

The portrait of the Pancasila ideological values for character education in the Indonesian prescribed ELT textbooks for secondary high school students

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Abstract: *The ideological vision of Indonesia, 'Pancasila' includes the character education that is also part of the vision of many countries, including Singapore. Since 2022 some aspects of the underlying values of Pancasila ideology in the effort of reinforcing character education, the PPK (Penguatan Pendidikan Karakter) has been issued to be implemented at Indonesian schools. Textbooks play a critical role in canalizing ideological values. ELT textbooks are no exception. In response to this, this paper reports on a critical discourse study that examines how ideological values are represented in the Indonesian ELT textbooks published by the Ministry of National Education. Critical micro-semiotic analysis indicates that the ELT textbooks depict ideological values as the basis of the PPK in which these values are presented through visual and verbal texts. This finding implies that the textbooks inadequately depict the underlying value aspects of the PPK and also showcase inequality of value aspects. For this reason, ELT textbook writers and English teachers need to take into account the interplay between ideological values and language use when designing and using any ELT textbooks.*

Keywords : Ideological values; character education; the Indonesian ELT textbooks

Introduction

As a curriculum document or 'a product of the curriculum' (Widodo 2016, 133), the design of an ELT textbook must take ideological values into serious consideration because the country socioculturally recognizes Pancasila ideologies in an Indonesian English as a foreign language (EFL) context. Although Pancasila values as the underlying aspects of the PPK have long been ideologically recognized as a way of life in multicultural and multi-religious Indonesian societies, its role has been affected by the issue of the 'Merdeka' curriculum that promotes Pancasila values to build Indonesian students' characters. Despite this curriculum issue, the mismatch between English as the foreign culture product and the nationalism aspect as the in-country-oriented value of Pancasila remains to occur in social practices of any societies because they negatively affect the depiction process of Pancasila ideological values in ELT textbooks. To some extent, this may create misinterpretation that leaves a negative imprint on English teachers' perception of depicting Pancasila values in ELT textbooks for secondary school students. In the domain of language education, ELT textbooks are textually not free from Pancasila ideological values because any texts and tasks in such textbooks are always value-laden. In other words, ELT textbooks may portray Pancasila ideological values which may promote the PPK that has been officially issued since 2022.

The discourse of religion and nationalism as two of Pancasila values in ELT textbooks tends to create misperception among teachers and textbook authors. Indonesia recognizes multi-religion practices, which vary in Indonesian social communities and education because it has different ethnic groups that hold particular social and cultural values of nationalism. Indonesia is a home to the largest Muslim population (Ariyanto, 2018). This issue penetrates in education in which textbooks canalize religion issues as well. Meanwhile, the role of Pancasila ideological values in Indonesia's educational landscape has developed over time as the underlying aspects of the PPK are the main concern of the authors of the ELT textbooks for secondary school students. In the Indonesian context, religion and nationalism have been equally treated in education although such treatment does not optimally reflect the depiction of ideological values in Indonesian ELT textbooks.

At present, Indonesian ELT classes at schools, for example, recognize textbooks as the main source of English language learning materials which control students' social behavior of using English in the classroom that might contradict their behavior outside the classroom. On the one hand, the learning tradition of what Tomlinson (2011) mean by having students' mentally engaged in using English as the TL (Target Language) in the classroom is soon fading away due to lack of its exposure outside the classroom. On the other hand, by using ELT textbooks, secondary school teachers are expected to meet their students' learning needs mainly those related to Pancasila ideological values. In other words, the TL power inside the classroom highly contradicts the social power outside the classroom that constitutes secondary high school students' social behavior and character building that meet the aspects of Pancasila ideological values.

In some cases, the textbooks recommended by their publishers might be accepted and used by English teachers without any critical consideration dealing with the textbook content of whether or not it depicts Pancasila ideological values. This might spell a high risk of undermining the importance of the aspects of Pancasila ideological values in the PPK to be depicted in the ELT textbooks. In other words, EFL teachers should critically consider and select the ELT materials that depict those aspects in the ELT textbooks, or they may revise or modify the language materials in the textbooks. Therefore, evaluating ELT textbooks for secondary school students is of great importance to see how the aspects of Pancasila ideological values for the PPK are depicted in the selected prescribed ELT textbooks. All information about the research findings is expected to provide feedback to teachers who use such textbooks so that they can modify their ELT materials.

As regards the implementation of Pancasila ideological values for the PPK, this research concerns two problematic issues as follows

1. What ideological values do the Indonesian ELT textbooks for secondary high school students represent?
2. How do the ELT textbooks for secondary high school students represent the Pancasila ideological values?

Literature Review

Textbooks as Social Practices in the Classroom Discourse

As social practices in the classroom discourse, textbooks present teaching materials that provide students with opportunities to conduct social actions in the TL. They are “an instructional guide that helps learners engage with these value-laden texts in order to expect them to learn the appropriate ways of thinking, behaving, doing, valuing, and being in the world” (Widodo, 2018, 132). The presentation of such materials deals with the fact that textbooks or coursebooks according to Tomlinson (2012, p. 165) “communicate a view of teaching and learning, a view of the TL and the culture(s) they represent and the worldview of their producer”. This is “potentially dangerous as the course book is revered in many classrooms as the authority and there is a risk of its users uncritically accepting its views” (Tomlinson 2012, p. 165).

