

MORAL EDUCATION IN ELT: A CRITICAL DISCOURSE ANALYSIS OF TOLERANCE VALUES REPRESENTED IN INDONESIAN EFL TEXTBOOK

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ABSTRACT

This present study investigates the representation of tolerance values in cultural and religious difference in EFL textbook approved by Ministry of Education and Culture (MONEC). The study used critical discourse analysis to investigate both visually and verbally text that represent tolerance values in the ELT textbook for Junior High School grade VII entitled “*Bahasa Inggris: When English Rings a Bell*”. The data was analyzed by using the Miles, Huberman, & Saldana’s (2016) model that consisted of data identification, data reduction, data display, conclusion drawing, and verification. The finding shows that textbook contains the tolerance values in cultural and religious difference. The other finding indicates that tolerance values are mostly predominantly depicted in the textbook through activity with fellow students or peers such as behaving politely to elder, caring to peers and respect to others habitual action without distinguish between religion and ethnic culture. It was suggested that language textbook designers need to be fully aware of tolerance values and tolerance sensitivity when writing language textbook. This is because language textbook teach not merely linguistics and communicative competence/skills but also knowledge and deliver the moral messages.

Keywords: Critical discourse analysis, English textbook, moral education, tolerance values

A. INTRODUCTION

In recent years, EFL textbook has become an effective instructional guide that is most frequently used to help students and teachers in the English Language Teaching (ELT) process. Guided by textbook, teacher can manage teaching materials and use it in in-class and out-of class activities. Inasmuch as, textbook consist of material that always brings many values that represent real-life activities, cultural content (Abdul Rahim and Daghigh, 2019; Lee and Li, 2020), moral content (Feng, 2019), and gender equality (Curaming and Curaming, 2020). Furthermore, textbook not only serves as source of learning and teaching but it should also be viewed as sociocultural artifacts that feature particular moral values (Widodo, 2018). In fact, textbook plays an important role in

promoting aspects to develop student cognitive and knowledge which influencing students to think critically.

However, as moral and ideological messages are very often disguised in textbooks and curriculum materials, referred to as ‘covert grammar’. Teachers should guide students to analyze moral issues in textbooks and teaching materials functionally and critically. Meanwhile, based on one of the writer’s experience when becoming a pre-service English teacher in public Junior High School, the challenge was that they have no an overall picture of moral values, especially the tolerance concept. At the end, some teachers just teach English material such as vocabulary, reading, and writing without explaining the moral messages in the text, even encouraging them to analyze critically.

Since EFL textbook is the main source in ELT in Indonesia, many previous studies on ELT textbook and related themes have been an interesting topic researched in recent years. These studies covering a broad range of topics, for instance, representation of multicultural values in EFL textbook (Setyono & Widodo, 2019), gender bias and gender stereotypes in EFL textbook, female representation (Lestariyana et al., (2020), among others. Nevertheless, relatively little evidence reports the concept of tolerance in moral education presented in the MONEC English Textbook, such as tolerance to different religious groups and tolerance in cultural differences. Except for studied by Sulistyoyo et al., (2020), they investigate moral content in three series of primary English textbooks. The study using critical discourse analysis and adopt Hallidayan Systemic Functional Linguistics (SFL) theory. The finding shows that the values of helping each other, being polite and caring are represented in the textbooks. Therefore, the present study attempts to fill this gap.

Addressing this issue, the present study focuses on to examine the representation of tolerance values in cultural and religious difference in Indonesian government-mandate English textbook. Thus, the contribution of the study is expected to give a better understanding of moral education especially tolerance values in cultural and religious difference in EFL textbook. Furthermore, another contribution of the study is to give students and teachers understanding that learning English not only mastering on linguistics and communicative competence but also values in every text even task which the values wish to help students to critical thinking, how to solve the problem and how to act in public politely. Therefore, this study is to investigate what tolerance values in cultural and religious difference represented in EFL textbook approved by MONEC.

