

CHAPTER IV  
RESEARCH FINDINGS AND DISCUSSION

In this chapter, the researcher explained the data from EFL textbook *"English for Nusantara"* for eighth grade junior high school in terms of visual and textual representations of Islamic values. The collected data, encompassing book chapters and Islamic values is provided as a table in the research findings. The discussion part next described the analysis of the acquired data in relation to the research questions and goals.

A. Research Findings

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.<sup>1</sup> Visual and textual representation of Islamic values in EFL textbook entitled *"English for Nusantara"* for eighth grade junior high school published by The Minister of Education, Culture, Research, and Technology as follows:

Table 4.1 Representation of Islamic Values  
in English for Nusantara

Chapter	Representation	Page	Islamic Values
Chapter I Celebrating Independence Day	Visual	25	Modesty, good manners
		29	Endurance, patience, hard work
		39	Brotherliness
	Textual	42	Self-respect
Chapter II Kindness Begins with Me	Visual	81	Lovingness, kindness, responsibility
	Textual	72	Helpfulness, good manners
		92	Sincerity, endurance, kindness, patience,

<sup>1</sup> J. Mark Halstead, p. 288



Chapter	Representation	Page	Islamic Values
			courage, self-respect, helpfulness
		109	Endurance, patience, self-control, courage
		110	Sincerity, kindness, courage, brotherliness
Chapter III Love Our World	Visual	133	Responsibility
		143	Responsibility
		150	Love of knowledge, responsibility
		155	Modesty, good manners
		163	Responsibility
	164	Charitableness, generosity	
	Textual	159	Kindness, helpfulness, charitableness, good manners
Chapter IV No Littering	Visual	190	Responsibility, helpfulness, striving
		206	Love of knowledge
	Textual	222	Sincerity, lovingness, kindness, responsibility, helpfulness, hard work
Chapter V Embrace Yourself	Visual	236	Self-respect
		253	Self-respect
	Textual	261	Courage, cooperation, good manners, hard work
		274	Kindness, patience, courage, hard work
Total		23 Pages	


From the table above, the researcher would like to elaborate on the findings of visual and textual representation of Islamic values in EFL textbook entitled “*English for Nusantara*” for eighth grade students of junior high school below:

1. **Visual Representation of Islamic Values in EFL Textbook Entitled “English for Nusantara” for Eighth Grade Students of Junior High School**

a) **Chapter I “Celebrating Independence Day”**

**Table 4.2 Visual Representation in Chapter I**

Page	Picture	Islamic Values
25		Modesty, good manners
29		Endurance, patience, hard work  Endurance, patience, hard work

Page	Picture	Islamic Values
39	 A comic strip titled "The day after the independence day celebrations" is divided into three panels. In the first panel, a mother in a hijab is talking to her son, who is holding a yellow folder. In the second panel, the son is in a classroom, raising his hand. In the third panel, the son is talking to a friend. The comic illustrates Islamic values such as brotherliness, good manners, and lovingness.	Brotherliness

Picture on page 25 above showed a son said salaam to his father and her father answered it. Then the father asked about the son’s condition while in school. In the picture, there is salaam “Assalamu’alaikum” which known as a greeting used by muslim. Saying salaam when meeting someone is obligatory in Islam, besides that greeting someone is a form of modesty in social life.<sup>2</sup> The second value shown in figure 4.1 is good manners, the son in the picture showed that he is polite and has a good manner towards his parents because he said salaam first before entering the house. The third value is lovingness which indicated by the question asked by the father about the son condition while in school. The Islamic values contained on page 29 which showed a conversation between a father and his son about *Panjat Pinang* competition are endurance, patience, hard work. Endurance showed in the sentence “No, we never give up.”, the action of not giving up means the father

<sup>2</sup> English for Nusantara for Eighth Grade, p. 25

endured the feeling of desperate while trying to win the competition. Patience and hard work are implied in the explanation from the father about how his team finally got to the top, *“First, we made a human ladder and wiped off the grease bit by bit”, “One of us finally got to the top and threw the prizes to the ground”*.<sup>3</sup> Next picture on page 39, the picture shows a group of students who have conversation about the games they played on the celebration of independence day at their school. They talk to each other with smile that shows brotherliness between each other, brotherliness is a good manner taught in Islam where every muslim should maintain *silaturrahim* which means brotherliness.<sup>4</sup>

b) Chapter II “Kindness Begins with Me”

Table 4.3 Visual Representation in Chapter II

Page	Picture	Islamic Values
81		Lovingness, kindness, responsibility

The picture on page 81 presents a mother duck who calms down ugly duckling, it represents lovingness, kindness, and responsibility. The mother shows loving and kind gesture by comforting the ugly duckling who feels bad, besides responsibility is also being shown as a mother who has responsibility to protect their children.<sup>5</sup>

<sup>3</sup> English for Nusantara for Eighth Grade, p. 29


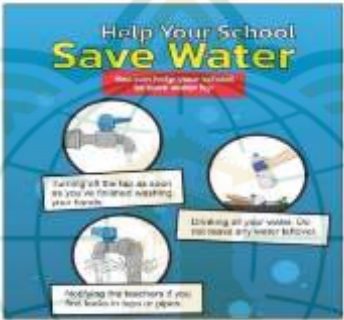

<sup>4</sup> English for Nusantara for Eighth Grade, p. 39

<sup>5</sup> English for Nusantara for Eighth Grade, p. 81

c) Chapter III “Love Our World”  
Table 4.4 Visual Representation in Chapter  
III

Page	Picture	Islamic Values
133		Responsibility
143		Responsibility
150		Love of knowledge, responsibility



Page	Picture	Islamic Values
155	 <p>4. Don't use words that can offend others.</p>	Modesty, good manners
163	 <p>Help Your School Save Water</p> <p>Turning off the tap as soon as you are finished washing your hands.</p> <p>Drinking all your water. Use no more than one glass.</p> <p>Recycling the teachers if you find books in bags or papers.</p>	Responsibility
164	 <p>Let's donate old books</p> <p>Do you want to help save the environment? Start by donating your old books!</p> <p>1. Find a library that accepts donations.</p> <p>2. Identify the type of the books that the library needs.</p> <p>3. If your old books match the needs, contact the library staff.</p> <p>4. Send the books to the library.</p>	Charitableness, generosity