Similarly, Foulds (2013) explains the risk of uncritically accepted views in that students may “interact with textbooks on an almost daily basis (p. 165). In other words, teachers using ELT textbooks might not critically consider Pancasila ideological values among their students and ignore the fact that they underlie the aspects for the PPK. Therefore, Barton and Sakwa (2011) in their report still recognize “a need for teachers to critically analyze the content of textbooks before using them in the classroom” (p. 176). Examples include the report of Parker et al. (2017) that “movements such as the women’s self-help movement have faced in trying to gain recognition and legitimacy, highlights the fact that gender continues to be used as an apparatus of power within medical discourse” (p. 107). In the same vein, this might also happen in the ELT classroom discourse, where students are both physically and socially identified as distinct, and this however does not violate the depiction of Pancasila ideological values in ELT classrooms.

Representation of ideological values in the Indonesian ELT Textbooks

The representation of ideological values in ELT textbooks develops since some aspects of those values have been used for the PPK in Indonesia. The aspect of the integration in humanity includes what Shumera, Lama, and Laabs (2012) note as caring behavior, responsibility and respect in social practices. They argue that students learned about caring behaviour and character by watching others: adults, peers and parents.

In ELT textbooks, Lee and Collins (2008) report that the depiction of ideological values relatively shows “no significant change, textual or visual, in the representation of women in social and domestic settings from the earlier to the recent textbooks” (p. 135). This suggests that textbooks as a representation of Pancasila ideological values are also a product projected to facilitate learning materials that maintain the character education in the classroom discourse.

A textbook may certainly be considered irrelevant and require improvement if it is used in the classroom to cause a change that violates the social and cultural norms and values of students. In this respect, Gebregeorgis (2016) maintains that “contributions of a textbook to social change, which the present study tries to assess from the context of the target textbook, depend on the chosen values, norms and modes of social behavior incorporated in it” (p. 120). In other words, the representation of Pancasila ideological values in a classroom discourse, such as the issue of religion, humanism nationalism, should be the main concern of ELT textbook developers.

Previous Studies on ideological values in EFL Textbooks

The previous findings of the research conducted by Benham and Mozaheb (2013) show that Islam as a religion is “inseparable part of Iranian EFL textbooks, which is taught indirectly” (p. 103). In a similar way, the first principle of Pancasila: “Belief in one God, the only God” becomes an inseparable part of Indonesian ELT textbooks since it is one of the underlying aspects of Pancasila ideological values for the PPK. This indicates that social beliefs become a crucial factor that constitutes social practices in using

English as a foreign language. In other words, Indonesia, where Muslims are the majority or what Ariyanto (2018) notes as “the largest religious group” also use English of which its uses in Indonesian societies are supposed “not to violate Islamic social values” (Ariyanto, 2018) or particularly not in contradiction with Pancasila values in Indonesia.

Despite the fact that Shachar’s (2012), Kizilaslan (2010), Russell (2016) and Bahman and Rahimi (2010) in their findings ignore revising textbooks to depict ideological values, Ariyanto’ (2018) findings in his research on gender bias however suggest further studies that critically examine social values in ELT textbooks in the EFL context, and this is still relevant with the effort to maintain Lee and Collins’s (2008) study of ideological values. To fill the research gap, the representation of ideological values, such as Pancasila values in textbooks remain interesting for a research on analyzing textbooks that therefore become the main focus of this research.

The Study

Research Context

ELT Textbooks were used to study the depiction of some aspects of Pancasila ideological values for the PPK in a context where the TL is politically considered as a foreign rather than additional language. Although Indonesian people politically remain staying foreign to the TL, but its status as a language for international communication still make them “need to learn and acquire as stipulated in the Act of the 2003 National Education System” (Widodo 2016, p. 131). The TL remains adopted as a school subject by the government policy as reflected in the ELT curriculum for Indonesian secondary schools. As a subject, the TL, along with others such as mathematics and natural sciences do not directly contribute to English language use in school social practices. In this regard, Ariyanto (2018) shares Widodo’s (2016) statements corresponding to this research context that the status of English as a school subject has been well established, and English has gained socio-political authority and prestige in Indonesian society.

ELT textbooks in this context are a representation of the social practices of students whose social background is strongly related to multireligious values that include in the first principle of Pancasila. In other words, the Pancasila ideological values in ELT textbooks might yield social tolerance to the use of English as a TL means of communication. In other words, the social context in which this research was conducted requires ELT textbooks that are learnable in the social context and that recognize not only multireligious values but some aspects of Pancasila values including nationalism for the PPK.