B. LITERATURE REVIEW

1. The Role of Textbook in the ELT Classroom

Textbook is seen as resource in achieving aims and objectives that have already been in terms of learner needs. Richards (2001) reveals several advantages of using textbook in the classroom. They are:

- a. Textbooks provide structure and a syllabus for a program.
- b. Textbooks help standardize instruction.
- c. Textbooks maintain quality.
- d. Textbooks provide a variety of learning resources.
- e. Textbooks are efficient.
- f. Textbooks can provide effective language models and input.

- g. Textbooks can provide support for teachers whose first language is not English and who may not be able to generate accurate language input on their own.
- h. Textbooks can train teachers.
- i. Textbooks are visually appealing.

According to Setyono & Widodo (2019), textbooks have to support values depicted in the five pillars of Indonesian ideology: (1) religiosity, (2) humanism, (3) pluralism, (4) democracy and (5) social justice. Georgescu and Bernard (2007) argue that focusing on commonalities of human beings; diffusing peace notions; upholding interactive methodologies; and presenting content related to learners' experiences and physical environment are the potential advantages of textbooks.

2. Moral Education in ELT Context

Moral education is very often integrated into national curricula and taught in every subject at all formal educational levels (Doan, 2005). Moral education provides students with knowledge about morally wrong and ethically right according to particular moral norms and standards. Besides, moral values is communally accepted behavior in different social contexts, such as interacting with other ethnic groups, participating in communal events and communicating with parents or other people with different socio-economic and cultural background (Sulistiyo et al., 2020). Moral values as social norms may shape someone's thinking feeling and behavior (Widodo, 2018). These values are formed or modulated through socio-historical and sociocultural interactions (Gu, 2016). One of the educational goals in the educational landscape is to cultivate those moral values (Lovat, 2017). This moral education also can be found in secondary school curricula. Along that, all schools have to integrate moral education into all school subjects.

Liu (2005) indicates diligence, respect for authority, modesty, tolerance and honesty as moral values. This indicates that tolerance as the part of moral values. The first step in tolerance education is to teach students what their shared rights and freedoms are so that they can be respected and promote a desire to protect others. The United Nations Educational, Scientific and Cultural Organization (1995) states that tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. In another word, tolerance is harmony in difference.

The tolerance values can be seen in several aspect such as tolerance in different culture and tolerance in different religious groups. Tolerance in different culture stem from the concept of pluralistic ideology, which appreciates and accepts the existence of cultural differences of people from different ethnic, socio-economic, geographic backgrounds and habitual action. While, religious tolerance is expressed by the acceptance of religious pluralism, which gives legitimacy to the existence of religious differences in society. Muhibbu-din (2004) defines religious tolerance as a prerequisite and an essential condition for the peaceful coexistence for all faith groups in any community. In Indonesian school contexts, Indonesian citizens have equal rights and opportunities to participate as teachers, staff and students who are capable of meeting standard requirements regardless of their ethnic origin, religious adherence and gender. Mostly, in

public school, teachers, administrative staff and students came from diverse religious and ethnic backgrounds, as illustrated in the textbook. However, in some places of public school, students and teachers in junior and senior high school who are Muslim required to wear hijab. Semiotically, wearing a hijab is prevalent among Muslim girls and adult women as an institutional dress code or as Halal fashion (Setyono & Widodo, 2019), this also becomes the point of female Muslim's religious identity (Benham & Mozabeb, 2013).

