EXPLORING THE PORTRAYAL OF ISLAMIC ETHICAL VALUES IN SENIOR HIGH SCHOOL EFL TEXTBOOKS: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

In global contemporary education, where character development and ethical growth are acknowledged as integral components, the incorporation of moral and ethical values in textbooks assumes paramount significance. However, in the context of Indonesian schools, especially Islamic institutions, government-endorsed English as a Foreign Language (EFL) textbooks often lack alignment with religious values, particularly Islamic ethics. This critical discourse analysis study aims to investigate the representation of Islamic ethics values in the EFL textbooks sanctioned by the Indonesian Ministry of Education and Culture for Islamic Senior High Schools. Employing language appraisal theory and visual grammar theory, the research evaluates the extent to which the content aligns with Islamic ethics values within the framework of Indonesian religious norms. This study highlights the need for further research on Islamic ethics values within Indonesian English Language Teaching (ELT) textbooks, a step toward fostering a deeper understanding of Islamic principles in ELT contexts. The findings of this study demonstrate that the EFL textbook effectively incorporates Islamic ethic values, including kindness, being friendly and polite, and respecting boundaries, consistently throughout the text. Both visual and verbal texts illustrate how these values are integrated into current topics to nurture moral development among students. In addition, the inclusivity of these textbooks exceeds expectations, as they are designed for all senior high schools without targeting any specific group. Nevertheless, it successfully instils Islamic ethical values, emphasizing their significance in shaping students' moral awareness and behaviour in diverse social interactions. The implication of this study is a deeper understanding of the current state of EFL textbooks in relation to Islamic ethical values, adding to the empirical knowledge base in the field of education.

Keywords: appraisal theory, critical discourse analysis, efl textbook, islamic ethical values, language visual grammar theory.

1. INTRODUCTION

The growing concerns about declining moral standards and the rising victimization of children highlight the urgent need to strengthen moral and ethical values within education. (Junaedi & Syukur, 2017; Saidek & Islami, 2016; Susilo et al., 2022; Qoyyimah, 2016). Supporting this concern, data from the Indonesian Commission for Child Protection (ICCP) in 2020 reveals a troubling trend. Over a 9-year period, from 2011 to 2019, there were 37,381 reported complaints of violence against children, with 2,473 cases related to bullying in both educational settings and social media, and this figure continues to rise. Furthermore, according to the latest data from ICCP, in the last year until August, there have been 861 cases of violence related to educational units (Fahham, 2024; Soci, 2023). These reports include 87 cases of children, who were victims of bullying or abuse, victims of educational facility fulfillment 27 cases, victims of educational policies 24 cases, 236 cases involving physical or psychological violence, and a deeply concerning 487 cases of child victims of sexual violence. These alarming statistics underscore the pressing need for reinforcing moral and ethical values in education to counteract the disturbing trends in child victimization and declining moral standards.

In contemporary education, the cultivation of character and ethical values is widely recognized as fundamental, as emphasized in Indonesia through Presidential Regulation No. 87 of 2017. This acknowledgment is driven by concerns over the declining moral standards, particularly among school students (Junaedi & Syukur, 2017; Saidek & Islami, 2016; Susilo et al., 2022; Qoyyimah, 2016), as highlighted by President Mandatory No.87 (2017) and the ICCP data. In response to these challenges, the Indonesian government has adopted a comprehensive educational approach, emphasizing moral education within the curriculum through K13 and the Kurikulum Merdeka (Independent Curriculum) as the current curriculum (Ministry of Education, Culture, Research and Technology, 2017, 2024). This proactive commitment to instilling ethical values and promoting character development aligns with the recognition of their fundamental role in education, mirroring global trends in nurturing well-rounded and morally responsible individuals in contemporary society.

This commitment to moral and character development is intrinsically linked to the role of textbooks, which play a pivotal role in conveying social and moral values in the learning process (Thomas Kwan-Choi & Limin, 2017; Widodo, 2018), as well as within the context of English as a Foreign Language (EFL) education. Textbooks are carefully curated resources that provide language instruction and serve as a medium for conveying cultural, social, and ethical perspectives to learners (Bezemer and Kress, 2015; Pogorzelska, 2016). Through the selection of content and activities, textbooks have the power to influence learners' attitudes, beliefs, and behaviours, shaping their understanding of social and moral values (Fuchs & Bock, 2018; Hodkinson et al., 2014; Macgilchrist, 2017; Widodo, 2018). They also have the potential to foster critical thinking, empathy, and cross-cultural understanding among EFL learners

(Gebregeorgis, 2016), which can be achieved by presenting diverse narratives, ethical dilemmas, and real-life situations. Therefore, it is crucial for textbook developers and educators to recognize the significance of incorporating social and moral values into EFL materials, ensuring a holistic approach that not only develops language proficiency but also nurtures responsible global citizens.

