A Critical Discourse Analysis: Indonesian Government-Mandated Textbook Infusing Islamic and Peace Values

Sofyan Hadi [1]*, Dihliza Basya[2], Endah Nur Tjendani[3]

[1,2,3] Universitas Islam Jember, Indonesia

[1]lectoteo@gmail.com ; [2]basya.9.moya@gmail.com ; [3]tjendani.endah@gmail.com

Abstract

Despite the fact that there have been numerous studies into moral values in language textbooks, only a small amount of literature reports the representation of peace or even Islamic values in English for foreign language (EFL) textbooks. As a result, any textbook used by the teacher must contain the essential Islamic and peace values needed to develop students' excellent character. This research is an attempt to carefully examine how Islamic and peace values are portrayed in English Language Teaching (ELT) textbooks for Indonesian junior high school students. Roland Barthes' (1977) semiotic framework and critical discourse analysis Fairclough (2009) (CDA) were chosen as the method for elaborating on Islamic and peace values found in the English textbook as well as the manner in which they are expressed. Findings from Critical Discourse Analysis (CDA) show that the representation of Islamic and peace values such as tolerance, respect, and appreciation for others is distorted. It is hoped that this research will encourage teachers and students to actively participate as intermediaries for the application of values in EFL textbooks.

Keywords: Critical Discourse Analysis, ELT textbook, Islamic and Peace Values.

Introduction

Various conflicts and frictions have arisen among societies, as a result of the globalization of the world. Both would almost certainly lead to acts of violence, prosecution, intolerance, and crimes (World Bank, 2018). Education is the most effective way to prevent and mitigate these recurring issues. The incorporation of character education, in this case Islamic and peace values, may assist students in dealing with any issues peacefully. The integration of peace values and education is directly related to the concept of a good and sustainable education. According to (UNESCO, 2005), a good and sustainable education

necessitates the fulfillment of four educational pillars. "Learning to live together," one of the pillars, refers to various concepts such as mutual understanding and appreciation for others, conflict resolution, and peacekeeping (Balasooriya, 2001) Abu Sulayman (1993) proposed the concept of peace in Islam, such as tolerance, cooperation and mutual support.

The most common educational tool used in the teaching of English in the world is the textbook (McGrath, 2016). The sharing of knowledge, the development of skills, and the transfer of desired values to the next generation are the main goals of textbook use in the classroom (Ersoy & Şahin, 2012). This demonstrates how a textbook's entire design, including its language, presentation, and illustrations, has the potential to advance specific values (Gebregeorgis, 2016). The visual representation in the textbook is one of those aspects of a textbook that is rarely linked to or studied in relation to its connection with Islamic and peace values (Bouzida, 2014).

In particular, given the current administration's focus on battling the radical ideology that has the potential to seriously harm people's lives and welfare, EFL Textbook is a means of spreading ideas that are consistent with the goals of the Ministry of Education's curriculum (Gebregeorgis, 2016). Therefore, it is crucial to instill Islamic and peace values in kids at a young age. This is a very important factor to take into account when forming children's character (Şahin, 2019). Which should emphasize proactive steps that can be taken early on to stop violent incidents as well as initiatives to address a problem that has been identified (Webel & Barash, 2016).

This research aims to investigate at how Islamic and peace values are applied in the required textbook "English When English Rings a Bell" at the secondary high school level since Islam and Peace foci have remained under-researched. The text book contains a number of Islamic and peace norms that we could teach Indonesian students, including simple attitudes like saying sorry, thank you, and welcoming (Kebudayaan, 2014). Although it's fairly straightforward, it already incorporates the principles of student cooperation and respect for the teacher. The way students and the community behave affects daily life, along with the advancement of technology and the advancement of time. There are daily changes to many important facets of society in our fast-paced world. Space and time have become more erratic as a result of technological advancements and globalization (Janjua et al., 2008).

