Boy	A picture portrays <b>a senior high school student boy</b> <u>wearing a tidy uniform</u> is <u>thinking of playing football</u> .	p. 38	Self-discipline Responsibility
4	Which One is Your Best Gateway?	Two persons and a mountain	An image shows <b>two men</b> <u>wearing a rucksack</u> and <u>using a hiking rod</u> are <u>hiking a mountain</u> .	p. 50	Environmental sensitivity Peace-loving
5	Let's Visit Niagara Falls	Niagara Falls	A picture of Niagara Falls and a boat	p. 69	N/A
6	Giving Announcement	A person	An image shows <b>a man</b> <u>wearing a tidy suit</u> is <u>giving an announcement</u> by using a megaphone.	p. 81	Self-discipline Responsibility
7	The Wright Brothers	The Wright Brothers	A picture depicts two famous figures, <b>Orville Wright</b> and <b>Wilbur Wright</b> , <u>wearing a tidy suit</u> are <u>standing side by side</u> <u>behind their aeroplane</u> .	p. 94	Creativity Curiosity Tolerance Friendliness Peace-loving Self-discipline
8	My Idol	Evan Dimas	An image shows <b>Evan Dimas, an Indonesian football player</b> , is <u>giving a signature</u> to <b>his fans</b> . In the picture, <b>Evan Dimas and his fans</b> are <u>wearing a cloth</u> with <b>the national emblem of Indonesia</b> <u>printed on</u> .	p. 108	Nationalism Respect for others Friendliness

Table 1 (continued)

9	The Battle of Surabaya	Bung Tomo	An image portrays an iconic <b>Bung Tomo's photograph</b> showing <b>him standing under a big umbrella</b> , wearing a military suit, <u>giving a speech</u> and <u>rising his hands</u> with <b>the national flag of Indonesia</b> as the background.	p. 120	Patriotism Nationalism
10	B.J. Habibie	B.J. Habibie	A picture of the third president of Indonesia, <b>B. J. Habibie</b> <u>wearing a tidy suit</u>	p. 132	Patriotism Nationalism Responsibility Creativity Love to read Curiosity Self-discipline
11	Cut Nyak Dhien	Cut Nyak Dhien	A picture of <b>Cut Nyak Dhien</b> , an Indonesian hero from Aceh.	p. 143	Nationalism Patriotism Democracy Independence Responsibility
15	You've Got a Friend	A Singing Girl	A picture shows <b>a girl</b> is <u>singing happily</u> .	p. 193	Social awareness Friendliness Peace-loving

Appendix 4

The Original Analysed Text

**Text # 1: An Email from Hannah (Text 1, Chapter 1, Page 4)**

**Text # 2: Tanjung Putting National Park (Text 1, Chapter 4, Page 53-54)**



**Text 1  
TANJUNG PUTING NATIONAL PARK**

Tanjung Putting National Park is an internationally famous ecotourism destination, which is located in the southwest of Central Kalimantan peninsula. Visitors from foreign countries come to this park because of its amazing nature. This is called a park, but unlike any park that you have seen in your city, this is a jungle! It is a real jungle, which is home to the most interesting animal in the world: orangutans.

Though the park is home to many animals, seeing orangutans is usually the visitors' main reason to visit the park. Orangutans, which literally mean the man of the forest, are the largest arboreal animal on the planet. Most of their lives are spent in trees where orangutans travel from branch to branch by climbing or swinging with their long arms.

To see orangutans, we should go to Camp Leakey, which is located in the heart of Tanjung Putting National Park. Camp Leakey is a rehabilitation place for ex-captive orangutans and also a preservation site. It is also a famous center for research about orangutans which has been conducted by the famous primatologist Dr. Birute Galdikas since 1971. Here visitors can see daily feedings to orangutans at jungle platforms as part of the rehabilitation process to their natural habitat. This event gives them opportunity to see orangutans up close.



To reach the place, we should take a boat down Sekonyer river. The boat is popularly called perahu klotok which is a boathouse that can accommodate four people. The trip by the boat to Camp Leakey takes three days and two nights. You sleep, cook, and eat in that klotok, night and day during your journey into the jungle.

The traveling in the boat offers an unforgettable experience. In daylight, on your way to Camp Leakey, you can see trees filled with proboscis monkeys, monkeys that have enormous snout which can only be found in Kalimantan. The monkeys anxiously await klotok arrivals. A troop of 30 light-brown monkeys may plunge from branches 10 meters or higher into the river and cross directly in front of the boat. These monkeys know that the boat's engine noise and the threat of its propeller scare crocodiles, which find these chubby monkeys delicious. At night, you can enjoy the clear sky and the amazingly bright stars as the only lights for the night.

With such exotic nature, no wonder many tourists from foreign countries who love ecotourism frequently visit Tanjung Putting National Park. What about you?



**Text # 3: An Announcement about Concert Cancellation  
(Text 1, Chapter 6, Page 83)**

**Text 1: An Announcement about Concert Cancellation**

**Cancellation of JYJ Concert in Singapore**

by Faith & D Entertainment on Monday, March 28, 2011 at 5:19am

+ Write a Note

Dear Fans and Media

This is an official announcement to inform everyone that we have just been notified by CJes Entertainment, the artiste agency of JYJ that they have decided to cancel JYJ World Tour Concert in Singapore which is scheduled on 23 April 2011 at Singapore Indoor Stadium.

