

**AN ANALYSIS OF ISLAMIC VALUES IN ENGLISH TEXTBOOK USED AT
SMAN 5 BANDA ACEH**

THESIS

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STATE ISLAMIC UNIVERSITY

BANDA ACEH

2026 M/ 1448 H

AN ANALYSIS OF MORAL VALUES IN ENGLISH TEXTBOOK USED BY SMAN 5
BANDA ACEH

THESIS

Has been Approved and Submitted to the Thesis *Munawqasyah* Defense as
One of The Requirements to Obtain a Bachelor's Degree In the Field of
Education in English Language Teaching

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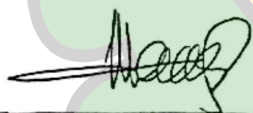
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A R - R A N I R Y

It has been defended in *Sidang Munaqasyah* in front of the board of the Examination for the working paper and has been accepted in partial fulfillment of the requirements for the Bachelor Degree of Education in English Language Teaching

On:

Friday, June, 12th 2026 M
26 Dzulhijjah 1447 H

In Darussalam, Banda Aceh

Board of Examiners,

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Aisyah Milga Morow

ACKNOWLEDGEMENT

Bismillahirrahmanirrahim.....

In the name of Allah, the Lord of the Universe, the Most Gracious, the Most Merciful, who has granted the writer strength, guidance, and blessings to complete this thesis. May peace and blessings be upon Prophet Muhammad SAW, his family, companions, and all his followers.

First and foremost, my deepest gratitude goes to my beloved parents, Murkhana S.E, M.B.A and Rosmawar, for their endless prayers, unconditional love, and support throughout every stage of my life and academic journey. Their sacrifices, guidance, and constant encouragement have been my greatest source of strength, inspiring me to persevere through challenges and strive for excellence. Without their blessings, motivation, and belief in my abilities, the completion of this thesis would not have been possible. I will always be thankful for the values they taught me and the endless care they have given. Long live my dear Mom and father; I could never give you anything that compares to your sacrifices all this time. May Allah always bless you and grant you endless happiness in your lives.

I extend my heartfelt gratitude to my supervisor, Prof.Dr Muhammad Ar.M.Ed, For The unwavering guidance, invaluable advice, and constructive feedback throughout every stage of my thesis journey. His patience, dedication, and professional expertise have not only helped me refine the quality of my research but also shaped my academic thinking and scholarly skills. I am truly honored to have had the opportunity to learn from their knowledge and experience.

I would also like to express my sincere gratitude to my examiners, Prof. Dr. Jarjani Usman, S.Ag., S.Si., M.Sc., MA and Nurrahmi, S.Pd.I., M.Pd, for their valuable time, insightful comments, and constructive feedback during my thesis examination. Their critical suggestions have greatly contributed to improving the quality and depth of this thesis.

My sincere thanks are also extended to all lecturers of the English Language Education who have shared their knowledge, experiences, and guidance during my years of study. The lessons and values that I have learned from them have not only enriched my academic understanding but have also helped me grow as an individual.

To all my dear classmates, “Ayayuu”, thank you for the support, friendship, and cooperation you have given me over the past four years. You have been my companions through joyful moments and challenging times, sharing laughter, tears, and countless memories that I will always treasure. Every experience and lesson we have shared has shaped me into the person I am today, helping me grow not only academically but also personally. I truly believe none of this journey would have been as meaningful without all your presence by my side. My heartfelt prayers are for all of us may we continue to grow, become the best versions of ourselves, and achieve great success in the future.

To myself, Aisyah Milga Morow, I truly want to say thank you for all the battles we have fought over these past four years. Everything that has happened during this time has brought so many valuable lessons into my life. All the struggles, the laughter, and the endless tears have become an important part of this journey.

Therefore, the author sincerely welcomes any suggestion and constructive feedback from readers to help improve this work in the future. It is hoped that this thesis will be beneficial not only for writer but also for the readers. Furthermore, the author expects that the findings of this study can contribute positively to the advancement of language education.

Banda Aceh, June 9th 2026

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ABSTRACT

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Thesis Working : An Analysis of Moral Values In English Textbook Used By
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Main Supervisor : Prof.Dr Muhammad Ar.M.Ed,

Keywords : Islamic Values, English Textbook, Content Analysis, Theory of
Representation, Religious Dimensions

This study examines how Islamic values are represented in the English textbook *Pathway to English for SMA/MA Grade X Phase E*, published by Erlangga (2025) and used as the primary learning material at SMAN 5 Banda Aceh. Textbooks in the Indonesian educational context are not value-neutral; they are ideological artifacts that shape students' worldviews alongside their linguistic competence. Despite the centrality of Islamic values in Indonesian education, the specific ways in which these values are constructed and communicated through EFL learning materials have not been sufficiently explored. This study addresses that gap by analyzing the verbal and non-verbal content of the textbook through the lens of Stuart Hall's (1997) Theory of Representation, specifically the constructionist approach, combined with Smart's (as cited in Malhotra, 1999) three religious dimension framework: social, material, and ritual. A qualitative content analysis approach was employed, with data collected through systematic documentation of all six chapters of the textbook. A total of 68 data points were identified and classified. The findings reveal that the social dimension is overwhelmingly dominant, with 68 data points distributed across all six chapters and a wide range of textual genres including dialogues, reading texts, tasks, projects, and visual elements. Islamic social virtues including mutual cooperation (ta'awun), compassion (rahmah), gratitude (shukr), responsibility (amanah), and environmental stewardship (khalifah) are encoded implicitly within scenarios that appear secular on the surface, making them accessible to students of all religious backgrounds. The material dimension accounts for four data points involving visual representations of Islamic modest dress and halal-haram food distinctions, two of which involve explicit rather than implicit representation. The ritual dimension is entirely absent from the textbook. These findings indicate that the *Pathway to English* textbook constructs Islamic religiosity primarily as social ethics rather than as a system of ritual observance or symbolic objects, reflecting a moderate, inclusive representational strategy consistent with the character education goals of the Merdeka Curriculum.

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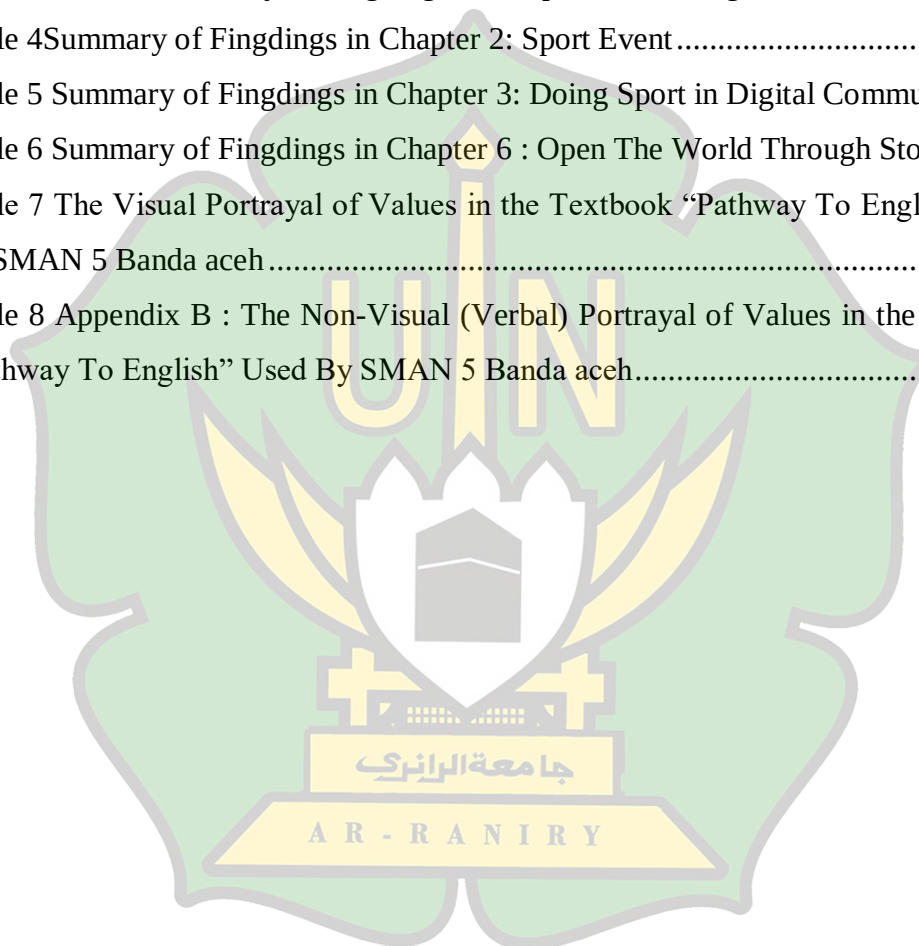
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CHAPTER I INTRODUCTION

A. Background of the study

The world of education is never separated from textbooks; they not only contain facts but also serve an equally important function: as the primary medium for delivering the curriculum and shaping the learning experience. The textbook also applies to English Language Teaching (ELT), where books play a crucial role in most classes and schools. This is especially true in the context of English as a Foreign Language (EFL) in Indonesia. However, basically, the role of textbooks is not only to convey linguistic knowledge, as stated and emphasized strongly by (Cunningsworth, 1995), "textbooks are not value neutral".

Still, they are artifacts that inherently carry ideology, perspectives, and social messages conveyed by the author, as well as the social context in which the textbook is produced. In the book *Choosing Your Course Book* (Cunningsworth, 1995), this idea is also supported by the concept of the "hidden curriculum," where teaching materials implicitly convey social norms, morals, and values alongside formal subject matter (p. 90). Therefore, English textbooks should be a powerful tool that not only builds students' communicative abilities but also influences world views and shapes students' character.

Unifying values, particularly religious values, plays a crucial role in education, especially in countries with cultural and religious diversity, such as Indonesia. The goal of education is not only to educate the nation's children but also to shape and strengthen the character of students with noble morals. This aligns with the objectives of Law No. 20 of 2003, which aims to cultivate students who are going to be loyal citizen, obedient to God Almighty, possessing good character, being healthy, knowledgeable, capable, creative, independent, and responsible. ("Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," 2003).

Moral values is the main objective of the Merdeka curriculum, which also requires all subjects, including English, to improve students' character and morals. This

English textbook is expected not only to convey language knowledge but also to contain religious and social moral values. The English textbook “PATHWAY TO ENGLISH for 1 SMA/MA grade x” published by Erlangga has become one of the learning and teaching resources in several high schools in Indonesia. Because it has a significant impact on student learning, a critical assessment of the textbook's content is necessary to ensure that all the textbook's content aligns with the religious and social values as determined by the Ministry of Education and Culture.

The researcher's personal experience also served as one of the motivations for conducting this study. While carrying out teaching practice at a school, the researcher found that there were still students who had not fully applied Islamic values in their daily lives. This was reflected in the students' attitudes and behavior, such as a lack of awareness in demonstrating honesty and mutual respect, as well as a lack of concern for moral values in social interactions.

These conditions indicate that the learning process at school, including in English language instruction, has not yet been fully able to integrate religious values optimally. In fact, as required by the curriculum, education should not only focus on cognitive aspects but also on the development of students' character and morals.

Therefore, the researcher considers it important to examine the level of integration of religious values, particularly Islamic values, in the English textbooks used in schools. Through this study, it is hoped that it can be determined whether the learning materials used support the development of students' religious character or not.

The content of the textbooks is based on the researcher's initial observations. This textbook was selected because Pathway to English Grade X is used as the main English learning material in SMAN 5 Banda Aceh. There are texts, conversations, and images that reflect social and religious values, but a review is needed to assess them as a whole. This study asks explicitly whether the textbooks fully reflect the religious and social values required by the curriculum. The researcher used content analysis to describe the types and content of religious and social values in textbooks. (Mithans & Ivanuš Grmek, 2020).

Based on the explanation above, even though English textbooks are expected to contain not only language content but also religious and moral values, it remains to be further examined whether these values have been effectively presented in the learning materials used in schools. Therefore, this study was conducted to analyze the religious values found in the English textbook “Pathway to English for SMA/MA Grade X.” Through this study, it is hoped that a clearer picture can be obtained regarding the extent to which this textbook can support the character development of students in accordance with the objectives of the Merdeka Curriculum.

B. Research Question

Dealing with the background of study, the researcher recognized the problem is: What types of religious values found in the English textbook “ Pathway To English” used by SMAN 5 Banda Aceh ?

C. The Aims Of Study

Based on the research question above, this study aims to identify and classify the types of Islamic values found in the English textbook “Pathway to English” used by SMAN 5 Banda Aceh.

