

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Description

1. The Nation of Peace Value/Culture of Peace

The culture of peace movement was first introduced after World War II, in 1989, at an international conference called "Congress on Peace in the Minds of Men" in the African city of Ivory Coast (Côte d'Ivoire). The meeting recommended that UNESCO develop a culture of peace based on universal values. Then, in 1992, to follow up on the meeting, UNESCO's Executive Board established a special program for a culture of peace as part of the UN peace program. Three years later, in 1995, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) introduced the concept of "Culture of Peace" in its medium-term strategic program (1996-2001).¹ In that period (early 1990s), the "Culture of Peace" programs was tried in countries like El Salvador, Mozambique, Cambodia, Rwanda, Southeast Europe to consolidate broken institutions and human relations. Later in the 21st century, new aspirations for democracy, dignity and freedom have emerged in various parts of the world.²

The word "peace" comes from the Latin "*pax*" which is generally understood to mean a contractual relationship that implies mutual recognition and agreement.³ Peace means not only the absence of war but also the absence of violence in all forms such as conflict, discrimination, threats to life, oppression, exploitation, injustice, poverty and so on.⁴ Agreeing with this definition, Galtung argues that the culture of peace consists of negative and positive peace; negative peace means the absence

¹ Hayadin. "Membangun Budaya Damai Berbasis Pendidikan Agama di Sekolah." *Badan Litbang dan Diklat Kementerian Agama RI*, May. 03, 2017. <https://balitbangdiklat.kemag.go.id/berita/membangun-budaya-damai-berbasis-pondidikan-agama-di-sekolah>

² UNESCO. *UNESCO's Programme of Action Culture of Peace and Non-Violence A vision in action* (France: UNESCO, 2013), 5, <https://unesdoc.unesco.org/ark:/48223/pf0000217786>

³ Christopher E. Miller, *A Glossary of Terms and Concepts in Peace and Conflict Studies*. 2nd ed. (San José, CA: University for Peace, 2005), 56, https://maryking.info/wp-content/glos_saryv2.pdf

⁴ A. S. Balasooriya, *Learning the Way of Peace: A Teachers' Guide to Peace Education*. (New Delhi: Scientific and cultural Organization, 2001), 10, <https://unesdoc.unesco.org/ark:/48223/pf0000125228>

of war, then there is an expansion of the definition called positive peace, namely health, joy, social justice, and so on. The definition of positive peace arises due to violence, injustice, discrimination, and so on experienced by citizens.⁵ Galtung also has two metaphors in expressing a culture of peace. The first metaphor is health: a person can be healthy, a person, group, region, country, nation, civilisation, the world can be peaceful. The second metaphor is love, it is the union of body, mind and soul.⁶ Meanwhile, in defines "Culture of Peace" as consisting of values, attitudes and behaviours that reflect the principles of freedom, justice, democracy, human rights, tolerance and solidarity.⁷ Thus, based on some of the definition above, peace is a state of mutual recognition, doing justice, guarantee human rights, tolerance, healthy living for oneself and environment, as well as the absence of conflict and violence.

A. S. Balasooriya⁸ explains that constructive education for peace should aim to reform humanity so as to develop the human personality and develop a conscious vision of the mission of humanity in the current conditions of social life. What humanity needs is an education that is able to save humanity today, namely peace education. He also added that peace education can be one way to resolve violence and conflict ranging from personal, and local scale to nation and global scale. Peace education will become relevant when enriched with universal cultural, spiritual and human values. Based on these statements, it can be said that peace values can be directed into the five pillars of Indonesian ideology (Pancasila) such as religiosity, humanism, pluralism, democracy and social justice.

A. S. Balasooriya⁹ states that peace comes easily under three basic sources, they are as follows:

- 1) Inner Peace

⁵ Johan Galtung and Dietrich Fischer. *Johan Galtung Pioneer of Peace Research. Heidelberg: Springer Briefs on Pioneers in Science and Practice.* (Heidelberg New York Dordrecht London: Springer Science+Business Media, 2013), 173-178, <https://ndl.ethernet.edu.et/bitstream/123456789/70602/1/Johan%20Galtung.pdf>

⁶ Johan Galtung and Dietrich Fischer. *Johan Galtung, Pioneer of Peace Research*, 2013, 151

⁷ UNESCO. *UNESCO's Programme of Action Culture of Peace*, 2013, 6

⁸ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 4

⁹ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 10

Inner peace refers to peace and harmony with oneself, the absence of inner conflict, good health, a sense of freedom, insight, spiritual peace, feelings of kindness, joy, compassion, and appreciation of the arts.¹⁰

The UNESCO Constitution states the principle "Since war begins in the minds of men, it is in the minds of men that the deferences of peace must be created". Inner peace arises from intrinsic inner richness such as compassion, wisdom, and spiritual joy. For example at the superficial level of the mind, inner peace in human beings can be experienced through resolving psychological conflicts, we have to look at ourselves inward and observe how the mind works, the issues at hand have to be felt and understood. The more you understand yourself, the more psychologically mature you will be and the better you will be able to cope with problems. In addition, a child as the target textbook in this study also has spiritual needs where they want to experience joy, love, beauty, kindness, warmth, and wonder.¹¹ Therefore, education should fulfill the spiritual needs of these children.

