



The Representation of Character Education Values in the ELT Textbook for Junior High School Students

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Received: 2023-12-5 Accepted: 2023-12-31

DOI: 10.24256/ideas.v11i2.3857

Abstract

In recent decades, character education in language education has been discussed and studied. Textbooks are an important role to channel certain character education values. The readers not only get knowledge about academic materials but also get good values represented in the book. ELT textbooks used in secondary schools are no exception. In response to this, this article reports on a critical discourse analysis study that examines how character education values according PPK program are represented in English textbooks published by the Indonesian Ministry of Education and Culture using qualitative research design. Semiotic analysis shows that ELT textbooks represent character education values presented in the form of visual artifacts. The findings conclude that visual artifacts in textbooks do not always depict character education values. Therefore, textbook writers and teachers need to consider the values when developing and using ELT textbooks.

Keywords: *Character education; Critical discourse analysis (CDA); ELT textbook; Junior high school students*

Introduction

Character education is a national movement to create schools that can produce young people who are caring, responsible, and can be role models and teach good character through our universal values (Pala 2011). This is a deliberate effort for schools to instill the importance of core ethical values such as kindness, morality, impartiality, responsibility, and respect for self and others. However, character education is not an improvement in a short period but, requires a long process for solutions that can solve moral, ethical, and academic problems that are the views of society and the key to the safety of our schools.

The character education values in this study refer to the five core aspects of the eighteen character education values set out in the *PPK* Program proposed by the Indonesian Ministry of Education. The *PPK* program is an educational movement in schools to strengthen student character. The five main priority character values of *PPK* are religious (reflects faith in God), nationalism (placing the interests of the nation and state above self and group interests), independent (don't depend on other people to realize your hopes, dreams, and aspirations), cooperation (activities help each other to realize the goals to be achieved), and integrity (efforts to make himself a person who can always be trusted (in words, actions, and work)). In the National Movement of Nation Character Education, there are 18 character values, while in *PPK* the eighteenth values are summarized into 5 main character values according to the Kementerian Pendidikan dan Kebudayaan, (2016):

1. Religious: tolerance, peace-loving, friendship, not imposing will, loving the environment, steadfast self-confidence, sincerity, cooperation between adherents of religions and beliefs, respecting differences in religions and beliefs, protecting the small and marginalized, anti-bullying, and violence.
2. Nationalism: law-abiding, willing to make sacrifices, disciplined, loving the motherland, excel, protect the environment, respect cultural, ethnic, and religious diversity, appreciate the nation's own culture, safeguard the nation's cultural wealth.
3. Independent: work ethic (hard work), tough resilience, fighting spirit, professionalism, creativity, courage, being a learner.
4. Cooperation: consensus deliberation, respect, inclusiveness, cooperation, anti-discrimination, solidarity, anti-violence, voluntary attitude, and commitment to joint decisions.
5. Integrity: honesty, anti-corruption, moral commitment, justice, exemplary, responsibility, loyalty, love of truth, respect for individual dignity (especially persons with disabilities).

Feng (2017) conducted a study that aims to instill moral education in EFL textbooks by finding social values in 19 Longman EFL textbooks from Primary 1 to Secondary 4-6 in Hong Kong. He uses the social semiotic model. Then, he finds out how social values are represented in the content and activities of textbooks. He also found some positive values such as respecting and conforming to social conventions and obeying the law. In addition, he found that the book used a

coupling and learning task to represent moral judgment. However, visual artifacts are rarely used to convey social values in textbooks.

Canh (2018) investigated the moral values embedded in three local EFL textbooks for secondary schools in Vietnam: Tieng Anh [English] 10, Tieng Anh 11, and Tieng Anh 12. He adopted a case study with an analysis of descriptive content. He found that reading texts in textbooks contains moral values such as honesty, peace-loving, and cultural tolerance. However, learning activities in textbooks fail to convey moral values because learning activities in textbooks prioritize mastery of linguistic competence.

Moreover, Syahbana (2017) analyzed a book, *Kreatif (Kreasi Belajar Siswa Aktif)* for class X students by Viva Pakarindo. The research design is descriptive qualitative. He used an observation checklist to analyze the values of character education contained in reading materials. He found that there were thirteen character education values suggested by the 2013 Curriculum, namely honesty, tolerance, discipline, independent, curiosity, nationality, love of the motherland, respect, communicative, responsibility, social awareness, hard work, and peace-loving in reading material. However, some values are not found in reading such as being religious, creative, democratic, caring for the environment, and fond of reading.