First, picture on the page number 133 above shows a boy who reminds his friend to put the trash in the trash can, this gesture represents responsibility to keep the environment clean.<sup>6</sup> Next, picture on page 143 also represents responsibility shown by a boy who reminds his friend to turn off the faucet when she rubs her hands. Saving water is a form of responsibility to save the earth from destruction.<sup>7</sup> Page number 150 presents a girl who tells her friends to check a post about how to sort a trash, they are agree to do that after reading the post. This gesture show responsibility and love of knowledge, responsibility is shown in how they are agree to sort a trash after reading a post about it while love of knowledge is shown in how they listen to the girl who tells them to see a post about something.<sup>8</sup> Then, picture on page 155 shows a girl who looks at a picture on her laptop that says “*Avoid Offensive Word*” and a note that in line with the picture “*Don’t use words that can offend others*”. It contains modesty and good manners because the picture tells students to not use bad words which have a potential to offend other people.<sup>9</sup> Page 163 tells the reader to save the water and provides step by step information about how to do it in order to keep sustainable earth. This material contains Islamic values of responsibility and good manners; responsibility to keep sustainable earth as human and good manners to not waste water.<sup>10</sup> And page 164 asks the reader to donate old book to local library that needs donation. It helps a library to complete their book collection without have to incurring cost. Donating our belonging shows Islamic values of charitableness and generosity.<sup>11</sup>

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<sup>6</sup> English for Nusantara for Eighth Grade, p. 133

<sup>7</sup> English for Nusantara for Eighth Grade, p. 143

<sup>8</sup> English for Nusantara for Eighth Grade, p. 150

<sup>9</sup> English for Nusantara for Eighth Grade, p. 155



<sup>10</sup> English for Nusantara for Eighth Grade, p. 163

<sup>11</sup> English for Nusantara for Eighth Grade, p. 164



d) Chapter IV “No Littering”

Table 4.5 Visual Representation in Chapter IV

Page	Picture	Islamic Values
190	 <p>The rescuers put the elderly and young children on rubber boats.</p>	Responsibility, helpfulness, striving Responsibility, helpfulness, striving
206	 <p>Comic strip illustrating the importance of recycling and proper waste disposal. The characters discuss how recycling can save resources and reduce pollution. One character suggests using recycled paper for writing, and another suggests using recycled plastic for bottles. The comic ends with a character saying, 'I'll just give you the best in the world to use again!'</p>	Love of knowledge

Picture on page 190 above shows the illustration of rescuers who help elderly and children to go on rubber boats while there is flooding happened in their area.<sup>12</sup> This action contains three Islamic values which are responsibility, helpfulness, and striving. Responsibility as rescuers who are obligated to save people in need, helpfulness as rescuers which voluntarily help people in need, and striving shows in how they try to help elderly and children in the middle of the flood. Then, page 206 is an illustration of students who have a conversation about the effect of plastic trash in the ocean that is dangerous for the ocean itself and the animals live there. When a student brings up about how the plastic trash will go to the ocean and becomes a threat for the ocean and animals there, the other student ask, “*What did the plastic trash did to the sea animals?*” then his friends answered with, “*Many sea animals like dolphins or sea lions ate the plastic or became entangled in plastic*”. The conversation continues with a student who said that he remembers about a video about team scientist rescuing turtles and will show the link to his friends. The illustration shows how a group of students want to increase their knowledge about the effect of plastic trash in the ocean, it contains an Islamic values which is love of knowledge.<sup>13</sup>


e) Chapter V “Embrace Yourself”

Table 4.6 Visual Representation in Chapter V

Page	Picture	Islamic Values
236		Self-respect

<sup>12</sup> English for Nusantara for Eighth Grade, p. 190

<sup>13</sup> English for Nusantara for Eighth Grade, p. 206

Page	Picture	Islamic Values
253		Self-respect

Picture on page 236 presents illustration of a girl who says “*You’re amazing just the way you are!*”. It implies that the girl is encouraging the reader to love themselves just the way they are which is a form of self-respect.<sup>14</sup> Next, page 253 also shows a form of self-respect with an illustration of two girls who say, “*Of course we can do it!*”. It implies that these two girls are confident and believe in themselves.<sup>15</sup>

2. **Textual Representation of Islamic Values in EFL Textbook Entitled “English for Nusantara” for Eighth Grade Students of Junior High School**  
a. Chapter I “Celebrating Independence Day”

Table 4.7 Textual Representation in Chapter I


Page	Picture	Islamic Values
42		Self-respect

<sup>14</sup> English for Nusantara for Eighth Grade, p. 236  
<sup>15</sup> English for Nusantara for Eighth Grade, p. 253




Text in the picture on page number 42 presents a recount text that tells the writer’s story about parade in the writer’s hometown. The writer tells the reader about how was his/her hometown celebrates independence day with a parade. At the last paragraph, it is written “*I always wanted to join the parade but I was too shy. Luckily, I have the chance to join a parade at my school next week. I am really looking forward to it*”. The last paragraph implies that day by day the writer overcame his/her lack of confidence which shows in how he/she is looking forward to the school parade even though in the past he/she was shy. This action of how the writer overcome his/her weakness is form of self-respect.<sup>16</sup>

b. Chapter II “Kindness Begins with Me”

Table 4.8 Textual Representation in Chapter II

Page	Picture	Islamic Values
72	<p>Galang : My goodness! I almost forgot about it. Can we listen to it together?</p> <p>Nusita : Sure thing. I'll use the loudspeaker then.</p>	Helpfulness, good manners
92		Sincerity, endurance, kindness, patience, courage, self-respect, helpfulness