3. Previous Studies on Moral Education and Values in ELT Textbook

In the last decades, a number of researchers have shown the moral values that portrayed in ELT textbook. Feng (2019) adopt a social semiotic framework to know what values are selected and how the values are constructed in 19 textbooks on primary and secondary levels in Hong Kong. The finding shows that the social values change from the personal domain, through the interpersonal domain, to the altruistic concern for all mankind. Widodo (2018) studied critical discourse analysis to examine how values are portrayed in senior high school English textbook. The analysis expresses that visual artifacts and verbal texts with different genres in the textbook represent a numerous values which both students and teachers need to become aware. For the future study he suggest investigation other textbook include students' and teachers' perception on the use of English textbook. Setyono and Widodo (2019) investigates multicultural values in the MONEC senior high school English textbook using critical discourse analysis. The finding shows that there are four themes multicultural values in the textbook. At the end, for the next research, the researchers suggest to analyze moral values, religious values and gender-related values represented in other textbook. Sulisty et al., (2020) examines how particular moral values are represented in three English Young Learners (EYL) textbooks. The study used critical discourse analysis and adopted SFL-informed system of appraisal by Martin and White (2005). The findings show that the value of helping others, being polite and caring are fundamentally represented in the textbooks.

C. RESEARCH METHODOLOGY

The present study adopted critical discourse analysis (CDA) and specifically Fairclough's approach to looks at moral values presented in the MONEC textbook. CDA is a qualitative analytical approach for critically describing, interpreting, and explaining the ways in which discourses construct, maintain, and legitimize social inequalities (Wodak & Meyer, 2001). CDA relies on a collection of techniques for the study of language use as social practice (Fairclough, 2001). CDA selected as analytical tool because textbook is viewed as an educational text which contains a few of discursive meanings though verbal and non-verbal languages (Widodo, 2018).

The data of this research is ELT textbook for Junior High School grade VII entitled "*Bahasa Inggris: When English Rings a Bell*". The textbook chosen based on following judgment:

1. The textbook is nationally used in the country because endorsed by Indonesian Ministry of National Education and freely downloaded from MONEC' electronic library.
2. The author of the textbook is Indonesian EFL practitioners and professional writer from Indonesia which understand the context of ELT in Indonesian.

3. The textbook was written based on 2013 curriculum guidelines. The current curriculum aims to prepare Indonesians for becoming citizens who are religious, productive, innovative and passionate, they expected to be citizens who respect religious, social and cultural values (Widodo, 2018, 2019).

To obtain adequate data, for addressing the study, the writers did a number of steps to collect visual and textual artefact depicted the present of moral education of tolerance in the form of dialogs and informational bubbles, instruction statement, and other text in the textbook. First, the writers selected the text in some chapter on the textbook. Second, the selected text categorized by using corpora analysis. The corpus data adopted Lestariyana et al., (2020)'s table of corpus. Last, the writers investigated and interpret using critical discourse analysis.

D. FINDINGS AND DISCUSSION

In this analysis, the writers focus on tolerance values represented in the English textbook. In this section, findings were organized into two main themes: tolerance values in cultural different and tolerance values in different religious groups. However, this research was focused on some relevant visual and textual presentations selected in the corpus for in-depth analysis.

Table 1. The representation of tolerance values in the English textbook entitled “*Bahasa Inggris: When English Rings a Bell*” grade VII

Chapter	Theme	Description	Page	Tolerance values in the textbook
1	Good morning. How are you?	A picture shows interaction between mother and son, both have curly short hair and dark skin	11	Tolerance in different culture
		A picture shows Moslem family interaction. Two female characters wear long dress with hijab.		Tolerance in different religious groups
		Two female students greet each other. One student wears long uniform with hijab, and one has long and straight hair and with short uniform		Tolerance in different religious groups
1	Good morning. How are you?	A female teacher character wears semi-formal dress with straight hair without a hijab.	14	Tolerance in different religious groups
4	This is my world	A family doing pray together by raised their hand before eat.	91	Tolerance in different religious group

5	It's a beautiful day!	A picture with dialogue of students in the park.	100	Tolerance in different religious group Tolerance in different culture
6	It's a beautiful day!	A picture with dialogue between two male students.	104	Tolerance in different culture
7	I'm proud of Indonesia!	A picture with 6 students with different color skin, different hair, and one student wears long uniform with hijab.	176	Tolerance in different religious group