The values of character education in the five main aspects are still unknown because most researchers study the eighteen character education values set by the government for the 2013 Curriculum. Therefore, to fill this gap, this study has analyzed English textbook used for junior high school students by knowing what character education values are represented in them based on five aspects of the *PPK* program proposed by the Indonesian Ministry of Education.

This study focuses on what character education values does the ELT textbook for junior high school students represent. In line with the research problem, this study aims to analyze the representation of character education values in the ELT textbook (visual artifacts) which contains explicit and implicit messages about five character education values based on the *PPK* program in the Pancasila.

Method

This research used qualitative research design using CDA using Fairclough's (1995) framework of three-dimensional discourse to analyze the research data. Fairclough's (1989, 1995) three-dimensional framework model consists of text/visual analysis (description), processing analysis (interpretation), and social analysis (explanation). In this study, semiotics is used as an approach in CDA. This research applied CDA to analyze character education values in textbooks, which considers "language as a social practice" and considers the context of language use (Wodak and Meyer 2001, p. 2). As a representation of social practice, textbooks contain language that shows what students need to learn and practice in society.

This analysis has intended to explain the representation of character education values in the ELT textbook for junior high school which is widely used in Indonesia. The object used a first-semester grade IX student textbook entitled "Think Globally Act Locally" (revision 2018). It was published by the Indonesian Ministry of Education and Culture. The authors are Siti Wachidah, Asep Gunawan, and Diyantari. This book is a student book used by the government to implement the 2013 Curriculum.

To gather the data, this research was collected by documentary study. The documentary study is a systematic way of reviewing and evaluating materials (Bowen, 2009). By studying the textbook the research data concerning visual artifacts in the textbook are then identified by the labeling system. In this case, the data was taken from the chapters that contain the artifacts depicting character education. To analyze the data using CDA by Fairclough framework to examine the values of character education through visual discourse. Focus only on the material in each chapter related to character education values. The researcher adopts elements of social practice by Leeuwen (2008) to interpret character education values. In this case, the participants are figures who have their respective roles and are involved in the discourse. The dimensional discourse according to Fairclough (1995) consists of the process of description, interpretation, and explanation. In other words, the selected textbook as the research data was analyzed through the following steps; 1). Describing the artifact in the textbook. 2). Interpreting the artifact by relating the text as depicted in the artifact to its interaction. 3). Explaining the representation of character education values in the artifact. In this step, the interaction of what is depicted in the artifact is related to its social context. The data is presented in the tabular form adopted by Widodo (2018).

Result

This research discusses how the value of character education is represented in the ELT textbook entitled "Think Globally Act Locally" for grade IX students by the Ministry of Education and Culture of the Republic of Indonesia which was revised in 2018 based on the 2013 Curriculum. The data of this study were obtained from the documentary study of the contents that represent the value of character education in the textbook. Based on the analysis, out of eleven chapters, only four chapters can be studied. The other seven chapters cannot be studied because they do not contain elements of social practice according to Leeuwen.

Character Education Values Represented through Visual Artifacts

Table 1. The representation of character education values in the ELT textbook, 'Think Globally Act Locally' for Junior High School Grade IX [adapted from the table "The Portrayal of Values in the Textbook" in Widodo (2018, p. 7)].

Chapter	Theme	Visual Artifacts	Description	Location/page	Character Education Values
1	Congratulations!	A male teacher and a female students (Picture 14)	A female is holding a trophy and a teacher is congratulating her on the success of the competition by giving her a thumb.	p. 1	- Integrity (regarding appreciation of other achievements).
		Two male students (Picture 11)	Two male students in a street with drops of sweat on their bodies.	p.11	- Independent (concerning one of the males who managed to win the running competition showing the results of hard work).
		A female teacher and two males students (Picture 1)	A teacher and two male students who have different skin colors.	p. 12	- Religious (One of the students says "Thank God". Then, there are differences in skin color that articulates the message that regardless of ethnicity or race and religion.
2	Let's live a healthy life!	Fruits and vegetables (Picture 16)	Various types of fruits such as avocado, watermelon, guava, papaya, apple, kiwi, banana, pineapple, pear, lemon, orange, coconut, grape, and soursop, etc. In addition, there are various	p. 17	- N/A

