CHAPTER II
REVIEW OF THE LITERATURE

A. Theoretical Description

1. EFL Textbook in Indonesian Curriculum

Textbook is defined as a collection of facts, concepts, and regulations about a specific subject or course.[1] It is often prepared by one or more experts in their respective professions, such as academics, instructors, or education specialists. The majority of textbooks include teacher guides containing additional resources, tips, and projects to be used during the school year.[2] Textbooks are an important aspect of language programs since they serve as the primary source of language knowledge (language input) for language learning along with English practice in the classroom.[3]

In Indonesia, education typically takes the following form: a teacher uses a textbook to illustrate a concept, students work on some exercises, and then they complete further tasks for homework. Generally speaking, the structure of English lessons follows this pattern: the teacher provides a few textbook-based text examples, the students complete some written assignments from the textbook, and then they compose their own texts based on the teacher's examples.[4] This kind of lesson planning does not provide students with the basic skills to use English in everyday situations. As a result, even though the students have spent years taking English classes, they are still unable to genuinely speak English when they graduate from school.

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[1] Georgievna, "Creation of Modern Literature in Higher Education", *Mental Enlightenment Scientific-Methodological Journal*, (2020), p. 145

[2] Lukitaning Nur Jayantia and Ali Mustofab, "Cultural Content Evaluation in Indonesian Interactive English Textbook for Merdeka Curriculum", *ELite Journal : International Journal of Education, Language, and Literature,* Vol. 3 No. 2, (2023), p. 78

[3] Lukitaning Nur Jayantia and Ali Mustofab, p. 79

[4] Ramon Mohandas et al., *Pedoman Guru Mata Pelajaran Bahasa Inggris Untuk: Sekolah Menengah Pertama (SMP)/Madrasah Tsanawiyah (MTs)*, (Jakarta: Pusat Kurikulum dan Perbukuan Badan Penelitian dan Pengembangan Kementrian Pendidikan dan Kebudayaan, 2014), p. 7

The presentation of textbooks in Indonesia must go through several political and evaluation processes to guarantee that: the content of books is consistent with and does not conflict with Pancasila (The State Philosophy), UUD 1945 (The 1945 Constitution), government policies, national unity and security, laws, regulations, ethnics, and that the content avoids exploiting sensitive SARA (ethnics, religions, race, and inter-group relations).[5] The Ministry of Education, Culture, Research, and Technology of Indonesia seeks to implement a scientific approach in education with the 2013 curriculum, which means that the learning process in the curriculum should be natural and fit the human nature. This idea also applies to English schooling. A classroom learning process should flow organically, just as students learn new things in their daily lives. According to the Ministry, the ideal English class should include the following steps: actively observing and imitating actions with all senses; asking and questioning new things the students have just encountered or that contradict their prior knowledge; attempting to perform the said actions independently; constructing reason by comparing with other methods, rules, and strategies used by others or from other sources, and performing the actions they have learned.[6]

Following the COVID-19 pandemic, the Ministry of Education, Culture, Research, and Technology developed Kurikulum Merdeka as a learning recovery option. This policy option for constructing the Kurikulum Merdeka is provided to education units as an additional effort to recover from the learning crisis caused by the COVID-19 pandemic in 2022-2024. Kurikulum Merdeka will be revisited in 2024 based on evaluations conducted during the learning recovery phase, which refers to situations in which the COVID-19 pandemic has imposed severe limits and impacts on the learning process in educational institutions.[7] According to

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[5] Aslim Zahri, "Gender Representation in Indonesia EFLTextbook Exercise", (Thesis, Universitas Islam Negeri Ar Raniry, 2018) , p. 9

[6] Mohandes et al., p. 11

[7] Tono Supriatna Nugraha, "Kurikulum Merdeka untuk Pemulihan Krisis Pembelajaran", *Inovasi Kurikulum UPI,* No. 2 Vol. 19, (2022), p. 255

The Minister of Education, Culture, Research, and Technology, the curriculum is an innovation in establishing a joyful and ideal learning environment. This curriculum places a greater emphasis on character development in order to generate a generation with strong character and exceptional human resources (HR). Furthermore, this curriculum integrates literacy, knowledge, abilities, and attitudes relevant to technology use. Learners are free to think critically and learn from a variety of sources, allowing them to locate information and solve issues in the real world.[8]

This change in perspective is reflected in the English textbooks used in classrooms today. While earlier textbooks provided explanations, grammatical formulas, and diverse texts, the content of current textbooks consists of monologues, dialogues, and numerous exercises aimed to encourage students to be more engaged in the class. According to Kurikulum Merdeka, character development is becoming increasingly important and it is addressed in textbooks as well. However, the success of this strategy can be effectively adopted by teachers remains to be proven considering that the newest curriculum is still on probation.