D. Significance of the Study

This study is expected to provide both theoretical and practical contributions, as outlined below.

1. Theoretical Significance

This research is expected to contribute to the academic literature on content analysis and religious value representation in ELT textbooks. The findings are intended to serve as a comparative reference for future studies in this field, particularly those employing (Hall, 1997) Theory of Representation and Smart’s (Malhotra, 1999) religious dimension framework. Additionally, this study aims to enhance readers’ understanding of how Islamic values are constructed and communicated through English textbooks used in the Indonesian educational context.

2. Practical Significance

a.) For Teachers

The findings of this study are expected to provide English teachers at SMAN 5 Banda Aceh with a clearer understanding of the Islamic values embedded in the “Pathway to English” textbook, particularly those conveyed implicitly through social scenarios, dialogues, and tasks. This awareness can help teachers connect language instruction with character education as mandated by the Merdeka Curriculum, and encourage them to guide students in recognizing and internalizing these values during the teaching and learning process.

b.) For Students

This study is expected to provide informative insight for students, particularly Grade X students at SMAN 5 Banda Aceh, in recognizing and understanding the Islamic values represented in their English textbook. By reading the textbook through a values-aware lens, students are expected to better connect their language learning experience with their moral and religious development.

c.) For Future Researchers

This study is expected to broaden knowledge and understanding in the field of English education, particularly in relation to content analysis and the representation of Islamic values in ELT textbooks. It may also serve as a reference for future researchers interested in examining religious value representation using different theoretical frameworks, textbooks, or educational levels.

E. Terminology

To avoid ambiguity and provide clear operational definitions, the key terms in the title of this study are defined as follows:

Analysis

In this study, analysis refers to the qualitative content analysis process employed to identify, classify, and interpret the Islamic values represented in both verbal elements (reading texts, dialogues, instructions, and tasks) and non-verbal elements (photographs, illustrations, and diagrams) of the English textbook “Pathway to English for SMA/MA Grade X Phase E”. This process was carried out through four

stage identification, classification, representation analysis, and contextual interpretation guided by (Hall, 1997) Theory of Representation.

Islamic Values

Islamic values in this study refer to religious values classified according to Smart's (Malhotra, 1999) three religious dimensions, namely the social dimension (interpersonal values rooted in Islamic teachings, such as ta'awun/mutual cooperation, rahmah/compassion, shukur/gratitude, amanah/responsibility, and khalifah/environmental stewardship), the material dimension (physical objects and visual symbols carrying Islamic meaning, such as modest dress/hijab and halal-haram food representations), and the ritual dimension (Islamic religious practices and acts of worship). This study specifically examines how these values are represented whether explicitly or implicitly within the textbook's verbal and visual content.

English Textbook

The English textbook referred to in this study is "Pathway to English for SMA/MA Grade X Phase E", authored by Th. M. Sudarwati and Eudia Grace and published by Erlangga in 2025. This textbook is officially used as the primary English learning material for Grade X students at SMAN 5 Banda Aceh, and consists of 173 pages divided into six chapters, developed based on the Merdeka Curriculum. The Islamic values referred to in this study are those embedded within the textbook's content, particularly under the social dimension, such as ta'awun (mutual cooperation), rahmah (compassion), shukr (gratitude), amanah (responsibility), and khalifah (environmental stewardship), as well as under the material dimension, represented through modest dress (hijab), while the ritual dimension is not represented in the textbook.

CHAPTER II

LITERATURE REVIEW

This chapter will explain the research-supporting theories. It consists of content analysis, concept of textbook, Pathway To English Textbook, the concept of religious values, textbooks are the representation of social practices, religious values in ELT textbook and review of previous related studies in ELT textbooks.

2.1 Content Analysis

Content analysis serves as a research method for deriving repeatable and reliable conclusions from texts within their contexts (Krippendorff, 2004). Eriyanto, (2011) describes content analysis as an approach employed in investigations to uncover and interpret the substance or elements embedded in documentary materials. Furthermore, (Tharenou et al., 2007) assert that in examining the substance of publications, content analysis identifies and categorizes particular forms of messages, whether verbal or written. The evaluation of data through content analysis can be conducted either quantitatively or qualitatively, contingent upon the research inquiry and the depth of familiarity with the subject matter.

According to (Tharenou et al., 2007), thematic content analysis applies to a broad spectrum of printed resources, including textbooks, comic strips, speeches, and printed advertisements. Aligning with this, the present research employs content analysis to examine moral value within the reading and dialogue sections of Pathway To English Textbook.

2.2 Textbook

2.2. Definition Of Textbook

The textbook is the number one service of the curriculum and plays a dominant position in faculty challenge coaching and studying (Sherman, as referred to in Monica, 2020). besides, it additionally allows students to understand the material furnished by way of the instructor. In a few situations, this serves as the premise for student language input and classroom language practice. In different situations, it affords a clean

framework in which teachers and college students recognize where they're going and what's going to happen subsequent. It also presents geared up-to-use textual content and assignments with scholar-degree alternatives, which saves the trainer time. therefore, it is not sudden that maximum teachers use textbooks in their classrooms. in step with Sheldon and Harmer, the textbook subject matter ought to be prepared systematically, chapter by chapter.(Radić-Bojanić & Topalov, 2016a)

According to Richards (Mutiara, 2018) textbook function as teaching resources that facilitate students learning by stimulating cognitive processes and providing structure and guidance for college kids to observe is textbooks. In line with these findings, recent research also confirms that textbooks serve not only as a source of learning materials but also as a tool for evaluating the effectiveness of the learning process itself. An analysis of textbooks can help identify their functions, strengths, and limitations in supporting teaching and learning activities (Vitta, 2021).

In general, textbooks serve essential pedagogical functions: curricular aspects, advancing development in unique subjects taught to students, and conceptual elements, fostering the development of cognitive systems in students. The curricular aspect are reflected in the selection of content and the sequence in which topics are presented in the textbook, while the conceptual elements guide the presentation of the content, the tasks provided for students, and the guidance offered to teachers in the teacher's manual. Therefore, textbooks can embody particular perspectives on learning English, as reflected in their features and organization. This underlying philosophical stance toward the organization of textbook content supports arguments for either an integrated approach or a more specific subject-based approach.

An essential aspect in most EFL classrooms is the textbook. It provides ready-made texts and assignments with appropriate levels suitable for most classes. it's also part of the curriculum, which includes learning substances. typically, it's far used to transmit know-how and abilities. within the teaching system, it provides a wellknown framework for teachers to follow the curriculum, provide examples, and practice

precise problem be counted from the language content material. This lets in college students to simulate language use before the use of it in actual existence.

Lestari et al., (2024) mentions that textbooks are publications for teachers and students and maps of what they'll do and what they've carried out. Textbooks guide instructors in constructing various classroom activities and in designing language tests for the activities they carry out. In different words, textbooks are an crucial detail in language training. even though teachers not use textbooks excessively or in any respect, almost all agree that textbooks are wanted inside the teaching method. individuals who not use textbooks as pointers and examples whilst making their personal teaching materials.

To sum up, textbooks are an vital detail within the coaching and getting to know process, making it less difficult. teachers need to realize various school room sports and additionally layout language exams for the activities they perform. In this context, a few instructors also do now not use textbooks excessively, however nearly all teachers agree that Textbooks are wanted all through the teaching and gaining knowledge of technique.

Notes that ELT textbooks can play a couple of roles. those encompass assisting gift written and spoken material, selling interaction, serving as a vocabulary and grammar reference, acting as a aid for lecture room activities, and offering self-get admission to to work or learning. but, using textbooks gives a more or lesser diploma of studying the English language and capabilities. The result of these information is full-size for figuring out the maximum appropriate textbook to be used. (Cunningsworth, 1995)

Based on Harmer as Tyas & Safitri, (2019) the key element in utilizing textbooks lies in educators engaging students actively with the material they will encounter. From this, it can be inferred that the activities within this textbook are highly compatible with approaches in English Language Teaching (ELT), as they fulfill multiple roles to support learners in acquiring English proficiency. In connection with this, (Richards, 2001) explains that textbooks serve varied purposes across language curricula. Their application must align with the specific requirements and objectives of

instruction; for instance, a reading-focused textbook could act as the primary resource for a reading skills class by offering texts along with practice drills, while a speaking-oriented one might feature passages that students read aloud and debate (Richards, 2001).

As outlined in the Oxford Advanced Learner's Dictionary, referenced by (Radić-Bojanić & Topalov, 2016b), a textbook is described as "a book designed to teach a particular subject, mainly utilized in educational institutions like schools and universities" (Radić-Bojanić & Topalov, 2016b).

This definition from the OALD, as cited in Biljana, suggests that English as a Foreign Language (EFL) textbooks are intended to equip students with essential knowledge, linguistic abilities, and details about English-speaking nations, thereby readying them for interactions with individuals from other countries and diverse cultures (Radić-Bojanić & Topalov, 2016b). Chambliss and Calfee, as quoted by Muslich, view textbooks as instruments that enable learners to comprehend and acquire insights from their readings, as well as to grasp the broader world.

These resources possess significant influence in shaping students' minds, impacting their understanding and particular beliefs. Textbooks are regarded as central to educational endeavors since they offer learners "an abundance of fresh and intriguing information, unlocking access to a realm of extraordinary adventures" (Muslich, 2010). Typically, a textbook functions as a supportive tool in instruction, serving as one among numerous potential learning resources that assist educators and pupils in meeting instructional objectives. It is employed when it outperforms other teaching aids in effectiveness. Instructors appreciate textbooks for condensing vast amounts of useful content typically linked to specific subjects. Moreover, they act as a shared asset, as each student usually has their own copy.

Hence, textbooks serve as instructional resources crafted specifically for particular educational environments and implemented in schools nationwide. Numerous justifications exist for their value in the educational process. To begin with, they offer a roadmap or structure that learners can adhere to throughout their studies.

Additionally, textbooks convey a declaration of convictions, encompassing principles, theories, or methods that form the foundation for subject development.

As Tarigan explains, "textbooks function as instructional volumes in a designated academic discipline, serving as authoritative texts organized by specialists in the area for pedagogical concepts, assembled using appropriate teaching tools, and crafted to be accessible to learners in educational institutions ranging from schools to universities for implementing curriculum plans" (Tarigan, 1986).

From those definitions, it may be concluded that a textbook is a ebook serving as a fashionable guideline for college students and teachers to guide the coaching and learning manner inside the classroom. furthermore, Jazadi as cited by (Amrina, 2018) means that a textbook is excellent regarded as a learner-centered material that enables freshmen recognition on their getting to know and gives them a role in the choice-making method in the school room (p. 9).

To sum up, a textbook is a e-book that was once the guideline for both teachers and college students within the teaching and learning system with attention of a curriculum. The textbook should also be aligned with students'needs in learning. For this reason, textbook coaching, getting to know hobbies within the study room for teachers ought to select an excellent textbook based totally on the learners' need. (Andriani et al., 2024)

2.2. Pathway To English Textbook

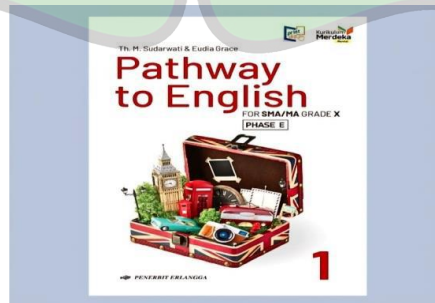


Figure 1 Figure 1 Pathway to English Textbook Published by Erlangga 2025

Pathway To English is the English textbook intended for tenth-grade senior high schools by Erlangga in 2025. This textbook is developed according to the learning outcomes included in the Merdeka Curriculum. This textbook provide a framework for teaching and learning English based on learning achievement (*capaian pembelajaran*). All three levels allow learners to practice listening-speaking, reading-viewing and writing-presenting which eventually help student develop their discourse competence, they also can survive in English-speaking environment and access information. It also enables them to express in different kinds of texts. Pathway to English present Project-Based Learning to develop characteristics of Pancasila students: critical thinking skills, creativity, self-reliance, mutual assistance, global diversity, faith and fear of god almighty, and noble character. The textbook spans 173 pages and is divided into six chapters, each featuring a variety of topics and exercises designed to build students' oral and written communication skills. The content, visuals, and characters are tailored to suit senior high school students, with straightforward, easy-to-understand instructions for every activity.