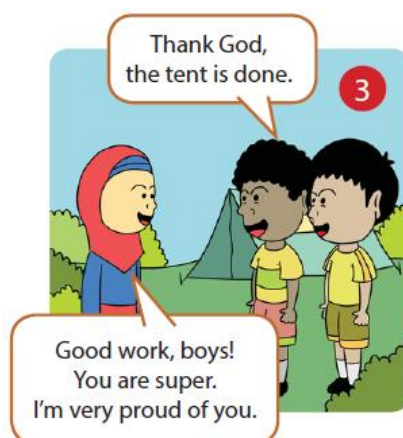
			vegetables such as eggplant, cucumber, bitter gourd, corn, carrots, cabbage, onions, peppers, and tomatoes, etc.		
5	Everybody is always in the middle of something	Two male students are in the classroom (Picture 12)	Two male students are in the classroom and one of them is studying	p. 81	- Independent (the student reflects being a learner who is trying and working hard (sub-values of independent) so that he can do his test tomorrow.
		Three females and a male (Picture 2)	Three females and a male talking about vaccination in <i>Posyandu</i> .	p. 82	- Nationalism (the word <i>Posyandu</i> refers to the monitoring system of health in Indonesia).
		Two females (Picture 3)	Two females and one of them is mopping the floor.	p. 84	- Nationalism (because she protects the environment (sub-values of nationalism) by mopping the floor).
		Two students in the canteen (Picture 4)	A male and a female student wearing complete uniforms are talking in the canteen.	p. 84	- Nationalism (they follow school rules by wearing neat clothes and it also reflects a sense of discipline (sub-values of nationalism)).

		A female and a male (Picture 15)	A female and a male talking about an accident that he experienced.	p. 95	- Integrity (a female says “I hope you'll get well soon” which means that she cares and respects individual dignity (especially persons with disabilities)).
		Two male students wearing a scout uniform (Picture 5)	Two male students are wearing light and dark brown uniforms and wearing red and white ties (in Indonesian it calls <i>Hasduk</i>). They are talking about knots.	p. 97	- Nationalism (the color of the uniform is one of the colors used by Indonesian fighters during the independence war).
6	We have been to an orphan home. We went there last Sunday.	Six males and six females celebrating a party (Picture 13)	Six males and six females showing a happy expressions. They are celebrating a party.	p. 107	- Cooperation (friendly and have a sense of solidarity (sub-values of cooperation) with others who are attending an event).
8	They are made in Indonesia	A female in the store (Picture 6)	A female in an Indonesian store.	P, 145	- Nationalism (there is a verbal artifact “I'm Made In Indonesia” that shows the identity of the Indonesian nation).
		Two male foreigner	Two male foreigners talking	p. 149	- Nationalism (There is a

		s (Picture 7)	about one of the musical instruments from Indonesia, Angklung.		verbal artifact <i>"This awesome gift was given to me by my friend"</i> which shows pride and respect for his friend's gift. In addition, Bill also says <i>"Yes, it is. This is called an 'angklung'"</i> which angklung is a traditional Indonesian music.
		Two male foreigners (Picture 8)	Two male foreigners talking about one of the traditional clothing tools from Indonesia, namely Ulos.	p. 150	- Nationalism (appreciate the nation's own culture (sub-values of nationalism) because the author depicts Bill who is excited about Indonesian products (ulos).
		Two male foreigners (Picture 9)	Two male foreigners talking about one of the traditional bags from Indonesia, namely Noken.	p. 150	- Nationalism (there is a verbal artifact <i>"I got this awesome souvenir when I was working in Papua last year. I love it"</i> which shows pride in the Indonesian product (noken)).
		Two male foreigners	Two male foreigners talking	p. 151	- Nationalism (there are verbal

		s (Picture 10)	about one of the traditional umbrellas from Indonesia, namely Payung Geulis.		artifact “The umbrella looks very artistic! I like the decoration of colorful flowers on it” and “awesome!” which shows pride in the Indonesian product (payung geulis)).
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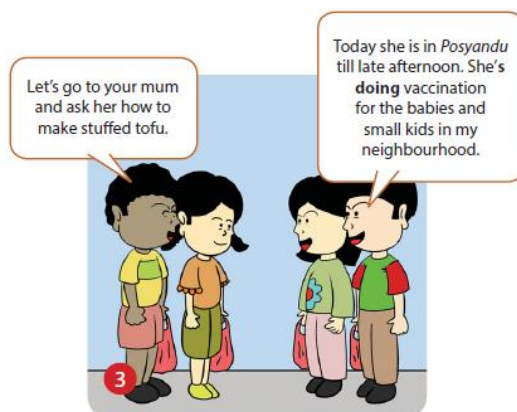
Religious