<sup>16</sup> English for Nusantara for Eighth Grade, p. 42

Page	Picture	Islamic Values
109	<p>One day an elephant wandered into a forest in search of friends.</p> <p>He saw a monkey on a tree.</p> <p>"Will you be my friend?" asked the elephant.</p> <p>"You are too big. You cannot swing from trees like me," replied the arrogant monkey.</p> <p>Next, the elephant met a rabbit. He asked him to be his friend.</p> <p>But the shy rabbit said, "You are too big to play in my burrow!"</p> <p>Then the elephant met a frog.</p> <p>"Will you be my friend?" He asked.</p> <p>"How can I?" asked the disappointed frog.</p> <p>"You are too big to leap about like me," he said.</p> <p>"Will you be my friend?" he asked the fox.</p> <p>The fox said, "Sorry, sir, you are too big. You can't run as fast as I can."</p> <p>The elephant was upset and felt heartbroken.</p>  <p>Source: U.S. to elephant and his friends</p>	<p>Endurance, patience, self-control, courage</p> <p>Endurance, patience, self-control, courage</p>
110	 <p>The next day, the elephant saw all the animals in the forest running for their lives.</p> <p>The elephant asked them what the matter was.</p> <p>The great bear replied, "There is a tiger in the forest. He's trying to get to us all up!"</p> <p>The animals all ran away to hide.</p> <p>The elephant wondered what he could do to save everyone in the forest.</p> <p>Meanwhile, the tiger kept eating up whatever he could find.</p> <p>The elephant walked up to the tiger and said, "Excuse, Mr. Tiger, do not eat up these poor animals."</p> <p>"Mind your own business!" growled the ferocious tiger.</p> <p>The elephant had no choice but to give the tiger a lucky kick.</p> <p>The frightened tiger ran for his life.</p> <p>The elephant went back into the forest to announce the good news to everyone.</p> <p>All the animals thanked the elephant.</p> <p>They said, "You are very brave and just the right size to be our friend."</p>  <p>Source: Elephant and Friends - Animals Stories - Story time tonight for children and</p>	<p>Sincerity, kindness, courage, brotherliness</p>

Page 72 shows the conversation between Galang and Monita where Galang is forget about something and Monita is willing to help him with loudspeaker. It shows Islamic values of helpfulness and good manners between friends.<sup>17</sup> Then, page number 92 presents a narrative story about ugly duckling who tried to find a place that will accept him but he faced chicken, dog, and cow who made him feel bad about himself. In the story, even though the ugly duckling faced unacceptability but he never gave up and always trying to find a good place for him. Ugly duckling shows values of endurance in how he never gave up, patience in how he always tried to flew until he found a good place that will accept him, and courage in how he always talked to the other animals after many times of rejection. Then the story continued where finally the ugly duckling was accepted by a group of swan which made the ugly duckling realized he was a grown up swan and no longer an ugly duckling. a group of swan show values of sincerity, kindness, and helpfulness meanwhile the realization of ugly duckling shows self-respect.<sup>18</sup> Picture on page 109 presents a fable story about an elephant who was rejected by other animals because he was too big. Even though he kept being rejected by other animals, he never tired to try to ask if they want to be friend with him or not. The elephant shows Islamic values of endurance in how he always tried to find a friend, courage in how he always tried to ask of the other animals want to be his friend, patience and self-control in how he never attacked the other animals although he could.<sup>19</sup> The next story is continued on page 110 which presents how the next day the elephant helped other animals who were reject him to be their friend when a tiger tried to eat them. The elephant who still helped the other animals although they were mean to him show values of sincerity, kindness, courage, and brotherliness.<sup>20</sup>

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<sup>17</sup> English for Nusantara for Eighth Grade, p. 72

<sup>18</sup> English for Nusantara for Eighth Grade, p. 92


<sup>19</sup> English for Nusantara for Eighth Grade, p. 109

<sup>20</sup> English for Nusantara for Eighth Grade, p. 110



c. Chapter III “Love Our World”


Table 4.9 Textual Representation in Chapter III

Page	Picture	Islamic Values
159		Kindness, helpfulness, charitableness, good manners

Page 159 above shows someone posted on social media asking for advice about what should he/she do to his/her old books. There are some comments on the post; @agungibr is advising to make a mini library, @titalesta is advising to donate the book to the orphanage, and @zalvafsp is advising to sell the books. The three people who are willing to give useful advice show Islamic values of kindness, helpfulness, charitableness, and good manners.<sup>21</sup>

d. Chapter IV “No Littering”

Table 4.10 Textual Representation in Chapter IV

Page	Picture	Islamic Values
222		Sincerity, lovingness, kindness, responsibility, helpfulness, hard work



Page 222 is a report text about Melati and Isabel Wijzen who live in Bali and spend their teenager years cleaning up the Island from plastic. Melati and Isabel began a movement called ‘*An Annual Island Clean Up*’ which made them won international accalim for their awareness campaign. What

<sup>21</sup> English for Nusantara for Eighth Grade, p. 159

they do is showing values of sincerity, lovingness, kindness, responsibility, helpfulness, and hard work.<sup>22</sup>

e. Chapter V “Embrace Yourself”

Table 4.11 Textual Representation in Chapter V

Page	Picture	Islamic Values
261		Courage, kindness, cooperation, good manners, hard work
274		Kindness, patience, courage, hard work

Page 261 above shows a text that tells the reader about Mirza who was a goalkeeper that always failed to keep the goal area but after Pak RT gave Mirza advice to try other positions, he realized that the most suitable position for him is midfielder. On the next match, Mirza succeeded in becoming a midfielder that able to give a score to his team even though his team mate underestimate his skill. Mirza implies values of courage and hard work in always practicing until he found the best position for him, Pak RT shows kindness when he gave advice to Mirza, and Mirza’s team mate show cooperation and good manners when they were apologizing to Mirza for underestimate him.<sup>23</sup> Then, page 274 presents a