Learning activities begin by using prior knowledge and learning outcomes both orally and in writing (Enrichment). Activities are arranged step-by-step to help students master the language skill. Key factors of grammar, text structures, and useful expressions are highlighted in unique "things to remember" sections. To develop better-order questioning, the book consists of "let's practice" physical activities and "critical thinking task " designed to stimulate creativity and analytical talents. Additional "check This Out!" sections offer further exercises to task students and beef up their language skills. moreover, a special phase is dedicated at the stop of every chapter to assist college students master vocabulary associated with the subjects. This book contains 6 chapters with various themes as follow:

1. Chapter 1 :Amazing Athletes
2. Chapter 2 : Sport Event
3. Chapter 3. Doing Sport In Digital Community

4. Chapter 4. Healthy Foods

5. Chapter 5: Eco-Friendly Art, Help The Planet We Call Home

6. Chapter 6: Open The World Through Stories

2.2.2 The Concept of Religious

To grasp the notion of religious values within English Language Teaching (ELT) textbooks, it is essential to explore how scholars interpret 'religion' and 'value.' (Cheng & Beigi, 2011) explain that religion extends beyond beliefs and acts as a mechanism for sharing ideologies. Similarly, Wodak (Behnam & Mozaheb, 2012) describes religion as a collection of convictions and principles that embody specific ideologies. In contrast, Smart (Malhotra, 1999) avoids a rigid definition of religion. He examines individual faiths by listing their elements.

His framework sees religion as consisting of multiple "dimensions," such as ritual, mythological or narrative, doctrinal, ethical, social, experiential, and material. Based on these expert definitions, religion is a fundamental part of human existence. It provides structure through discipline and morality and offers a pathway for divine devotion. This research adopts Smart's concept of religion (Malhotra, 1999), with emphasis on the ritual, social, and material dimensions.

Dehghanifard, (2012) defines the ritual dimension as the structures and sequences of ceremonies, whether private or public. These are often seen as divinely inspired. This aspect concerns the actions that followers of a faith use to show commitment to their duties. It is symbolic in nature and covers worship, recurring assemblies, and similar practices. This dimension likely fosters unity and pride among followers while preserving oral, cultural, and historical legacies of the faith. According to Malhotra (1999), the social dimension involves shared belief systems and behaviors within a collective. It includes guidelines that shape community inclusion and involvement.

This facet shows how various aspects of religion influence societal culture and can have both positive and negative effects. Ancient societies gained from social

stability, and over time, religious traditions helped build communal identity and cohesion. These factors strengthened the group. Religious principles also allow community members to connect, reinforce bonds, share support, and keep traditions alive. Lastly, the material dimension refers to common items or places that represent or embody the sacred or otherworldly (Dehghanifard, 2012). This includes art, mosques, temples, sculptures, cathedrals, icons, and related artifacts.

Experts describe value in different ways. Value, according to (Mambu, 2017), has to do with morality. It refers to ideas about what is wrong and terrible as well as what is nice and right. Furthermore, according to (Kaur, 2014), value simply implies instilling particular values and behaviors in order to establish suitable behavior and habits. It cultivates good relationships and has a clear objective of encouraging cooperation, respect, and caring. (Dewey, 1939) defined values as items, beliefs, behaviors, feelings, and attitudes that are deemed desirable, acceptable, and even commendable by the person, society, or both. Therefore, based on expert definitions of religion and values, this study conceptualizes spiritual values as those enacted by religious individuals across three dimensions: ritual, social, and material.

The ritual dimension refers to the religious practices or ceremonies that individuals are expected to perform to demonstrate their devotion to God. The social dimension involves the ways in which individuals interact and build relationships with others within their religious community. The material dimension pertains to how individuals value, use, and respect religious symbols and objects.

2.2.3 Textbook as a Reflection of Social Practices

Ariyanto, (2018) states that because the representation of social practices, textbooks need to offer teaching materials that help college students to carry out social movements in the goal language (TL). (Tomlinson, 2013) notes that substances from textbooks can be (a) educational: they are able to inform novices about the language; (b)experiential: they are able to offer revel in of the usage of language; (c) elicitive:

they can provoke language learner into the use of language; and (d) exploratory: they offer opportunities for novices that cause discoveries about the TL. It approach that 14 textbooks are anticipated to represent reality so as helping college students carry out social action based totally on what they learn in textbooks.

Celik & Turkan, (2007) point out that an exam of EFL textbooks lets in access to a huge pool of supply-language beliefs and values. This non secular values inside the ELT textbooks, consequently, should be taken into consideration most of the college students as textbook is a illustration of social practices. Examples of religious values in textbooks include daily activities carried out by students. Based on the statement above that textbooks represent social practices, authors present visuals of everyday activities along with verbal materials so that students can use them as examples in practicing the target language before applying it in real social contexts.

2.2.4. Religious Values in ELT Textbooks

English textbooks play a crucial role in language teaching and learning, as most English teachers use them as core materials. Materials evaluation measures the value of these resources (Tomlinson, 2013) and predicts whether they promote and support the learning process. Learning materials are relevant and useful when related to tasks students need in real life, such as cultural, religious, and local contexts in balanced ways.

Ideally, this increases students' motivation and engagement with learning materials, raising their chances of success. Textbooks play an important role in the Indonesian education system, especially in ELT. According to Cortazzi and Jin (as cited in (Behnam & Mozaheb, 2012), textbooks can serve as teachers, maps, resources, authorities, de-skills, and sources of ideology. School teachers depend on textbooks as the main information source. According to Rodriquez (Behnam & Mozaheb, 2012), education is a way to express religious.

This study examines whether religious values are represented in ELT textbooks for high school students in Indonesia, given the nation's diversity in religion, ethnicity,

and socio-economic status (Suryadinata et al., 2003). The analysis uses critical discourse analysis to evaluate how these values, along with others such as arts, drama, 15 and language, are incorporated. Given that textbooks play a major role in education and can express ideologies and values, it is important to assess if these resources offer a balanced representation suitable for all students across the country.

2.3 Previous Study

Textbooks have been systematically studied in education. Currently, the significance of the materials used in teaching is emphasized, especially as English functions as a global language. Therefore, the study of ELT textbooks is particularly important. Kalmus, (2004) notes that prior studies on textbooks often assume that these materials influence readers, stemming from the belief that textbooks convey what educators consider important. However, a review of the existing research and analyses of textbooks in Indonesia indicates that religious values in ELT materials have not been thoroughly addressed by many professionals.

Cheng and Beigi (2011) conducted a textbook evaluation of the inclusiveness of faith and training values in three Iranian EFL textbooks. (Cheng & Beigi, 2011) examined the representation of faith and training values in three Iranian EFL textbooks. The textbooks, called 'Proper Path to English I, II, and III,' were written by Iranian authors and selected by Iran's Ministry of Education for the Rhanamai level. The study employed content analysis to examine both visual and non-visual content. The religious values in these textbooks are organized into nine themes. Findings show that religion is not openly depicted or explicitly taught. At the same time, EFL textbooks often fail to introduce students to the culture of the language being taught. Instead, Iranian foreign-language textbooks reinforce Islamic faith and cultural ideals.

A recent study conducted by (Alfaya et al., 2023) analyzed the representation of cultural values in ELT textbooks in Indonesia using a content analysis approach. The results of the study indicate that textbooks not only present language content but also contain various values that reflect specific social and cultural perspectives. This

strengthens the view that textbooks are not neutral materials but rather media that convey certain values, making them relevant to this study, which focuses on religious values.

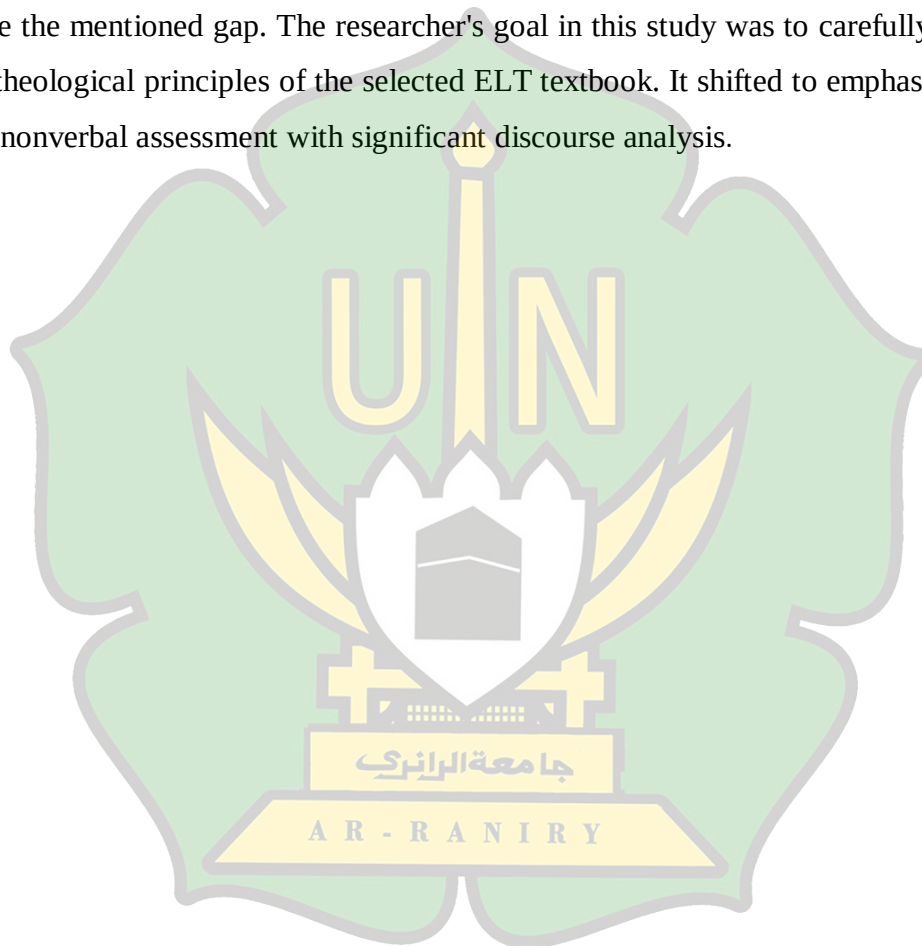
Behnam and Mozaheb (2012) also studied Iranian EFL textbooks. Their goal was to demonstrate the relationship between religion and education in EFL settings. They examined three textbooks called 'English Book 1, 2, 3,' written for higher secondary school students. The study employed content analysis to examine both verbal and nonverbal material. Spiritual values were included in five categories: women's apparel, revealing clothes for males and females, the use of make-up by girls, physical closeness, interaction between male and female characters, and driving. The results show that religion is a key part of Iranian EFL textbooks and is taught indirectly. Iranian EFL textbooks also promote Islamic ideas and theocratic values.

In addition, (Ikawati et al., 2023) also conducted a study using the Critical Discourse Analysis (CDA) approach to analyze the value of religious tolerance in secondary-level ELT textbooks. The results of the study indicate that religious values can be conveyed both explicitly and implicitly through the text and images in the textbooks. This study is closely related to the present study, particularly regarding the use of CDA to examine religious values in English language learning materials. A study on Moroccan ELT textbooks examined three textbooks used for second-year Baccalaureate students in public schools, namely Gateway to English 2 (Hassim et al., 2007), Insights into English 2 (Najib & El Haddad, 2007), and Ticket to English 2 (Hammani et al., 2007).

The findings indicate that religion is represented through major world religions such as Islam, Christianity, and Judaism. These textbooks attempt to promote values of tolerance, respect for diversity, and peaceful coexistence. However, the representation of religion is sometimes limited and may not fully support the development of these values among students.

In summary, several researchers have explored religious values, but primarily within their own countries. For example, (Cheng & Beigi, 2011) conducted research in

Iran, In conclusion, a number of scholars have studied religious values, although mostly in their own nations. Cheng and Beigi (2011), for instance, carried out research in Iran, To put it another way, there is still a lack of research on non-secular values in Indonesia. This study sought to raise awareness among teachers and students in Indonesian settings, much like EFL/ESL community members, which is an excellent strategy to close the mentioned gap. The researcher's goal in this study was to carefully consider the theological principles of the selected ELT textbook. It shifted to emphasize verbal and nonverbal assessment with significant discourse analysis.



CHAPTER III RESEARCH METHOD

3.1 Research Design

This study employs a qualitative research approach with qualitative content analysis as its primary research method. Qualitative research is an approach that focuses on understanding meaning, context, and interpretation rather than numerical measurement (Creswell, 2014). In the context of this study, the qualitative approach is appropriate because the researcher seeks to understand how religious values are represented in the English textbook "Pathway to English Grade X" through an in-depth and interpretive analysis of its verbal and non-verbal elements.