Picture 1. A female teacher and two male students (Chapter 1. Congratulations!, p.12)

A female and two males in Picture 1 (the visual artifact) depict a teacher and the students saying “*Thank God*”. The depiction represents religious values. In addition, the visual artifact depicts two male students who have different skin colors. It represents religious because the difference in skin color articulates the message that every student, regardless of ethnicity or race and religion, has the same right to be recognized by their peers. Knowing each other can teach students to respect and appreciate the diversity of ethnicity, race, or religion and establish relationships with everyone.

Nationalism



Picture 2. Three females and a male (Chapter 5. Everybody is always in the middle of something, p.82)

Picture 2 shows that the visual artifact, three females and a male talking about vaccination portrays nationalism values. In the visual, William says, “Today she is in Posyandu till late afternoon”. From that, the verbal artifact *Posyandu* refers to the monitoring system of health and it deals with nationalism values.



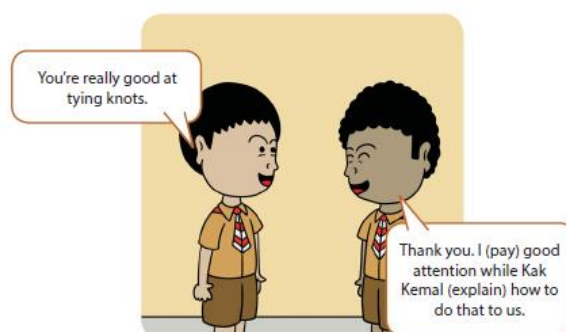
Picture 3. Two females (Chapter 5. Everybody is always in the middle of something, p.84)

Picture 3 shows that the visual artifact, two females portrays nationalism values because she protects the environment by mopping the floor. From that, it is expected that students can protect their environment by diligently cleaning their environment. The teacher can raise students' awareness by explaining how the danger of a dirty environment can affect human health.



Picture 4. A female and male student in the canteen (Chapter 5. Everybody is always in the middle of something, p.84)

A female and a male in Picture 4 (the visual artifact) depict the students. The depiction represents nationalism values because they are wearing a blue and white uniform which in Indonesia is used for junior high school students. In addition, the students show an attitude of obeying the law (nationalism values) by wearing a complete uniform with attributes (e.g., tie and belt) which indicates that they follow school rules by wearing neat clothes and it also reflects a sense of discipline (nationalism values).



Picture 5. Two male students wearing a scout uniform (Chapter 5. Everybody is always in the middle of something, p.97)

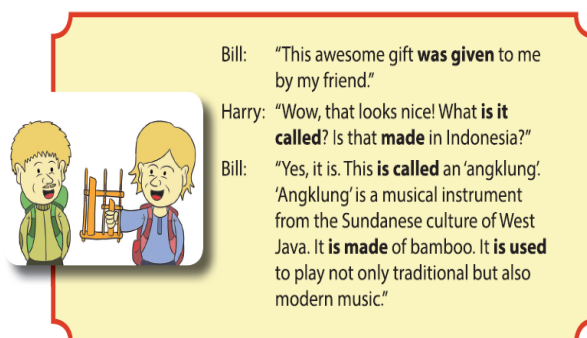
Two males in Picture 5 (the visual artifact) depict the students. The depiction represents nationalism values because they are wearing brown uniforms and red and white ties (in Indonesia called *Hasduk*). According to Pramuka, K. N. G. (2012), the colors of the Scout Uniform are light brown and dark brown. The color was chosen from one of the colors that were widely used by our fighters during the War of Independence (1945-1949). In Indonesia, this is the uniform used by all members of the Indonesian Scout Movement. The Scout Uniform serves as a means of education and identity for its members to improve the picture of the Scout Movement. The colors of the Scout uniform are light brown and dark brown. The

color was chosen because it is one of the colors used by Indonesian fighters during the independence war. From that, the author wants to introduce nationalism values because the visual depicts a person who loves the country by showing the identity of his nation Indonesia.