Values associated with Islamic and peace Crossover between textbooks has been produced by integration with education. A textbook is an important educational tool that serves as a cultural mediator for the transmission of overt and unspoken societal values, presumptions, and images (Ndura, 2004). In other words, the textbook serves as a roadmap for students to understand the existing values in the text and to improve their attitudes and behaviors. It follows that it is obvious that values and textbooks are complementary elements that may help spread good values, including Islamic (Muslim, et al., 2022) and peace values (Gebregeorgis, 2016). Both values play great role in strengthen identity as a good-muslim students that could cause students' features to passively change, mirroring modifications in Islamic and peace interactions (Malik et al., 2016).

The National ELT textbook, "WHEN ENGLISH RINGS A BELL," used for teaching materials for junior high school students in class VII, has been approved by the Ministry of Education and Culture of the Republic of Indonesia. Societal perspectives on reading books and aiding teachers and students in realizing that textbooks are more than just tools for language and communication that gives it value. This textbook seems to improve students' language proficiency and comprehension of Islamic and peace-related ideals. As a result, it might prepare students to become global citizens capable of collaborating and making a contribution on a local, national, and international level.

To support 2013 character-based education, the Indonesian government, which serves as the regulatory body, has introduced the 18-character National Character Building values (Mambu, 2015). One of those 18 character values is "peace-loving values," which emphasizes the necessity of incorporating these values into all textbooks for subjects covered by the most recent curriculum 13. In order to create a specific value of social practices, character values may be incorporated into the ELT textbook through texts, tasks (instructional prompts), and visuals (Widodo, 2018). As a result, this research concentrates on how the textbook incorporates peace values visually.

Focusing on Indonesian-Government Mandated Textbook, this research aims to complement existing research on the installation of Islamic and peace values defined on the EFL Textbook. On the other hand, does the department of education and culture's required textbook portray Islamic and peaceful values? Understanding how the textbook is applied to aiding students in developing Islamic and peaceful character is crucial.

Literature Review/Analytical Framework

By definition, the word "peace" comes from the Latin word "pax," which can be broadly translated as a contractual arrangement based on mutual recognition and agreement (Miller, 2009). The idea of peace clearly calls for the abolition of social degradation, bigotry, coercion, exploitation, unfairness, and poverty, as well as all forms of violence, and encourages us to find peaceful solutions to all problems (Balasooriya, 2001). In order to better understand the problems, it is crucial that we comprehend the fundamental meaning of peace values.

According to Article 1 of the United Nations, a culture of peace is a set of beliefs, behaviors, customs, habits, and ways of life based on respect for human life, the abolition of all forms of violence, and the use and promotion of nonviolent methods through communication, cooperation, and education (World Bank, 2018). (Balasooriya, 2001) expands on this definition by saying that the culture of peace is the result of having inner peace, social peace, and environmental peace.

Balasooriya (2001) further divided the content and material source of peace values into the following categories: The first is inner peace, which includes self-awareness, self-abhorrence, good health, a lack of conflict with oneself, feelings of joy and peace of the spirit, among other things. The second is social peace, which deals with harmony of human relations at all stages, the resolution of conflicts, the sense of love and friendship toward others, the

sense of unity, the sense of mutual understanding, the sense of acceptance, the sense of teamwork, the sense of tolerance toward diversity, etc. The third one is harmony with nature, which deals with harmony with the natural world all around us, including the entire planet.

Islam's word for spirit, ruhaniyyah, can be used to translate concepts like spirituality. It was mentioned 21 times in the Holy Book of Islam, the Koran (Chanifah et al., 2021). The definitions of "right" and "wrong" in Islam are broken down into the terms "halal" (permitted) and "haram" (forbidden), and they were revealed by God through his messengers and the Koran. One of their obligations is to treat others with respect and decency. Halstead (2010) divided Islamic morality into three categories: (a) upholding the duties, responsibilities, and obligations outlined by Islamic law; (b) manner, standard behavior, or principle, which is connected to good upbringing; and (c) the qualities of individual characteristics displayed and performed in daily life.