The theoretical framework underpinning this study is the Theory of Representation proposed by (Hall, 1997). According to (Hall, 1997), representation is "the production of meaning through language," where language is understood broadly to include not only written and spoken words but also visual images, symbols, and other sign systems. This framework is particularly relevant to the present study because the researcher aims to analyze not merely what religious values exist in the textbook, but more importantly, how those values are constructed and conveyed through both textual and visual elements.

Hall (1997) identifies three approaches to representation: the reflective approach, the intentional approach, and the constructionist approach. This study adopts the constructionist approach, which holds that meaning is not fixed or inherent in objects or words but is actively constructed through systems of representation — that is, through language, images, and other signs. From this perspective, the textbook is understood as a site where meaning about religious identity and values is actively constructed for students.

In addition, this study employs the religious dimension framework proposed by Smart (as cited in Malhotra, 1999) to classify the types of religious values found in the textbook. Smart's framework identifies three dimensions used in this study: the ritual dimension (religious practices and acts of worship), the social dimension (interpersonal

values and community norms guided by religion), and the material dimension (physical objects and visual symbols that carry religious meaning). The combination of Stuart Hall's Theory of Representation and Smart's religious dimension framework allows the researcher to both identify and interpret how Islamic values are constructed and communicated within the textbook.

3.2 Research Context

The object of this research is the English textbook "Pathway to English for SMA/MA Grade X Phase E," published by Erlangga in 2025. This textbook was selected because it is officially used as the primary English learning material for Grade X students at SMAN 5 Banda Aceh. The textbook was developed in accordance with the Merdeka Curriculum (Kurikulum Merdeka) and authored by Th. M. Sudarwati and Eudia Grace. It consists of 173 pages organized into six chapters covering various themes relevant to senior high school students.

This study was conducted in the Indonesian educational context, where English functions as a Foreign Language (EFL). Indonesia's multicultural and multireligious social fabric in which Islamic values are predominant makes it a meaningful context for examining how religious values are represented in EFL learning materials. As noted by Ariyanto, (2018), ELT textbooks in Indonesia can be understood as representations of the social practices of Indonesian students, whose backgrounds are deeply shaped by religious and cultural values. Therefore, analyzing verbal and non-verbal elements in this textbook offers a meaningful window into how religious, particularly Islamic, values are constructed and conveyed to learners.

3.3 Data Collection Method

This research employed the documentation method for gathering data. As explained by (Bowen, 2009), document analysis is a systematic procedure for reviewing and evaluating documents both printed and electronic materials. Documents such as textbooks are created with specific intentions, grounded in certain assumptions, and presented in particular styles or formats. Document analysis is particularly

advantageous in qualitative research because it allows researchers to examine pre-existing materials without the need for direct fieldwork or participant interaction (Bowen, 2009).

The primary data source of this study is the full content of the "Pathway to English Grade X" textbook, including all six chapters. Data were drawn from two categories of elements within the textbook:

- a. Verbal elements: written texts including reading passages, dialogues, instructions, and task prompts that contain or relate to religious values.
- b. Non-verbal elements: visual elements including photographs, illustrations, and diagrams that convey or reflect religious values.

The selection of data was guided by the three religious dimensions proposed by Smart (as cited in Malhotra, 1999): ritual, social, and material. Any verbal or non-verbal element that could be categorized under one or more of these dimensions was recorded as a data point for analysis.

3.4 Data Analysis

The data analysis in this study was carried out using qualitative content analysis as the primary method, guided by the Theory of Representation (Hall, 1997) as the theoretical framework, and supported by (Kress & van Leeuwen, 2006) as an analytical tool for non-verbal elements. It is important to clarify the distinct role of each component. First, qualitative content analysis (Krippendorff, 2004) serves as the research method, providing a systematic procedure for identifying, classifying, and drawing valid inferences from the textbook data. Second, the Theory of Representation (Hall, 1997) serves as the theoretical lens, guiding the researcher in interpreting how religious values are constructed and communicated through language and visual elements.

Third, the framework of (Kress & van Leeuwen, 2006) functions as a supporting tool applied specifically to non-verbal data, such as photographs,

illustrations, and diagrams. Qualitative content analysis is defined by Krippendorff (2004) as a research technique for making replicable and valid inferences from texts to the contexts of their use. This method is appropriate for the present study because it enables the researcher to systematically identify, classify, and interpret both explicit and implicit religious values embedded in the textbook.

Kress and van Leeuwen (2006) argue that meaning in educational materials is not constructed through language alone, but also through visual modes that carry representational functions. Their framework provides tools specifically for analyzing how visual elements construct meaning and convey values. In the context of this study, this framework is applied to support the analysis of non-verbal data, including images of women wearing hijab, diagrams of appropriate Muslim sports attire, and images of halal food. It is therefore positioned as a supporting tool within the broader qualitative content analysis method, not as a separate or competing analytical approach.

The data analysis proceeded through four stages:

Stage 1: Identification

In the first stage, the researcher read through the entire textbook systematically, chapter by chapter, to identify all verbal and non-verbal elements that potentially contain or reflect religious values. This process involved close reading of all texts, dialogues, and instructions, as well as careful examination of all visual elements including photographs, illustrations, and diagrams. Elements identified as potentially relevant were flagged and recorded for further analysis.

Stage 2: Classification

In the second stage, all identified data were classified into the three religious dimensions proposed by Smart (as cited in Malhotra, 1999): the ritual dimension, the social dimension, and the material dimension. A coding sheet was used to record each data point, noting its location in the textbook (chapter and page number), its form (verbal or non-verbal), and its corresponding religious dimension. This classification

process allowed the researcher to organize the data systematically and to identify patterns in how religious values are distributed across the textbook.

Stage 3: Representation Analysis

In the third stage, the researcher analyzed how each identified religious value is represented in the textbook, drawing on the Theory of Representation (Hall, 1997). This involved examining whether values are represented explicitly stated directly in the text or clearly depicted in images or implicitly conveyed indirectly through the choice of language, framing of images, or social scenarios presented. Following Hall's (1997) constructionist approach, the analysis focused on understanding how the textbook constructs meanings and identities related to Islamic values for student readers.

For non-verbal elements, Kress and van Leeuwen's (2006) framework was applied to examine how images construct meaning through visual choices such as the selection of depicted participants, their actions, and the compositional arrangement of visual elements. This allowed the researcher to move beyond surface-level description and to analyze the deeper representational functions of visual content in the textbook.

Stage 4: Contextual Interpretation

In the fourth and final stage, the findings of the representation analysis were interpreted in relation to the broader social, cultural, and educational context of Indonesia. This stage involved connecting the patterns of representation identified in the textbook to relevant contextual factors, including the goals of the Merdeka Curriculum, the role of Islamic values in Indonesian society, and the function of ELT textbooks as ideological tools that shape students' understanding of identity and values (Cunningsworth, 1995; Tomlinson, 2013). This contextual interpretation allowed the researcher to offer a more comprehensive and nuanced understanding of why certain religious values are represented in specific ways within the textbook.

The data analysis in this study proceeded through four stages: identification, classification, representation analysis, and contextual interpretation. These stages were

developed based on the principles of qualitative content analysis (Krippendorff, 2004) and the Theory of Representation (Hall, 1997)



CHAPTER IV FINDINGS AND DISCUSSION

This chapter presents the findings and discussion of the analysis of Islamic values represented in the English textbook *Pathway to English for SMA/MA Grade X Phase E* published by Erlangga (2025). The analysis employs (Hall, 1997) Theory of Representation as the primary theoretical lens, with Smart's (as cited in Malhotra, 1999) three religious dimensions (social, material, and ritual) as the classification framework. The chapter is organised into four sections: (4.1) an overview of findings presented as frequency distribution tables; (4.2) findings presented per chapter, each containing a summary table followed by in-depth analysis of selected representative data points; (4.3) a discussion organised by religious dimension; and (4.4) implications of the study.

4.1 Overview of Findings

A total of 72 data points containing Islamic values were identified through systematic analysis of all six chapters of the textbook. Data points include both verbal elements (dialogues, reading texts, instructional texts, reflective and project tasks, and summary sections) and non-verbal elements (photographs and diagrams). Each data point was classified under one of Smart's (as cited in Malhotra, 1999) three religious dimensions: social, material, or ritual.

Table 1 Distribution of Religious Values by Chapter

No.	Chapter / Theme	Social	Material	Ritual	Total
1	Chapter 1: Amazing Athletes	6	1	0	7
2	Chapter 2: Sport Event	11	0	0	11
3	Chapter 3: Doing Sport in Digital Community	4	1	0	5
4	Chapter 4: Healthy Foods	3	2	0	5

No.	Chapter / Theme	Social	Material	Ritual	Total
5	Chapter 5: Eco-Friendly Art: Help The Planet We Call Home	43	0	0	43
6	Chapter 6: Open The World Through Stories	1	0	0	1
Total		68	4	0	72

As shown in Table 1, Chapter 5 (Eco-Friendly Art: Help The Planet We Call Home) contains the largest concentration of data (43) followed by Chapter 2 (11). Chapter 6 contains the fewest data points (1). This distribution indicates that Islamic values are not confined to a single thematic unit but are integrated with varying intensity across all six chapters of the textbook.

Table 2 Table 2 Distribution of Religious Values by Chapter

No.	Dimension	Frequency (n)
1	Social Dimension	68
2	Material Dimension	4
3	Ritual Dimension	0
Total		72

Table 2 reveals a marked imbalance across the three dimensions. The social dimension accounts for the overwhelming majority of findings (68) while the material dimension is present but limited (4), and the ritual dimension is entirely absent (0). This pattern reflects a deliberate representational strategy consistent with Hall's (1997) constructionist approach: the textbook actively constructs Islamic religiosity primarily

as a social-ethical identity rather than as a system of ritual observance or symbolic objects. This finding aligns with (Ikawati et al., 2023), who similarly documented that Indonesian ELT textbooks tend to represent religious values through social interaction rather than doctrinal or ritual practices.

4.2 Findings Per Chapter

This section presents the findings chapter by chapter. Each sub-section opens with a compact summary table listing all data points identified in that chapter — including element type, page number, religious dimension, sub-value, and mode of representation (explicit or implicit) followed by in-depth analysis of two to three selected examples that best illustrate how Islamic values are constructed through Hall's (1997) representational framework.

4.3 Discussion Per Dimension

This section synthesises the findings in relation to the three religious dimensions proposed by Smart (as cited in Malhotra, 1999), interpreted through Hall's (1997) Theory of Representation. The discussion addresses the nature, significance, and educational implications of how each dimension is or is not represented in the textbook.

4.2.1 Chapter 1: Amazing Athletes

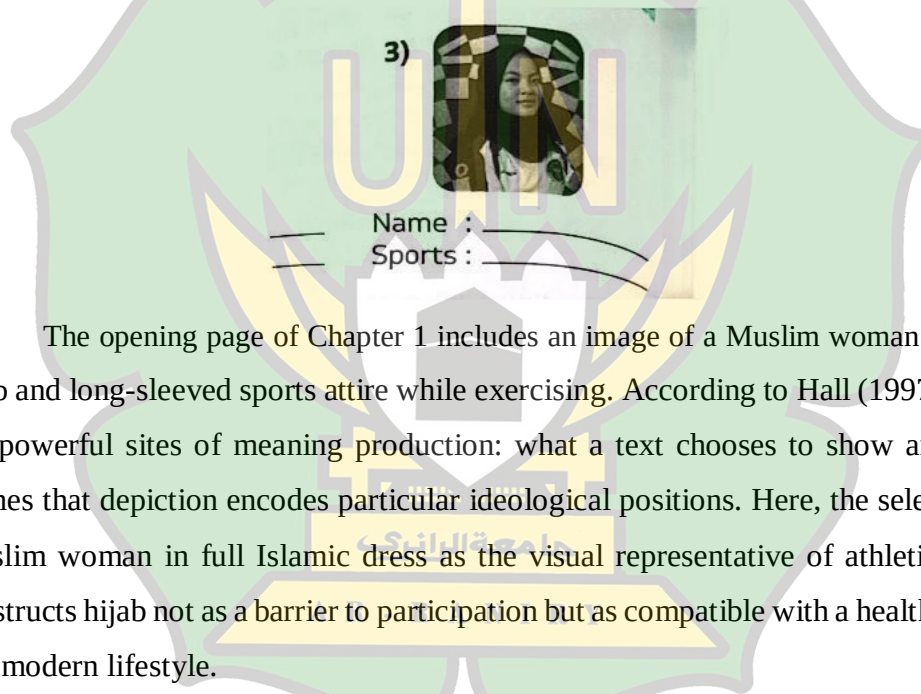
Chapter 1 yielded seven data points: one under the material dimension (a visual element) and six under the social dimension (verbal elements). The chapter introduces narratives and dialogues about sports athletes portrayed as inspiring individuals whose personal qualities reflect Islamic social values, though without explicit religious labelling.