1. The portrait of tolerance values in different culture

The teaching of culture in language textbook is facing new challenges associated with the globalization of linguistics and cultural across the world. This is because culture is diverse; every ethnic group, religion even a different region must have a different culture. Thus, tolerance values in cultural different stem from the concept of pluralistic ideology, which appreciates and accepts the existence of cultural differences of people from different ethnic, socio-economic, geographic backgrounds and habitual action. The representation of this value in the textbooks' discourse was shown through the following figure:



Figure 1 p. 104

To begin with, sample text in **figure 1 p. 104**, illustrated between two male students who have different appearance a student on the left side who has curly hair and dark skin and other have bright skin with straight hair. Both student are learning together portrayed the situation commonly occurs in the school or study place. However, it can be seen from the conversations between the two students that they have differences that can be proven when the student on the left complains that the music played by his friend is too loud and he cannot focus on studying. Hearing him say that, finally his friend take the initiative and without coercion turn down the volume of the music.

The **figure 1 p. 104** shows the tolerance messages to students that there are some different learning style such as visual, audio and kinesthetic learning styles (Dornyei, 2005; Oxford, 2001). The discourse “*I can’t study with this loud music*” shows that the student have different learning style which cannot focus if there is noise. At the time, the students on the right position might be ignore and keep the volume up, but the student show his respect by saying “*sorry, I’ll turn down the volume*” which the expression indicates that the student should not selfish and appreciate the different of other habit or culture.

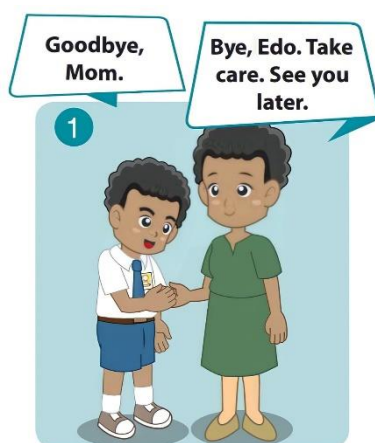


Figure 2 p. 11

As presented in **figure 2 p. 11**, the conversation between Edo and his mother. The picture shows two actors, Edo is going to somewhere and his mother asking Edo to take care of his self. They have some characteristic or appearance. They have dark skin and curly hair which represents they are Papuans. It is also evidence in page 31 when he introduces himself. Indonesian students are expected to show good attitude and respect when interacting with other. Therefore, the textbook portrayed the example of respect when interacting with other (see **figure 2 p. 11**). The picture illustrated the act of handshaking between son and mother, this ritual is habitually performed when a child leaves home or when back home. The act that younger people should lower their hand when shaking older people hand is to show respect. The habit of handshaking is not particularly predominated by Indonesians (Parlindungan et al., 2018).

In another context, Rachmadiana (2012) argues that handshaking and bowing are two ways of communicating and interacting between groups of different ages (younger to the elderly) that uniquely become the cultural habits of Madurese, Javanese, Sundanese and other ethnic groups of Indonesian. For many of us, it is carried out as means of showing respect and love of the young ones to the elder. A value, which due to cultural globalization, has changed into “high-five” or other forms of greeting. Therefore, the tolerance values that may be delivered by the textbook writer is we have to respect other, because there are many ways to appreciate someone.

2. The portrait of religious tolerance in the textbook

The representation of this value in the textbooks' discourse was shown through the following figure:



Figure 3 p. 11



Figure 4 p. 15

As seen in **figure 3 p. 11**, a picture shows two female students with different physical characteristics or appearance; a girl who is on the left side wears long uniform with hijab, and the girl on the right side wears short uniform with hair accessories. The picture shows the dialogue between two students greet and care to each other. Along with a dialogue shows the portrayal of two school girls with different uniform style which conclude they have different religion. The text provides a model for students to show religious tolerance that can be proven by “*See you letter, take care*”. Although the students does not greet as polite as greet the teacher like saying good morning and so forth, but the textbook writers may think that every students have to show care and attention to their peers despite the differences in religion and culture. In short, the textbook’s writers would possibly like to strengthen that respect to others regardless of age, religion and culture become an ethical norm in any social contexts.