Picture 6. A female in the store (Chapter 8. They are made in Indonesia, p.145)

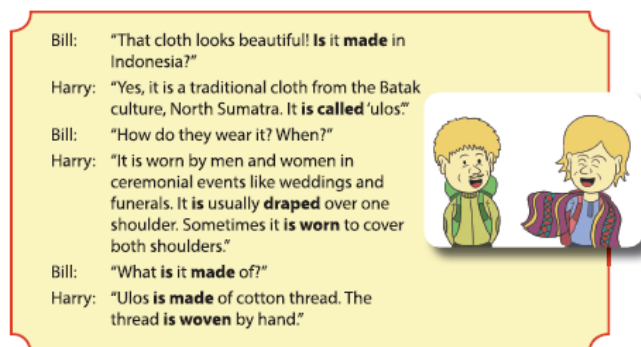
Picture 6 shows that the visual artifact, a female in the store portrays nationalism values because there is a verbal artifact “*I'm Made In Indonesia*” which the author wants to show the identity of the Indonesian nation by writing that sentence. In addition, there is a picture of crackers (in Indonesian called Kerupuk) in an aluminum box which is Indonesian food. From this visual, it can be concluded that the author wants to illustrate the value of love in the motherland.



Picture 7. Two male foreigners (Chapter 8. They are made in Indonesia, p.149)

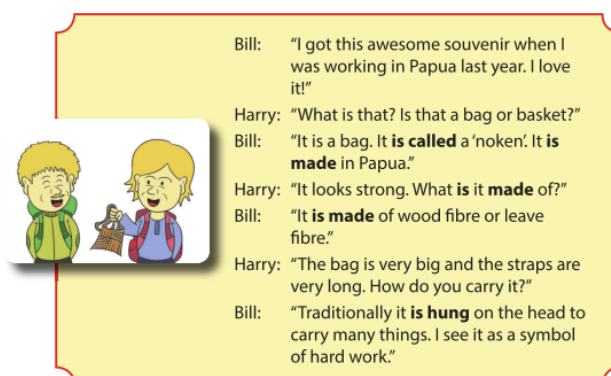
Two males in Picture 7 (the visual artifact) depict the foreigner’s named Bill and Harry. The depiction represents nationalism values because one of them is holding something and showing it to his friend. Bill shows an Angklung to Harry. In the conversation, Bill says “*This awesome gift was given to me by my friend*” which shows pride and respect for his friend's gift. In addition, Bill also says, “*Yes, it is. This is called an 'angklung'*”. Angklung is a musical instrument from the Sundanese

culture of West Java. It is made of bamboo. It is used to play not only traditional but also modern music." The sentence shows pride in the nation's products. Based on this analysis, the textbook author represents the value of nationalism. In addition, the characters in the visual artifact depict two foreigners because their hair is yellow and their names are like Westerners, illustrating that the author wants to show pride and love of the motherland towards products and wants to introduce Indonesian products to readers.



Picture 8. Two male foreigners (Chapter 8. They are made in Indonesia, p.150)

Two males in Picture 8 (the visual artifact) depict the foreigner's named Bill and Harry. The depiction represents nationalism values because there is a verbal artifact "That cloth looks beautiful! Is it made in Indonesia?". In that case, the author wants to introduce the value of appreciating the nation's own culture (nationalism) because the author depicts Bill who is excited about Indonesian products. Then, Harry explained and introduced the cloth to Bill "Yes, it is a traditional cloth from Batak culture, North Sumatra. It is called 'ulos'". The author also wants to introduce the value of love of the motherland through Harry's answer because he is proud and wants to show and introduce the characteristics that exist in Indonesia to Bill.



Picture 9. Two male foreigners (Chapter 8. They are made in Indonesia, p.150)

Two males in Picture 9 (the visual artifact) depict the foreigner's named Bill and Harry. The depiction represents nationalism values because they are talking

about a traditional item from Indonesia, 'noken'. Noken is a product made in Papua. From that, the author wants to convey the value of nationalism to the reader. In addition, there is a verbal artifact "*I got this awesome souvenir when I was working in Papua last year. I love it*" which shows pride in the Indonesian product described by the author.



