Research Article

Exploring Moral Values in the Indonesian EFL Textbook 'English for Nusantara: A Critical Discourse Analysis

Deri Supriatna,[1*] Fakhri Fikri[2], Bambang Irawan,[3] Dedi Sulaeman[4]

[123]*Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia.*

Article Info	Abstract
 	This study explores the representation and integration of moral values in *English for Nusantara*, an official English as a Foreign Language (EFL) textbook used in Indonesian secondary schools. Utilizing a qualitative research design grounded in Fairclough's three-dimensional model of Critical Discourse Analysis (CDA), this research analyzes how moral values are constructed through textual features, discursive practices, and sociocultural contexts. Data were collected by systematically examining reading texts, dialogues, exercises, and visual materials across all units of the textbook. The analysis followed three stages: textual analysis, interpretation of discursive practices, and explanation of sociocultural implications. The findings reveal two dominant patterns: (1) the implicit and explicit embedding of moral values through character-driven scenarios and cultural narratives, and (2) the integration of local wisdom and universal values fostering multicultural awareness. These findings underscore the textbook's dual function as both a language learning tool and a medium for moral education, in line with Indonesia's character education policy. The study offers implications for curriculum developers, textbook authors, and language educators in designing culturally grounded and value-oriented EFL materials.

INTRODUCTION

Textbooks play a crucial role in shaping not only students' linguistic competence but also their worldview, including moral and religious values. In the context of English as a Foreign Language (EFL) education, textbooks are more than instructional materials; they function as cultural artifacts that reflect societal norms, ideologies, and ethical principles (Setyono & Widodo, 2019). In Indonesia, the *English for Nusantara* textbook is an essential resource endorsed by the Ministry of Education and Culture, designed to integrate language learning with the development of character and moral values aligned with the national curriculum (Widodo, 2016). This study focuses on exploring how moral and religious values are represented in this textbook through a Critical Discourse Analysis (CDA) approach.

Recent studies have highlighted the significant role textbooks play in conveying cultural and moral messages. For instance, Kusumaningputri and Widodo (2018) examined how Indonesian EFL textbooks

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[1] *Corresponding Author: derysupriatna74@gmail.com

[2] fakhri.fikri12@gmail.com

[3] bambang.irawan@masoemuniveristy.ac.id

[4] dedi4548@uinsgd.ac.id

promote intercultural awareness and found that while multicultural values are present, they are often presented superficially without deep critical engagement. Similarly, Shin, Eslami, and Chen (2011) analyzed internationally distributed ELT textbooks and noted the dominance of Western cultural narratives, with limited representation of local moral and religious contexts. In the Indonesian setting, Setyono and Widodo (2019) identified multicultural values in textbooks but emphasized the need for more comprehensive integration of religious and moral content to foster holistic character development. This trend is echoed globally, as textbooks in various regions often carry dominant ideologies that either marginalize or oversimplify local ethical narratives (Gray, 2010; Aliakbari & Jamalvandi, 2020). Moreover, studies such as Yuen (2011) and Demir & Yavuz (2017) reveal that textbooks tend to reflect the ideological stances of their authors or publishing entities, with limited engagement in moral plurality or critical reflection on values.

Despite these contributions, gaps remain in the literature regarding the specific representation of moral and religious values in Indonesian EFL textbooks. Most existing studies focus on multicultural or intercultural content, leaving the intersection of language education with moral and religious instruction underexplored. Additionally, while some research addresses value representation broadly, there is limited focus on how these values are constructed through both textual and visual elements within the textbooks (Tajeddin & Teimournezhad, 2015). Internationally, recent CDA-based textbook studies have also pointed out the lack of critical engagement with moral and ethical dimensions, highlighting the need for in-depth analysis beyond surface-level content (Sahragard & Rahimi, 2013; Byram & Wagner, 2018). This gap highlights the need for a more detailed analysis that examines not only what values are presented but also how they are linguistically and visually embedded in educational materials.

This study aims to fill these gaps by investigating the representation of moral values in the *English for Nusantara* textbook. The research is guided by two key questions: (1) What moral values are represented in the textbook? and (2) How are these values conveyed through textual and visual elements? The unit of analysis includes both written texts and accompanying images, allowing for a comprehensive exploration of how language and visuals work together to transmit values to learners. The study adopts a qualitative approach using Fairclough's (2001) three-dimensional model of CDA, which examines text, discourse practice, and social practice to uncover the ideological underpinnings of the textbook content.