The Indonesian government's approach to EFL education, particularly within the context of Islamic senior high schools, involves the provision of a standardized textbook that is uniformly used across all schools (Alwasilah, 2013; Widodo, 2018). This policy has far-reaching implications for language education and cultural diversity within the country. While the intention behind this standardized approach is to ensure equal access to quality education (You et al., 2019), it simultaneously raises questions about the representation of diverse cultural and religious perspectives within the EFL curriculum, specifically with regard to the Islamic content. In light of this, a study by Setyono and Widodo (2019) has indicated a significant discrepancy between the curriculum's objectives and the actual inclusion of multicultural content within English Language Teaching (ELT) textbooks. This situation is particularly relevant in the context of Islamic senior high schools, where students may have specific linguistic and cultural needs that demand a more tailored approach. Recognizing the importance of embracing linguistic and cultural diversity in education is essential, as it provides students with the opportunity to explore their own cultural heritage while engaging with English language learning (Kim, 2020). Achieving a balance between the need for a standardized curriculum and the incorporation of diverse voices and experiences is vital for fostering a culturally sensitive and inclusive EFL education system in Indonesia, aligning with the contemporary emphasis on character development and ethical growth within education.

In addition, the Merdeka curriculum incorporates Pancasila as the primary foundation for character education through the "Profil Pelajar Pancasila" (The Five Principles of Students' Profiles). This framework serves as a key reference for educational policies and guides educators in fostering the character and competence of students (Ministry of Education, Culture, Research and Technology, 2022). The first principle, "Sila Ketuhanan yang Maha Esa," (believing in the one and only God) emphasizes belief in one supreme being, reflecting a broad and inclusive perspective that accommodates various religions. Given this context, the researcher aims to analyse textbooks for their inclusivity in religious-based character education, specifically focusing on Islamic ethical values as highlighted earlier in the study.

Character education revolves around the cultivation and development of positive psychological traits, morals, and values in individuals (Birhan et al., 2021; Han, 2014). It's rooted in the internalization of virtues that serve as guiding principles for one's perspective, thinking, behaviour, and actions. Character education emphasizes the importance of instilling virtues such as honesty, courage, trustworthiness, respect, and other positive traits that

distinguish individuals and shape their behaviour (Hart, 2022). It involves teaching individuals to apply these virtues in their actions and interactions, encouraging behaviours that align with noble character while discouraging negative traits like dishonesty, cruelty, or greed. Essentially, character education focuses on nurturing and embodying positive values and moral strengths, aiming to shape individuals into ethical, responsible, and virtuous members of society.

Character education based on Islamic ethical values is the inculcation of essential moral values with Islamic learning and assistance (Susilo et al., 2022). It involves the cultivation of noble character, morals, and ethics, and encourages individuals to embody these values in their everyday lives. Islamic character education is unique and different from Western character education, with its primary sources being the Qur'an and Hadith, and the Prophet Muhammad SAW serving as a role model, as the Qur'an itself makes clear: 'You have indeed in the Apostle of God a beautiful pattern of conduct' (Qur'an, 33:21). Islamic character education is considered to be identical to the teachings of Islam itself, emphasizing the importance of morality over the glory of knowledge (Fadhlurrahman et al., 2022).

Numerous studies have evaluated moral values in English language textbooks, focusing on both general ethical principles. Feng (2019) investigates the representation and ontogenetic development of social values in EFL textbooks in Hong Kong, employing a social semiotic approach. It views social values in textbooks as semantic categories constructed through complex semiotic discursive resources and develops a framework to model the selection and construction of these values. It also reveals a progression of social values from the personal domain (e.g., hygiene and healthy lifestyle) to the interpersonal domain (e.g., politeness and respect), culminating in altruistic concerns for humanity.