The fulfillment of these needs can be started by introducing inner peace into teaching and learning through textbooks, especially EFL textbooks as one of the learning media.

2) Social Peace

Social peace refers to peace between people. A harmony arising from human relationships at all levels. Social peace can be achieved when people have a strong two-way relationship with the state and other community groups. They even believe that the state's decisions are made fairly, even if they are not favoured.¹² In addition, reconciliation and conflict resolution, love, friendship, brotherhood, co-operation, acceptance, mutual understanding, tolerance, democracy, morality, human

¹⁰ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 10

¹¹ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 104

¹² Peaceful Change initiative. "How it Works: Social Peace Partnership." North Africa: Libya, <https://peacefulchange.org/north-africa-libya/how-it-works-social-peace-partnership/#:~:text=What%20is%20social%20peace%3F,not%20benefit%20from%20them%20directly>

rights, and community development are included in social peace.¹³ Representing the value of social peace is very important for children. Instilling higher human and social values in children's minds aims to protect children from falling into violent ways in society.¹⁴ Thus, the cultivation of social peace education is needed by children to live peacefully in society both now and in the future.

3) Peace with Nature

Peace with nature refers to harmony with the natural environment and mother earth.¹⁵ Humans and the natural environment are God's creatures created to support each other. Humans as Khalifah fi al-Ard were sent to earth to create a harmonious relationship between humans and nature that will create a balance in nature. As Allah says in the Qur'an letter Al-Baqarah: 30 "behold, thy Lord said to the angels: "I will create a vicegerent on earth. They said: "Wilt thou place therein one who will make mischief therein and shed blood? – whilst we do celebrate thy praises and glorify thy holy (name)?" He said: "I know what you know not." Humans as caliphs and servants of Allah are trustees and have the responsibility to prosper the earth. Indonesia also has regulations to protect nature as stipulated in Law number 5 of 1992 concerning conservation activities that manage and utilize the environment to maintain its sustainable existence and benefits.¹⁶ In addition to religion and the state that strongly encourage humans to protect the environment, the United Nations Environment Programme (UNEP) also explains that if a person is at peace with nature, it is certain that they can enjoy better health and full respect for their human rights so that they can live with dignity on a healthy planet.¹⁷

¹³ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 10

¹⁴ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 5

¹⁵ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 11

¹⁶ Alvin Q. Lazuardi et al, "Mewujudkan Keharmonisan Antara Manusia dan Alam: Panduan Dasar Pendidikan Islam untuk Mencintai Lingkungan," *Annual Interdisciplinary Conference on Muslim Societies (AICOMS)* 2, no. 1, (2022): 31, <https://prosiding.insurip.onorogo.ac.id/index.php/aicoms/article/view/51>

¹⁷ Ricardo Barra et.al. *Making Peace with Nature: A scientific blueprint to tackle the climate, biodiversity and pollution emergencies*. (Nairobi: United Nations

These all are basic sources of peace value and A. S. Balasooriya (2001) also added that knowing these sources of peace is important because it provides the basis for building peace. Any effort to build peace must be under this source.¹⁸ Therefore, one of the efforts to build peace is by introducing peace values in the school curriculum, especially through EFL textbooks.

2. Peace Value on EFL Textbook

Textbooks are teaching resources used to support learning that provide structure, development, and cognitive stimulation for students to follow.¹⁹ Meanwhile, according to Widodo, Textbook is a structured curriculum that acts as a guide for instructional activities and tasks where students and teachers work.²⁰ The 2013 curriculum, which is currently mostly applied in schools in Indonesia, has 13 keys to successful implementation, including textbooks that help other aspects, namely principal leadership, teacher and student creativity, socialisation, a conducive environment, and the participation of all parties in the school. A similar statement was stated by Syahmadi,²¹ an author of the 2012 book “*Bedah Curriculum 2013 bagi Guru Bahasa Inggris*” claims that textbooks are quite important in the 2013 curriculum to increase the effectiveness and efficiency of the curriculum itself. Therefore, researchers are increasingly convinced that textbooks can convey good messages through the values in them, especially the value of peace.