Furthermore, the textbook not only consist of characters of female Muslim teacher and student, but also represent teacher who does not wear hijab which categorized in the characters of teacher on the textbook not only Muslim but also there are other religion. In the **figure 4 p. 15**, the picture shows the student named Lina who has long hair with accessories wear short uniform, say greeting and asking teacher’s condition who wears semi-formal dress with ponytail hair without a hijab. Based on the text, the textbook writers may aim to show students how to respect the older. As seen in the picture, Lina as student initiates starting the dialogue by greeting their teacher. In the Indonesian context, when the younger meet the older, they have to initiate greet the older (Sulistyo et al., 2020). Thus, it is the younger’s obligation to show social respect to the elder. Unfortunately, in this textbook there is no character depiction such as the interaction between teacher with hijab and students without hijab, and vice versa. So that, the religious tolerance can be seen and can be conveyed right on target.

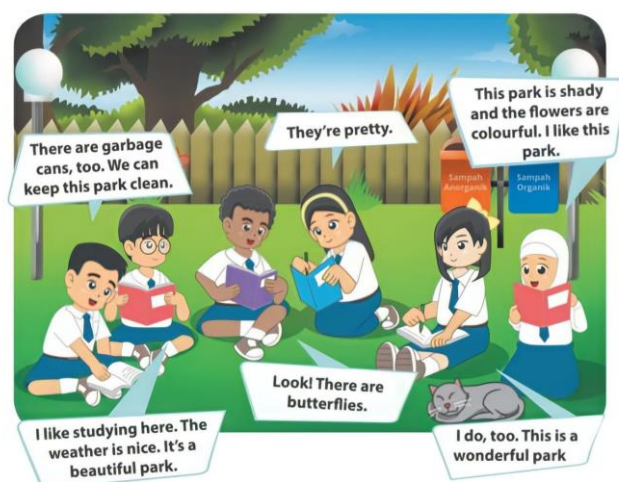


Figure 5 p. 100

The next analysis focuses on **figure 5 p. 100**, the picture illustrated six students' characters named Beni, Lina, Udin, Dayu, Siti, and Edo are represented they get together in the park. Those characters are claimed to be representing Indonesian diversity from cultural, geographical, religious and gender differences. As can be seen in **figure 5 p. 100**, starting on the left side there is Beni who represents Christian boys from eastern parts of Indonesia as well as Chinese descendants. Beni has straight hair and light skin. The second is Udin who has straight hair and tanned skin with eyeglass. A male character like Udin is said to represent Muslim boys from Sumatera, Java, Kalimantan and Sulawesi. Another male character is Edo who has dark brown skin, and curly hair and he is a representation of Papuans where the majority people with those characteristics are Christian. Move to the female character, there is Dayu who has a pale-yellow skin and long straight hair with headband. Dayu is represents Hindu girl from Bali. The next is Lina who has bright skin especially white skin with a bow ribbon in her hair. Lina represents the Chinese descendant from Medan. The last character is Siti who represents Muslim girl from over Indonesia who dress in an Islamic way. However, the writers argue that these depictions might not be appropriate to better represent cultural diversity of Indonesia because it might lead to possible stereotypes of either majority or minority groups.

As seen in **figure 5 p. 100**, the conversation of the picture shows that they are enjoy and respect each other's opinion, it can be seen they did not deny the discussion about the opinions expressed by each student. Therefore, the textbook writers would like to deliver to the readers, especially to students in junior high school, despite having background differences but still respecting each other. We cannot divisive culture or only interact with people who have the same belief/religion. Furthermore, the picture also gives moral messages that we have to love each other and should not mock and insult people who have different religious beliefs. In short, **figure 5 p. 100** has tolerance values that we have to accept the existence of religious differences and have to respect each other's differences.