<sup>22</sup> English for Nusantara for Eighth Grade, p. 222

<sup>23</sup> English for Nusantara for Eighth Grade, p. 261

recount text about the writer's story when he did a few band member audition. At first he was so nervous that he could not do the audition, then he practiced at his house helped by his dad. Then he did the second audition but still nervous so he could not do it all out. Finally in the third audition he did it all out and he was accepted to be the new member of the band. The writer shows patience in practicing more and more, courage in how he never shy to join the audition again and again, and hard work in how he practiced his skill many times. While the band leader shows kindness in how he let Peter (the writer) three chances.<sup>24</sup>

## B. Discussion

This section will go over each of the things stated in research findings above and elaborated the results. The researcher organized and discussed objects based on their classification; visual and textual representation for a systematic understanding. As stated in chapter II, primary Islamic values represented in the Prophet Muhammad SAW way of life 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.<sup>25</sup>

Derived from Cambridge Dictionary<sup>26</sup>, the definition of sincerity, lovingness, endurance, kindness, modesty, responsibility, patience, self-control, courage, self-respect, helpfulness, cooperation, charitableness, generosity, good manners, brotherliness, striving, hard work, love of knowledge as follows:

**Sincerity** is the state of being sincere, honesty of mind; **lovingness** is a trait that results from feelings of affection or love; **endurance** is the ability to withstand hardship; **kindness** is the quality of being kind; **modesty** is the quality of not being too proud

<sup>24</sup> English for Nusantara for Eighth Grade, p. 274

<sup>25</sup> J. Mark Halstead, p. 288

<sup>26</sup> Cambridge Dictionary, <https://dictionary.cambridge.org/>

about yourself; **responsibility** is state of having obligation to ensure that certain things are done; **patience** is the ability to bear delays, discomfort, or inconvenience without complaining or becoming angry; **self-control** is the ability to control actions and emotions; **courage** is the ability to control fear in a difficult situation; **self-respect** is positive thoughts and feelings about oneself as a human being; **helpfulness** is the quality of being helpful to others; **cooperation** is the action of working together with someone; **charitableness** is freely providing support to poor and needy people; **generosity** is a willingness to give support or help to others; **good manners** is one's ability to be aware and considerate of another's feelings before speaking or acting; **brotherliness** is the characteristic of being brotherly to others; **striving** is devote serious effort or energy to make something happen; **hard work** is constantly, frequently, or habitually engaged in serious and vigorous work; **love of knowledge** is excessive desire for knowledge.<sup>27</sup>

Islamic values represented in EFL textbook "*English for Nusantara*" for eighth grade junior high school are sincerity, lovingness, endurance, kindness, modesty, responsibility, patience, self-control, courage, self-respect, helpfulness, cooperation, charitableness, generosity, good manners, brotherliness, striving, hard work, and love of knowledge. While the other values such as integrity, thankfulness, purity, chastity, fair dealing, discipline, honour, honesty, truthfulness, keeping of commitments, humility, hospitality, consideration, and warmth are not found in the textbook.

# 1. Visual Representation of Islamic Values in EFL Textbook Entitled "English for Nusantara" for Eighth Grade Students of Junior High School

The Islamic values represented visually in EFL textbook entitled "*English for Nusantara*" for Eighth Grade Students of Junior High School are modesty, good manners, endurance, patience, hard work, brotherliness, lovingness, kindness, responsibility, love of knowledge, charitableness, generosity, helpfulness, striving, and self-respect. Each values will be explained as follows:

## a. Modesty

Modesty is called *Al-Haya'*, the term *Al-Haya'* refers to physical, emotional, and social constraints.

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<sup>27</sup> Cambridge Dictionary, <https://dictionary.cambridge.org/>

According to Katz, the word al-haya' is rendered as "shame" in English because it includes the English terms 'modesty, bashfulness, and inhibition'.<sup>28</sup> *Al-Haya'*, also known as 'anticipatory shame', refers to a person's awareness of the shame that might arise from a future deed, rather than the subsequent feelings.<sup>29</sup> In the EFL textbook "*English for Nusantara*" for eighth grade junior high school, modesty is displayed visually on page 25 and 155. First, on page 25 there is a gesture of modesty showed by the son who greeted his dad using *salam*. Second, on page 155 value of modesty is showed through a picture that says "*Avoid Offensive Word*" which means the picture is directing the reader to be modest towards one another.

b. Good Manners

Imam al Ghazali contends that a human being must be good both to Allah and to others. Moral indicators derived from the Qur'an include: his goodness is absolute (*al-khairiyyah al-muthlak*), meaning that the goodness included in morals is pure goodness in any setting, situation, time, or place.<sup>30</sup> Value of good manners is presented visually on page 25 and 155 in EFL textbook "*English for Nusantara*" for eighth grade junior high school. On page 25, there is a son who greeted his father using *salam*, it shows that the son has good manners to the parent. Next, on page 155 there is a picture said "*Avoid Offensive Word*" which implies a message for the readers to avoid themselves by doing something offensive that can be included as a good manner.

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<sup>28</sup> Rezki Perdani Sawai, "Inculcating the Sense of Modesty (Al-Haya') in Youth from the Perspectives of the Quran and Sunnah", *Journal of Ma'alim al-Quran wa al-Sunnah*, Vol. 16 No. 2, (2020), p. 18.

<sup>29</sup> Rezki Perdani Sawai, p. 19.

<sup>30</sup> Hamzah and Pinta Kemala Sari Hasibuan, "The Relationship of Good Manners with the Learning Creativity of Students in the Field of Islamic Studies", *International Journal on Social Science Economics and Art*, Vol. 12 No. 1, (2022), p. 24.



c. Endurance

Endurance in Islam entails accepting obstacles and hardships from Allah, such as illness, disasters, poverty, and more.<sup>31</sup> In EFL textbook "*English for Nusantara*" for eighth grade junior high school, endurance is represented visually on page 29 that shows a conversation about *Panjat Pinang* where the father said his team tried many times to finally successful in reaching the peak of Pinang tree.

d. Patience

Patience refers to restraining one's emotions from engaging in actions that contradict Islamic beliefs. Patience is demonstrated by refraining from obeying Allah's directives and abstaining from forbidden actions.<sup>32</sup> Value of patience is showed on page 29 in the EFL textbook "*English for Nusantara*" for eighth grade junior high school through a conversation about *Panjat Pinang* that implies patience in order to be succeeded in reaching the Pinang tree.