Research Design and Data

Since this study examined some aspects of ideological values for the PPK in the ELT textbooks for secondary high school students whose social power in using the TL inside the classroom contradicts with their social power of using the TL outside the classroom. Inside the classroom, they are insisted on using the TL, but outside they soon forget and even stop using the TL in their social practices. Therefore, the design of this research was the critical qualitative research that adopted critical discourse analysis (CDA), which regards “language as social practice” and considers the context of language use (Wodak and Meyer 2001, p. 2). To show if the ELT textbooks used in this research represented some aspects of Pancasila ideological values for the PPK, a critical micro-semiotic analysis in CDA with Fairclough’s (2013) three dimensional frameworks of discourse: describing, interpreting and explaining were used in this research. The Indonesian ELT textbooks endorsed by the Ministry of National Education for secondary school students were the focus of analysis in which both visual and verbal texts were units of this analysis.

As the product of social practices, visual and textual artifacts in ELT textbooks were identified and analyzed to describe (visual analysis), interpret (process analysis) and explain (social analysis) research data to show the types of ideological values depicted in the ELT textbooks. This analysis was also intended to elucidate the strong inequality of the social power in ELT textbooks used inside the classroom and of the social power of the Indonesian society outside the classroom. Such a strong inequality also becomes the factor that it is necessary to conduct the critical study on Pancasila ideological values depicted through the TL that is not relatively used as a means of secondary school students’ communication outside the classroom. Besides, the TL was not the product of Indonesian culture, and it relatively belongs to the minor society. Further, it is not the main means of communication in Indonesia societies.

The ELT textbooks used as the research data were those for secondary school students in grade VII up to grade XII (see Table 1). These textbooks are “curriculum genre that contains a myriad of moral and cultural values that teachers and students of which may or may not be aware. These values have different meanings” (Widodo, 2018, 136). In other words, as a curriculum genre, textbooks contain ideological values such as Pancasila ideological values as a layer of language use of which teachers might not be aware. In this study, all of the above mentioned ELT textbooks were selected for in-depth analysis with reference to the following criteria:

1. The blurbs in the selected ELT textbooks represent curriculum documents focusing on attitude, knowledge, and skill competencies.
 2. The ELT textbooks for grade VII up to XII were selected because they contain textual artifacts for speaking and reading exercises, activities, and visual images, such as pictures, with non-verbal depiction of social actions.
 3. The ELT textbooks were written by Indonesian authors who understand the Indonesian ELT context.
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4. The textbooks were published by Pusat Kurikulum dan Perbukuan, Balitbang, Kemdikbud, the Indonesian Ministry of National Education.

Table 1: Textbooks selected for analysis

No	Textbook series	Grade	Year	Publisher	ISBN	Pages	Author
1	When English Rings a bell	7	2017	Ministry of education and culture	978-602-282-976-8 (jilid lengkap) 978-602-282-977-5 (jilid 1)	202	Siti Wachidah, Asep Gunawan, Diyantari, Yuli Rulani Khatimah
2	When English ring a bell	8	2017	Ministry of education and culture	978-602-282-976-8 (jilid lengkap) 978-602-282-978-2 (jilid 2)	242	Siti Wachidah, Asep Gunawan, Diyantari, Yuli Rulani Khatimah
3	Think globally act locally	9	2018	Ministry of education and culture	978-602-282-976-8 (jilid lengkap) 978-602-282-979-9	224	Siti Wachidah, Asep Gunawan, Diyantari
4	Bahasa Inggris	10	2017	Kementerian Pendidikan dan Kebudayaan	ISBN 978-602-282-480-0 (Jilid 1a) ISBN 978-602-282-481-7 (Jilid 1b)	224	Utami Widiati, Zuliati Rohmah, dan Furaidah
5	Bahasa Inggris	11	2017	Kementerian Pendidikan dan Kebudayaan	ISBN 978-602-282-482-2 (Jilid 2a) ISBN 978-602-282-483-1 (Jilid 2b)	170	Mahrugh Bashir
6	Bahasa Inggris	12	2018	Kementerian Pendidikan dan Kebudayaan	ISBN 978-602-282-755-9	176	Utami Widiati, Zuliati Rohmah, dan Furaidah

Data analysis

The selected textbooks for grade VII up to XII mentioned above were used to collect data regarding the language materials in the chapters containing learning tasks for speaking and reading practices and some visual artifacts such as pictures as non-verbal depictions of Pancasila ideological values in the textbooks. They were then labelled based on the artifact types namely the visual artifacts: pictures labelled TWG ('Teks Wacana Gambar'), textual artifacts: for speaking labelled TWP ('Teks Wacana Percakapan'), for reading labelled TWB ('Teks Wacana Bacaan'). The textual artifact resulting from the recorded interview results was labelled TWHS ('Teks Wacana Hasil Survey').