In Indonesian context, Puspitasari et al. (2021) conducted a research that investigates the integration of moral values into primary school language textbooks in Indonesia, a multicultural country. Employing critical discourse analysis and drawing on language appraisal theory, visual grammar theory, and social domain theory, the study examines verbal and visual representations of moral values in Indonesian primary school English language textbooks. The findings reveal that helping others, friendliness, politeness, and tolerance are prominently depicted moral values across the sampled textbooks, indicating their sociocultural significance within Indonesian society. In addition, Van Canh (2018) was also conducted a similar research in Vietnam. The research uncovered that while Vietnamese as well as universal moral values are featured in the textbooks, the learning activities lack sufficient engagement to involve students in reading, writing, observing, debating, role-playing, simulations, and the utilization of statistical data to foster critical thinking, decision-making, and problem-solving skills.

Furthermore, Basya et al. (2023) examined the representation of Islamic values in Indonesian EFL textbooks. The study found a lack of explicit content depicting these values, indicating a significant shortfall in aligning educational material with Indonesia's predominant

religious beliefs. This highlights the importance of ensuring cultural and religious inclusivity in educational resources, particularly in diverse societies like Indonesia. Another research on representation of Islamic values on Indonesian EFL textbooks was conducted by Muslim et al. (2022). Using a critical discourse analysis approach, the study examines the content and imagery in the textbooks through Halliday's systemic functional analysis and Kress and Van Leeuwen's visual grammar theory. The findings highlight themes such as compassion, respect, care for life, solidarity, conflict avoidance, and tolerance for diverse cultures.

However, to the best of the researcher's knowledge, researches examining religious-based moral values in textbooks within the context of Indonesia are still rarely conducted. Addressing this gap, the research aims to contribute to a more inclusive and religiously sensitive English as a Foreign Language (EFL) education system. It recognizes the nation's commitment to nurturing individuals proficient in the English language while also deeply connected with their ethical and religious values, particularly within the Islamic context as the major religion in Indonesia. This theme is selected to bridge the divide between language education and the incorporation of moral and cultural values. It acknowledges the significance of producing well-rounded individuals who can thrive in a globalized world while remaining grounded in their Islamic ethical foundations.

2. METHODS

Texts, from a critical social semiotic perspective, are recognized as a reproduction of social practice as humans generate, consume, and circulate them on a regular basis (Fairclough, 1989; Widodo, 2018). Language textbooks are instructional texts that depict numerous social behaviours (Bezemer and Kress, 2015; Pogorzelska, 2016; Puspitasari et al., 2021). In this study, critical discourse analysis (CDA) was employed to investigate the portrayal of Islamic values in the English textbook that has been nationally adopted in Indonesia. CDA, as an interdisciplinary field, considers language as a social phenomenon (Fairclough, 2013) and explores how it is used in various social contexts (Wodak & Meyer, 2015). It focuses on analyzing how text and discourse in social and political contexts contribute to the enactment, reproduction, and resistance of social power abuse, dominance, and inequality (Van Dijk, 2017). As suggested by Setyono & Widodo (2019), CDA is most effective in interpreting the hidden and explicit ideological value system that is portrayed and constructed within the social context presented in the text. To accomplish this objective, the study utilizes Martin and White's (2015) language appraisal framework and Kress and van Leuween's (2020) visual grammar theory. This approach helps to untangle the portrayal of Islamic beliefs inside the linguistic and visual features of the chosen textbook, as explained by Kress and van Leeuwen (2020).

The data acquisition will be sourced from English language textbooks titled "Bahasa Inggris SMA/MA/SMK/MAK Kelas XII" [English for Senior High School Grade XII], which was published by the Ministry of Education, Culture, Research and Technology in 2022. The

textbook was collaboratively developed by a team of experienced ELT textbook writers who possess a deep understanding of the local ELT practices in Indonesia. It was specifically designed to align with the cultural context of Indonesia. Since the textbook is widely adopted nationwide, it can be easily accessed and downloaded from the official website of the Ministry of Education and Culture (MONEC). The peer-review process involved the participation of esteemed Indonesian experts in the field of ELT to ensure the textbook's quality. This particular textbook was deemed suitable for analysis due to following reasons: (1) The textbook is widely employed within both public and private secondary educational institutions throughout Indonesia; (2) This textbook was Selected as a representative of the ELT independent curriculum. This could enhance content validity because we examined one of the currently curricular materials used by both English teachers and students (Setyono & Widodo, 2019); (3) In addition, it fulfils the rigorous criteria established by the Indonesian Board of National Education Standards.