Table 3 Table 3 Summary of Findings in Chapter 1: amazing athletes

No	Element	Type	Page	Dimension	Sub-Value	Representation
1	Single image	Visual	4	Material	Modesty/hijab	Implicit

2	Dialogue		8	Social	Respect	Implicit
3	Text		22	Social	Generosity	Implicit
4	Text		23	Social	Empathy	Implicit
5	Text		24	Social	Charity	Implicit
6	Text		24	Social	Positive Motivation	Implicit
7	Text		24	Social	Being an Inspiration	Implicit

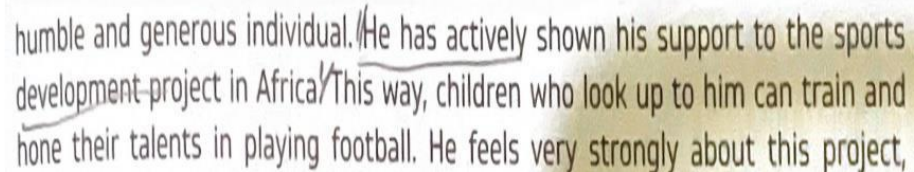
Figure 2 Figure 2: Data Point Visual Image, Page 4 (Material Demension: Modesty/hijab)



The opening page of Chapter 1 includes an image of a Muslim woman wearing a hijab and long-sleeved sports attire while exercising. According to Hall (1997), images are powerful sites of meaning production: what a text chooses to show and how it frames that depiction encodes particular ideological positions. Here, the selection of a Muslim woman in full Islamic dress as the visual representative of athletic identity constructs hijab not as a barrier to participation but as compatible with a healthy, active, and modern lifestyle.

This is a significant representational act: by normalising the image of a veiled woman in a sports context, the textbook challenges stereotypes that position Islamic dress as incompatible with physical activity, simultaneously constructing Islamic modesty as both a religious value and a contemporary social norm (Kress & van Leeuwen, 2006).

Figure 3, Data point, Text, Page 22 (social dimension)

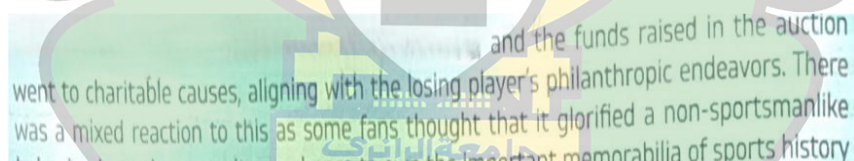


humble and generous individual. He has actively shown his support to the sports development project in Africa. This way, children who look up to him can train and hone their talents in playing football. He feels very strongly about this project,

A narrative text on page 22 depicts the protagonist demonstrating concern for children's development through acts of material and emotional generosity. Hall (1997) argues that meaning is produced through language choices and the framing of characters: by consistently positioning the protagonist's generosity as the source of others' success, the text encodes *infaq* (charitable giving) as an admirable and socially expected trait. Crucially, the text does not invoke any religious vocabulary; the Islamic value is embedded implicitly within what reads as a secular motivational narrative.

This reflects the textbook's broader encoding strategy: Islamic virtues are represented as universal human values, making them accessible to all students regardless of religious background (Cunningsworth, 1995; Tomlinson, 2013).

Figure 4 Data Point, Text, Page 24 (social dimension: charity)



and the funds raised in the auction went to charitable causes, aligning with the losing player's philanthropic endeavors. There was a mixed reaction to this as some fans thought that it glorified a non-sportsmanlike behavior. These items are important memorabilia of sports history.

A text on page 24 promotes donation and social welfare as positive communal acts. Hall's (1997) constructionist framework reveals how the language of giving is systematically framed as morally rewarding: characters who give are depicted as admirable, and their acts are linked to positive social outcomes. This encoding naturalises *sadaqah* (voluntary charity) as a social norm rather than a specifically religious obligation, positioning philanthropic behaviour as a broadly shared human value while aligning with Islamic ethical teachings.

4.2.2 Chapter 2: Sport Event

Chapter 2 yielded 11 data points, all classified under the social dimension. The chapter centres on sports-related social interactions, introducing students to communicative practices associated with teamwork, sportsmanship, friendship, and community belonging. 28

Table 4 Summary of Findings in Chapter 2: Sport Event

No	Element	Type	Page	Dimension	Sub-Value	Representation
8	Single image	Visual	37	Material	Gratitude and Teamwork	Implicit
9	Dialogue		38	Social	Care and Community	Implicit
10	Text	Verbal	38	Social	Kindness and Freindship	Implicit
11	Text	Verbal	39	Social	Mutual Help	Implicit
12	Text	Verbal	46	Social	Freindship and sharing	Implicit
13	Text	Verbal	47	Social	Sportmanship	Implicit
14	Text	Verbal	47	Social	Inclusion	Implicit
15	Text	Verbal	47	Social	Kindness	Implicit
16	Text	Verbal	47	Social	Freindship, Social Bonds	Implicit
17	Text	Verbal	47	Social	Freindship	Implicit
18	Text	Verbal	47	Social	Freindship	Implicit

Selected Analysis

Figure 5 Data point, Dialogues, Page 37 (Social Demension: Gratitude and Teamwork)

had the most fun with my friends in the pool during that competition. It was truly an unforgettable experience, having the opportunity to turn my passion into a memorable experience, and being able to collaborate with such supportive people.

A dialogue on page 37 depicts characters expressing thanks and cooperating toward a shared goal. Hall (1997) explains that meaning is encoded through communicative practices: by embedding gratitude (*shukr*) and teamwork (*ta'awun*) within a single conversational exchange, the textbook co-constructs these as naturally coexisting social values. Neither is labelled as an Islamic virtue, yet both correspond directly to core Islamic ethical teachings. This implicit double-encoding reflects the textbook's strategy of aligning Islamic values with universal social goods a pattern documented in previous studies of Indonesian ELT textbooks (Hadi et al., 2024).

Figure 6 Data Point, Text, Page 47 (Social Demendion : Sportmanship)

Tengku : Even though I'm sad Mahesa lost the game, still, it was a fair and competitive game. This is what I like most about the sport.

A text on page 47 teaches students to respect opponents and appreciate others' achievements. Following Hall's (1997) framework, representational choices shape how readers understand social norms: by framing fair play and respect as admirable character traits, the textbook encodes '*adl* (justice) and *tawadu*' (humility) within the culturally neutral context of sports competition. This choice is ideologically significant: by locating Islamic virtues within universally respected sporting values, the textbook makes religious ethics culturally accessible and practically relevant (Azizah & Andriyanti, 2023).

Five distinct data points (Data Points 13–17) are concentrated on a single page (p. 47). This density of value representation suggests a deliberate authorial decision to position the sports event context as a particularly rich domain for Islamic social ethics. Hall's (1997) theory of encoding helps explain the effect: the repetition of kindness, inclusion, sportsmanship, and friendship across adjacent texts on the same page naturalises these values as obvious, inevitable features of sports participation rather than as explicitly religious prescriptions.

4.2.3 Chapter 3: Doing Sport in Digital Community

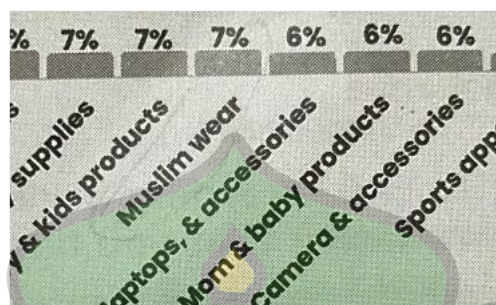
Chapter 3 yielded five data points: one material and four social. This chapter is distinctive in extending the domain of Islamic values into digital and technology-mediated social interaction, making it a site where religious ethics are constructed as relevant to contemporary online life.

Table 5 Summary of Findings in Chapter 3: Doing Sport in Digital Community

No	Element	Type	Page	Dimension	Sub-Value	Representation
19	Diagram	Visual	53	Material	Modesty/Islamic Attire	Explicit
20	Project Text		61	Social	Cooperation and Respect	Implicit
21	Reflection Task	Verbal	71	Social	Cooperation and community	Implicit
22	Text	Verbal	77	Social	Cooperation and Teamwork	Implicit
23	Text	Verbal	78	Social	Cooperation and Teamwork	Implicit

Selected Analysis

Figure 7 Data Point, diagram, Page 55, (Material Dimension: Modesty/islamic attire)
Explicit reprersatation



The diagram on page 53 is the only explicitly coded religious representation in the entire textbook. Unlike the implicit encoding that dominates all other data points, this diagram directly and unambiguously depicts Islamic dress norms as a practical guide for Muslim students engaged in sport. Hall (1997) notes that explicit representations assign clear, preferred meanings with limited room for alternative readings: the diagram positions modest Islamic attire as both religiously required and practically achievable during physical activity. Kress and van Leeuwen (2006) further argue that visual diagrams carry strong instructional authority; by presenting Islamic sportswear in diagrammatic form, the textbook elevates it from a personal religious choice to a normative educational standard.

Figure 8 Data Point, Project Relection, Page 61-78 (social demension: cooperation)

Stage	Action
Preparation	• Work in groups of 6 to 10. • Choose a neighborhood to conduct your project. • Find out about different types of plastic waste produced by the neighborhood. • Sort and classify the plastic waste in separate boxes. • Discuss possible innovative products that can be created from plastic waste. • Assign tasks among your group members to make the product you have decided on. • Make sure to assign group members to be a cameraman and a journalist, then record your activity from start to finish.

Four data points in Chapter 3 involve task-based elements project instructions and reflective tasks rather than dialogues or reading texts. This genre distinction is significant

within Hall's (1997) representational framework: tasks position the student as an active agent rather than a passive reader. By embedding cooperation (*ta'awun*) and community responsibility (*amanah*) as requirements for successful task completion, the textbook constructs these Islamic values as educational objectives. The student who cooperates is not merely behaving religiously; they are performing the academically expected role of a good learner. This alignment of religious-social values with academic achievement is a particularly effective form of ideological encoding (Tomlinson, 2013).

4.2.4 Chapter 4: Healthy Foods

Chapter 4 yielded five data points: two material and three social. This chapter provides the textbook's primary context for halal-haram representation, as the subject of food naturally opens space for Islamic dietary principles.

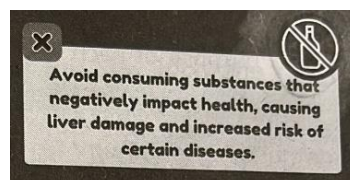
Table 6 Summary of Findings in Chapter 4: Healthy Foods

No	Element	Type	Page	Dimension	Sub-Value	Representation
24	Object Picture	Visual	85	Material	Halal/Haram (Alcohol)	Explicit
25	Object Picture	Visual	99	Material	Halal/Haram (Alcohol)	Explicit
26	Reading Text	Verbal	7186	Social	Responsibility and Welfare	Implicit
27	Instructional Text	Verbal	111	Social	Sharing Knowledge	Implicit
28	Text	Verbal	96	Social	Positive Behavior	Implicit

Selected Analysis

Figure 9 Data Point, Object Picture, Page 85 and 99 (material demension:halal/harm)

Explicit Representation



Two separate images of alcoholic beverages appear across the chapter, both framed negatively within health education content. Hall (1997) identifies repetition as key mechanism in the production of preferred meanings: by depicting alcohol twice, always within a discourse of harm and prohibition, the textbook constructs it as simultaneously unhealthy and religiously impermissible.

This dual framing Islamic *haram* supported by secular health reasoning is ideologically strategic: it renders the religious prohibition broadly acceptable to students from diverse backgrounds while simultaneously reinforcing Islamic dietary norms for Muslim students. Kress and van Leeuwen (2006) note that the compositional placement of visual elements encodes evaluative meaning; the positioning of alcohol images within a health context encodes an unambiguous negative judgment.

Data Point Reading Text, Page 86 (Social Dimension: Responsibility & Welfare).

A reading text frames support for local farmers and community welfare as moral obligations of the individual. Hall's (1997) constructionist approach reveals how language choices construct social values: by depicting community responsibility as admirable and its neglect as regrettable, the text implicitly encodes *farḍhu kifayah* (collective social duty) as a natural social expectation. Like the social dimension findings in preceding chapters, this encoding works by embedding an Islamic ethical principle within a universally valued social behaviour, making it accessible across the student population (Hadi et al., 2024).