Since the fact that "visual artifacts seem to be considered to be values free" (Widodo 2018, p. 13), critical micro-semiotic textual analysis was also used in this research. The above data in artifacts were then identified with reference to the themes, types and their location: chapters and pages in the textbooks, and they were then tabulated according to the artifact types. The visual artifacts: TWG were analyzed based on Fairclough's (2013) framework, and those: TWP, TWB and TWHS were analyzed by critical micro semiotic textual analysis (Widodo, 2018, 13) and by using Leeuwen's (2008) elements of social action, namely MA (Material Action) and SA (Semiotic Action).

Research Findings and Discussion

A considerable number of texts in the selected textbooks are presented both visually and verbally, and the focus of the analysis of the textbooks is on the aspects of Pancasila ideological values for the PPK. By maintaining such ideological values, teachers can optimally improve and develop their students' Pancasila based character values as implied in verbal texts as the representation of social actions, both material and semiotic (Leeuwen 2008, p. 73). However, if teachers' mindset of nationalism is in-country-oriented, they may ignore the importance of the TL cultural values outside their home country. If so the class to whom the selected textbook is taught may find no progress in the depiction of ideological values as well as the TL learning itself.

The research findings drawn from the results of analyzing the 'TWG'-labelled- visual artifacts in all of the ELT textbooks (grade VII up to XII) vary according to the aspects of Pancasila values for the PPK, such as integrity, nationalism, religion, and collaboration. In other words, there were six textbooks (for grade 7-12) analyzed in this research. Of the six textbooks from grade 7-12, those for grade 7 and grade 10 were the only textbooks depicting the social action of saying prayers and getting married that

represents religion, one of Pancasila ideological values. The other four mostly depicted the social action representing nationalism, another aspect of Pancasila ideological values for the PPK (see table 1).

Table 1: The summary of the portrayal of Pancasila ideological values in the textbooks for secondary high school Grade VII-XII [adapted from the table “The portrayal of values in the textbook” in Widodo (2018, p. 7)]

No	Theme	Visual artifact [Teks Wacana Gambar (TWG)]	Description	Location: grade/ chapter/page	Pancasila Ideological values
1	Good morning. How are you?	Two individual pictures: one is the picture of a boy and a man; and the other one is a boy and a woman	The students greet their parents.	VII/1/7	Humanity: Integrity
2	My uncle is a zookeeper	A picture of two boys and a man bringing a broom outdoor	Two students are at the zoo ready to learn	VIII/7/85	Humanity: learning autonomy
3	Talking about Self	A picture of a female person holding a book at the book shelf.	A student is reading a book in the library.	IX/1/03	Humanity: learning autonomy
4	What time is it? This is my world	-A picture of a boy in bed holding his arms on his chest. -A picture of a girl, a woman and a man at a table holding their palms up, and some food on the table.	-A student lying in bed saying prayers. -A student and her parents are saying their prayers before having meals together.	VII/3/42 4/91	Religion
5	Congratulating and Complimenting others	A picture of male and female persons standing face to face.	A couple of a woman and a man who are getting married.	X/2/27	Religion
6	It's a beautiful day!	A picture of a man and a boy holding books.	A student is helping his teacher bringing books.	VII/5/117	Collaboration
7	It's English time!	A picture of two boys in uniforms holding brooms indoor	Two students clean the classroom together	VIII/1/14	Collaboration
8	I'm proud of Indonesia	The picture of a flag hoisted on the mountainous areas. Two individual pictures	A student talks to his friend that they learn to describe people, animals, and things to show their pride of them.	VII/7/ 149	Nationalism
9	We got a lot of histories	A picture of the students holding hands with each others	A students talks to his friend that they learn to get the message of a song	VIII/13,/217	Nationalism
10	They are made in Indonesia	A picture of a woman and footwears, and vehicles	A showcase of Indonesian products	IX/8/145	Nationalism
11	The Battle of Surabaya	A picture of a person pointing out in command.	A national hero of Indonesian independence	X/9/120	Nationalism.
12	Father of Indonesian Education	A picture of a man wearing a cap and a white coat.	The image of an Indonesian hero, Ki Hajar Dewantara or the Father of Education.	XI/ 7/161	Nationalism
13	May I Help You?	A picture of people dancing.	An image showing traditional Indonesian performances	XII/1/14	Nationalism

The results of analyzing the ‘TWG’ (table 1) portray the social action depicting some aspects of Pancasila ideological values for the PPK, such as integrity, self autonomy, collaboration, religion and nationalism. Examples include the picture of two individual pictures: one is the picture of a boy and a man; and the other one is a boy and a woman. Such a picture depicts the students greeting their parents, and this shows the students’ character of integrity in the aspect of humanity of respecting others (see table 1, VII/1/7). Similarly, the picture of a female person holding a book at the book shelf depicts a student reading a book in the library, and this represents the student’s character of integrity of being an autonomous learner in the aspect of humanity as a well and morally committed individual.

Furthermore, the results of analyzing the ‘TWG’-labelled- visual artifacts in all of the ELT textbooks (grade VII up to XII) vary according to what aspect they depict. On this point, religion as one of the aspects of Pancasila ideological values for the PPK is only applicable in the textbooks for grade VII and X. As the leading principle of Pancasila, it is ironically less depicted in all the selected ELT textbooks for secondary high school students.