In accordance with Critical Discourse Analysis (CDA) principles, which do not prescribe a specific data collection method, the predominant approach involves analysing existing texts (Wodak & Meyer, 2015). Our initial step in addressing the first research question focuses on systematically categorizing both verbal and visual data present in the selected textbook. This comprehensive categorization encompasses the examination of words, images, readings, dialogues, instructions, statements, and other relevant textual elements. This process serves as the foundational step in the analytical endeavour, laying the groundwork for an in-depth exploration of the textbook's content to discern patterns and representations relevant to th e research objectives. In addition to this, the data sorting phase is integral, determining which data to include or reduce through practices like data reduction and augmentation. Furthermore, data completeness and concreteness are evaluated, and any data falling into distortion, fallacy, or ambiguity is discarded. The procedure also involves identifying data specificity and recognizing data that provides new insights or emergent information. This comprehensive approach ensures a thorough and rigorous data collection process aligned with the objectives of the research.

The research conducted a general analysis to determine whether the verbal-visual texts represented specific values using axial coding based on these parameters: kindness, being friendly and polite and respecting boundaries (Bensaid & Machouche, 2019). The analysis of linguistic resources in the textbooks employed the language appraisal framework (White, 2015). This framework encompasses parameters such as affect (pertaining to the emotional dimension), judgement (involving social evaluation of individuals and their behaviour), and appreciation (entailing aesthetic evaluation of objects). These parameters were applied to scrutinize positive or negative emotional attitudes and responses. Regarding visual texts, the researcher utilized Kress and van Leeuwen's (2020) visual grammar theory, which consists of three meta-functional meanings: ideational (depicting morally charged experiences), interpersonal (facilitating the

establishment and maintenance of social relationships and moral identities), and textual (constructing and presenting moral content/messages).

To ensure the rigor and credibility of the findings drawn from the analysis in this study, the researcher employed guidelines adopted from Morrow (2005, as cited in Mullet, 2018). First, reflexivity and subjectivity were considered. The researcher took into account the potential biases and subjectivities inherent in the research. Reflexivity and positionality were emphasized, enabling the researcher to critically reflect on their own backgrounds, perspectives, and potential influences on the analysis. This self-awareness ensures transparency and enhances the trustworthiness of the interpretations (Van Dijk, 1993; Wodak & Meyer, 2015). Second, the adequacy of interpretation was addressed, which includes a clearly articulated analytical framework and immersion in the data (repeated forays into the data, such as repeated readings of transcripts). In the context of this study, a systematic and rigorous analysis of Martin & White's (2005) language appraisal theory and Kress & Van Leeuwen's (2020) visual grammar theory was carried out. This allowed for a detailed evaluation of the language and visual features of the selected textbooks to determine how well they reflected Islamic ethical values. By adhering to these trustworthiness considerations, the researcher aims to provide a robust and reliable analysis that contributes to the field of CDA. However, the researcher acknowledges the ongoing nature of trustworthiness and recognizes the importance of engaging professionals for critically examining to further strengthen the trustworthiness of findings (Alawlaqi, 2023).

3. FINDINGS AND DISCUSSION

During adolescence, particularly during high school years, students are anticipated to grasp societal norms and expectations regarding appropriate and inappropriate conduct. According to Krettenauer (2017), adolescence is described as a developmental stage marked by heightened moral sensitivity due to enhanced abstract thinking abilities and a deeper understanding of societal concerns. On the other hand, there have been reports of decreased social responsibility values during this stage of development (Wray-Lake et al., 2016). As evidenced by the increase in cases of violations in the educational environment, it is indicating that their understanding of norms is still inadequate. Therefore, strengthening moral values is needed. Textbooks are often the main instrument for communicating these values to students. Previous research has shown that textbooks can help in instilling moral values to learners.

This study focuses on exposing Islamic ethical values embedded in English textbooks required by the government. The goal is to clarify and enhance students' and teachers' understanding of the Islamic ethical values contained in the textbooks. We present a detailed description of our findings, including data on how moral values are represented in the textbooks, which is presented in Table 3.1. Due to space constraints, only a chosen few relevant visual representations were included for thorough analysis.

Table 3.1. The description of visual and verbal representation of Islamic moral values in English
Language Textbooks.