It is with utmost regret that we have to accept this cancellation notice from the artiste agency at this point in time. We have submitted the final plans for stage, seating and ticketing for the agency's approval so as to proceed with the official announcement on ticket sale. These plans are in accordance with the regulations required by the authorities in Singapore and the budget allocated for the concert. It is most unfortunate that the plans are not approved by CJes and their decision is to cancel the concert. We respect the agency's decision and, with great regret, we are unable to change their mind but to accept this unforeseen circumstance that is beyond our control.

We understand the disappointment as well as the inconvenience caused due to the cancellation and we sincerely apologize – especially to the fans of JYJ.

The Management  
Faith & D Entertainment

**Text # 4: The Battle of Surabaya (Text 1, Chapter 9, Page 123-124)**

On 10 November, Indonesia celebrates Hari Pahlawan or Heroes Day in **remembrance** of the Battle of Surabaya which started on that very date in the year 1945. The bloody battle took place because Indonesians refused to **surrender** their weaponry to British army. British Army at that time was part of the Allied Forces. The **defiant** Bung Tomo is the well-known revolutionary leader who played a very important role in this battle.

It all started because of a misunderstanding between British troops in Jakarta and those in Surabaya, under the command of Brigadier A.W.W.S. Mallaby. Brigadier Mallaby already had an agreement with Governor of East Java Mr. Surya. The agreement stated that British would not ask Indonesian troops and militia to surrender their weapons.

However, a British plane from Jakarta dropped leaflets all over Surabaya. The leaflet told Indonesians to do otherwise on 27 October 1945. This action **angered** the Indonesian troops and militia leaders because they felt betrayed.

On 30 October 1945, Brigadier Mallaby was killed as he was approaching the British troops' post near Jembatan Merah or Red Bridge, Surabaya. There were many reports about the death, but it was widely believed that the Brigadier was murdered by Indonesian militia. Looking at this situation, Lieutenant General Sir Philip Christison brought in **reinforcements** to **siege** the city.

In the early morning of 10 November 1945, British troops began to advance into Surabaya with cover from both naval and air bombardment. Although the Indonesians defended the city heroically, the city was conquered within 3 days and the whole battle lasted for 3 weeks. In total, between 6,000 and 16,000 Indonesians died while casualties on the British side were about 600 to 2000.

Battle of Surabaya caused Indonesia to lose **weaponry** which **hampered** the country's independence struggle. However, the battle provoked Indonesian and international mass to rally for the country's independence which made this battle especially important for Indonesian national revolution.



**Text # 5: B. J. Habibie (Text 1, Chapter 10, Page 134-135)**

B.J. HABIBIE



Source: <http://paperkit.net/go/sites/view/eBandy/26817732/26817810>  
Picture 10.2

Bacharuddin Jusuf Habibie known as BJ. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999). Habibie was born in Parepare, South Sulawesi Province to Alwi Abdul Jalil Habibie and R.A. Tuti Marini Puspowardoyo. His father was an agriculturist from Gorontalo of Bugis descent and his mother was a Javanese noblewoman from Yogyakarta. His parents met while studying in Bogor. When he was 14 years old, Habibie's father died.

Following his father's death, Habibie continued his studies in Jakarta and then in 1955 moved to Germany. In 1960, Habibie received a degree in engineering in Germany, giving him the title *Diplom-Ingenieur*.

He remained in Germany as a research assistant under Hans Ebner at the Lehrstuhl und Institut für Leichtbau, RWTH Aachen to conduct research for his doctoral degree.

In 1962, Habibie returned to Indonesia for three months on sick leave. During this time, he was reacquainted with Hasri Ainun, the daughter of R. Mohamad Besari. The two married on 12 May 1962, returning to Germany shortly afterwards. Habibie and his wife settled in Aachen for a short period before moving to Oberforstbach. In May 1963 they had their first son, Ilham Akbar Habibie, and later another son, Thareq Kemal Habibie.

When Habibie's minimum wage salary forced him into part-time work, he found employment with the Automotive Marque Talbot, where he became an advisor. Habibie worked on two projects which received funding from Deutsche Bundesbahn. Due to his work with Makosh, the head of train constructions offered his position to Habibie upon his retirement three years later, but Habibie refused.

Habibie did accept a position with Messerschmitt-Bölkow-Blohm in Hamburg. There, he developed theories on thermodynamics, construction, and aerodynamics known as the Habibie Factor, Habibie Theorem, and Habibie Method, respectively. He worked for Messerschmitt on the development of the Airbus A-300B aircraft. In 1974, he was promoted to vice president of the company.

In 1974, Suharto requested Habibie to return to Indonesia as part of Suharto's drive to develop the country. Habibie initially served as a special assistant to Ibnu Sutowo, the CEO of the state oil company Pertamina. Two years later, in 1976, Habibie was made Chief Executive Officer of the new state-owned enterprise Industri Pesawat Terbang Nusantara (IPTN). In 1978, he was appointed as Minister of Research and Technology. Habibie was elected vice president in March 1998. On 21 May 1998, Suharto publicly announced his resignation and Habibie was immediately sworn in as president. Habibie's government stabilized the economy in the face of the Asian financial crisis and the chaos of the last few months of Suharto's presidency.

Since relinquishing the presidency, Habibie has spent more time in Germany than in Indonesia. However, he has also been active as a presidential adviser during Susilo Bambang Yudoyono's presidency. In September 2006, he released a book called *Detik-Detik Yang Menentukan: Jalan Panjang Indonesia Menuju Demokrasi* (Decisive Moments: Indonesia's Long Road Towards Democracy). The book recalled the events of May 1998.