Table 2: The summary of the portrayal of Pancasila ideological values in the ELT textbooks for grade VII - XII using Leeuwen’s (2008) elements of social action: the material and semiotic action.

No	Theme	Verbal text extracts [TWP (Teks Wacana Percakapan)]		Location: Grade/chapter/page	Ideological values
		MA (Material Action) Purpose	SA (Semiotic Action)		
1	Good morning. How are you?	A student observes and asks question about saying thank and sorry to someone.	“Udin, I’m sorry I forgot to bring your sports shirt.” “Mrs. Rita, thank you very much for the gift. I like it.”	VII/1/14	Humanity: Integrity
2	It’s English time!	A teacher observes her student’s performance	“Thank you Lina. Your story is very Interesting. I like it.”	VIII/1/10	Humanity: integrity
3	Congratulations!	A teacher appreciates a student’s achievement.	“The winner of the story-telling competition in this class is Lina. Congratulations,”	IX/1/2	Humanity
4	Opinions & Thoughts	Students express their opinions about bullying in society.	A: “Why are you looking so sad?” B: “I was reading an opinion article on bullying. It made me extremely sad.” A: “Ah!, bullying as such is no big deal.” B: “No, .. Bullying is prevalent in our society. Everyone should be made aware of this social evil.”	XI/ 2/19	Humanity: integrity
5	May I Help You?	A patient meets a doctor to check up	P: “My stomach hurts terribly. I think I have a fever as well.” D: “Okay, let me check ”	XII/ 1/4	Humanity: integrity

In the analysis of the ‘TWP’ and ‘TWB’ labelled textual artifacts, the research results showcase the inequality of depicting Pancasila values for the PPK. Like the findings in the result of analyzing ‘TWG’-labelled artifacts, the depiction of religion as the first principle of Pancasila in the textual artifacts of the textbooks for grade VII- XII was not applicable (also see table 2-4). Even Table 2 mainly presents the depiction of integrity in the aspect of humanity as one of Pancasila ideological values. No single textual artifact in the textbooks depicted religious values that actually reflect the belief of the majority of Indonesian multi-religious societies. In contrast, nationalism is the most represented in every textbook analyzed in this research. In other words, nationalism values dominated the depiction in both visual and textual artifacts. Examples include the fact that the tables 3 and 4 only present the depiction of collaboration and nationalism without any of religion. In these tables, the depiction of nationalism outnumbered that of collaboration aspects of Pancasila ideological values. Even the textual artifacts in all the analyzed textbooks only depicted nationalism.

Anchored in the concept of Pancasila ideological values in the textbook, the in-depth analysis of the language use in each verbal text extract reflects the five aspects of Pancasila. In short, the value difference between religion and nationalism is the main issue regarding the portrayal of Pancasila values in the ELT textbooks. In this case, the material action or purpose is labeled as MA (material action) while the semiotic action of the verbal text is labeled as SA (semiotic action).

Verbal text extract 1

MA: A student observes working in group

SA: "We will work in group. We will present, not read the facts about each person to each other orally" (Grade VII, Chapter 2, page 23)

The material action (MA) in Verbal Text 1 describes the observing stage of a student's action sequence of observing, asking, collecting, and communicating. When introducing herself, a student may observe her readiness to present the fact each person to each other orally for example "We will work in group" as the semiotic aspect of student's doing. The above student's semiotic action in the verbal text on page 23 represents the character of collaboration in the aspect of humanity that is one of Pancasila values. Group working is common in most classroom activities. In Indonesian social practices, group work is recognized as 'gotong royong' (in collaboration).

Verbal text extract 2

MA: A student collects information about Kartini Day

SA: "When do we celebrate Kartini Day?" (Grade VII, Chapter 3, page 52)

The MA in Verbal text extract 2 describes the information collecting stage of a student's action sequence of observing, asking, collecting, and communicating. When asking for information, the student may say "When do we celebrate Kartini Day?" as the semiotic aspect of student's doing. The above student's semiotic action in the verbal text in Grade VII, chapter 3 on page 52 represents the character of commemorates a heroine in the aspect of nationalism that is one of Pancasila values. In Indonesian social practices, Kartini Day is recognized as a national day.

Table 3: The summary of the portrayal of Pancasila ideological values in the ELT textbooks for grade VII - XII using Leeuwen's (2008) elements of social action: the material and semiotic action.