The context of this research is Indonesia's secondary education system, where character education is integrated into language learning under the Merdeka Curriculum. This curriculum emphasizes student-centered learning, differentiated instruction, and the development of Pancasila values, including moral and social competencies alongside academic skills (Kemendikbud, 2022). By focusing on the English for Nusantara textbook, which is widely used in Indonesian schools, this study provides insights into how national educational policies are reflected in classroom materials and how these materials contribute to students' moral development.

The structure of this article is organized as follows: The next section presents the theoretical framework, outlining the principles of CDA and its relevance to textbook analysis. This is followed by the methodology section, detailing the research design, data collection, and analytical procedures. The findings and discussion section presents the results of the CDA, highlighting key themes related to moral and religious values. Finally, the conclusion summarizes the main findings, discusses their implications for language education, and offers recommendations for future research.

METHOD

This study employs a qualitative research design with a Critical Discourse Analysis (CDA) approach to examine how moral values are embedded in the *English for Nusantara* textbook. Qualitative research is suitable for analyzing educational materials as it allows for an in-depth exploration of implicit and explicit meanings within texts (Denzin & Lincoln, 2018). CDA, as a qualitative method, is particularly useful in uncovering ideological structures and power relations in educational discourse (Fairclough, 2001; Wodak & Meyer, 2016). Given that textbooks are value-laden artifacts that shape students' perceptions of culture, morality, and religion, CDA provides a critical lens to investigate how these values are presented through both linguistic and visual elements (Setyono & Widodo, 2019).

The primary data source for this study is the Indonesian EFL textbook English for Nusantara, which is officially published by the Ministry of Education, Culture, Research, and Technology of Indonesia. This book

was selected for analysis because it serves as the mandatory English textbook for junior high school students under the Merdeka Curriculum. As a government-endorsed textbook, it plays a crucial role in shaping students' linguistic competence as well as their moral and cultural values.

The selection of English for Nusantara is based on several key considerations. First, since it is designed for Indonesian students, the book integrates local cultural elements and moral teachings, making it an ideal subject for exploring how moral values are embedded in EFL materials. Second, the textbook incorporates both textual and visual content, providing a rich dataset for a Critical Discourse Analysis (CDA). Finally, given that English learning materials can influence students' worldviews and ethical perspectives, analyzing the representation of moral values in this textbook will offer valuable insights into how character education is implemented in Indonesian EFL classrooms.

This study follows Fairclough's (2001) three-dimensional CDA model, which consists of text analysis (micro-level), discourse practice analysis (meso-level), and social practice analysis (macro-level). This approach enables a comprehensive examination of how language, images, and broader sociocultural ideologies interact to construct moral and religious values in the textbook. The analysis was conducted in three stages. First, textual analysis involved identifying vocabulary, grammar, modality, transitivity, and evaluative language used in reading passages, dialogues, and instructions to uncover implicit and explicit moral values (Machin & Mayr, 2012). Second, discourse practice analysis examined how these texts were produced, distributed, and consumed focusing on pedagogical framing and classroom implementation (Fairclough, 2001). Third, social practice analysis investigated how these representations align with broader ideological and cultural narratives such as Pancasila values and national character education goals (Wodak & Meyer, 2016). To ensure the validity and trustworthiness of the findings, the study employed several strategies. Triangulation was conducted by analyzing multiple text types and visual elements across different units of the textbook to enhance data saturation and reliability (Creswell & Poth, 2018). Peer debriefing was also applied through collaborative coding and review with fellow researchers to minimize subjectivity and confirm interpretative consistency (Lincoln & Guba, 1985). Additionally, the coding and categorization process was guided by a predefined thematic framework based on moral education principles and CDA constructs, enhancing both transparency and analytical rigor (Elo & Kyngäs, 2008). Member-checking with an external expert in textbook evaluation was conducted to validate thematic interpretations and ensure alignment with educational goals.

RESULTS AND DISCUSSION

Results

Representation of Moral Value

In this analysis, we explore the moral values represented in the Indonesian EFL textbook English for Nusantara as well as how this textbook provides opportunities for EFL students to increase their understanding and awareness of moral values in the Indonesian cultural context. In this textbook, the author presents moral values through various linguistic and visual representations. However, these elements often go unnoticed or are considered an ordinary part of open materials. Revealing these values aims to build and increase teachers' and students' critical awareness of the moral dimensions of English language learning.