2. **The Importance of Values in EFL Textbook**

The word value is derived from the Latin *"valare"* or *"valoir"*, which means "price". Value is essential in social life since it affects feelings and orientation toward life.[9] The term value is commonly used to refer to an abstract noun that can be construed as worthiness or goodness.[10] As defined by Theodorson, value means the relationship between people or groups toward a reasonably significant and even emotional value; thus, value may be viewed as both a guidance to behavior and the purpose of human life.[11] Value can be

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[8] Gumgum Gumilar et al., "Urgensi Penggantian Kurikulum 2013 Menjadi Kurikulum Merdeka", *Jurnal Papeda*, No. 2 Vol. 5, (2023), p. 152

[9] Suharsih et al., "NiLai Pendidikan Islam pada Buku Teks Fisika dan Relevansinya dengan Pendidikan Nasional", *UIKA Bogor*, (2018), p. 266

[10] Darmodiharjo, et al., *Pokok-Pokok Filsafat Hukum apa dan Bagaimana Filsafat Hukum indonesia,* (Jakarta: Gramedia Pustaka Utama, 2006), p. 233

[11] Tim Pengembang Ilmu Pendidikan FIP- UPI, *Ilmu dan Aplikasi Pendidikan*, (Bandung: PT. Imperial Bhakti Utama, 2007), p. 62

delivered by various media such as a textbook. From a certain point of view, literary works (textbook) might be viewed as a manifestation of the researcher's desire to communicate, bargain, and convey something. This something could be an idea, a concept, a moral, or a message.[12]

A textbook is viewed as a tool for achieving educational goals, such as implementing character education. To some extent, values can evolve through a textbook's subject matter, induced modes of learning, strategy, intellectual work practices, and the overall structure of the text in a textbook.[13] In character education, a textbook can be utilized as a mandatory reference book that contains subject matter compiled based on national education standards to strengthen faith, devotion, noble character, personality, proficiency of science and technology, improve sensitivity and aesthetic abilities, kinetic and health skills. [14] Cunningsworth believes that textbooks encompass 'hidden curriculum,' or a compilation of social and cultural norms that are imparted directly or indirectly in the textbooks.[15] These values may not be clearly stated or even held consciously, but they have an obvious influence on the content of the instructional material. It has been stated that curriculum cannot be neutral since it always reflects beliefs held by the society in which the curriculum is formed, even if those views are not overtly expressed. As a result, values in textbooks must be emphasized in order to avoid social problems.

According to Sneana and Milomir [16], the following important values must be presented in a textbook:

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[12] Nia Rahmawati and Nyayu Lulu Nadya, "Analisis Nilai Moral dalam Buku "Harapan Negeri", *Jurnal Didactique Bahasa Indonesia,* Vol. 4 No. 1, (2023), p. 31

[13] Snežana Marinkov and Milomir Eric, "The Problem of Value in a Textbook", *Procedia*, Vol. 128, (2014), p. 74

[14] Mumpuni, *Integrasi Nilai Karakter dalam Buku Pelajaran: Analisis Konten Buku Teks Kurikulum 2013*, (Deepublish, 2019), p. 120

[15] Cunningsworth, Choosing Your Coursebook, p. 90

[16] Snežana Marinkov and Milomir Eric, p. 74

a. Freedom, toleration, respect for diversity, cooperation, mutual aid, interdependence, nonviolent dispute resolution, solidarity, equality of opportunities, and active participation in life are democratic principles. All of these values are enshrined in democratic principles.

b. Discrimination against several human groups and communities: racial, ethnic, national, linguistic, cultural, religious, social, genetic, age-related, to groups with a special status (handicapped, ill, displaced, refugees, and so on).