The emphasis on manners and etiquette (Adab), which is used as teaching material and serves as a representation of Islamic morality, relates to the Islamic values in the textbook. Adab is the fusion of two different but connected perspectives on what constitutes appropriate behavior: morality and values; and politeness (Halstead, 2010). This is because the Prophet Muhammad exhibited a wide range of virtues, including self-control, kindness, hospitality, cooperation, charity, honesty, truthfulness, humility, patience, endurance, courage, thankfulness, dignity, honor, sincerity, responsibility, integrity, and self-respect as well as piety, modesty, generosity, brotherliness, hard work, and a love of learning (Haneef, 1996). These moral qualities become Islamic values that are integrated as "moral guidance" into the written content.

A number of research studies have focused on peace education over the past few years. The activities and content of the Ethiopian textbook for grade 9 EFL students were examined by Gebregeorgis (2017). Discourse analysis was used by the researcher to pinpoint the textbook's prejudices and values toward Islamic and peace (Chouliaraki & Fairclough, 2010; Fairclough, 2010). The research's conclusions showed that having a positive self-concept is related to inner peace, social peace, environmental peace, and peace with nature. Positive self-concept traits include being in good health and being kind. Social peace traits include tolerance, kinship, and social responsibility.

In the context of South Africa, (Kruger, 2012), another researcher, examined the interaction between English as a global language and the social responsibility of the teachers. The conclusion suggested that the teacher should give students more opportunities to reflect on, understand, and respect the global issues relating to peace issues, as well as more opportunities to practice using peaceful solutions to daily problems.

In their research, (Ide et al., 2018) sought to contribute more weight to the evaluation of school textbooks that discuss the existence of peace and conflict. In this introductory research, conflict and peace in society are discussed in addition to the significance of textbook analysis. The research comes to the conclusion that peace and conflict studies have benefited greatly from the textbooks. The moral education (character education) in English language teaching (ELT) in the Indonesian context was the subject of additional research by (Widodo, 2018). To

examine how value education is portrayed in secondary school textbooks that are mandated nationally, the researcher used critical micro-semiotic discourse.

Recently (Muslim et al., 2022) considered specifically in the context of Indonesia, it is clear that the country has a sizable population of English-learning Muslims. Thus, incorporating Islamic principles into EFL textbooks can help students' spiritual development. Islamic law allows for equal educational opportunities for both intellectual and spiritual development. The current discourse research also discovered that the textbook's various text genres contain a wealth of Islamic values. This suggests that through engaging in EFL language teaching and learning activities, teachers and students can learn various Islamic values to strengthen their spiritual awareness.

Focusing on Indonesian-Government Mandated Textbook, this research try to complement existing research on the installation of Islamic and peace values defined on the EFL Textbook. On the other hand, does the department of education and culture's required textbook portray Islamic and peaceful values? Understanding how the textbook is applied to aiding students in developing Islamic and peaceful character is crucial.

Research Method

In order to analyze Islamic and peace values in an Indonesian government-mandated text book, this research uses Critical Discourse Analysis (CDA) (Fairclough, 2010), which focuses on visual semiotics (Bouzida, 2014). However, CDA is an educational strategy that connects to an Islamic and peace context. The current research looked at how government publishers in Indonesia represented Islamic and peace values in their ELT textbooks. The visual images in the textbook were examined in light of the islamic and peace values they represented. Critical discourse analysis (CDA), which reveals how such values are constructed in textbooks, is chosen as the research design to examine the representations of Islam and peace in the target textbook (Bill Johnston, 2019). Since ideologies are frequently expressed and reproduced in discourse and communication, including nonverbal semiotic messages like pictures, photographs, and movies, it is specifically through visual discourse analysis that it is an ideology analysis (Van Dijk, 1995).

The analysis of the visual representation of the image in the textbook in relation to peace values was based on Roland Barthes' visual semiotic analysis. The denotative and connotative "levels of meanings" are used in Barthes' theory of visual semiotic analysis to analyze the presence of signs within the visual object or pictures (Bouzida, 2014). According to him denotation is the viewpoint of the general public without regard to their society, culture, or even ideologies. Denotation, which is a basic description through the literal meaning of the visual sign, makes it easier to understand. On the other hand, the connotation depicts the relationship between the sign, the users' feelings and emotions, and the culturally relevant values (Fiske, 2020). Consequently, the present research makes use of both layers in

This research examines the required English as a Foreign Language textbook in Indonesia, which is called "When English Rings Bell" and is endorsed by the Kementerian

Pendidikan dan Kebudayaan Indonesia (Kebudayaan, 2014). There are 232 pages and 9 Chapters in the textbook. In Indonesia, junior high schools use this textbook. All activities (speaking and writing), as well as the content (reading and listening), were considered in the analysis to identify any ingrained Islamic and peace values.