e. Hard Work

Hard work is emphasized in Islam which is shown through the example of the Prophet Muhammad who worked hard during his life both in trading and in spreading Islam. In Islam, work is positioned in the center of the faith and is regarded a vital aspect of life.<sup>33</sup> Hard work is presented visually in EFL textbook "*English for Nusantara*" for eighth grade junior high school on page 29 that shows hard work in reaching the peak of Pinang tree.

f. Brotherliness

In Islam there is a word called *ukhuwah* that refers to a fraternal bond between Muslims. Allah SWT

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<sup>31</sup> Adang Kuswaya, Sukron Ma'mun, "Misinterpretation of patience: an analytical study of nerimo concept within Indonesian Muslim society", *Indonesian Journal of Islam and Muslim Societies*, Vol. 10 No. 1, (2020), p. 154.

<sup>32</sup> Arif Solihin et al., "The Concept of Patience in Islam and Its Implications for Education", *Tarbawy*, Vol. 9 No. 2, p. 185.

<sup>33</sup> Abbas J. Ali, "Islamic work ethic: A critical review", *Cross Cultural Management Journal*, Vol. 15 No. 1, (2015), p. 8.



bestows benefits such as love, fraternity, honor, and mutual trust on fellow Muslims and believers.<sup>34</sup> In EFL textbook *"English for Nusantara"* for eighth grade junior high school, value of brotherliness is showed visually on page 39 with a picture of a bunch of students that talk about their stories when they celebrated independence day. The students talk to each other nicely which implies there are brotherliness between them.

g. Lovingness

In Islam, love encompasses human relationships with God, one another, and all of creation. In Islamic thought, love has several forms, such as love for Allah (mahabbāh), love for the Prophet Muhammad (muhabbāh), love for others (ukhūwāh), and love for the universe as a manifestation of Allah's majesty (Ma'rifā).<sup>35</sup> Value of lovingness is showed on page 81 where there is an illustration of mother duck who calmed down her duckling who bullied by his friend, it implies lovingness of a mother.

h. Kindness

Kindness is a moral quality of believers, it motivates individuals to follow established standards of behavior. Kindness is a sort of conduct characterized by acts of generosity, thoughtfulness, assistance, or concern for others, without expecting praise or reward in exchange.<sup>36</sup> Kindness is showed visually on page 81 of the EFL textbook *"English for Nusantara"* for eighth grade junior high school with an illustration of mother duck who calmed down her duckling after the duckling was being bullied by his friends. This gesture shows a kindness between a mom and a child.

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<sup>34</sup> Saiful Hi. Soleman and Buhar Hamja, "Building Islamic Ukhawah Towards True People Establish Grace and Break Fast With The Faculty Of Law With Regional Leaders Muhammadiyah North Maluku", *International Journal of Community Service*, Vol. 2 No. 3, (2022), p. 366.

<sup>35</sup> Suud Salim Karimullah, "The Concept of Love in Islamic Thought: Between Spirituality and Human Relations", *Studi Multidisipliner*, Vol. 10 No.2, (2023), p. 20.

<sup>36</sup> Alifah Raudah Daniar, et al., "Shyness In Kindness Based On Hadith and Psychology Perspectives", *Raushan Fikr*, Vol. 12 No. 2, p. 241.

i. Responsibility

Islam believes that, while everyone is accountable for their own conduct, they may also ask Allah's forgiveness for their sins.<sup>37</sup> Value of responsibility is showed visually in the EFL textbook *"English for Nusantara"* for eighth grade junior high school on several pages which are page 81, 133, 143, 150, 163, and 190. First, on page 81 there is a responsibility showed by a mother duck towards her duckling. Second, on page 133 there is a student who gives advice to other students to throw the trash into trash can, it implies responsibility towards environment. Next, on page 143 there is an illustration of conversation between students about turning off the faucet after it used by them, this conversation implies responsibility towards environment. Then on page 150 there is a conversation of a bunch of students about sorting out trash in order to save the earth which also shows responsibility towards environment. Next page that is page 163 shows a poster about saving water which shows responsibility in sustainable maintenance in order to save the earth. The last, on page 190 there is a picture of rescuers who helps elderly and children which shows they did their responsibility as rescuers.

j. Love of Knowledge

Love of knowledge refers to a strong desire to learn and think critically, guided by Allah's revelation in the al-Qur'an.<sup>38</sup> Value of love of knowledge is represented visually in EFL textbook *"English for Nusantara"* for eighth grade junior high school on two pages; page 150 and 206. On page 150, the value showed in an illustration of some students who talks about

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<sup>37</sup> Anthony Le Duc, "Responsibility as a Primary Environmental Virtue in Islam", *Asian Journal of Philosophy and Religion*, Vol. 2 No. 1, (2023), p. 189.

<sup>38</sup> Syaidatun Nazirah Abu Zahrin, et al., "ReLationship Between Love For Knowledge,

Excellent Muslim Personality And Human Transformation Capital: A Model Built With Structural Equation Measurement (Sem)", *Jurnal Hadhari*, Vol. 11 No. 1, (2019), p. 143.

information regarding sorting out trash on their phone which implies they are actively searching new information using the phone that shows their love of knowledge. Then, on page 206 there is an illustration of students who discuss about sea pollution. How the students are gathered to discuss about some topics shows value of love of knowledge.

k. Charitableness

In Islam, charity is called *ṣadaqah*, it refers to being truthful, sincere, speaking the truth, establishing truth, verifying accountability, maintaining faith, veracity, sincerity, excellence, and giving for Allah.<sup>39</sup> Charitableness is presented visually in EFL textbook "*English for Nusantara*" for eighth grade junior high school on page 164 which shows a poster about donating book that implies a value of charitableness.

l. Generosity

Generosity implies honestly giving, helping, or being willing to sacrifice in the cause of Allah, both with wealth and even in the form of helping hands to give.<sup>40</sup> Value of generosity is presented on page 164 of EFL textbook "*English for Nusantara*" for eighth grade junior high school where there is a poster about donating books that implies act of generosity.

m. Helpfulness

Islam teaches its ummah to help one another; yet, aiding in Islam is only encouraged if it is for a good purpose.<sup>41</sup> Helpfulness is represented visually on page 190 of the EFL textbook "*English for Nusantara*" for eighth grade junior high school, there is an illustration of rescuers who help elderly and children that shows act of helpfulness to others.