No	Theme	Verbal text extracts [TWP (Teks Wacana Percakapan)]		Location: Grade/chapter/page	Ideological values
		MA (Material Action) Purpose	SA (Semiotic Action)		
1	This is me!	A student observes and asks question about working in group	"We will work in group."	VII/2/23, 24,	Collaboration
2	It's English time!	A student observes and asks question about working in group	"We will work in group."	VIII/5/73	Collaboration
4	Let's live a healthy life!	A student observes and asks question about working in group	"we will work in groups"	IX/2/20	Collaboration
5	Congratulating and Complimenting Others	A student congratulates and appreciates his friend's achievements.	Samuel : "Alif, congratulations. You deserved it, Man." Alif : "Thank you very much. This is because you always help me."	X/2/23	Collaboration
6	What time is it?	A student collects information about Kartini Day	"When do we celebrate Kartini Day?"	VII/3/52	Nationalism
7	We know what we do/ come to	A student associates something about	"from Monday to Thursday we must wear the batik"	VIII/3/40, 55	Nationalism

	my birthday, please!	being proud of Indonesia	shirt”		
8	They are made in Indonesia I'm made in Indonesia	The girl associates something about being proud of Indonesia	“that cloth looks beautiful! Is it made in Indonesia?”	IX/8/150	Nationalism
9	The Battle of Surabaya	Two students are giving comments on the heroic monument	Ami : “Riza, look! That heroic monument stands high and strong.” Riza : “Hmm.... It is a remembrance for us to our heroes’ struggle on this country.”	X/9/129	Nationalism

Table 4 presents the depiction of nationalism without any of religion in the ‘TWB’ labelled textual artifacts of the prescribed ELT textbooks for Grade VII up to Grade XII, and the following is the analysis result using Leeuwen’s elements of social action.

Verbal text extract 3

MA: The author provides the readers the text entitled I’m proud of Indonesia

SA : Indonesia is also rich with spices, like pepper, corriander, ginger, clove, cinnamon, tumeric, galanga, lemon grass, bay leave, and so on. We use them to cook very spicy Indonesian foods (Grade VII, chapter 7 page 173)

The MA in Verbal text extract 3 describes the textbook author’s purpose of providing the reading passage entitled I’m proud of Indonesia For this purpose, the author presents the text that reads *Indonesia is also rich with spices, like pepper, corriander, ginger, clove, cinnamon, tumeric, galanga, lemon grass, bay leave, and so on. We use them to cook very spicy Indonesian foods.*, as the semiotic aspect of the author’s doing. The author’s semiotic action in the verbal text in Grade VII, chapter 7 on page 173 represents the expected students’ character of being proud of Indonesia in the aspect of Pancasila values.

Verbal text extract 4

MA: The author provides the readers the notice to join a flag ceremony

SA : A flag ceremony will be held to celebrate our Independence Day, on Monday, 17 August. Attendance is compulsory (Grade VIII chapter 12 page 211).

The MA in Verbal text extract 4 describes the textbook author’s purpose of providing the reading passage in the form of the notice to join a flag ceremony. For this purpose, the author presents the text that reads *A flag ceremony will be held to celebrate our Independence Day, on Monday, 17 August. Attendance is compulsory.*, as the semiotic aspect of the author’s doing. The author’s semiotic action in the verbal text in Grade VIII, chapter 12 on page 211 represents the the expected students’ character of joining a flag ceremony in the aspect of nationalism as one of Pancasila values.

Verbal text extract 5

MA: The author provides readers the text about Habibie.

SA : Bacharuddin Jusuf Habibie known as BJ. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999). (Grade X chapter 10 page 134).

The MA in Verbal text extract 5 describes the textbook author’s purpose of providing the reading passage about Habibie. For this purpose, the author presents the text that reads *Bacharuddin Jusuf Habibie known as BJ. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999).*, as the semiotic aspect of the author’s doing. The author’s semiotic action in the verbal text in Grade X, chapter 10 on page 134 represents the the expected students’ character of honoring Habibie as the third president in the aspect of nationalism as one of Pancasila values.

Table 4: The summary of the portrayal of Pancasila ideological values in the ELT textbooks for grade VII - XII using Leeuwen’s (2008) elements of social action: the material and semiotic action.

No	Theme	Verbal text extracts [TWB (Teks Wacana Bacaan)]		Location: Grade/chapter/page	Ideological values
		MA (Material Action) Purpose	SA (Semiotic Action)		
5	I'm proud of Indonesia	The author provides the readers the text entitled I'm proud of Indonesia	Indonesia is also rich with spices, like pepper, coriander, ginger, clove, cinnamon, tumeric, galanga, lemon grass, bay leave, and so on. We use them to cook very spicy Indonesian foods.	VII/ 7/173	Nationalism
6	Don't forget it, please!	The author provides the readers the notice to join a flag ceremony	A flag ceremony will be held to celebrate our Independence Day, on Monday, 17 august. Attendance is compulsory.	VIII/12 /211	Nationalism
	B.J.Habibie	The author provides readers insights related to a public figure in Indonesia.	Bacharuddin Jusuf Habibie known as BJ. Habibie was born on 25 June 1936. He was the Third President of the Republic of Indonesia (1998–1999).	X/10/134	Nationalism
	National Disaster-An Exposition	The author provides the readers the text about global warming	In conclusion, global warming is not a new problem nor are we solely responsible for it. But as the citizens of the world, we have to take every possible action to help overcome this issue. It is not only for us but for all the future generations to follow.	XI/4/46	Humanism: integrity
	It's Garbage In, Art Works Out	The author provides the readers the text about a large and prestigious Asian forum had been held in Surabaya.	The Fifth Regional 3R Forum in Asia and the Pacific, which opened in Surabaya Tuesday, is being attended by 300 participants from nearly 40 Asia and Pacific countries.	XII/7/100	Nationalism

Verbal text extract 6

MA: The author provides the readers the text about a large and prestigious Asian forum had been held in Surabaya.