This research anaylzed focus on Islamic and peace values that represented in the textbook. The instruments to analyzed Islamic and peace values, sesuai dengan (Zhu, 2021) that the find the hidden meaning of images that represent in the Indonesia mandated textbook using visual semiotic analysis. After that the analysis using Critical Discourse Analysis to give the deep or critical meaning to the discourse Islamic and peace values that embedded in the textbook.

Analysis

Several pictures that depicted Islamic and peace values
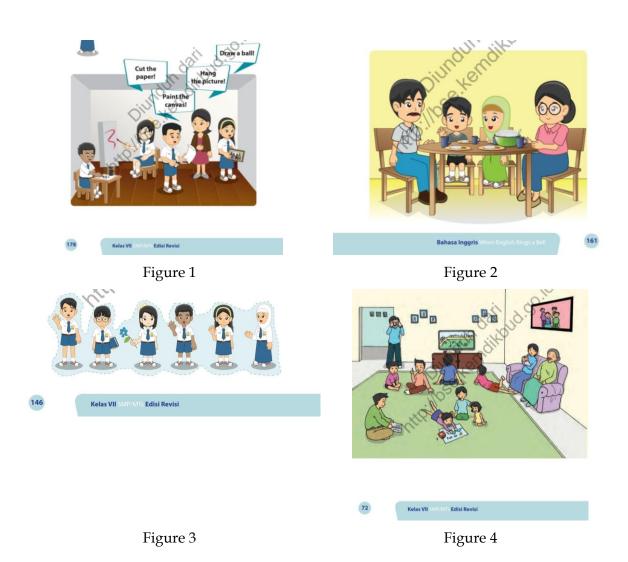

Figure 1

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Figure 4

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Figure 6

According to the research, the "Bahasa Inggris When English Rings a Bell SMP/MTS kelas VII" textbook featured Islamic and peace ideals that were expressed in a variety of subject matter. A few articles and images discussed the value of a neat and orderly classroom, the work of parents, being on time for school, showing compassion for others, and appreciating another viewpoint. This value is illustrated by some of the textbook's topics: On television, you could see children of all races playing together without any prejudice, and in some scenes, you could see a girl wearing a hijab introducing her friend to a character with a different skin tone.

F/CV depicted various topics, scenarios, dialogue topics, and dialogues with accompanying images in all their forms. In the textbook, DV is discussed alongside the subject of human rights. The SCV, which is represented in the topics of helping others, caring for others, and cooperation, is another Islamic value that promotes world peace. Then, in the textbook, PLV was discussed in relation to conflict and comprehending other situations. The reader may be encouraged to plant trees and to love animals by certain images and texts in the final section. The textbook's major value was Islamic and peace care, which was classified into five values: tolerance, friendly/communicative, democratic, Islamic and peace care, and peace-loving.

Conclusions

The conclusion from the analysis and discussion shows that the junior high school textbook in question contains representations of Islamic and peace values. Six images that were closely related to three different types of peace values were included in the textbook to achieve this representation. By including six images for each of the required islamic and peace values, the target textbook promotes islamic and peace values. The Islamic and peaceful values are highlighted in this research. As a result, this research emphasizes how important it is to represent all of those Islamic and peace values in a way that is balanced as a crucial component of long-term character value improvement within the National Character Building. The teacher, one of the most important stakeholders, must adapt to the amount of Islamic and Peace values provided by the specific textbook. The teacher must also search for additional materials that may contain Islamic and Peace values or create new activities and materials to further the education in Islamic and Peace values.

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About The Authors

Please add a short biography (around 50-100 words) about the authors after peer review.

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