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<sup>39</sup> Salwa Amirah Awang, "The Concept of Charity in Islam: An Analysis on the Verses of the Quran and Hadith", *Journal of Ushuluddin*, Vol. 45 No. 1, (2017), p. 142.

<sup>40</sup> Saiful Bahri, et al., "The Generosity Education for Children through Quranic Verses for Islamic Philanthropy Awareness", *PROGRESIVA*, Vol. 13 No.1, (2024), p.118.

<sup>41</sup> Adel Ibrahim, et al., "Good Muslim and Good Citizens", *Peradaban Journal of Religion and Society*, Vol. 2 No. 1, (2023), p. 87.

n. Striving

Striving focuses on faith (iman) and good behavior (amal saleh). Striving in Islam is battling for oneself as well as defending one's religion.<sup>42</sup> The value of striving is showed visually in EFL textbook *"English for Nusantara"* for eighth grade junior high school on page 190 that shows an illustration of how rescuers strive to save the elderly and children.

o. Self-respect

Within the Islamic faith, the Qur'an affirms that Allah makes man *"in the best of moulds,"* hence valuing oneself is a commandment that must be carried out as a sign of respect for Allah's creation.<sup>43</sup> Self-respect is showed on two pages in EFL textbook *"English for Nusantara"* for eighth grade junior high school which are page 236 and page 253. On page 236 there is an illustration of a girl who encourages the reader that the reader is an amazing person, this gesture shows act of self-respect. Then, on page 253 there is an illustration of two girls that said *"Of course we can do it!"* that implies they are believing on themselves, believe on ourselves is a form of self-respect.

## 2. Textual Representation of Islamic Values in EFL Textbook Entitled *"English for Nusantara"* for Eighth Grade Students of Junior High School

The Islamic values represented textually in EFL textbook entitled *"English for Nusantara"* for Eighth Grade Students of Junior High School are self-respect, helpfulness, good manners, sincerity, endurance, kindness, patience, courage, self-control, charitableness, and responsibility. Each values will be explained as follows:

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<sup>42</sup> MustafaTekke and Nik Ahmad Hisham Ismail,"Discovering the Self in Islam: Self-Striving, Self-Regard, and Self-Neglect", *Journal of Educational, Health, and Community Psychology*, Vol. 5 No. 1, (2016), p. 4.

<sup>43</sup> Humeyra Guleryuz Erken et al., "Love for Allah and love for self: exploring the connection between religious affect and self-esteem among Muslimadolescents in England", *Routledge Journal of Beliefs and Values*, Vol. 44 No. 1, (2023), p. 101.

a. Self-respect

As stated before, the Qur'an affirms that Allah makes man *"in the best of moulds,"* hence valuing oneself is a commandment that must be carried out as a sign of respect for Allah's creation.<sup>44</sup> Value of self-respect is presented textually on page 42 and 92 in EFL textbook *"English for Nusantara"* for eighth grade junior high school. On page 42 there is a recount text about story of someone who was shy to join a parade in his/her hometown but by the time the writer feels confident to join a parade in his/her school, the development from shy to confident is a form of self-respect. Then on page 92 there is a narrative text about ugly duckling who was rejected by many animals but finally accepted by a group of swan that made the ugly duckling finally realize how beautiful he is, realizing one's strength is a form of self-respect.

b. Helpfulness

As explained before, Islam teaches its ummah to help one another; yet, aiding in Islam is only encouraged if it is for a good purpose.<sup>45</sup> Value of helpfulness is showed textually on several pages of EFL textbook *"English for Nusantara"* for eighth grade junior high school which are page 72, 92, 159, and 222. First, on page 72 value of helpfulness is showed by a girl named Monita who is willing to help her friend. Second, on page 92 there is a narrative story about ugly duckling who finally accepted by a group of swan after being rejected many times, helpfulness is showed by a swan who told ugly duckling that he is a swan too that made ugly duckling accepting himself. Next, on page 159 there is an illustration about someone who asked an advice about what to do with the old books then someone commented that the original poster can donate the books to an orphanage, the comment implies act of helpfulness toward others. Last, on page 222 there is a text about two girls named Melati and Isabel who spent their teenage years to clean up islands from

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<sup>44</sup> Humeyra, p.101.

<sup>45</sup> Adel Ibrahim, 87.



plastic, their action showed their contribution in helping the environment.

c. Good Manners

Imam al Ghazali contends that a human being must be good both to Allah and to others. Moral indicators derived from the Qur'an include: his goodness is absolute (*al-khairiyyah al-muthlak*), meaning that the goodness included in morals is pure goodness in any setting, situation, time, or place.<sup>46</sup> Good manners are represented textually on page 72, 159, and 261 of EFL textbook "*English for Nusantara*" for eighth grade junior high school. On page 72, there is a conversation between a girl named Monita who helps her friend that implies a good manner to other. Next, on page 159 there is an illustration of someone who posted about what to do with old books and several people are willing to give advices which shows good manner towards others even on the social media. The last, on page 261 there is a story about a boy who tried to be a good football player but at first he was underestimated by his friends but after he proved that he could score for the team, his friends were apologizing. How the friends were willing to say sorry shows a good manner.

d. Sincerity

Buya Hamka interprets sincerity as purity, as if it were pure gold without any alloy. Sincere or *ikhlas* refers to a person's genuine acts towards a goal.<sup>47</sup> Value of sincerity is showed in EFL textbook "*English for Nusantara*" for eighth grade junior high school on page 92, 110, and 222. On page 92, the act of sincerity is showed in a story when a group of swan is accepting ugly duckling. Then, on page 110 there is a narrative story about an elephant who still help his friends even though he was rejected by them, how the elephant was willing to help showed how sincere his heart was. On page 222 there is

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<sup>46</sup> Hamzah and Pinta Kemala Sari Hasibuan, p. 24.