4.2.5 Chapter 5: Eco-Friendly Art: Help The Planet We Call Home

Chapter 5 contains 43 data points the largest concentration of findings across all chapters all classified under the social dimension. The chapter's environmental theme provides an exceptionally productive context for the construction of Islamic social-ethical values related to stewardship, collective responsibility, and cooperative action.

Figure 10 Summary of Findings in Chapter 5 : ecofriendly-art

No	Element	Type	Page	Dimension	Sub-Value	Representation
29-35	Dialogue (7x)	Verbal	119-122	Social	Social Responsibility	Implicit
36-44	Task (9x)	Verbal	122-127	Social	Social Responsibility and Teamwork	Implicit
45-56	Task (12x)	Verbal	130-138	Social	Recycling and Eart Stewarship	Implicit
57-59	Things to Remember (3x)	Verbal	141	Social	Social Responsibility	Implicit
60-62	Project (3x)	Verbal	142	Social	Teamwork and Eco-Art	Implicit
63-71	Text nd Task	Verbal	143-147	Social	Enviromental Awerness	Implicit

Selected Analysis

Figure 11 Data Point, Dialogues, Page 119 and 122 (social demension: social responsibility)

Tuti : **You're absolutely right.** So, from now on, no more plastic bags. We should always use a reusable bag when shopping.

Indra : Do you think it is possible to give up on it completely? I must admit, plastic bags are quite convenient and useful. **For example**, you own a cat, don't you? You need one every time you clean your cat's litter box.

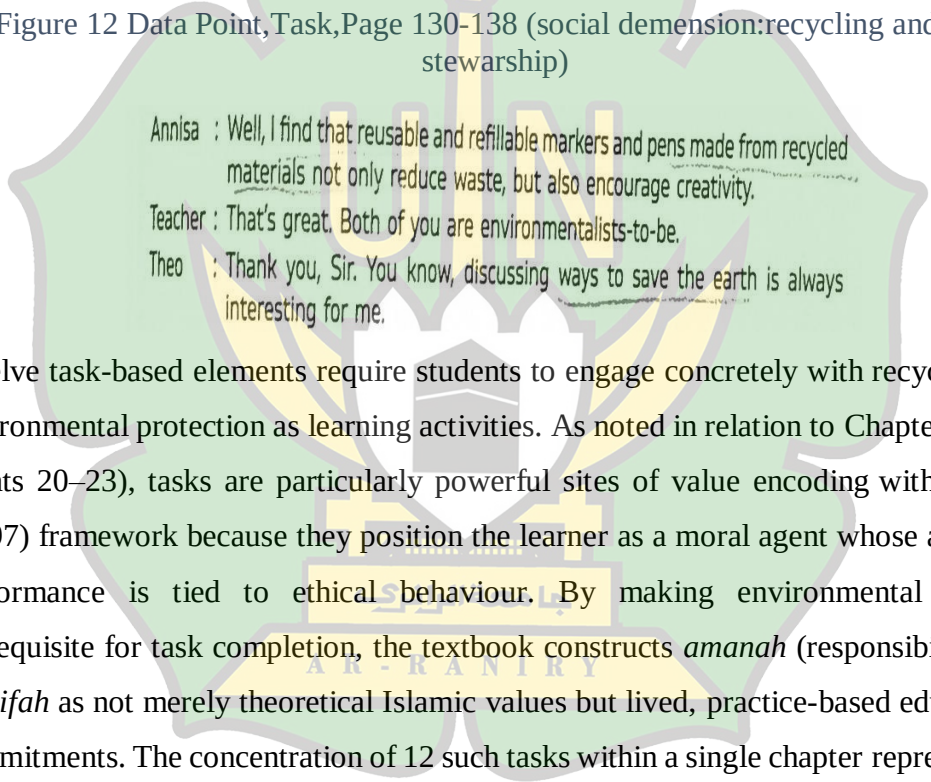
Tuti : Well, I do use the bags I get from the grocery store to throw away small household garbage. Those that I don't use, I return to the store for recycling.

Indra : That's great.

Seven dialogues across pages 119 and 122 consistently frame environmental care as a shared moral duty. Hall (1997) argues that dialogic texts encode ideological

positions through the positions they assign to speakers by depicting characters who speak of environmental protection as a communal obligation rather than a personal preference, the textbook constructs ecological responsibility as a social norm. This construction maps directly onto the Islamic concept of *khalifah* the human being as steward and trustee of the earth without explicitly invoking religious language. The systematic encoding of environmental care as an everyday conversational value naturalises *khalifah* as a feature of normal social identity (Prastika Sukma et al., 2025).

Figure 12 Data Point, Task, Page 130-138 (social demension: recycling and eart stewardship)



Annisa : Well, I find that reusable and refillable markers and pens made from recycled materials not only reduce waste, but also encourage creativity.

Teacher : That's great. Both of you are environmentalists-to-be.

Theo : Thank you, Sir. You know, discussing ways to save the earth is always interesting for me.

Twelve task-based elements require students to engage concretely with recycling and environmental protection as learning activities. As noted in relation to Chapter 3 (Data Points 20–23), tasks are particularly powerful sites of value encoding within Hall's (1997) framework because they position the learner as a moral agent whose academic performance is tied to ethical behaviour. By making environmental action a prerequisite for task completion, the textbook constructs *amanah* (responsibility) and *khalifah* as not merely theoretical Islamic values but lived, practice-based educational commitments. The concentration of 12 such tasks within a single chapter represents the most sustained ideological encoding in the textbook.

Observation on Chapter 5 Density. The concentration of 43 data points in a Single chapter spread across dialogues, texts, tasks, 'Things To Remember' sections, projects, and summaries reflects what Hall (1997) identifies as the process of *naturalisation*: the cumulative repetition of environmental values across multiple genres and locations within the chapter makes environmental stewardship appear as an obvious,

inevitable moral stance rather than as a specifically constructed ideological position. By the end of the chapter, caring for the earth is encoded not merely as an environmental practice but as a defining characteristic of a morally aware, religiously responsible person a sophisticated example of value construction through educational text design.

4.2.6 Chapter 6: Open The World Through Stories

Chapter 6 yielded one data point, making it the chapter with the fewest findings. Despite its quantitative scarcity, the single finding is qualitatively significant.

Table 6 Summary of Findings in Chapter 6 : Open The World Through Stories

No	Element	Type	Page	Dimension	Sub-Value	Representation
72	Dialogue	Verbal	153	Social	Selfness And Leadership	Implicit

Selected Analysis

Figure 13 Data Point, Text, Page 153 (social dimension: selfness and leadership)

at all.
Anabel : I know, right? It's not just his strength, it's also his noble aspirations and pure motivations as a selfless king, according to the movie.

A dialogue in Chapter 6 depicts a character demonstrating selfless leadership and placing others' welfare above personal interest. Hall (1997) explains that fictional characters in educational texts serve as representational models: by portraying selfless leadership as admirable and aspirational, the textbook encodes *khidmah* (service to others) and *qudwah hasanah* (good moral exemplary conduct) as qualities worth emulating. The literary genre of the chapter stories provides a particularly effective vehicle for value construction: narratives invite readers to identify with characters and internalize their qualities, making the implicit encoding of Islamic moral leadership especially persuasive (cunningsworth, 1195).

4.3 Discussion Per Dimension

This section synthesises the findings in relation to the three religious dimensions proposed by Smart (as cited in Malhotra, 1999), interpreted through Hall's (1997) Theory of Representation. The discussion addresses the nature, significance, and educational implications of how each dimension is or is not represented in the textbook.

4.3.1 Social Dimension

The social dimension encompassing values, norms, and behaviours that govern interpersonal relationships within a society (Malhotra, 1999) accounts for 68 of 72 data points and is present in all six chapters across virtually every textual genre. This overwhelming dominance reflects not merely a quantitative trend but a coherent representational strategy.

Hall's (1997) constructionist approach reveals that the social dimension's prevalence represents a systematic authorial choice to encode Islamic values through social interaction rather than through religious doctrine. Across all 68 social dimension data points, a consistent pattern emerges: Islamic virtues *ta'awun* (mutual assistance), *rahmah* (compassion), *shukr* (gratitude), *'adl* (justice), *amanah* (responsibility), *khalifah* (stewardship), and *khidmah* (service) are embedded within social scenarios that read as entirely secular on the surface: sports conversations, environmental tasks, group projects, and interpersonal dialogues. Hall (1997) terms this process "encoding": preferred religious-social meanings are embedded in educational texts in ways that make them appear natural and universal rather than specifically Islamic.

This encoding strategy serves a dual educational purpose: it maintains inclusivity in Indonesia's diverse educational environment by presenting values (cooperation, kindness, environmental care) that can be accepted by students of all faiths, while simultaneously constructing these same values as consistent with Islamic teachings for Muslim students who bring religious literacy to their reading. This aligns with the Merdeka Curriculum's emphasis on the development of *Profil*

Pelajar Pancasila cooperation, tolerance, and social responsibility across all subject areas, and with Tomlinson's (2013) argument that effective language learning materials should reflect life values relevant to learners' experiences.

The dominance of the social dimension is especially pronounced in Chapter 5 (43 data points), where environmental responsibility is constructed as an Islamic social duty through the sustained, multi-genre encoding of *khalifah* and *ta'awun*. The accumulation of 43 data points across dialogues, tasks, projects, 'Things To Remember' sections, and summaries exemplifies what Hall (1997) identifies as *naturalisation*: through repetition, environmental stewardship is positioned as an obvious moral stance the kind of behaviour that any responsible, virtuous person would naturally adopt. This is ideological work at the level of educational design, not merely content delivery.

These findings are consistent with (Azizah & Andriyanti, 2023), who found that values such as tolerance, responsibility, and respect appear frequently through social interactions in ELT textbooks, and with (Singaperbangsa et al., 2021), who documented that moral values in Indonesian EFL textbooks are more often presented implicitly through social activities than explicitly as direct instruction. The present study extends these findings by providing a dimensional analysis that identifies the social dimension as overwhelmingly dominant a proportion that exceeds the balance suggested by earlier studies.

4.3.2 Material Demension

The material dimension referring to physical objects, symbols, and visual representations that carry religious meaning (Dehghanifard, 2012) accounts for four data points, distributed across three chapters: an image of a Muslim woman wearing hijab during exercise (Chapter 1, p. 4), a diagram of Islamic-appropriate sportswear (Chapter 3, p. 53), and two images of alcoholic beverages framed as prohibited (Chapter 4, pp. 85 and 99).

Despite their limited number, the material dimension findings are qualitatively

distinctive in two important respects. First, two of the four data points the sportswear diagram (Data Point 19) and the alcohol images (Data Points 24–25) involve *explicit* representation, in contrast to the predominantly implicit encoding of the social dimension. This distinction is significant within Hall's (1997) framework: explicit representations produce more direct, less ambiguous meanings.

The sportswear diagram explicitly instructs students on Islamic dress norms; the alcohol images explicitly encode the *haram* prohibition through visual negativity. Kress & van Leeuwen (2006) argue that visual elements carry strong representational authority in educational materials, making these explicit visual constructions particularly powerful conveyors of Islamic material values.

Second, all four material dimension data points involve visual elements, consistent with the material dimension's focus on physical objects and symbols. This reflects a logical correspondence between the semiotic mode (visual) and the dimension being represented (objects and symbols). The limited number of material dimension findings can be attributed to the contextual dependence of this dimension: material symbols appear naturally only in chapters where content involves physical objects with religious significance sports attire (Chapters 1 and 3) and food and drink (Chapter 4). Chapters centred on sports events, digital communities, and storytelling do not present similar opportunities for material representation.

From a representational perspective, the relative scarcity of material dimension data is itself ideologically meaningful. By privileging social over material representation, the textbook constructs a version of Islamic identity in which religiosity is expressed primarily through ethical and interpersonal behaviour rather than through the display of religious objects or symbols. This construction positions Islam as a religion of inward ethics rather than outward symbol a moderate, inclusive framing consistent with the broader educational discourse of Indonesian state schools (Hadi et al., 2024).

4.3.3 Ritual Demension

The ritual dimension encompassing religious practices such as prayer, worship, and formal devotional acts (Dehghanifard, 2012; Smart, as cited in Malhotra, 1999) is entirely absent from the textbook's explicit representations. Not one of the 72 data points involves the direct depiction of ritual worship: there are no images of prayer, no textual references to *shalat* (Islamic prayer), and no invocations or supplications embedded in the texts or dialogues.

Within Hall's (1997) constructionist framework, absences are as ideologically significant as presences: what a text systematically chooses *not* to represent reveals as much about its underlying ideological commitments as what it does represent. The deliberate exclusion of ritual religious practice from the *Pathway to English* textbook reflects a coherent set of representational decisions tied to the textbook's educational context and purpose.