Table 1. Visual Representation of Moral Value

Moral Value	Finding	Example	Implication	Page
Respect	Students get acquainted regardless of religious, ethnic or cultural background		Provides positive role models for students and visually reinforces mutual respect and unity	P.24

Respect	People are doing various activities in the park	Picture 1.1 People's activities in the park	Provides positive role models for students and visually reinforces harmony and security in the surrounding environment	P.28
Respect	Take photos with people from different backgrounds		Presenting various characters to accept the differences in Indonesia in terms of religious, ethnic and cultural differences.	P.43
Persistence and Never give up	A basketball athlete, who is disabled, practices basketball with enthusiasm		presented a picture of an athlete with a disability to inspire students that limitations are not an obstacle to achievement.	P.45
Be grateful	A family consisting of a father, mother, and two daughters were praying before eating together		Provides a good example that everything must begin with prayer and gratitude in all conditions	P.64
Creative	Promote home-made cakes through social media		Presented is a picture of a woman trying to promote the cake she makes via social media to inspire people to be creative and revive their entrepreneurial spirit	P.77
Independent	A boy is cooking his own food		This picture is presented in order to form an independent attitude in young people not to depend on other people	P.83

Responsibility	The image shows three individuals performing household chores: doing laundry, making a bed, and ironing clothes.		The image implies the importance of responsibility, self-sufficiency, and time management for students, helping them develop discipline and essential life skills.	P.118
Cooperation	This picture shows several family members working together to clean the house		Gotong royong fosters students' cooperation, responsibility, empathy, and social skills, shaping them into caring and collaborative individuals.	P.120

The research analyzes the representation of moral values through visual elements, highlighting how images serve as role models for students in reinforcing ethical and social principles. The findings reveal that respect is depicted through interactions among individuals of different religious, ethnic, and cultural backgrounds, promoting unity and mutual understanding. Persistence and determination are illustrated by a disabled athlete practicing basketball, inspiring students to overcome challenges and pursue their goals. The value of gratitude is represented by a family sharing a meal, emphasizing the importance of beginning with prayer and appreciation. Creativity is encouraged through entrepreneurial efforts, such as promoting homemade cakes on social media, which fosters innovation and self-reliance. Meanwhile, independence is demonstrated by a boy cooking his own food, reinforcing the importance of self-sufficiency. responsibility is portrayed by individuals completing their assigned household tasks, emphasizing commitment and accountability. Lastly, Cooperation is highlighted through a family working together to clean their home, fostering teamwork, responsibility, and empathy. These visual representations play a crucial role in shaping students' moral character by providing positive examples of ethical behavior in everyday life.

Table 2. Verbal Representation of Moral Values

Chapter	Location	Moral Value	Textual Example	Analysis	Implication
Chapter 1. About Me	Page 20	Friendly	**Dialogue** 1: "Hi. Are you enjoying the first day of school?" - "Well, yes. It's great."	The dialogue illustrates friendliness as one student warmly greets another and inquires about their experience. This simple act fosters a welcoming and inclusive environment.	Students learn the importance of greeting others and making them feel comfortable in new situations. They are encouraged to be approachable and kind to classmates.
Chapter 1. About Me	Page 45	Never Give Up	**Text 1**. Made the Basketball Player **Paragraph 2**: ... "Made is special. He uses a crutch and	The passage implicitly conveys perseverance and determination. Despite his physical condition, Made continues to pursue his passion for	Students learn that challenges and obstacles should not hinder them from achieving their goals. They are encouraged to