Figure 6 p. 176

Conversely, an unexpected picture is seen on page 176 in the textbook, which in this picture shows male and female students who have different appearances or characteristics as described in **figure 5 p. 100**. As presented in **figure 6 p. 176**, six student characters with different appearances are gathered together. However, there is an oddity in this picture, which five students who wear short uniform without hijab gathered together, while one female student who has long uniform with hijab stands alone. Critically, the picture can misunderstand junior high school students that it is right to distinguish friendship if someone has different appearance or characteristic like us. In last, for the female student character with long uniform and hijab, it should be combined with the other five student characters in order to give readers especially junior high school students a message of religious tolerance.

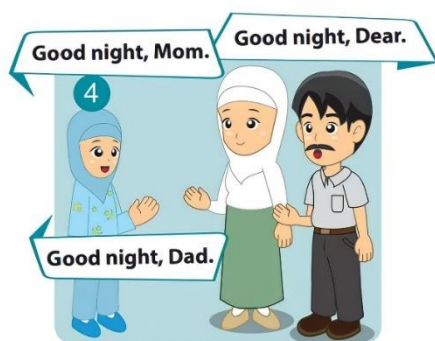


Figure 7 p. 11



Figure 8 p. 91

Nevertheless, even though there are six religions which recognized by Indonesian government such as Muslim, Christian, Catholic, Buddha, Hindu and Konghucu, the writers found that the textbook writer represents identity of Muslim is dominant than other religion. Many Muslim characters can be found in the textbook, but due to a limitation

space, the writers just choose **figure 7 p. 11** and **figure 8 p. 11** as evidenced. The pictures demonstrate that Muslim families with hijab fashion, as seen in the first picture (on the left), illustrated parents with daughters caring for each other by saying “*good night*”. In the next picture, there is Muslim family performing prayers before having a meal together; it can be seen that they raised their hand, which signifies the activity that Muslims do when praying. However, although Muslim is majority religion group in Indonesia, the textbook writers must also provide other religions activities in the textbook like the writers gave examples of Islamic activities in the textbook.

As the majority of the pictures in the textbook are real in social event and activity contexts, non-fiction or authentic information are needed to support learners in learning language in real-life situation (Rindawati et al., 2014). Moreover, appreciating and accepting many differences of culture and religions in Indonesia have been found in the textbook. It showed by the textbook writers give the characters with various ethnicities through their appearance. The aim of textbook writers may be to guide learners to learn activities through a myriad of texts and bring them to the actual situations. The ideological content of the textbook emphasize three dominant values, such as behaving politely to elder, caring to peers, and respect to others habitual action. Those all are presents to carry out still the concept of tolerance, such as not being able to distinguish between religion and ethnic culture. As presented earlier, the textbook writer may be trying to meet social expectations that most of Indonesian communities’ values.

E. CONCLUSION

The goal of the present critical discourse study is to examine tolerance values in the Indonesian EFL textbook for junior high school students. It is important to note that only verbal and visual texts representing tolerance values were analyzed. Findings show that tolerance values are mostly predominantly depicted in the textbook through activity with fellow students or peers. This study attempts to provide a better understanding of value representations in tolerance contexts, such as tolerance in culture differences and tolerance in religious difference. It was found that the textbook writers put greater emphasis on three tolerance values: behaving politely to elder, caring to peers and respect to others habitual action without distinguishing between religion and ethnic culture. Another empirical evidence shows that one picture illustrated six characters students with different appearance who plays together but one student does not seem to be invited. There are many Muslim identities represented in the textbook, but slightly represents the minority religion group. Thus, although the textbook writers demonstrate their awareness of religious tolerance, religious intolerance in the textbook still persist.

Drawing on empirical evidence, both curriculum and textbook designers need to be fully aware of tolerance values and tolerance sensitivity so that they can present balance tolerance values in ELT textbook. It is undeniable that learning English not only teach linguistics and communicative competence/skills but also knowledge and deliver the moral messages, because the moral issue is part of a social phenomenon across the globe (Sulistyo et al., 2020). However, the writers realize that there is limitation in the present study, such only using one book so that the analysis is not solid enough. Thus, to extend the present study, more future studies may focus on compare the representation of tolerance values in two types of English textbooks.

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