Picture 10. Two male foreigners (Chapter 8. They are made in Indonesia, p.151)

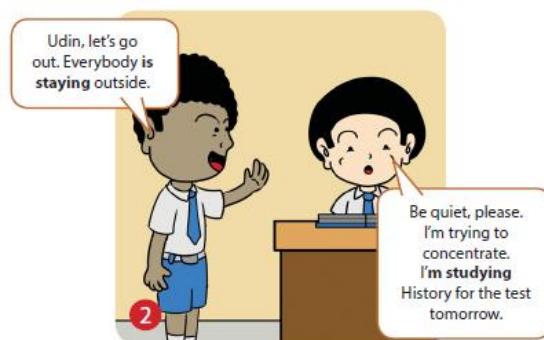
Two males in Picture 10 (the visual artifact) depict the foreigner's named Bill and Harry. The depiction represents nationalism values because they are talking about a traditional item from Indonesia, 'payung geulis'. Payung Geulis is a product made in Tasikmalaya of the West Java province. From that, the author wants to convey the value of nationalism to the reader. In addition, there is a verbal artifact "*The umbrella looks very artistic! I like the decoration of colorful flowers on it*" and "*Awesome!*" which shows pride to the Indonesian product described by the author.

Independent



Picture 11. Two male students (Chapter 1. Congratulations!, p.11)

Two males in Picture 11 (the visual artifact) depict the students. The depiction represents independent values because one of the males who managed to win the running competition shows the results of hard work (independent sub-values). The author illustrates hard work with the characters of two male students with bodies filled with drops of sweat. That means they have worked hard so that they can win the race. From this visual, the teacher can teach that if we do something seriously, we will get good results.



Picture 12. Two male students are in the classroom (Chapter 5. Everybody is always in the middle of something, p.81)

Two males in Picture 12 (the visual artifact) depict the students in the classroom. The depiction represents independent values because they depict someone who spends time reading a book. By reading, students can develop their knowledge about anything and reading is the foundation of academic ability. In the visual, one of the students says "*Be quiet, please*" to his friend who invites him to stay outside because he is trying to concentrate on studying for the exam tomorrow. That means, the student reflects the sub-value of being a learner who is trying and working hard so that he can do his test tomorrow.

Cooperation



Picture 13. Six males and six females celebrating a party (Chapter 6. We have been to an orphan home. We went there last Sunday, p.107)

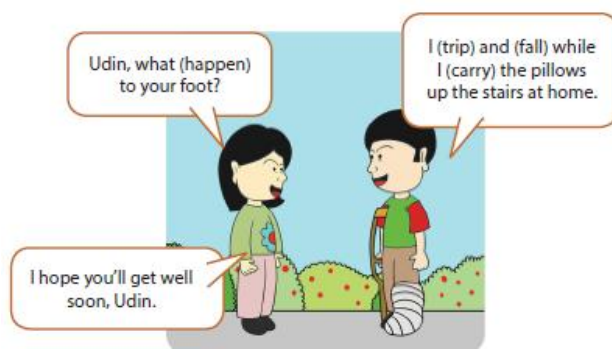
Picture 13 shows that the visual artifact, six males and six females celebrating a party portrays cooperation values because there is a verbal artifact “We have been to an orphan home. We went there last Sunday”, this gives a message that people should be friendly and have a sense of solidarity with others who are attending an event. The author wants to convey the value of cooperation by presenting a picture of a party attended by many people in an orphan home and this illustrates harmony between people. From the visual, students are expected to have a cooperative character and a sense of solidarity with their friends regardless of their background. In addition, students are expected to be willing to socialize by making friends/friendships with others.

Integrity



Picture 14. A teacher and a female student (Chapter 1. Congratulations!, p.1)

A male and a female in Picture 14 (the visual artifact) depicts a teacher and the student portraying integrity values because a teacher congratulates the student for her success in the competition. The teacher appreciates her by giving her a thumb for winning the competition. Expressing appreciation by giving non-verbal praise like giving a thumb is the most simple and effective way to show appreciation for someone's achievement. Regarding the visual, the students or the teacher should appreciate someone's achievement in speaking or talking in English. It will motivate someone to keep doing good things since they get appreciation from others.

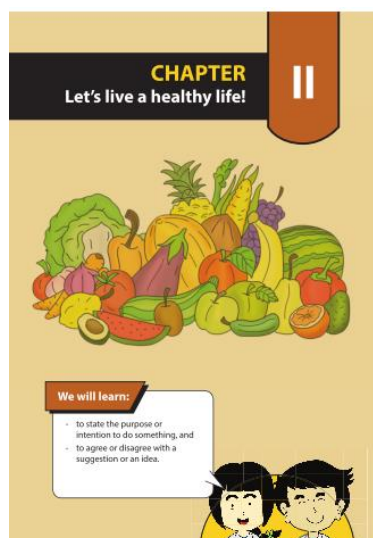


Picture 15. A female and a male (Chapter 5. Everybody is always in the middle of something, p.95)

Picture 15 shows that the visual artifact, a female and a male named Udin portrays integrity values because Udin had an accident falling down the stairs so that his leg was bandaged and limped. Then, a female says "I hope you'll get well soon" It means that she cares and respects individual dignity (especially persons with disabilities) for Udin. From the visual, the author wants to show the value of integrity by illustrating someone who has a sense of empathy and care for someone with special needs.