				basketball. He does not let challenges stop him from playing and being part of a team, showing his resilience.	stay determined, work hard, and never give up, even in difficult situations.
			sometimes uses a wheelchair. He likes playing basketball. He plays for a basketball team called Kalimantan Wheelchair Basketball. He practices basketball once a week on Saturday. His teammates are proud of him."		
Chapter 2. Culinary and Me	Page 61	Friendly	**Dialogue 2:** "Would you like to have some?" - "Sure."	The conversation shows friendliness through an act of sharing. Offering food to a friend demonstrates kindness and generosity, strengthening relationships.	Students learn to be generous and considerate toward others. They are encouraged to share and help their peers, fostering positive interactions.
Chapter 2. Culinary and Me	Page 64	Religious	**Dialogue 3:** ... "Let's say grace."	The dialogue shows a moment of gratitude and prayer before eating, which reflects religious values and respect for traditions. This practice emphasizes the importance of faith and spirituality in daily life.	Students learn to appreciate religious traditions and respect different beliefs. They are encouraged to practice gratitude and mindfulness in their daily lives.
Chapter 3. Home Sweet Home	Page 120	Cooperation	**Text. 2**: Let's Clean Up! **Paragraph** 1 "The Rahmansyahs work together to keep the house clean. In the morning, everyone in the family makes the bed. Every day, Sinta sweeps and mops the floor, and Galang takes out the trash. Each of them takes turns to wash the dishes every night." ...	The text highlights the importance of cooperation within a family. Each member has specific responsibilities, and by working together, they maintain a clean and organized home. The passage demonstrates how cooperation leads to shared responsibility and efficiency. The title "Let's Clean Up!" reinforce the value of teamwork."	Students learn the significance of teamwork and shared responsibilities in daily life. They are encouraged to collaborate with others in group tasks, both at home and in school, to foster a sense of unity and mutual support.
Chapter 3. Home Sweet Home	Page 120	Responsibility	**Text 2**: Let's Clean Up! **Paragraph 2:**	The passage illustrates responsibility through each family	Students learn the importance of being responsible in

			... "Ibu Posma cooks every day. While she cooks, Ara usually plays with her toys. When she finishes playing, she puts away the toys. Pak Rahmansyah does the laundry every other day. He cleans the windows and the furniture every Saturday."	member completing their daily tasks. They fulfill their duties consistently, demonstrating accountability in household chores. This reinforces the idea that responsibility involves taking care of one's obligations without being reminded.	their daily lives. They are encouraged to complete their assignments, keep their surroundings clean, and take ownership of their actions, fostering independence and self-discipline.
Chapter 3. Home Sweet Home	Page 125	Creative	**Text 3**. Making Sticker Signs **Paragraph 1**: "Sinta wants her family house to look neat and clean every day. She then has an idea. She thinks that it is a good idea to put a label or a sticker sign on every part of her house." ...	The passage highlights creativity in problem-solving. Sinta comes up with an innovative idea to use stickers as reminders for cleanliness. This approach is not only practical but also engages family members in a fun and visual way.	Students learn to think creatively in solving everyday problems. They are encouraged to find innovative ways to communicate and organize their environment effectively.
Chapter 3. Home sweet home	Page 134	Responsibility towards the environment	**Text 4**. Let's Clean Up the Yard ... "Separate the rubbish based on the categories, for example, food scraps and vegetables go into the first plastic bag. Then, plastic, glass, paper, and wood go into the other bag."	The text emphasizes the importance of waste separation to maintain cleanliness and protect the environment. The step-by-step instructions encourage responsible waste management, showing how small actions can contribute to a larger environmental impact.	Students learn to be responsible for their surroundings by practicing waste segregation. They are encouraged to adopt eco-friendly habits, such as recycling and proper waste disposal, to contribute to a cleaner and healthier environment.
Chapter 4. My School Activities	Page 189	Discipline	**Text 5**. Andre, My Study Buddy **Paragraph 1**:	The passage highlights self-discipline as Andre follows a structured	Students learn that discipline is key to achieving success. By

			"Andre loves studying. For his study success, first, he sets study goals. He often develops a study plan. He regularly writes down homework assignments and breaks down the assignment into smaller tasks. He always does homework right after school." ...	study plan. He stays committed to his academic goals, organizes his tasks, and manages his time effectively. His consistency in studying reflects strong self-discipline.	setting goals, making study plans, and managing time wisely, they can develop good habits that will help them stay focused and productive.
Chapter 5. This is My School	Page 206	Be Thankful	**Dialogue 4**: ... "Ok, thank you, Monita. I just can't wait to study with Pak Romy."	The dialogue shows gratitude when a student thanks Monita for providing information about their next class. This expression of appreciation highlights the importance of acknowledging others' kindness and efforts.	Students learn to express gratitude in daily interactions, fostering positive relationships and mutual respect. They are encouraged to appreciate and acknowledge the help they receive from others.

Similar to the visual representations, the textbook's verbal representations also highlight key moral values, reinforcing students' understanding through narratives and dialogues. Cooperation is depicted through explicit textual descriptions of shared responsibilities within families, emphasizing teamwork and unity. Responsibility is reinforced by showcasing family members fulfilling daily chores, instilling a sense of accountability in students. Perseverance is illustrated in the story of Made, a disabled athlete, inspiring students to overcome challenges. Discipline is highlighted through structured study habits, promoting self-regulation. Creativity is encouraged by demonstrating innovative solutions in daily life. Religious values are embedded through simple expressions of faith and gratitude. Friendliness is demonstrated through conversations that promote inclusivity and kindness, while environmental responsibility is explicitly encouraged through waste segregation practices. Overall, these textual elements serve as complementary tools to visual representations, ensuring a holistic approach to character education within the EFL curriculum.