SA: The Fifth Regional 3R Forum in Asia and the Pacific, which opened in Surabaya Tuesday, is being attended by 300 participants from nearly 40 Asia and Pacific countries. (Grade XII chapter 7 page 100).

The MA in Verbal text extract 6 describes the textbook author's purpose of providing the reading passage about a large and prestigious Asian forum had been held in Surabaya. For this purpose, the author presents the text that reads *The Fifth Regional 3R Forum in Asia and the Pacific, which opened in Surabaya Tuesday, is being attended by 300 participants from nearly 40 Asia and Pacific countries.*, as the semiotic aspect of the author's doing. The author's semiotic action in the verbal text in Grade XII, chapter 7 on page 100 represents the the expected students' character of being proud of Surabaya as a national heritage in the aspect of nationalism as one of Pancasila values.

As a whole the research analysis results show that discourse texts in the textbooks inadequately depict the underlying value aspects of the PPK. Besides, the textbooks also showcase inequality of value aspects. Although, depicting Pancasila ideological values can

be feasibly conducted due to the fact that some aspects of the ideological values underly the PPK in the ELT textbooks, the textbook authors seem to ignore the adequacy of depicting the the five aspects for the PPK – religion, humanity (integrity, self autonomy), nationalism, collaboration and social welfare and justice. Further, they also ignore the role of the artifacts other than pictures (visual artifacts) eventhough a textbook is “an instructional guide that helps learners engage with these value-laden texts in order to expect them to learn the appropriate ways of thinking, behaving, doing, valuing, and being in the world” (Widodo, 2018, 132).

As an instructional guide, a textbook certainly provides the non visual artifacts, such as verbal texts or textual artifacts to depict Pancasila ideological values especially the aspect of religion. Meanwhile, the research findings show the priority inequality concerning the aspects of ideological values between religion and nationalism. As the first principle of Pancasila ideological values, religion is a part of providing ELT materials in the textbooks as what Benham and Mozaheb (2013) report in their findings that Islam as a religion is an inseparable part of Iranian EFL textbooks, which is taught indirectly” (p. 103).

In Indonesia, the first principle of Pancasila: Belief in one God, the only God suggests that religion cannot be separated from the prescribed ELT textbooks. This indicates that the social beliefs becomes a crucial factor in social practices in learning English as a foreign language. In other words, Indonesia where moslems are the majority also uses English of which its ideological values do not contradict with Pancasila ideological values.

Nationalism dominance that comes up in all the textbooks for grade VII up to grade XII show that the textbook authors’ focus is still concerned with the nationalism aspect of establishing students’ karakter. Therefore, what the informant of the survey conducted in SMPN5 Situbondo meant by supplementing the aspect of religion is necessary.

The other aspects such as humanity and collaboration are feasibly depicted in the textual artifacts other than the visual ones because the social function of the TL in the textual artifacts was to show the individual integrity. As a means of communication the TL plays an important role to perform respects, such as greetings. This all appears in the verbal artifacts (see table 2 and 3).

Although, classroom observation was not conducted in this research, the visual artifacts in the textbooks depicted classroom interactions through pictures of some children holding a broom in the classroom (see table 1). The depiction of social activities in the classroom reflects collaboration. This fact is in line with Tomlinson’s (2012, 165) report that textbooks or coursebook buku teks atau ‘course books’ communicate “a view of the target language and the culture(s) they represent and the worldview of their producer”. This includes the view of ideological values depicted in the prescribed ELT textbooks. Further, the depiction of other values such as justice are applicable only in the verbal artifacts (see 3). In other words, the textbooks for grade VII up to grade XII need to be in teachers’ serious consideration because the aspect of discipline of abiding by for example traffict regulations. If the language materials in the textbooks about justice are not critically analyzed, “there is a risk of its users uncritically accepting its views” (Tomlinson 2012, p. 165).

The artifacts that represent Pancasila ideological values

Based on the research findings the artifacts that dominantly represent Pancasila ideological values were visual and verbal artifacts. Meanwhile the textual artifact for reading was only applicable in the textbooks for grade 10, 11 and 12 that only depicted nationalism one of Pancasila ideological values. The ELT textbooks for grade VII – IX mostly contain visual and verbal artifacts.

The visual artifacts depict the places and situation of social activities and attitudes in social practices so that they enable secondary students to recognize the context and situation how they use the TL. This fact stimulates textbook writers to provide ELT materials for grade VII- IX in visual artifacts more than the non visual ones because they appear interesting and make secondary students motivated to read them and learn the TL. Therefore, Tomlinson (2011, 8) suggests language materials developers to provide the materials with “attractive presentation (e.g. use of attractive colours; lots of white space; use of photographs)”. Even, the visual artifacts in the selected ELT textbooks can be used to depict the image of social values in line with Pancasila ideological values, such as the picture of the students cleaning the classroom together as a model character to make it easier for them to build their own characters.