Discussion

Based on the analysis of this book, it has met the expectations of the curriculum because it has fully represented the five values of character education based on the PPK program, namely religious, nationalism, independent, cooperation, and integrity. As we know that this research has found five full character education values based on the PPK program. However, not all visual artifacts in the textbook represent character education values. Only fifteen visual artifacts were found from four chapters, namely in Chapters 1, 5, 6, and 8. Visual artifacts from other chapters were not found because they did not contain practical social elements that could be studied. For example, the visual artifact in Chapter 2 page 17 below.



Picture 16. Fruits and vegetables (Chapter 2. Let's live a healthy life!, p.17)

The findings of various types of character education values have fulfilled the behavior of communicative competence using English in society because not only the text is presented but the visual artifact is so detailed that students can easily understand and learn. With the presentation of visual artifacts that are always positive, students can imitate and apply them in their lives.

Based on the results above, the character education values that often appear in the book are nationalism and integrity, and the value that is rarely represented is cooperation values. According to Lauder (2008), it is difficult to separate the English culture rewritten in textbooks for Indonesian school students by replacing the English target culture with Indonesian. In addition, according to Lie (2017), the challenge of Indonesian English is not only determined by pronunciation problems but how to preserve Indonesian values. It is important to manifest the significance of nationalism. The PPK program design is used to strengthen character education because nationalism value contains sub-values, such as being law-abiding, willing to make sacrifices, disciplined, loving the motherland, protecting the environment, respecting cultural, ethnic, and religious diversity, appreciating the nation's own culture, safeguard the nation's cultural wealth. This means that every citizen must have a sense of nationalism to signify as part of their nation by showing behavior, attitudes, and actions that show concern, loyalty, and appreciation for their nation. Therefore, English textbooks that are handled by students should indeed contain materials that can arouse nationalism in students, not just mere material.

The value of integrity here is a value that is also often frequently represented by the author. The value of integrity is the foundation of behavior related to being a reliable person in speech, action, and work. In adolescence, it is very important to strengthen the integrity of students so that they can obey students and prevent juvenile delinquency. Supposedly the author also has to represent a lot of integrity values in his visuals because it is also expected that students will have a sense of

integrity that has principles that are continuously fought for to reach their goals. In the 2013 Curriculum, the author realizes that students are not only required to gain knowledge of the material but also to guide students to build confidence through successful learning experiences, as well as positively create a good learning situation to influence learning motivation to improve perceptions of integrity (Chang'ach, 2014).

Meanwhile, the value of character education that is rarely represented is the value of cooperation only in visual artifact Chapter 6, page 107. The value of cooperation is the fourth main value that must be applied. Cooperation values have a connection with only one chapter contained in the English textbook 'Think Globally Act Locally'. The value of cooperation in the textbook can be seen when there is cooperation or solidarity in doing something to achieve a common goal so that these actions are included in the values of cooperation character education that can be emulated by students in their daily lives.

Conclusion

This study examines what character education values are represented in junior high school English textbooks published by the Ministry of Education and Culture of the Republic of Indonesia. The findings show that there are five character education values according to the *PPK* Program proposed by the Indonesian Ministry of Education that are represented in the textbooks through pictures. They are religious, nationalism, independent, cooperation, and integrity. However, one value that is rarely represented in each chapter of textbooks through visuals, namely cooperation. Therefore, in this case, teachers and authors have an important role to play in overcoming the problem by providing examples from other sources. In addition, teachers who are textbook users must have a selective spirit by choosing good and appropriate textbooks.

The author of the English textbook can present more pictures that contain various character education values in each chapter so that the book can represent all character education values. For future researchers, it is expected that further investigation on similar issues in character education needs to be done to complement this research. As this analysis is limited to textbooks published by the Ministry of Education and Culture, research needs to be done to analyze teachers' efforts in implementing character education values.

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