Unit	Page	Description	Islamic moral values
1	9	a conversation between a mother and her son	The visual text portrays acts of kindness, emphasizing the importance of educating a child effectively, particularly in handling mistakes (Bensaid & Machouche, 2019; Qaysī, 1986).
1	13	A man who spearheaded a movement to bring electricity to his neighbourhood.	The text presents the discourse of cooperation and care (Qaysī, 1986).
1	31	A little girl helps an old woman at a zebra crossing	The visual text shows the discourse of helping others in our surroundings (Bensaid & Machouche, 2019; Qaysī, 1986).
2	31	A woman completes a transaction at the cashier's counter.	The visual text portrays the discourse of treating everyone with respect and dignity, regardless of their background or circumstances (Qaysī, 1986).
3	104	A boy and a girl engage in conversation as they walk.	The visual text indicates the discourse of being friendly with others (Bensaid & Machouche, 2019; Qaysī, 1986).
3	110	A conversation between 3 teenagers.	The text presents the discourse of the importance of being mindful and responsible with our words online to prevent hurting others (Bensaid & Machouche, 2019; Qaysī, 1986).
3	101 & 113	Two teenagers are affected by the treatment they receive from people on social media.	The visual text emphasizes the significance of thoughtful consideration before taking action or speaking (Bensaid & Machouche, 2019; Qaysī, 1986).
4	182	A footage of carbon footprint from human activities	The visual text shows us the importance of environmental responsibility and sustainable living for ourself (Qaysī, 1986).

Fig. 1. A conversation between a boy with his mom

3.1. Acts of Kindness: Fostering Compassion and Community

Kindness is a fundamental aspect of human interaction characterized by compassion, empathy, and altruism towards others (Brandao & Fratantoni, 2024; Malti, 2020). Kindness fosters positive connections between individuals and promotes a sense of community and belonging. The textbook itself promotes this value a lot through its content. To begin with, Fig.1, a visual text along with a short dialogue between a boy with his mom about wasting energy wisely. Linguistically, the discourse of kindness is exemplified through the mother's gentle reprimand and the boy's respectful response. The mother educates her son about the importance of conserving energy, emphasizing the collective responsibility to avoid power outages. Her use of the term "honey" conveys affection and care, softening the tone of her admonishment, as a matter of applying gentle parenting. The gentle call, as the opponent of scolding son or daughter call, by parents avoid many psychological issues, such as emotional abuse and traumatic. By explaining the consequences of the boy's actions in a calm and rational manner, the mother promotes understanding and empathy. This linguistic appraisal highlights the mother's nurturing approach to teaching her son about social responsibility and consideration for others.

Visually, the mother's facial expressions and gestures reinforce the discourse of kindness. Despite her concern, she maintains a neutral expression and does not display any signs of anger. This non-verbal communication reflects her patience and understanding, further emphasizing her role as a nurturing caregiver. Additionally, the mother's attentive posture, demonstrated by her focused attention on her son, signifies her genuine interest in guiding him towards responsible behaviour. In contrast, the boy's expression of niceness while listening to his mother indicates his receptiveness to her teachings and willingness to learn from her wisdom.

The interaction between the boy and his mother exemplifies the discourse of kindness in both linguistic and visual dimensions. The mother's gentle communication style and the absence of negative facial expressions convey a message of compassion and understanding, fostering a nurturing environment for the boy to learn and grow. It is noteworthy to remember that the quality of parenting is the most important factor in a child's life (Smith, 2010). In this way, the text underscores the importance of promoting kindness and empathy in interpersonal

interactions, particularly within the context of teaching valuable life lessons to children. In Islamic teachings, educating children with love is emphasized as one of the key principles in their upbringing (Thalib, 1996, as cited in Sukatin et al., 2020).
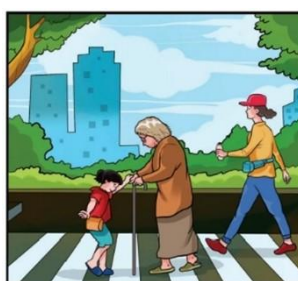

Fig. 2. A child helps an elderly woman

The discourse on helping others can also be seen in Fig. 2. In this visual text, there is a girl helping an elderly woman cross the zebra crossing. The composition of the illustration plays a crucial role in conveying the discourse of kindness (Kress & Van Leeuwen, 2020). The positioning of the characters within the frame, with the girl leading the elder woman by the hand, signifies a relationship of care and assistance. The girl's gesture of extending her hand to the elder woman not only demonstrates her willingness to help but also symbolizes a sense of empathy and compassion. Additionally, the direction of movement within the image, with the girl guiding the elder woman towards safety, reinforces the theme of kindness and support.