Curriculum 2013 has several elements, such as cultural awareness and character values, that aim to instill and form good character in students. These elements are very necessary to be presented in every textbook, especially EFL textbooks which play an important role in the successful implementation of the 2013 curriculum to maintain the nation's identity in the midst of

Environment Programme. 2021), 4, <https://www.unep.org/resources/making-peace-nature>

¹⁸ A. S. Balasooriya. *Learning the Way of Peace...*, 2001, 11

¹⁹ Yokie P. Dharma and Thomas J.V. Aristo, “An Analysis of EFL textbook...”, 2018, 24

²⁰ Handoyo P. Widodo, “A Critical Micro-semiotic Analysis of Values Depicted in the Indonesian Ministry of National Education-Endorsed Secondary School EFL textbook,” *Situating Moral and Cultural Values in ELT Materials 9*, (2017):132, doi: 10.1007/978-3-319-63677-1_8

²¹ Yokie P. Dharma and Thomas J.V. Aristo, “An Analysis of EFL textbook...”, 2018, 25

world communication.²² The Ministry of National Education mentions 18 character building values derived from religion, Pancasila, culture, and national education goals: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, love for water, nationalism, respect for the achievements of others, friendliness/communicative, peace-loving, fond of reading, environmental care, social awareness and responsibility.²³ Thus there are eight character-building values included in the three values of peace. They are two values related to inner peace, namely religious and appreciation of art which is the same as respect for the achievement of others. Five values related to social peace are tolerance, democratic, friendly/communicative, peace-loving and social care. And the value related to peace with nature which is environmental care. It appears from the character values that most of the parts are elements that present the value of peace.

Based on the above statements, textbooks are elements that can guide and assist students in understanding the values in the book and improve their mindset.²⁴ In line with what Ndura²⁵ said, as a cultural mediator, textbooks play an important role for students as a learning medium that transmits values, assumptions, and images of society explicitly or implicitly. Therefore, it can be said that learners' engagement with value fibre textbooks is expected to help them learn how to behave, think, do things appropriately and be in the world peacefully.

3. The EFL Textbook as the Curriculum Document

Based on the elements of character education in the 2013 curriculum, the Ministry of National Education states that there are 18 character values that must be presented in schools. Textbooks are one of the effective learning media for character

²² Yokie P. Dharma and Thomas J.V. Aristo, "An Analysis of EFL textbook...", 2018, 30

²³ Joseph E. Mambu, "Challenges in Assessing Character Education in ELT: Implications from a Case Study in a Christian University," *TEFLIN Journal* 26, no. 2 (2015): 185, doi: <http://dx.doi.org/10.15639/teflinjournal.v26i2/183-208>

²⁴ Arif R. Azis et al., "Investigating Peace Values Portrayed in Non-Government EFL textbook...", 2022, 16

²⁵ Elavie Ndura, "ESL and Cultural Bias: An Analysis of Elementary Through High School Textbooks in the Western United States of America," *Language, Culture and Curriculum* 17, no. 2 (2004), 143, doi: 10.1080/07908310408666689

development.²⁶ To support education in Indonesia, it is important to know whether the books as curriculum documents used are good and present character values.

Textbooks significantly affect students in many aspects, such as influencing the development of students' knowledge and perceptions of themselves and others, and students become more critical in the process of language acculturation. Textbooks are also believed to be a source of skills for negotiating curriculum content in schools.²⁷ The materials in the curriculum that have been determined such as a list of competency standards, lesson plan, syllabi, textbooks, and teacher's manuals, among others can ease the workload of teachers, placing language teachers in a comfort zone. Widodo also wrote that English has become part of the curriculum taught formally from high school to college, including in subjects tested in national exams and college entrance exams.²⁸ Thus, EFL textbook as a curriculum documents play a big part in the teaching and learning process in Indonesia, where the education system is governed by the curriculum.

Based on the statements above, it can be said that English is one of the important languages and must be learn because of its role, not only for communication. English is also needed to apply for schools, universities in the country and abroad, and apply for jobs. To master English, as students they are free to learn from anyone and anywhere, but the education curriculum in Indonesia has provided EFL textbooks as a learning medium at school to equip students with English language skills, besides that the textbooks also contain many character values, especially peace values for students to live in the community.