Further, in the aspect of religious values, the visual artifacts potentially depict ritual or spiritual activities, such as the picture of people holding their palms up to pray (also see table 1). Nevertheless, such a religious depiction as found in this research is not adequately applied in all the visual and verbal artifacts of the selected Indonesian ELT textbooks for secondary school students. Rather, the depiction of the ideological values of Pancasila is projected to the depiction of nationalism and humanism regardless of the fact that textbooks may contain all aspects of social values of life (Widodo, 2018) including religious values.

Ignoring the depiction of various ritual places and social activities of religion violates the ideological value of Pancasila concerning the fact that Indonesian social practices are multi-religious. Besides, if all the selected ELT textbooks depict the religious values,

they might potentially develop secondary students' characters because they might be both cognitively and mentally engaged or "they need to be engaged both affectively and cognitively in the language experience" (Tomlinson, 2011, 7).

Conclusion

The analyzed ELT textbooks (for grade VII – XII) address TL use based on the Indonesian 2013 curriculum, and their writers in average claim that the focus is on maintaining a balance between all aspects of competency, including knowledge, attitudes, and skills. In other words, the textbooks include attitudes as social values of English language use, which are also presented through visual and written texts. The analysis of the textbooks focused on the attitudes because this research discussed the representation of Pancasila ideological values depicted in the analyzed ELT textbooks for secondary high school students.

The textbooks present an information gap in terms of both visual artifacts and verbal texts. The depiction of religion and nationalism values through visual artifacts show an imbalanced value treatment that obviously entails ideological value inequality. In contrast, the verbal texts or excerpts show a treatment of ideological values by the writers of the textbooks that shows no religion value when using the TL. For example, no depiction of religious activities are included in the textbooks, where students would have to show attitudes as values depicted in visual and verbal texts. In other words, learning tasks focusing on religion-based practice of attitudes as social values in ELT remain under-practiced.

The representation of Pancasila ideological values in the ELT textbooks can occur in both the visual artifacts as well as verbal texts used in the ELT textbooks as the representation of social actions. The ideological value treatment in the textbooks is unspecified because it undermines the importance of the verbal texts or artifacts to depict the aspect of religion. Moreover, the textbooks undermine the classroom discourse, where English teachers may use the ELT textbooks as the context of the social actions of their students who might have multi-religious backgrounds. This implies that EFL teachers should be more critical when considering two important aspects of the ELT discourse, viz. the textbook they use to teach their students and the classroom where ELT takes place, to alleviate misunderstanding of Pancasila ideological values that might negatively affect the learning needs of students. Therefore, future studies on the Pancasila ideological values- based textbook analysis should explore teachers' affective and cognitive reactions to the values in ELT textbooks.

The depicted aspects of Pancasila values for the PPK in the textbooks include the aspects of 'gotong royong' (collaboration), humanity: integrity, and religion. Meanwhile, the discourse artifacts representing the value aspects were the visual artifacts, such as pictures, verbal texts, such as dialogues, and textual artifacts: reading texts. These artifacts portrayed the expected social attitudes reflecting the aspects of Pancasila ideological values for secondary school students' character building.

As one of the components of competence in using the TL, attitudes can certainly be portrayed using different text genres, such as short functional texts (Ariyanto, 2018), as also mainly presented in the verbal artifacts of the analyzed textbooks. For example, apologizing, thanking, and greeting are positive attitudes as social values dealing with the aspects of integrity that can be reflected through social actions that teachers and students can discuss and learn. However, religion as one social value is undermined by the fact that the writers of the textbooks only provide visual artifacts and verbal texts that mainly depict nationalism in the TL use, and this leads to the representation of social power inequality in the aspect of religion as one of Pancasila ideological values.

Ideological-value treatment for the PPK in the usage of the TL does not seem to be critically translated into curriculum documents, such as textbooks. This suggests that textbook writers need to have the ability to translate the ideological-value treatment for the PPK into the TL use to formal settings such as ELT classrooms. This suggests pedagogical implications that teachers should take into account. Firstly, there is an urgent need for teachers to implement the ideological-value treatment in TL learning practice in order to engage students in critical exploration of attitudes as social values in English textbooks. Secondly, such critical exploration will enable either students to build and improve their awareness of using the TL with socio culturally appropriate attitudes or teachers to consider how the value aspect is discursively depicted in texts. Thirdly, by encouraging teachers to improve their awareness of Pancasila ideological-value treatment, students can what Widodo (2018, 149) notes as "play roles as text users, participants, and analysts instead of being text consumers". Therefore, further studies that critically examine Pancasila ideological-value treatment as social values in ELT textbooks in the EFL context remain worthy of further exploration.

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