Moreover, the facial expressions and body language of the characters further reinforce the discourse of kindness. The girl's expression may depict a gentle smile or a look of concentration, indicating her sincere intention to assist the elder woman. The posture of both characters, with the girl walking slightly ahead and the elder woman leaning on her for support, conveys a sense of trust and dependence, highlighting the nurturing relationship between the two individuals. Through the visual cues provided by the composition, facial expressions, and body language of the characters, the illustration effectively communicates the discourse of kindness. It emphasizes the importance of extending a helping hand to those in need, fostering a sense of empathy, compassion, and community support. By showcasing such acts of kindness, the illustration encourages reader to cultivate similar values in their own interactions, ultimately contributing to a more caring and harmonious society.

Helping others is highly encouraged and considered a fundamental aspect of faith and practice in Islam (Bensaid & Machouche, 2019). The Quran and Hadith emphasize the importance of kindness, generosity, and compassion towards others, regardless of their religion, race, or social status. Muslims are encouraged to engage in acts of charity and to support those in

need through various means, including financial assistance, offering help, and providing emotional support. As it was stated in Al Qur'an:

"Cooperate with one another in goodness and righteousness, and do not

cooperate in sin and transgression." (Al Qur'an, 5:2)

Furthermore, a verbal text titled "The Breakers of Limitations from Gurung Mali" on page 13 also exemplifies the value of kindness. The text exemplifies a narrative of community resilience and collective action led by Nayau and his friends to address the lack of electricity in their village. The language used by Nayau and his friends reflects a positive evaluation of their collective endeavour. Nayau's optimism and determination are evident when he asserts, "If we work together, nothing is impossible. This is for our goodness." Such language underscores a sense of hope and possibility, emphasizing the value of collaboration and unity in overcoming challenges. Furthermore, Nayau's persuasive rhetoric, as seen in his response to doubts raised by others as in "If we don't try to change our condition, who else will change it for us?", demonstrates his ability to inspire and motivate through language. His insistence on collective action and the transformative power of togetherness reflects a strong sense of communal responsibility and empowerment. Through the language used to describe Nayau's actions and the responses of his community members, the text conveys a discourse of kindness characterized by cooperation, resilience, inclusivity, and solidarity. It underscores the importance of community collaboration and caring for others in overcoming challenges and improving the well-being of society as a whole (Iryani & Tersta, 2019; Somad, 2015; Syeikh, 2019).

Fig. 3. A podcast

3.2. Accustoming the discourse of being friendly and polite

Figure 3 shows three students doing a podcast. The positioning and orientation of the students play a significant role in conveying friendliness and openness (Kress & Van Leeuwen, 2020). The fact that the two girls and the boy are facing each other indicates a sense of engagement and inclusivity in the conversation, fostering a friendly atmosphere. Additionally, the eye contact and the absence of any negative facial expressions or gestures suggests mutual respect and politeness among the students. The relaxed posture and open gestures further

contribute to the overall impression of friendliness, as they appear comfortable and at ease in each other's presence. The choice of background, with a blue curtain and adequate lighting, also adds to the welcoming ambiance of the scene, enhancing the perception of friendliness and warmth. This is in line with Ping (2018) that Elements like colour, context, depiction, depth, and luminosity contribute to conveying the meaning of modality. Through careful consideration of visual elements such as positioning, facial expressions, gestures, and background, the illustration effectively communicates the discourse of being friendly and polite, encouraging positive social interactions among the students.

Another Islamic moral value depicted in the figure is Islam's emphasis on adaptability with time and everything encompassed within it, including technology. This is evident in Figure 3, where the students engage in a podcast, utilizing modern technology as a means of communication and expression. The portrayal of their seamless integration of technology into their interaction reflects Islam's teaching of embracing advancements and adapting to the changing times while upholding moral principles. This value underscores the importance of utilizing technological tools for beneficial purposes and integrating them into daily life in accordance with Islamic teachings.

Fig. 4. A transaction

Fig. 5. Arifin and Muthia

In Figure 4, a woman is making an e-payment at the cashier. The woman's action of showing her phone to the cashier with a nice expression and a smile contributes to the creation of a friendly atmosphere. Smiling is a universally recognized gesture of friendliness and warmth, signaling positive intentions and politeness (Arapova, 2017). Additionally, the woman's use of two hands to hand over the phone instead of just one hand reflects cultural norms associated with politeness and respect. In some cultures, using both hands to offer or receive items is considered a polite gesture, indicating deference and consideration for the other person. Furthermore, the fact that both the woman and the cashier are smiling suggests mutual respect and cordiality in their interaction, reinforcing the discourse of being friendly and polite. The visual elements of facial expressions and gestures depicted in the scene align with cultural norms of politeness, fostering a sense of friendliness and mutual respect between the woman and the cashier.