The primary explanation lies in the textbook's function as an inclusive stateschool English language resource. As an EFL textbook designed for use across Indonesia's diverse student population.

Pathway to English textbook is constructed to be linguistically and educationally accessible to students of all religious backgrounds. The explicit representation of Islamic ritual practices would risk positioning the textbook as a vehicle for religious instruction a role explicitly reserved for Religious Education subjects in the Indonesian curriculum rather than as a language learning resource. As Cunningsworth (1995) observes, textbooks are never entirely neutral but remain selective in the values they present; the exclusion of ritual represents this selectivity in principled action.

The absence of ritual representation is consistent with the findings of previous studies. Ikawati et al., (2023) found that Indonesian ELT textbooks represent religious values through social tolerance and interaction rather than doctrinal or ritual practices. Hadi et al., (2024) similarly documented that government-mandated textbooks integrate Islamic values through moderate and socially oriented representations. (Cheng & Beigi, 2011), examining EFL textbooks in Iran, found that

religious values were predominantly conveyed implicitly through cultural content. These convergent findings suggest that the absence of ritual representation in ELT textbooks reflects a shared educational ideological pattern across different national contexts, not a specific failing of the Pathway to English textbook.

Critically, the absence of the ritual dimension does not mean that Islamic values are absent from the textbook. Rather, as Hall (1997) might argue, the textbook *reconstructs* religiosity through social and material dimensions that are more contextually appropriate to language education: cooperation, care for others, environmental stewardship, and modest dress are all legitimate expressions of Islamic values, even if they do not exhaust the full range of Islamic religious practice. This selective construction of Islam as social ethics, not ritual observance, has important implications for how students come to understand their religious identity through English language education.

4.4 Comparison with Previous Studies

The findings of this study align with and extend a body of prior research on religious value representation in ELT textbooks. Cheng and Beigi (2011) found that religious values in Iranian EFL textbooks were conveyed primarily through implicit, culturally embedded content, a pattern closely paralleled by the present study's finding that the overwhelming majority of data points (70 of 72) involve implicit rather than explicit representation. Behnam & Mozaheb, (2012) similarly documented indirect encoding through social interaction and dress codes in Iranian ELT materials, although they noted a higher level of explicit religious identity marking than is present in the Indonesian context studied here, reflecting differences in national educational ideology.

Ikawati et al. (2023), employing Critical Discourse Analysis in the Indonesian context, found that religious tolerance was represented both explicitly and implicitly in ELT textbooks, a finding methodologically aligned with the present study. Both studies confirm the tendency of Indonesian ELT textbooks to foreground inclusive social

values over doctrinal or ritual representations. The present study adds a dimensional analysis showing that the social dimension's dominance is even more pronounced than existing literature had suggested.

Azizah & Andriyanti, (2023) social semiotic analysis of Indonesian ELT textbooks found that tolerance, responsibility, and respect are the most frequently represented values findings consistent with the sub-values identified in the present study's social dimension (cooperation, kindness, mutual help, sportsmanship). The present study's contribution is to connect these sub-values explicitly to their Islamic conceptual counterparts (ta'awun, rahmah, husn al-khuluq) through Hall's (1997) representational analysis, revealing the specifically Islamic dimension of what previous studies had characterised as broadly multicultural values.

The study's most distinctive contribution to the existing literature is methodological: by systematically applying Hall's (1997) Theory of Representation alongside Smart's dimensional framework (as cited in Malhotra, 1999), it reveals not only what Islamic values appear in the textbook but how those values are actively constructed through specific representational choices a level of analysis not consistently pursued in prior Indonesian ELT textbook studies.

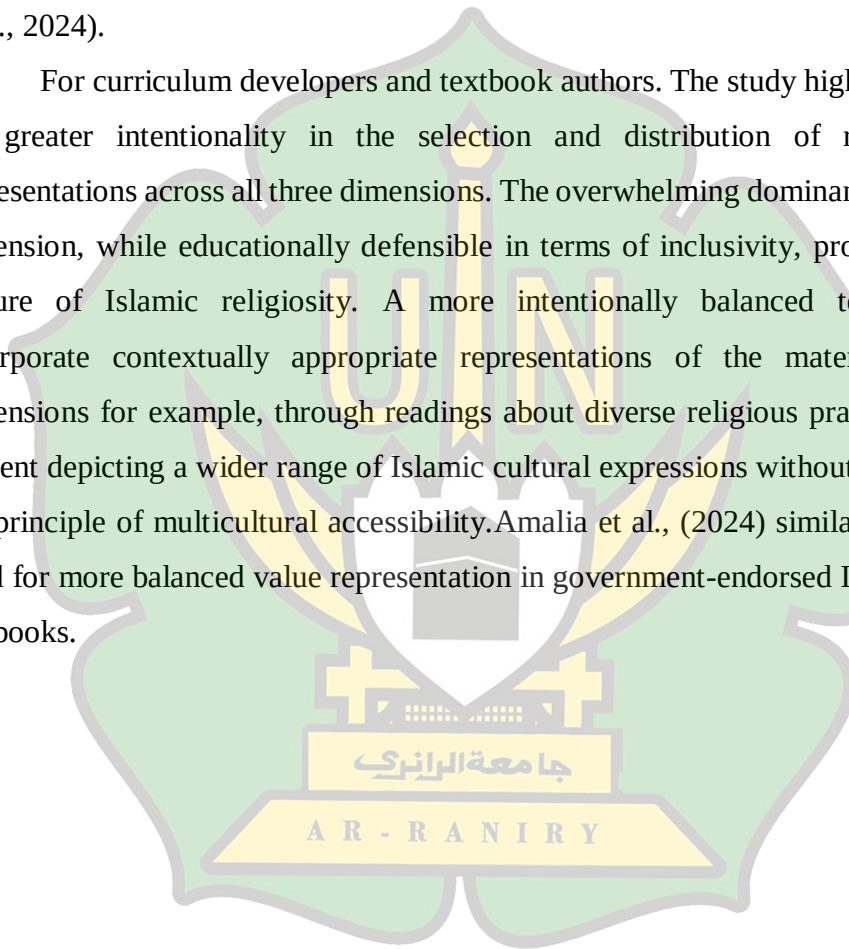
4.5 Implications of the Study

For teachers. The predominantly implicit encoding of Islamic values in the Pathway to English textbook means that these values will not be automatically visible to students without guided facilitation. Teachers need to develop critical literacy skills to identify, name, and discuss the embedded religious-social values in the materials they use, connecting these values explicitly to students' moral and religious development. (Amalia et al., 2024) note that teachers play an irreplaceable role in maximising the character-formation function of textbooks through reflective pedagogical practice.

For students. The study's findings suggest that English language learning in the EFL classroom is never merely a matter of acquiring linguistic competence: the

Pathway to English textbook consistently positions students as moral agents embedded in social relationships characterised by Islamic values. Students who are guided to read their textbooks through a values-aware lens may develop a richer understanding of how language, meaning, and moral identity are interconnected a form of critical literacy consistent with the Merdeka Curriculum's broader character education goals (Arwanto et al., 2024).

For curriculum developers and textbook authors. The study highlights the need for greater intentionality in the selection and distribution of religious value representations across all three dimensions. The overwhelming dominance of the social dimension, while educationally defensible in terms of inclusivity, produces a partial picture of Islamic religiosity. A more intentionally balanced textbook might incorporate contextually appropriate representations of the material and ritual dimensions for example, through readings about diverse religious practices or visual content depicting a wider range of Islamic cultural expressions without compromising the principle of multicultural accessibility. Amalia et al., (2024) similarly identify the need for more balanced value representation in government-endorsed Indonesian ELT textbooks.



CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

This study aims to analyze the representation of Islamic values in the English textbook *Pathway to English for SMA/MA Grade X Phase E* published by Erlangga (2025), using Stuart Hall's (1997) Theory of Representation as the primary theoretical lens and Smart's (as cited in Malhotra, 1999) three religious dimensions social, material, and ritual as the classification framework. Based on the findings and discussion presented in the previous chapter, the following conclusions can be drawn:

1. Social dimension is overwhelmingly dominant. A total of 68 data points representing Islamic values were identified across all six chapters of the textbook, classified into three dimensions: social, material, and ritual. Of these, the social dimension accounts for 68 of the 68 data points, indicating that Islamic values in the textbook are primarily conveyed through social interactions and daily life activities, such as cooperation, mutual respect, compassion, and social responsibility a pattern consistent with Hall's (1997) constructionist approach, in which values are embedded within social scenarios that appear secular on the surface.
2. Material dimension is present but limited. The material dimension comprises only four data points, distributed across three chapters, represented through visual elements: an image of a Muslim woman in hijab during exercise, a diagram of appropriate Islamic sportswear, and two images of alcoholic beverages framed as prohibited. Despite their limited number, these findings are qualitatively significant, as two of the four involve explicit rather than implicit representation a distinction that, within Hall's (1997) framework, produces direct and unambiguous meanings for student readers.
3. Ritual dimension is entirely absent. Not one of the 68 data points involves the direct depiction of Islamic ritual practices such as prayer or worship. This

absence is itself ideologically meaningful: the textbook constructs Islamic identity primarily through social ethics and material symbols rather than through ritual observance, a representational strategy appropriate to its function as an inclusive state-school English language resource.

4. Islamic values are represented implicitly and inclusively overall. The Pathway to English for SMA/MA Grade X textbook represents Islamic values in ways that are predominantly implicit, socially oriented, and culturally inclusive. Through Hall's (1997) constructionist lens, the textbook is understood not as a neutral language learning resource but as an active site of meaning construction, where Islamic virtues including cooperation, compassion, responsibility, environmental stewardship, and modest dress are encoded as natural, universal social values accessible to all students.

These findings confirm that textbooks function not only as a medium for language learning but also as a significant tool for shaping students' character and moral identity, particularly in relation to Islamic social ethics and the character development goals of the Merdeka Curriculum.

5.2 Suggestion

Based on the results of this study, several recommendations can be offered to teachers, students, curriculum developers or textbook authors, and future researchers

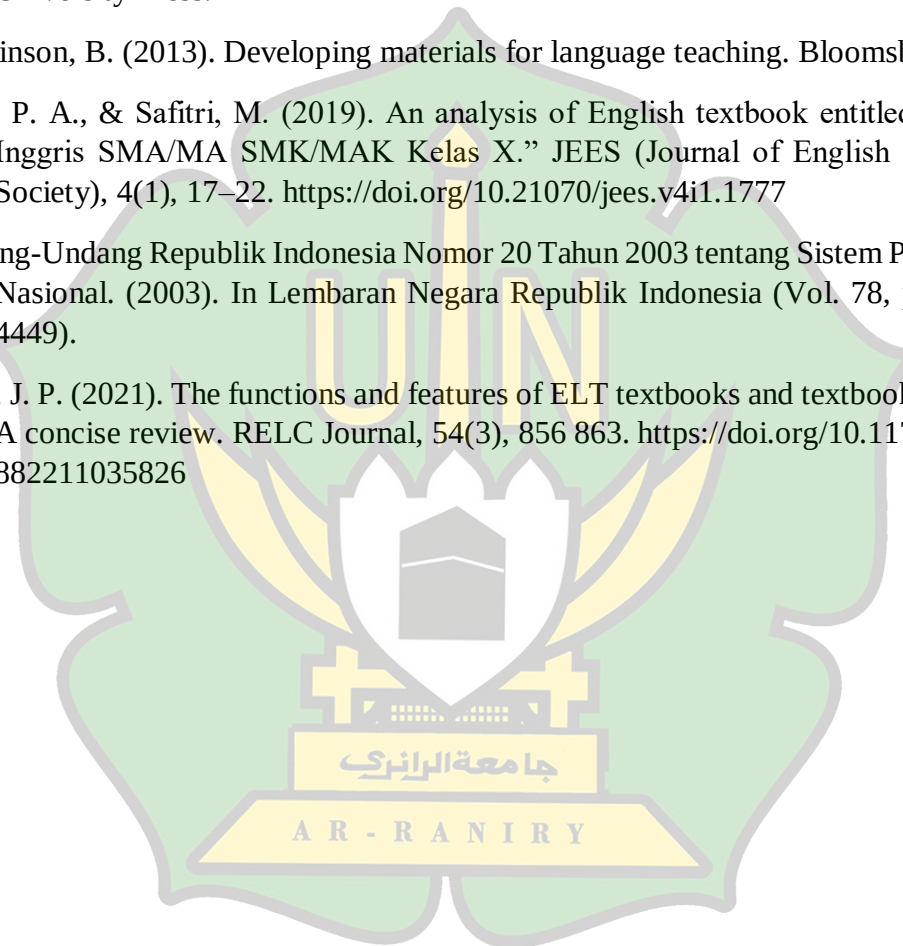
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APPENDICES

CURRICULUM VITAE

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 Junior High School (year) : Mts Tgk. Chiek Oemar Diyan
 Senior High School (year) : Mas Tgk. Chiek Oemar Diyan

Parental Information

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 Father,s Occupation : Pns
 Mother.s Name : Rosmawar
 Mother,s occupation : Pns
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Table 7 The Visual Portrayal of Values in the Textbook "Pathway To English" Used By SMAN 5 Banda Aceh

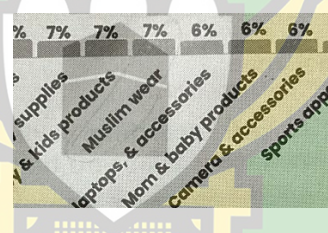
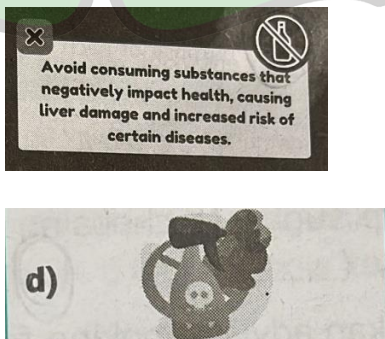
Part	Theme	Visual	Description	Page	Religious values
1	amazing athletes	Image	One image potrays a woman wearing long-sleved sports shirts with a veil. 	4	Material Demension.
2	Doing sport in digital community	Diagram	A diagram showing appropriate Muslim wear for sport activities. 	53	Material Demension.
3	healty foods	Object picture	Two picture showing drinks that are harmful to the body (alcohol). 	85,99	Material Demension.