Discourse Practice Analysis

From a discourse practice perspective, the moral values represented in the EFL textbook "English for Nusantara" reflect the intentions of the textbook authors and the broader educational framework in Indonesia. Fairclough (1992) asserts that discourse practice involves the production, distribution, and consumption of texts. In this case, the textbook functions as a medium through which moral values are introduced to students, shaping their perceptions and behaviors.

The production of these texts and images is influenced by the Indonesian Ministry of Education's curriculum, which integrates moral education into language learning. The textbook authors deliberately embed moral messages in both textual and visual representations to align with national character education goals. The

distribution of the textbook across Indonesian schools ensures that these values reach a wide audience, reinforcing standardized moral teaching across diverse cultural and geographical backgrounds. Meanwhile, the consumption of these materials by students and teachers involves an interpretative process where individuals engage with the text based on their socio-cultural contexts (Fairclough, 2013). Teachers play a crucial role in mediating these messages, either reinforcing or reshaping the intended moral narratives through their classroom discussions and instructional strategies. For example, the textual representation of cooperation, as seen in text 2 paragraph 2, it reflects a traditional Indonesian value of gotong royong (mutual cooperation). This discourse practice positions family cooperation as an essential moral value, emphasizing teamwork and shared responsibilities in everyday life. Similarly, the story of Made, a disabled basketball player, demonstrates perseverance and resilience, aligning with national values that promote inclusivity and motivation. Moreover, the textbook instills environmental responsibility by including texts on waste segregation and resource conservation. This representation reflects global sustainability discourses, particularly in relation to the United Nations' Sustainable Development Goals (SDGs) (United Nations, 2015). Through such integration, the textbook not only teaches English but also fosters students' awareness of relevant global issues, ensuring that language learning is embedded in a broader social and ethical context.

Multicultural understanding is also embedded in the textbook through various texts and illustrations that depict Indonesia's diverse cultural landscape. Stories and dialogues featuring characters from different ethnic and religious backgrounds promote inclusivity and mutual respect. This aligns with the Indonesian government's character education policy, which encourages students to develop an awareness of cultural diversity as part of their national identity (Kemendikbud, 2020). Additionally, the textbook integrates global perspectives by presenting multicultural themes in everyday scenarios, ensuring that students are exposed to both local and international cultural narratives.

Social Practice Analysis

At the level of social practice, the moral values presented in the textbook are deeply intertwined with broader socio-cultural and ideological structures. Fairclough (1995) highlights that discourse is shaped by and shapes social structures, power relations, and ideologies. In the context of "English for Nusantara," the moral values conveyed are reflective of Indonesian societal expectations and governmental policies on character education.

Indonesia's educational policies emphasize character building as a national priority (Kemendikbud, 2020). The values of respect, cooperation, and responsibility are strategically placed in the textbook to reinforce these objectives. The representation of religious values, such as "Let's say grace," reflects the strong influence of religious practices in Indonesian society, where spirituality plays a significant role in daily life and education. This aligns with the Pancasila ideology, which upholds belief in one God as a foundational principle. Additionally, the portrayal of gender roles in the textbook warrants' critical examination. While there is an effort to depict diverse social roles, some traditional gender norms remain evident, such as women being involved in household activities and men taking on leadership roles. This reflects the broader social expectations regarding gender roles in Indonesian society, which are gradually evolving but still influenced by traditional norms.

Furthermore, the integration of environmental responsibility, as seen in "Separate the rubbish based on the categories," aligns with global sustainability discourses. This demonstrates how educational materials are increasingly incorporating ecological awareness, reflecting Indonesia's commitment to environmental education and sustainable development goals (UNESCO, 2021).

Discussion

The findings of this analysis highlight the significant role of textbooks in shaping students' moral and ethical perspectives. Through Fairclough's CDA framework, it is evident that the textual and visual representations in "English for Nusantara" are not merely neutral or incidental; rather, they are purposefully crafted to align with Indonesia's national identity and educational objectives. The discourse practice analysis underscores how the textbook functions as a medium for transmitting ideological values, with authors embedding specific moral messages to shape students' behaviors. The social practice analysis further reveals how these representations are deeply connected to Indonesian cultural norms, religious beliefs, and national policies. However, while the textbook effectively promotes positive values such as respect, cooperation, and

perseverance, there is also a need to critically evaluate potential gender biases and explore more diverse representations of social roles.