The discourse on being friendly and polite can also be seen in figure 5. In this visual text, there are two students back home from school. the visual element of both students being engrossed in discussion while walking suggests a sense of camaraderie and mutual interest, contributing to the creation of a friendly atmosphere. The fact that they are engaged in conversation implies a willingness to communicate and connect with each other, which aligns with the discourse of friendliness. Additionally, Muthia's smile while showing something on her cell phone indicates positive engagement and politeness in their interaction. Smiling is a universal sign of friendliness and warmth, conveying a sense of openness and approachability. Furthermore, the visual cue of both students facing each other while walking reinforces the notion of mutual respect and attentiveness in their conversation. By maintaining eye contact they demonstrate active listening and genuine interest, which are key components of polite and friendly communication. The visual elements depicted in the scene reflect the discourse of being friendly and polite, highlighting the importance of positive engagement and respectful interaction.

3.3. Introducing the discourse of respecting boundaries

In the conversation between Dean, Nana, and Carmela on page 107, the topic of respecting boundaries and avoiding harm in online interactions is addressed. Applying Martin and White's (2015) language appraisal framework to analyse the discourse of respecting boundaries in the dialogue, we observe a range of linguistic choices that convey evaluations, attitudes, and emotions related to online behaviour. Initially, Dean introduces the topic by discussing a netizen being sued for posting rude words online, setting a tone of concern and reflection. Nana and Carmela subsequently express shame and remorse for their past online behaviour, using words like "shamefully" and "sorry" to convey their regret. Their admissions reflect a negative evaluation of their actions, indicating a recognition of the harm caused by crossing boundaries. It serves as a reminder to treat others as we would like to be treated, as our actions will ultimately affect us as well. As it was stated in Al Qur'an:

> "If you act rightly, it is for your own good, but if you do wrong, it is to your own loss." (Al Qur'an 17:7)

Dean's response emphasizes the importance of seeking guidance from trusted adults and apologizing to those hurt by their words, suggesting a sense of responsibility and accountability. Through language appraisal, the discourse underscores the significance of acknowledging and respecting boundaries, highlighting the emotional impact and ethical considerations involved.

Fig. 6. Social media affects teenagers

In Figure 6, an illustration depicts the theme of respecting boundaries within the context of social media, showing two teenagers who respond differently to the treatment they receive online. The first teenager, a boy, is depicted with a joyful expression as he looks at his phone. He appears elated, indicating that he has received positive feedback from others on his social media posts. The visual cues of his smiling face and body language suggest that he feels validated and appreciated by the likes and positive comments he has received. In contrast, another boy is portrayed in a state of distress, his pensive posture and hand holding his head indicating deep contemplation and emotional turmoil. He appears overwhelmed by hateful comments or cyberbullying, illustrating the damaging effects that online negativity can have on mental well-being. It affects young people deeply because technology makes it easy and anonymous, allowing teasing and taunting that can haunt students for a long time (Waters et al., 2020). The illustration underscores the significance of fostering a culture of empathy, respect, and understanding in online communities, where individuals' boundaries and emotions are honoured and protected.

Fig. 7. Carbon footprint

In figure 7, the footage depicting carbon footprints from human activities, particularly from industries and vehicles. Various visual grammar elements convey the discourse of respecting boundaries within the context of environmental impact. The framing of the footage likely utilizes wide shots or aerial views to capture the scale and extent of human activities contributing to carbon emissions. This framing choice serves to emphasize the vastness and interconnectedness of environmental issues, illustrating how individual actions collectively

impact the planet. Vectors within the footage may direct viewers' attention towards specific sources of carbon emissions, such as smokestacks from factories or exhaust pipes from vehicles, highlighting the direct correlation between human behaviour and environmental degradation. Additionally, the use of pitch-black colour for the smoke accentuates the negative consequences of these activities on the environment. The use of a footprint shape indicates that even though the smoke may be carried away by the wind, it still leaves marks, conveying a sense of urgency and concern. According to Kerem (2022) and Lima et al. (2020), carbon footprint, as a significant contributor to climate change, poses a threat to the global economy and has the potential to lead to international conflicts and political crises due to its impact on society and biodiversity.