c. The Universal Declaration of Human and Child Rights.

d. Cultural, religious, and artistic values pertinent to a specific subject

Several countries and territories, including Hong Kong Special Administrative Region and the United Arab Emirates, have backed the incorporation of formal moral values into educational curricula as a means of countering growing social and moral issues.[17] In Indonesia, the Minister of Education, Culture, Research, and Technology has established the grand 18-character/moral curriculum guidelines such as religious beliefs, honesty, tolerance, creativity, self-discipline, independence, curiosity, appreciation, friendliness, responsibility, social awareness, work ethic, pleasant of reading, democracy, patriotism, nationalism, peace-building, and environmental consciousness.[18]

3. **Islamic Values in EFL Textbook**

In order to increase students' understanding of their own or other cultures, it is necessary to emphasize values in the language classroom. As a result, language teachers must not merely focus on teaching students' language abilities, but also on their students' backgrounds (value and belief systems), as these variables impact their attitudes toward the

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[17] Dwi Widjaya Sukma et al., "Representation of Moral Values in One ELT Textbook for Senior High School Students: Critical Discourse Analysis", *PROJECT*, No. 6 Vol. 4, (2021), p. 1037

[18] Dwi Widjaya Sukma et al., p.1038

language.[19] Religion, as one of the students' backgrounds, plays a vital role because it shapes human behavior.[20] A crucial and strategic role is played by *akhlaq* in Islamic education. Thus, Islamic values can be defined as a concept and belief held by humans in relation to several basic problems of Islam and used as guidance in everyday life, both with values derived from Allah and values derived from human interactions that do not violate Shariah.[21] Integrating Islamic teachings into English instruction may help pupils feel less befuddled.[22]

Since Indonesia is noted for having a mainly Muslim population, Islamic values influence many aspects of life, including education. Therefore, implementing Islamic values into EFL textbook will be beneficial. For various reasons, Islamic values are significant to be included into all topics in schools, including English. First, the increase of problems in Indonesia, such as juvenile delinquency, bullying, intolerance, violence, and corruption, necessitates educational stakeholders taking part in problem solving by incorporating value education into their instruction.[23] The term 'value education' refers to the teaching of good values in all dimensions, including social, political, cultural, and aesthetic values. Second, it aspired to create religious and spiritual qualities in students as direction for behavior and to reconstruct an adaptive and flexible educational system to the growth of students' abilities that are tinted by Islamic spiritual or ethical values in directing their actions.[24]

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[19] Yoki Irawan, "Situating Islamic Values in English Language Teaching: Documenting the Best Practices in Indonesia", *Jurnal Islamika*, Vol. 20 No. 1, (2020), p. 95

[20] Yoki Irawan, p. 96

[21] Rizkia Suciati, et al., "Development of Textbook Integrated of Metacognition, Critical Thinking, Islamic Values, and Character", *Pegem Journal of Education and Instruction*, Vol. 12 No. 4, (2022), p. 25

[22] Ahmad Rijal, "The Integration of Islamic and Local Cultural Values into the English Teaching and Learning Process", (Thesis, Universitas Muhammadiyah Makassar, 2019) p. 33

[23] Yoki Irawan, p. 96

[24] Yoki Irawan, p. 97

In Islam, there are three primary values namely *aqidah, ibadah, akhlaq. Aqidah* is the value of numerous difficulties that should be believed by heart, made comfort sensations, and provide faith without any uncertainty. *Ibadah* value refers to anything appreciated and blessed by Allah SWT, such as words or actions, both seen and unseen, in order to glorify Allah SWT and await His rewards. *Akhlaq* value is anything linked to human characters that appears without thinking or considering additional factors and with no external motivation. *Akhlaq* encompasses akhlaq to Allah SWT, mankind, and nature.[25] The primary Islamic values represented in the Prophet Muhammad SAW way of life which elaborated into several values which are sincerity, integrity, lovingness, thankfulness, endurance, kindness, purity, modesty, chastity, responsibility, fair dealing, patience, dignity, discipline, honour, honesty, truthfulness, keeping of commitments, self-control, humility, courage, self-respect, helpfulness, co-operation, charitableness, generosity, hospitality, consideration, good manners, brotherliness, warmth, striving, hard work and love of knowledge.[26]

Some EFL textbooks in Indonesia already included Islamic values in the materials such as *"Bahasa Inggris SMA/MA/SMK/MAK Kelas X"*[27] and Bahasa Inggris SMA/MA/SMK/MAK Kelas XII[28] both published by The Ministry of Education in 2014 and 2017.