<sup>47</sup> Hasyim Haddade, et al., "The Concept of Sincerity in The Qur'an and its Implementation Among The Academic Community of Ma'had Aly As'adiyah Sengkang", *IJIS*, Vol. 3 No. 2, (2023), p. 82.



story about two girls that help to clean an island from plastic which shows a sincere intention to keep the environment.

e. Endurance

As aforementioned before, endurance in Islam entails accepting obstacles and hardships from Allah, such as illness, disasters, poverty, and more.<sup>48</sup> Endurance is represented textually in EFL textbook *"English for Nusantara"* for eighth grade junior high school on page 92 and 110. On page 92, endurance is implied in a narrative story about ugly duckling who keep trying to find a friend although he was rejected many times. Then, on page 110, endurance is presented in a narrative text about an elephant who was rejected by his fellow animals but still willing to help them which implies how the elephant is endured the pain of being rejected.

f. Kindness

Kindness is a moral quality of believers, it motivates individuals to follow established standards of behavior. Kindness is a sort of conduct characterized by acts of generosity, thoughtfulness, assistance, or concern for others, without expecting praise or reward in exchange.<sup>49</sup> Value of kindness is represented textually on page 92, 159, 222, and 274 of EFL textbook *"English for Nusantara"* for eighth grade junior high school. On page 92, there is a narrative story about ugly duckling who finally accepted by a group of swan after being rejected many times, act of kindness is showed by the group of swan who was welcomed the ugly duckling. On page 159 the act of kindness is showed in an illustration of social media post about what to do with the old books and some people left comments about advising what can the original poster do with the old books, it shows kindness between one another through social media. Then, on page 222, act of kindness is showed in how two girls were willing to clean up the island from plastic. On page 274, the act of kindness is showed in a story where a leader of a group

<sup>48</sup> Adang Kuswaya and Sukron Ma'mun, p. 154.

<sup>49</sup> Alifah Raudah Daniar, et al., p. 241.

band was letting the writer to join audition for three times to finally got accepted to be a new band member, this gesture shows the leader's kindness towards the writer.

g. Patience

As mentioned above, patience refers to restraining one's emotions from engaging in actions that contradict Islamic beliefs. Patience is demonstrated by refraining from obeying Allah's directives and abstaining from forbidden actions.<sup>50</sup> Patience is represented textually on page 92 and 274 of EFL textbook "*English for Nusantara*" for eighth grade junior high school. First, on page 92 there is a narrative story about ugly duckling, the act of patience is showed on how the ugly duckling was trying many times to have friends even though he was rejected many times. Second, on page 274, patience is showed in the story about a boy who joined several band audition until finally got accepted. The value of patience is showed by both the boy (the writer) who patiently trained himself and the band leader who patiently waited the writer to be able to present a good performance.

h. Courage

The character of Courage (*As-Syaja'ah*) is the attitude of not withdrawing in the face of misfortune and being strong in the face of fear.<sup>51</sup> Courage is represented textually on page 92, 109, 110, 261, and 274 of EFL textbook "*English for Nusantara*" for eighth grade junior high school. On page 92, courage is showed on how ugly duckling tried many times without giving up. On page 109 and 110, value of courage is showed by the elephant who never gave up to find a friend and also did not afraid to help other animals even though it means he had to fight a tiger. Next, on page 261 there is a story about a boy who was underestimated by his friend but finally proved that he could score for his football team which shows his courage in improving his skill. The last, on page 274 the courage is

<sup>50</sup> Arif Solihin et al., p. 185.

<sup>51</sup> Khairan Muhammad Arif, "The Character Concept Of Courage (*As-Syaja'Ah*)And Its Implementation In Islamic Education", *Jurnal Bina Ummat*, Vol, 5 No. 2, (2022), p. 95.

showed by the writer who was willing to join band audition for three times without pessimism.

i. Self-control

As a basis for behavior regulation, Islam believes that human beings are created by Allah with two tendencies, positive and negative, straight and twisted. As a result, self-control is essential for staying on track.<sup>52</sup> Self-control is showed textually in EFL textbook "*English for Nusantara*" for eighth grade junior high school on page 109, there is a story of elephant who was rejected by other animals but never tried to attack them even though he could. How the elephant holding back himself to attack the animals who rejected him is a form of self-control.

j. Charitableness

In Islam, charity is called *ṣadaqah*, it refers to being truthful, sincere, speaking the truth, establishing truth, verifying accountability, maintaining faith, veracity, sincerity, excellence, and giving for Allah.<sup>53</sup> Charitableness is showed textually on page 159 where there is an illustration of social media post where a person gave advice to donate the old books to the orphanage which shows value of charitableness.

k. Responsibility

Islam believes that, while everyone is accountable for their own conduct, they may also ask Allah's forgiveness for their sins.<sup>54</sup> Responsibility is represented textually on page 222 of EFL textbook "*English for Nusantara*" for eighth grade junior high school. On page 222, responsibility is showed in how two girls who help to keep the environment clean because they realized their responsibility as a human who lives in the planet earth.

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<sup>52</sup> Andewi Suhartini, et al., "Control Behavior through Self-Control in Islamic Education", *International Journal of Engineering & Technology*, Vol. 7 No. 3, (2018),p. 353.

<sup>53</sup> Salwa Amirah Awang, p. 142.

<sup>54</sup> Anthony Le Duc, , p. 189.

### 3. Analysis of Discourse Practice

#### a. Text Production

During this stage, the researcher analyzed the parties engaged in the text's production. Analysis is conducted on the parties at the smallest level, including institutional capital owners.<sup>55</sup> Textbook *English for Nusantara* is published by The Ministry of Education, Culture, Research, and Technology of Indonesia which implies it comes from a state institution that sets the standard for how textbooks should be arranged. The textbook is structured into five chapters, each with a different theme, they are:

- Chapter I “Celebrating Independence Day”,
- Chapter II “Kindness Begins with Me”,
- Chapter III “Love Our World”,
- Chapter IV “No Littering”, and
- Chapter V “Embrace Yourself”.