Moreover, returning to Fig.1, a visual text along with a short dialogue between a boy with his mom about wasting energy wisely, that is intimately connected with Islamic values and recommendations. The conservation of resources is crucial as all earthly resources are finite, and overexploitation leads to scarcity, a prevalent issue in contemporary capitalist society. The political elite, in collaboration with influential business magnates, devise policies aimed at further enriching the wealthy segment of society. The increasing disparity between the wealthy and the impoverished is not surprising. Similarly, responsibility is a fundamental principle in Islam, which asserts that each person is responsible for their own life, possessions, schedule, and finances. This fosters awareness of the need for efficiency in not only power consumption, but also in the utilization of all resources by an individual. Adopting this new way of living is not only vital for preserving energy, but it is an imperative necessity in our current era, as an increasing number of individuals are succumbing to ailments caused by their way of life. Therefore, it can be inferred that Islam not only greatly contributes to the efforts to conserve energy, but it also serves as a remedy for lifestyle diseases. These visual representation of carbon footprints in the footage serves as a powerful reminder of the importance of respecting ecological boundaries and mitigating human impact on the planet to ensure a sustainable future.

These textbooks are intended for all schools, regardless of their religious affiliations, and they integrate religious-based ethical values, particularly those stemming from Islamic teachings. However, the emphasis on the principle of "Sila Ketuhanan Yang Maha Esa" (belief in the one and only God) underscores a broad and inclusive perspective that accommodates diverse religious beliefs. This underscores the imperative for textbook developers to actively integrate specific examples and narratives within the textbooks that effectively illustrate and emphasize religious-based ethical values, particularly those derived from Islamic teachings. Such efforts would ensure that students gain a deeper understanding and appreciation of these values within their educational materials, fostering a more meaningful engagement with ethical principles across diverse cultural and religious contexts.

4. CONCLUSION

The critical discourse analysis focused on the portrayal of Islamic ethical values in EFL textbooks endorsed by the Indonesian Ministry of Education and Culture, specifically those designed for 12th-grade students in senior high school. Utilizing Martin and White's (2015) language appraisal framework and Kress and van Leeuwen's (2020) visual grammar theory, the analysis revealed that the textbooks effectively integrate Islamic ethic values into English language education. The values chosen for investigation—kindness, being friendly and polite, and respecting boundaries—were found to be consistently represented throughout the textbook, from the first chapter to the last. The integration of these values is evident in both visual and verbal texts, with examples from the textbooks demonstrating how current topics are used to nurture moral values among students. The inclusivity of these textbooks surpasses the researchers' expectations, considering that they are intended for all senior high schools without being specifically targeted towards any particular group. Despite this, the textbooks still incorporate Islamic ethical values, highlighting their importance in shaping students' moral knowledge and awareness as they navigate various social interactions. However, it should be noted that there is still a requirement for this book to incorporate additional discourse that effectively portrays religious-based ethical values. This necessity arises from the fact that religion serves as the cornerstone of ideology in this country, making secularism a concept that contradicts the country's ideological principles. Therefore, the inclusion of more content highlighting religious-based ethical values is essential to align with the prevailing ideological framework.

Moving forward, there are several avenues for further research that can address the limitations of this study and contribute to a deeper understanding of the representation of Islamic ethics values in educational materials. Firstly, incorporating the perspectives of teachers, students, and other stakeholders in the educational process through interviews, surveys, or focus groups can provide valuable insights into how Islamic ethics values are perceived and experienced in the classroom. Furthermore, future research could adopt a broader methodological approach that considers the pedagogical and sociocultural context in which textbooks are used. By integrating qualitative methods such as ethnographic research or classroom observations, researchers can explore how Islamic ethics values are enacted and negotiated in everyday classroom practices. In addition, expanding the focus beyond 12th-grade textbooks to include materials used in different grade levels and educational settings can provide a more comprehensive overview of how Islamic ethics values are integrated into the curriculum. By addressing these limitations and adopting a more nuanced and inclusive approach, future research can enrich our understanding of the role of education in promoting Islamic ethics values and fostering moral development among students.

Material developers should prioritize enhancing inclusivity in teaching materials distributed to schools, particularly by incorporating ethical values rooted in religious teachings. This emphasis is essential in response to the recent phenomenon of moral degradation. Therefore, the curriculum aims to ensure that students excel not only academically but also recognize and uphold the significance of morals in social life. Additionally, instructional practices can also integrate more discourse that represents religious-based ethical values, considering that the latest curriculum allows freedom for each educator in carrying out the teaching and learning process.

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