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[25] Zaitun and Siska Kusuma Wardani, "Islamic Values in the Context of English Learning and Teaching", *ELIF*, Vol. 1 No. 1, (2018), p. 73

[26] J. Mark Halstead, "Islamic values: a distinctive framework for moral education?", *Journal of Moral Education*, Vol. 36 No. 3, (2018), p. 288

[27] Baihaqi, et al., "The representation of Islamic value in government-mandated English language textbook: A critical discourse analysis", *Rainbow*, Vol. 11 No. 2, (2022)

[28] Hasiyanti and Safnil Arsyad, "The Representation of Islamic Characters in English Textbooks

Used by Senior High Schools", *Lexeme*, Vol. 5 No. 1, (2023)

4. **Critical Discourse Analysis (CDA)**

Discourse comes from the Latin word "*discursus*," which means "*conversation*" or "*speech*". [29] Discourse is often defined as anything beyond the sentence. Another definition of discourse is a sequence of languages or speech that forms interpretation and cannot be detached from the context and situation. [30] The term discourse has grown in contemporary academic and linguistic contexts to embrace a broader understanding of language usage and communication. It covers every form of communication that helps to the production of meaning and understanding within a specific context, not just individual talks or speeches. Discourses are influenced by a variety of elements, including social ones. [31] Discourse does not have to take the form of text; it can alternatively take the shape of signs or symbols that are significant in the language. Hence, the meaning can be grasped alongside the setting in the form of trumpet sounds, traffic signs, or visuals with the context. [32]

Critical Discourse Analysis (CDA) is a theory and approach for studying how people and institutions utilize language. [33] Unlike Discourse Analysis, which focuses solely on the text, signs, or symbol, Critical Discourse Analysis investigates the context that surrounds the formation of a text, signs, or symbol. [34] Critical discourse analysts investigate the connections between discourse, power, domination, and social inequalities. As a result, CDA covers broader social issues and pays attention to external factors such as ideology, power, inequality, and so on, and it relies on social and philosophical theory to study and interpret both spoken and

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[29] Alek, "Discourse Analysis, Its characteristics, Types, and Beyond", *UIN Syarif Hidayatullah Jakarta*, (2023)

[30] Burhanudin Rais, et al., "Critical Discourse Analysis of Additional Information in Skincare Products", *Eralingua: Jurnal Pendidikan Bahasa Asing dan Sastra,* Vol.4 No.1, (2020), p. 90

[31] Alek

[32] Darma, *Analisis Wacana Kritis*, (Bandung: Yrama Widya, 2009)

[33] Teun Van Dijk, *Text and Context: Explorations in the Semantics and Pragmatics of Discourse* (London: Longman, 1977)

[34] Darma

written texts. [35] Based on Fairclough, a Critical Discourse Analysis approach investigates the links amongst the use of language and the political and social setting in which it occurs. [36] Fairclough's discourse analysis method is three-dimensional. It includes context analysis, text production process analysis, and text interpretation and analysis of text. Texts, according to Fairclough, demonstrate ideology, social connections, and knowledge. [37]

Figure 2.1 The Three-Dimensional CDA Framework by Norman Fairclough
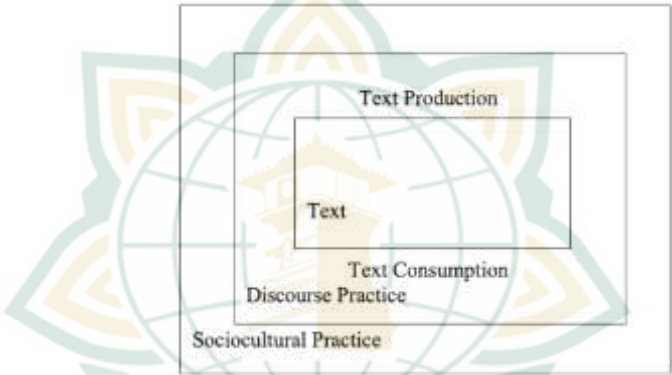
Critical Discourse Analysis can be used to analyze visual and textual representations in a textbook in the following ways as portrayed in a study by Baihaqi:

Figure 2.2 CDA Visual Representation of Islamic Values in EFL Textbook

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[35] Teun Van Dijk

[36] Fairclough, *Language and Power,* (London: Longman, 1989)

[37] Amal Ibrahim Shousha, p. 34

19

Figure 2.3 CDA Textual Representation of Islamic Values in EFL Textbook

Paragraph #2 presents a brief origin of Cut Nyak Dien. To begin with, the use of lexical choice namely the *Islamic aristocrat family* represents Cut Nyak Dhien's socioeconomic and religious status. Additionally, *Aceh Besar* indicates Cut Nyak Dhien origin, intended to provide information on Cut Nyak Dhien's ethnic identity as Acehnese.

5. **EFL Textbook "English for Nusantara"**

Currently, The Minister of Education, Culture, Research, and Technology published EFL textbook called *"English for Nusantara"*, This book employs a Genre-based Approach in conjunction with the process of first and second language acquisition methods that progress from oral to written language skills. This book focuses on listening, speaking, reading, watching, writing, and representing language abilities, which are provided in an integrated manner in a variety of text formats. This book also incorporates parts connected to the United Nations (UN) Profile and the Sustainable Development Goals (SDGs), which are presented in conjunction with English instruction. These two points allow for the exploration of experiences relating to environmental awareness, fitness, and mental health.[38] The identity of *English for Nusantara* textbook is as the following:

Table 2.1 Textbook Identity

Title :	English for Nusantara
researcher(s) :	1. Ika Lestari Damayanti 2. Iyen Nurlaelawati 3. Mahmud Layan Hutasuhut 4. Yusnita Febrianti 5. Raymon Rahmadhani 6. Gilang Asri Devianty
Publisher :	Kementrian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia

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[38] The Minister of Education, Culture, Research, and Technology, https://static.buku.kemdikbud.go.id/

Title :	English for Nusantara
Edition :	First Edition
Year :	2022
ISBN :	978-602-244-884-6
Pages :	312

The book is divided into five chapters, each with its own theme, as stated in the table below:

Table 2.2 List of Chapters

| Chapter	Theme
Chapter I	Celebrating Independence Day
Chapter II	Kindness Begins with Me
Chapter III	Love Our World
Chapter IV	No Littering
Chapter V	Embrace Yourself

B. Theoretical Framework

One of the most valuable educational tools for students' cognitive and affective development is a textbook, particularly one that covers language and culture. Culture and language are inextricably linked, with both being associated with local wisdom that leads individuals toward virtue. Additionally, beliefs that serve as social norms for group conduct are discussed in relation to culture. As a result, textbooks on language and culture must take noble religious principles into account. Religious themes must be taken into account in both textual and visual elements of EFL textbooks, while also taking into account the local wisdom of the area in which the book is published. By incorporating religious principles and local wisdom, students can acquire the curriculum while also receiving instruction on how to behave like well-educated and religious individuals.

Islam is the most common religion that most people in Indonesia practice. Given that the majority of pupils at the school identify as Muslims, Islamic values ought to be covered in EFL textbooks. Because religious principles all strive toward the same moral ends, it is not problematic to incorporate the ideals of the

21

majority faith. Students will be instructed to act in accordance with the virtues exhibited by Islamic principles in EFL textbooks, which can support the government's efforts to strengthen character education. This study aims to analyze visual and textual representation of Islamic values in EFL textbooks using critical discourse analysis as the research method. The framework of this study is pictured below:

Figure 2.5 Research Framework
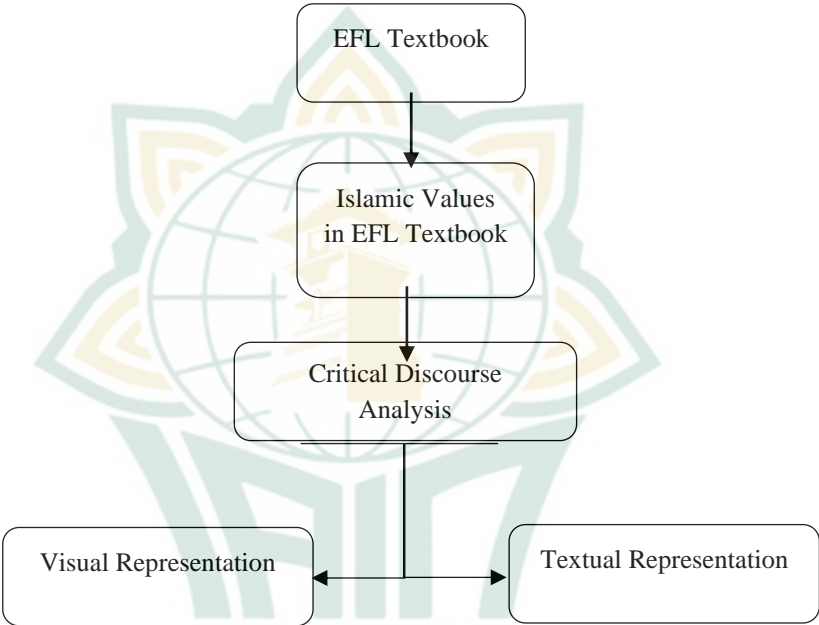
C. Review of Previous Studies

The review was gathered by the researcher in relation to the current research through diverse research goals and objects. The previous studies related to the current research are described as follows:

22

Table 2.3 Previous Studies

No.	Title	Researchers	Results	Similarities	Differences
1	Critical Discourse Analysis on "Bright: An English" Textbook: Gender Equity in a Popular EFL School Textbook in Indonesia	Andi, et al. (2022)	The researchers found that in the English Text book both females and males are equally represented in power, social standing, and dominance.[39]	This research and the current research have the same research method which is Critical Discourse Analysis and the same research object that is English Textbook	The current research is focusing on Islamic Values while the previous research focused on gender equity.

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[39] Andi, et al., "Critical Discourse Analysis on "Bright: An English" Textbook: Gender Equity in a Popular EFL School Textbook in Indonesia", *ELYSA Journal of English Language Studies,* Vol. 4 No. 2, (2022)

N o.	Title	Researche rs	Results	Similariti es	Difference s
2	The representa tion of Islamic value in governme nt-mandated English language textbook: A critical discourse analysis	Baihaqi, et al. (2022)	The results of this research showed that the textbook contains plentiful Islamic Values not only in text formed but also in visual artifacts. [40]	The similarities are the research method and goals. The previous research used Critical Discourse Analysis and the current research also using Critical Discourse Analysis. Both researches have the same goals that is analyzing Islamic Values in the text book.	Both researches are using governmen t mandated English Textbook but with different grade. The previous research used English textbook for tenth grade of senior high school while the current research used English textbook for eighth grade of junior high school.

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[40] Baihaqi, et al., "Presentation of Islamic Value in Government-Mandated English Language Textbook: A Critical Discourse Analysis", *RAINBOW Journal of Literature, Linguistics and Culture Studies*, No. 2 Vol. 11, (2022)

N o.	Title	Researchers	Results	Similarities	Differences
3	A Study of Cultural Representation in English Language Textbooks	Amanda and Johanna (2020)	It was found that both textbooks focus on the inner circle particularly in USA and UK, the descriptions and characters from outer circles are still underdeveloped.[41]	Both of researches are using Critical Discourse Analysis and analyzing textbooks.	The goal of the study is different, the previous research focused on cultural representation while the current research focuses on Islamic values.

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[41] Amanda Anderson and Johanna Ivanoff, "A Study of Cultural Representation in English Language Textbooks", *Malmo University*, (2020)

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No.	Title	Researchers	Results	Similarities	Differences
4	A CDA Perspective of Cultural Contents in the English Junior High School Textbooks	Vidya, et al. (2021)	The results of this research found that the English textbooks have already represented a balanced cultural content those are source culture (Indonesia), target culture (English-speaking nations), and international culture.[42]	The research method and research objects used in both researches are the same.	The difference is the current research focuses on Islamic values in English textbook for junior high school while the previous research focused on cultural contents.

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[42] Vidya, et al., "A CDA Perspective of Cultural Contents in the English Junior High School Textbooks", *IJELTAL,* No. 2 Vol. 5, (2021)