²⁶ Agistyana F. N. Imaniar, "The Representation of Peace Vales in the EFL textbook Entitled "Bahasa Inggris When English Rins A Bell SMP/MTS kelas VII" (A Thesis, Universitas Jember, 2019), 8, <https://repository.unej.ac.id/handle/123456789/93356>

²⁷ Elavie Ndura, *ESL and Cultural Bias...*, 2004, 143

²⁸ Handoyo P. Widodo, "Language Policy in Practice: Reframing the English Language Curriculum in the Indonesian Secondary Education Sector," *English Language Education Policy in Asia* (2016): 140, doi: 10.1007/978-3-319-22464-0_6

4. Content Analysis

Content analysis is a research method that uses a set of procedures to make valid inferences from text.²⁹ While according to Krippendorff content analysis is a research technique for making replicable and valid inference from text (or other meaningful things) to the context of its use. As a technique, this technique involves specific procedures that can be studied and separated from the personal authority of the researcher. Content analysis is a scientific tool that provides new insights, increase research understanding of certain phenomena, or informs practical action.³⁰ Content analysis is called more than a calculation process, because its purpose is to relate results to their context or to the environment in which they were produced.³¹ Thus, content analysis is a method and scientific tool that uses a set of procedures to draw conclusions from a text or other meaningful things that provide new insights for researchers with the aim of relating results to their context.

B. Theoretical Framework

EFL Textbooks are standard source of information in learning English. They have many roles in the teaching and learning process in schools, those are as contributive instruments in the teaching process, contributing to develop of academics, values, language, and curriculum.³² Besides presenting academic materials, EFL textbooks also present universal values, one of them is the value of peace. The value of peace is a value that states where there is no war, discrimination conflict, injustice, and other situations that invite commotion. In order to teach peace education to students, it is necessary to find peace value in EFL textbook. Therefore, the researcher used content analysis method to find out the peace value

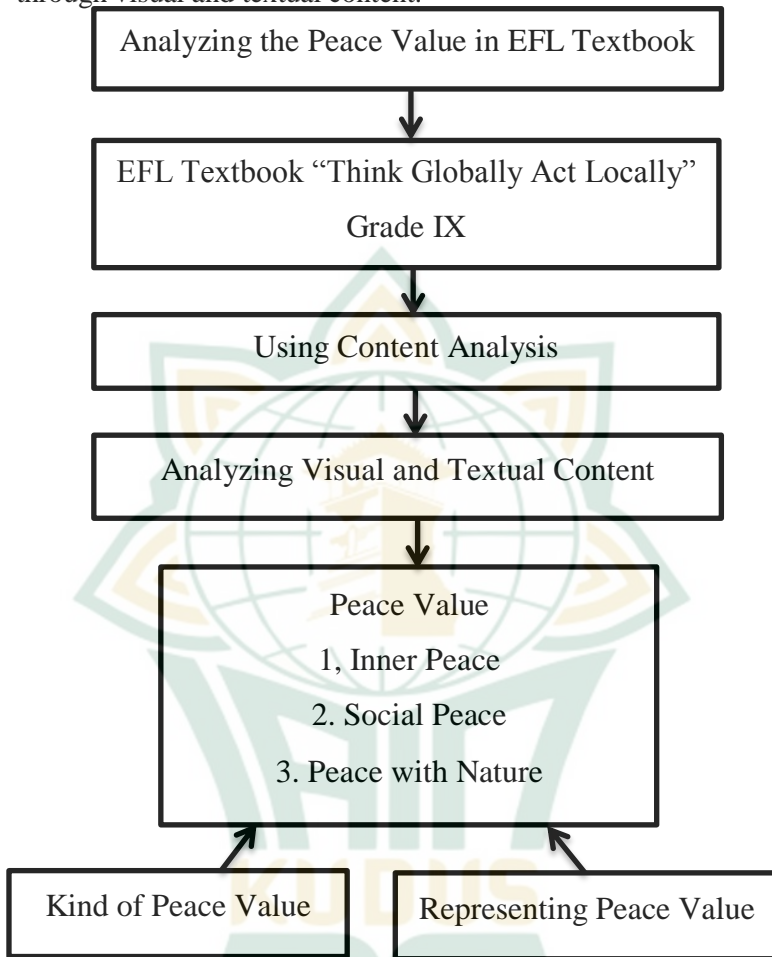
²⁹ Robert P. Weber. Basic Content Analysis. 2nd Ed. London: Sage Publication. 1990, <https://www.daneshnamehicsa.ir>

³⁰ Klaus Krippendorff. Content Analysis, An Introduction to its Methodology. 2nd Ed. America: Sage Publications. 2004, <https://web.stanford.edu/class/comm1a/reading/krippendorff-ch1and4.pdf>

³¹ Mariette Bengtsson, "How to plan and perform a qualitative study using content analysis," NursingPlus Open (2016): 9, <http://dx.doi.org/10.1016/j.npls.2016.01.001>

³² Dragana M. Gak, "Textbook – An Important Element in Teaching Process", 2011, 79.; Wafa Aljuaythin, "Gender Representation in EFL Textbook.., 2018, 151.; Devy A. Gunantar, "Textbook Analysis: Analyzing English .., 2017, 173.; Filzah Khoirunnisa et al, "Moral Education in ELT.., 2021, 88.; and Yokie P. Dharma and Thomas J.V. Aristo, "An Analysis of EFL textbook, 2018, 24-25

represented and how peace value are represented in target book, both through visual and textual content.