To further strengthen the discussion, it is necessary to incorporate previous research on moral values in EFL textbooks. Studies such as Xie & Rdouan (2020) emphasize the role of textbooks in shaping students' ethical perspectives through both implicit and explicit messages. Similarly, Mustapha & Mahmood (2022) highlight the impact of culturally embedded moral discourses in language education, reinforcing the need for a critical approach in curriculum design. Widodo (2018) also discusses how EFL textbooks function as ideological instruments that embed moral and cultural values, influencing students' character formation. Additionally, research by Lee & Mark (2019) underscores the necessity of analyzing language learning materials through a moral lens to ensure alignment with broader educational goals. Integrating these insights allows for a more comprehensive understanding of the implications of moral discourse in language learning materials.

Theoretically, the findings of this study reinforce Fairclough's (2001) argument that discourse is socially constitutive not only reflecting but also shaping ideologies and social identities. The construction of moral values in the textbook aligns with his three-dimensional model, particularly in how language and imagery interact to reproduce dominant national narratives and moral imperatives. The study also draws on the principles of moral education theory (Lickona, 1991), which posits that moral development is not merely taught but 'caught' through exposure to value-laden contexts. In this case, the EFL textbook becomes a vehicle through which moral lessons are subtly internalized. The presence of values such as mutual respect, national pride, and responsibility corresponds with the Indonesian educational mandate to integrate Pancasila values into all subjects (Kemendikbud, 2022).

One of the important findings is the dual function of the textbook, not only as a linguistic tool but also as a moral-ideological apparatus that fosters national character. This is particularly relevant in the current context, where moral education is increasingly being emphasized in response to issues such as digital ethics, intercultural sensitivity, and religious tolerance among youth (Zakaria & Mustaffa, 2021; Darmadi, 2018). The textbook contributes to this effort by embedding moral narratives that support both local wisdom and global values. However, the lack of representation of minority identities or alternative perspectives raises concerns about inclusivity, a point echoed in recent scholarship that calls for more pluralistic and critical approaches in EFL materials (Aliakbari & Jamalvandi, 2020; Yuen, 2011).

This study contributes to the broader discussion on the intersection of language education and moral development, emphasizing the importance of critically engaging with educational materials. Future research could further examine how students and teachers interpret these moral representations in different classroom contexts, providing deeper insights into the dynamic interaction between discourse and social structures. It is also essential for future materials to be designed with a more dialogic approach, allowing learners to reflect on, question, and negotiate moral values in line with democratic education principles (Biesta, 2009).

CONCLUSION

This study has explored the representation of moral values in the Indonesian EFL textbook "English for Nusantara" through the lens of Critical Discourse Analysis (CDA) as developed by Fairclough. The findings reveal that moral values such as respect, cooperation, perseverance, and responsibility are embedded in both textual and visual elements, serving as tools for character building within the national education framework. The discourse practice analysis demonstrates that these moral narratives are deliberately crafted by authors to align with educational policies, while the social practice analysis highlights the broader cultural, ideological, and governmental influences shaping these representations.

While the textbook successfully conveys positive moral values, it also reflects traditional social norms, including gender roles and religious values, which may require further critical examination. The study underscores the importance of a critical approach in analyzing educational materials, ensuring that they not only reinforce moral values but also foster inclusivity and critical thinking among students. Future research should investigate the reception of these values in classroom contexts and their impact on students' ethical development.

This research is significant for educators, textbook developers, and policymakers, as it sheds light on how moral values are ideologically embedded in EFL learning materials and the implications this has for character education in Indonesia. By unveiling the ideological structures underlying the textbook's content, this

study contributes to the discourse on how language education intersects with moral and civic development. The analysis encourages more reflective practices in curriculum design to ensure that moral education is not only embedded but also inclusive, contextually relevant, and aligned with the dynamic social realities students face today. Moreover, it provides a framework for evaluating educational content critically, which is essential in an era where textbooks serve not just as language tools but as vehicles of cultural and ideological transmission. The implications extend to teacher training, where critical awareness of textbook content should be emphasized, and to broader curriculum reform, advocating for moral instruction that promotes equity, diversity, and reflective citizenship.

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