Every theme is integrated with character building education which contains cultural values and religious values. Considering that schools are educational institutions that not only aim to transfer knowledge but also as a place to create generations with excellent character. In Indonesia, character education points that can be incorporated into learning materials are (1) Love for God and the universe, (2) Responsibility, discipline, and independence, (3) Tolerance and love of peace towards others, (4) Kindness and humility, (5) Leadership and justice, (6) Self-confidence, creativity, hard work, and perseverance, (7) Compassion, care and cooperation, (8) Respect and courtesy, and (9) Honesty<sup>56</sup>. Based on the mentioned points, EFL textbook entitled *English for Nusantara* already included some character education points which are (1) Love for God and the universe in Chapter III, (2) Responsibility, discipline, and independence, in all Chapters (3) Tolerance and love of peace towards others in Chapter II, (4) Kindness and

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<sup>55</sup> Diyah Atiek Mustikawati, “Critical Discourse Analysis of “Answer To Non Muslims Common Questions About Islam” by Using Norman Fairclough”, *Atlantis Press*, Vol. 581, (2021), p. 121.

<sup>56</sup> Maemonah, “Aspek-Aspek dalam Pendidikan Karakter”, *Edukasia Islamika*, Vol. 10 No. 1, (2017), p. 35.

humility in all Chapters, (5) Self-confidence, creativity, hard work, and perseverance in all Chapters, (6) Respect and courtesy in all Chapters, and (7) Honesty in all Chapters.

By involving character education points that contains religious values which means including Islamic values, EFL textbook entitled *English for Nusantara* for eighth grade students of junior high school which published by The Ministry of Education, Culture, Research, and Technology of Indonesia is suitable to be the benchmark for EFL textbook in Indonesia. As a benchmark, it is important to ensure that the book could be applied well for various ethnicity and religion all over Indonesia without offending or forgetting either of them. In fact, EFL textbook entitled *English for Nusantara* for eighth grade students of junior high school is already engaging every ethnicity and religious values in Indonesia.

b. Spread of Text

This step studies the media utilized to spread pre-produced texts. Whether employing print or electronic media, including newspaper print media, etc. Examining the differentiation between media has a significant impact on the discourse effect, since each has unique advantages and disadvantages.<sup>57</sup> EFL textbook *English for Nusantara* for eighth grade students of junior high school is published both physical book and e-book. The physical books version can be requested through the minister of education in each region and also some bookstore which affiliated with The Ministry of Education, Culture, Research, and Technology of Indonesia. While the e-book is accessible for free at the official website of The Ministry of Education, Culture, Research, and Technology of Indonesia. As the official teacher's handbook, it is important to make the book easily accessible for both teacher and student considering that learning media is one of the government's policies. By publishing for free in the official website, The Ministry of Education, Culture, Research, and Technology of Indonesia helps every teachers and students in Indonesia to access it

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<sup>57</sup> Diyah Atiek Mustikawati, p. 122.



any time which is fulfilling the goal to give equal educational facilities for all citizens in Indonesia.

c. Text Consumption

In this stage, the researcher examines the parties who are intended to receive or consume the content. When analyzing media discourse, it's important to consider who consumes it. Each media outlet sets its own "market share". As a benchmark learning media and teacher's handbook provided by The Ministry of Education, Culture, Research, and Technology of Indonesia, the targeted parties for the textbook are all students in Indonesia especially for eighth grade junior high school students since the textbook analyzed in this research is focused on eighth grade. By considering the target party, the party who published the book, and the distribution of the book, it can be concluded that the textbook entitled "*English for Nusantara for Eighth Grade*" has been delivered to the intended target.

#### 4. Analysis of Practical Social-Cultural Dimension

a. Situational Level

Texts are typically created in a specific time or environment. In other words, the situational aspect pertains to the context of events during text distribution.<sup>58</sup> Since EFL textbook entitled *English for Nusantara* for eighth grade students of junior high school is published by The Ministry of Education, Culture, Research, and Technology of Indonesia, the purpose of the book distribution is to be the official benchmark EFL textbook especially for eight grade students of junior high school. The textbook was published in 2022 but still suitable to use in 2024 because the curriculum used in the textbook is valid. The contents of the textbook which separated to five chapters are following competency standard for English subject developed by The Ministry which means each material is an essential material to be mastered by intended grade.

b. Institutional Level

This level examines how an organization's rhetoric influences practice. Institutions such as the apparatus and government can impact text composition<sup>59</sup>. Considering the

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<sup>58</sup> Diyah Atiek Mustikawati, p. 122.

<sup>59</sup> Diyah Atiek Mustikawati, p. 122.



publisher of EFL textbook entitled *English for Nusantara* for eighth grade students of junior high school is The Ministry of Education, Culture, Research, and Technology of Indonesia, the composition of materials listed in the textbook is officially compiled to be the teacher's handbook and benchmark textbook in Indonesia. In view of the fact that the publisher is the government who develop and inaugurate the curriculum, *English for Nusantara* is potential to be trusted by the academics and Indonesian citizen in general.

c. Social Level

The social aspect focuses on micro issues such as economic, political, and community cultural systems.<sup>60</sup> From economic side, EFL textbook entitled *English for Nusantara* for eighth grade students of junior high school is accessible for free which means the book is published for all levels of social strata. From political side, there are no relation between the books and political issues happened in Indonesia. The last, from community cultural systems, *English for Nusantara* contains five chapters of English materials with values of culture and religion represented in visually and textually. This research focused in Islamic values in *English for Nusantara* textbook and the result is the textbook already contained Islamic values which means the textbook is not only delivering English material but also implying character education that lead to the development of civil society. The implied values lead to the development of civil society will create an organized community cultural system.

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<sup>60</sup> Diyah Atiek Mustikawati, p. 122.