C. Review of Previous Study

Table 2.1. Review of Previous Study

No	Author	Research Title	Similarity	Differences
1	Arif Rahman Azis, Budi Setyono, and Sugeng Ariyanto (2022)	Investigating Peace Values Portrayed in NonGovernment EFL textbook for Senior High School Students	<p>This study analyzed the representation of peace value in EFL textbooks, as well as researcher</p> <p>The research subject is an EFL textbook based on the 2013 curriculum</p>	<p>This study analyzed the visual images contained in non-government EFL textbook entitled “Talk Active for Senior High School Year X”, while the researcher will analyze the peace value in textual and visual imaes contained in EFL textbook “Think Globally Act Locally” Grade IX</p> <p>Using Critical Discourse Analysis (CDA) to analyze the data</p>
2	Cicilia Meirawati Turnip and Elih Sutisna Yanto (2021)	Representation of Peace Value in Indonesian ELT Textbook: Critical	This study analyzed the textual and visual representing peace value in	The subject of this study was a book entitled “English for Senior High School Class

		Discourse Analysis	EFL textbook The research subject was an EFL textbook based on the 2013 curriculum	XII” This study selected some parts of two chapters from the book through the corpus, while the researcher will examin all parts of the book and took the content that represented peace value Using Critical Discourse Analysis (CDA) to analyze the data
3	Mehari Yimulaw Gebregeorgis (2017)	Peace values in language textbooks: the case of English for Ethiopia Student Textbook	This study analyzed the representation of peace value in EFL textbooks	The subject of this study was EFL textbook entitled “English for Ethiopia Student Textbook” Grade IX Using sociaological discourse analysis to analyze the data The focus of

				this study on contextual phrase
4	Zafar Hayat and Muhammad Sarwar (2018)	An Analytical Study of Secondary School Textbooks with Reference to Peace Values	This study analyzed the representation of peace value in EFL textbooks	<p>The subject of the study was a book entitled “Peace Education: A Pathway to a Culture of Peace” Grade IX and X</p> <p>Using self-developed conten review format to collect data, whereas the reseacers will use documentary analysis techniques</p> <p>Using Thematic Analysis technique to analyzed the data</p>
5	Dimas Arif, Slamet Setiawan, and Ali Mustofa (2020)	The Portrayal of Peace Values Embedded in the Indonesian ELT Textbook as a Site of Character Education for	<p>This study analyzed the representation of peace value in EFL textbooks</p> <p>The subject of this study is a</p>	<p>The focu of this study was on images that represent peace value in Englisg textbooks</p> <p>Using visual</p>

		Secondary High School Students	book published by the Indonesian ministry of education and culture	discourse analysis method to analyse data The subject of this study was EFL textbook for Thenth-Grade Senior High School Students
6	Yunus Akbana Emre and Aysun Yavuz (2022)	Global issues in a series of EFL textbooks and implications for end-users to promote peace education through teaching English	This study analyzed EFL textbook	This study focused on the spread of English and its relationship with globalization issues on which peace education should be build in Turkey
7	Kaukab Saba, Dr. Sadia Irshad, Dr. Wasima Shehzad (2021)	Preparing for War or Peace: Exploring the Peace Values in 9th Grade English Textbook in Khyber Pakhtunkhwa	This study analyzed EFL textbook taught in school for grade 9.	This study analyzed EFL textbook taught in school in Khyber Pakhtunkhwa

Some of these previous studies have analyzed the representation of peace value in EFL textbook “Think Globally Act Locally” Grade IX; some of them even examine the representation of peace values in relation to global issues and a country’s education curriculum. Various methods of data collection and anaysis have been

adopted by previous researchers to achieve the best final result. In addition to Indonesia, studies on the representation of peace value in EFL textbooks were also conducted abroad, such as Ethiopia, Pakistan and Turkey. This shows their concern for peace is high. Confirming the statement that peace education is also needed for students outside warring countries. Through this study, researcher also tried the best to spread peace value to students, especially Grade IX through the EFL textbook “Think Globally Act Locally”.