Table 8 Appendix B : The Non-Visual (Verbal) Portrayal of Values in the Textbook “Pathway To English” Used By SMAN 5 Banda aceh

Part	Theme	Visual	Description	Page	Religious values
1	amazing athletes	Text	The dialogue shows respect for others' opinions. Tengku : Even though I'm sad Mahesa lost the game, still, it was a fair and competitive game. This is what I like most about the sport. Dani : I agree with you. What do you like about Mahesa's Team? humble and generous individual. He has actively shown his support to the sports development project in Africa. This way, children who look up to him can train and hone their talents in playing football. He feels very strongly about this project, flowers, and supportive messages. These factors, along with the skater's determination resulted in her miraculous recovery, just in time for her to compete at the Olympics. She and the funds raised in the auction went to charitable causes, aligning with the losing player's philanthropic endeavors. There was a mixed reaction to this as some fans thought that it glorified a non-sportsmanlike become a beacon of inspiration not only for Indonesian athletes, but also for athletes all around the world who are enthusiastic in pursuing tennis as a career. Beyond the court, a lot of people have also learned from her passion and perseverance	8, 22, 23, 24	Social
2	Sport Event	Text	"Johari, thank you very much for the offer." I must have been smiling ear to ear when I accepted the offer, "Yes, I would love to be a part of the team." On the day of the competition, all of the school's students thronged the side of the pool to watch. I felt a bit overwhelmed from the pressure especially because I had the most fun with my friends in the pool during that competition. It was truly an unforgettable experience, having the opportunity to turn my passion into a memorable experience, and being able to collaborate with such supportive people. seats, waiting in anticipation. Among them were three hopeful friends who won the proverbial lottery for the chance to witness the beautiful game from the stadium's seat. Piet, Bonar, and Mahesa couldn't believe it. There they were at		Social

			see firsthand. Mahesa was shaken up after that final moment. But congratulated Piet and Bonar for the German team's victory. Watching a football match with friends made the experience more thrilling, and they anxiously wait for the two teams to collide again in the future. a football match in Indonesia. (The two other boys, Tono and Zul, had watched a few and decided to invite their new friend to enjoy the game live.) The three friends then watched the intense game. The first goal of the match and the spectators cheer. I had a little bit more to spend watching Formula 1 live. (A friend of mine happened to have connections. She got me and my other friends some discounted tickets to watch the race from the grandstand. Excited to catch up and enjoy our mutual hobbies, my friends and I headed to watch the race together.) The grandstand had a roof that provided cool shade for the spectators. It was still hot and humid, but at least we were protected from the sun's unforgiving rays. There were stands that sold food and beverages this time, but they were ridiculously expensive. Fortunately, my friends and I learned from our last experience and brought snacks and drinks of our own. The experience was completely different from two years ago. The grid was right in front of us, and the roars of the engines were deafening. The loud sound from the cars and the fans around us made my heartbeat faster as I could feel	
3	Doing sport in digital community	Text	Using a computer as an intermediary, the electronic modules allow gamified interactions for e-sports participants. A game, just like traditional sports, has a defined set of rules to compete against one another. This can be done in groups or individually, propelled by the participants' skills and strategies. (E-sports players can gain a unique set of social skills, as they would if they were to play traditional collaborative sports like hockey or soccer. A lot of elements in e-sports can be found in traditional sports, such as fan bases, specific training styles, as well as material rewards. E-sports also trains its players' cognitive abilities by developing tactics and strategies.) also formed a new industry known as e-sports, or electronic sports, where players compete with each other in a particular video game (like traditional sports). It primarily involve teams competing against each other in tournaments for a prize. They are functionally the same as traditional sports. (E-sports players can gain a unique set of social skills, as they would if they were to play traditional collaborative sports like hockey or soccer. A lot of elements in e-sports can be found in traditional sports, such as fan bases, specific training styles, as well as material rewards. E-sports also trains its players' cognitive abilities by developing tactics and strategies.)	Social

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4	Healty foods	Reading comprehensi on question and instructional text.	A. Choose the correct answer from the 5 options based on Dialogue 1. 1) What do Kadek and Ketut suggest looking for when selecting berries and similar fruits? A. Checking for a ripe aroma. B. Ensuring they are the largest in size. C. Avoiding any with a mushy texture. D. Looking for a glossy appearance. E. Inspecting for plumpness and avoiding any moldy ones. 2) What do Kadek and Ketut suggest to ensure that the fruits are fresh? A. By looking for firmness, bright colors, and a nice aroma. B. By checking the expiration date. C. By asking the store clerk. D. By purchasing only imported fruits. E. By reading online reviews. 3) Which statement best describes the reason Kadek and Ketut give for supporting local farmers? A. It helps reduce the carbon footprint. B. Local fruits are usually cheaper. C. It supports the local community's economy. D. It provides a wider variety of fruits. E. It allows for easier transportation. 4) How does Kadek and Ketut's choice to buy local fruits reflect a good attitude toward their health? A. Selecting products with lower pesticide levels. B. Choosing sustainable and ethical farmers. C. Supporting community programs. D. Opting for fresher and healthier options. E. Enjoying better taste and flavor. 5. Select Lean Proteins: Pick chicken, fish, or plant-based proteins like beans. 6. Load Up on Vegetables and Fruits: Fill your cart with a variety of fresh produce. 7. Avoid Processed Foods: Limit processed snacks and meals to prevent overconsumption of high sugar or unhealthy fats. 8. Stick to Your List: Resist the urge to buy impulsively and stick to your shopping list. Resist the temptation of the list and getting home to unload as soon as possible.										
		Text	 before getting back on track. From his explanation, I learned that it's all about balance, and sometimes a little indulgence can keep us motivated to maintain healthier habits in the long run.										
5	Eco-Friendly Art Help the Planet	Dialogues	a. I agree with you 100 percent. We should act rather than simply spectate someone's campaigns. Let's reduce plastic waste by reusing it. For example, we can turn it into amazing art.										

	We call Home				
		Question and instructional text	c. That's for sure. Let's take care of our environment by using public transportation more often. d. Tell me more about it! I love painting a lot, and I don't want it to be harmful to my health. e. You're absolutely right. Let's free the ocean from plastic. But how can we do that?		
		Dialogues	h. That's exactly how I feel. I think everybody should act like an environmentalist to protect the earth. Tuti : You're absolutely right. So, from now on, no more plastic bags. We should always use a reusable bag when shopping. Indra : Do you think it is possible to give up on it completely? I must admit, plastic bags are quite convenient and useful. For example, you own a cat, don't you? You need one every time you clean your cat's litter box. Tuti : Well, I do use the bags I get from the grocery store to throw away small household garbage. Those that I don't use, I return to the store for recycling. Indra : That's great.		
		Text	Choose Recycled and Sustainable Art Supplies for Your Children Parents always want the best for their children. We also want the best for your children, but we are equally committed to our environment. That is why we stand against using harmful materials to create art supplies. Other products may look high-quality, but they often use harmful substances. Harmful substances can have long-term effects to the environment and our health. Unlike other products that may contain harmful materials, our products are safe for the environment and your children. Our art supplies are made from sustainable and safe materials that are non-toxic and eco-friendly, sourced from trusted suppliers. Choose from our catalog of recycled paper sketchbooks, beeswax crayons, and plant-based paints. With a 95% customer satisfaction rate and over 1 million units sold annually, our product is the best choice for the future of your children and our Earth. Theo : I don't think so, Annisa. While that may be true, I think we are instructed to choose recycled and sustainable materials because they're safer. Both for the		
		Dialogues	Annisa : Well, I find that reusable and refillable markers and pens made from recycled materials not only reduce waste, but also encourage creativity. Teacher : That's great. Both of you are environmentalists-to-be. Theo : Thank you, Sir. You know, discussing ways to save the earth is always interesting for me. Annisa : Yes, I agree with you 100 percent. We should also plan our budget well to avoid unnecessary materials for the project.		

Question and instructional text

Possible opposing views	Possible opposing views
1) Finding an alternative to fossil energy may be difficult.	1) Is it possible to make art solely from recycled materials?
2) Practical solutions to save the environment are not always straightforward.	2) Not all artists have the necessary skill and imagination to repurpose recycled materials.
3) _____	3) _____
Writer's attitude	Writer's attitude
1) If . . . why don't we . . .	1) If . . . why don't we . . .
2) If . . . visit . . .	2) If . . . visit . . .
3) If . . . I will . . .	3) If . . . I will . . .

Emotive language	Positive	Negative	Positive and negative
1) Eco-friendly products and green buildings contribute to saving the environment by not using materials that are harmful.	- green - eco-friendly - contribute	harmful	

Emotive language	Positive	Negative	Positive and negative
3) I encourage you to change your diet and buy locally sourced products to fight the climate crisis from the comfort of your own kitchen.	encourage	crisis	fight
4) The question of what we should eat to help combat climate change and environmental degradation has never been more important—or more confusing.	- important - combat	- confusing - degradation	_____ _____ _____ _____

Can you believe the extent of the impact that human activity has on our planet?

- If you want to contribute to preventing further damage to the environment, you can use a reusable bag to reduce the use of non-renewable material.
- If you don't believe me, try filling a reusable bag to the brim—it won't break.

1) Eco-friendly products and green buildings contribute to saving the environment by not using materials that are harmful.

2) Non-emotive language

You can help address climate change by changing your diet and purchasing locally sourced products.

Emotive language

I encourage you to change your diet and buy locally sourced products to fight the climate crisis from the comfort of your own kitchen.

1. Choose the correct option. There is more than one correct answer.

- What does the writer want to convey to the readers?
 - Upcycled artwork is good to protect the earth.
 - Awareness of your surroundings is a small action with a big impact to protect the planet.
 - Participating in a heroic action is a reason to create upcycled artwork.
 - People consume a lot of plastic packages.
 - Artists use more plastic than ordinary people.

			2. Match the following statements and question in the left column with the appropriate responses in the right column. There is more than one possible responses. 1) Have you ever participated in a campaign to demand protection for our planet? a. I agree. People should start bringing their own water bottles. b. That's true. They need water, land, and precious resources. Theme : Upcycling reclaimed wood Title : Back to the roots, create a better planet Objective : To expand the students' knowledge on upcycling and recycling used materials. Task Description : Collaborate in a group to create art from reclaimed wood. 1) Non-emotive language These products and buildings are to save the environment. Emotive language Eco-friendly products and green buildings contribute to saving the environment by not using materials that are harmful. 2) Non-emotive language You can help address climate change by changing your diet and purchasing locally sourced products. Emotive language I encourage you to change your diet and buy locally sourced products to fight the climate crisis from the comfort of your own kitchen.	
6	Open the world through stories.	Dialogues	at all. Anabel : I know, right? It's not just his strength, it's also his noble aspirations and pure motivations as a selfless king, according to the movie.	