

CHAPTER II

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

This chapter covers several sections. The literature review section discusses theories about character values, character education, textbooks, the representation of character values in EFL textbooks, and framework of character value representation in EFL textbook. Also, in the reviews of related studies, several previous studies are presented. Furthermore, in the conceptual framework section, the researcher maps out the actions required for this study based on her understanding of related theories. At the end of this chapter, the researcher presents research questions that become the focus of investigation in this study.

A. Literature Review

1. Character Values

a. Defining Values

The definition of values can be taken from Halstead (1996: 4). According to Halstead (1996:4), values are fundamental convictions, beliefs or principles that are closely related to personal identity and integrity, and act as guidance for behaviors, decision-making, and evaluation of actions or beliefs. Halstead (1996: 4) admits that his definition of value is open to criticism as it does not distinguish virtue, convictions and commitment and regard values as ownership. However, he argues that the term values (in plural) now are mostly used for value judgment criteria and principles for the judgment.

Another definition of values comes from Veugelers & Vedder (2003: 379). According to Veuglers and Veddler (2003: 379), values are evaluations

based on the concept of justice and the ideas of good and bad. Values are not based on fondness or personal preference. Rather, they are based on clear and organized ideas about how a person relates to his/her environment. In an education setting, it is quite common to find teachers who influence students with their values. According to Veuglers and Vedders (2003: 379), influencing students' values serve as a way to fulfill their moral task or their part of the functioning school.

Unlike the other experts mentioned earlier, Aspin (2007: 31) extends the definition of values to include ideas, conventions, principles, rules, objects, products, activities, procedures or judgments that people accept, see as important and act upon. Aspin (2007: 31) states that values are part of human connections and actions. Therefore, they cannot be separated from our lives.

Despite the varied definitions of values as described earlier, we can see that there is a similarity. Those experts view values as standards, principles, and judgments. Values help us in evaluating and judging situations or actions based on the notion of good and bad, worthy or worthless. Also, values are closely related to the society where people live in. Thus, values may be different from one society to another. Based on those definitions, we can conclude that value is beliefs and principles that guide us in making judgments and decisions related to circumstances and situations.

b. Defining Character Values

There are many definitions of character depending on what perspective we take for defining it. From character education perspective, the term "character" is

commonly associated with morality, values, and virtues. Kemendiknas (2010: 3) defines a character as the characteristics of a person or a group of people that encompass attitudes, behaviors, motivations, and skills as a manifestation from values, ability, moral capacity and a strong heart in facing various obstacles. From this definition, it can be inferred that a character is not only reflected through actions but also mind and feelings.

Battistich (2011: 2) also has a similar view as Kemendiknas (2010: 3). He states that character includes attitudes, behaviors, motivations, and skills. He argues that having a character is more than just avoiding bad attitudes. It should be considered as the awareness of good character growth as an individual. Thus, it can be said that good people will do good things because they understand the moral reasons behind their actions and are committed to doing moral actions.

Different from Battistich (2011: 2), Lickona (1999: 78) claims that a character encompasses moral knowing, moral feeling, and moral action. Moral knowing is the cognitive aspect of morality including moral awareness, moral reasoning, knowledge about virtues and values, perspective-taking, pensive decision-making, and self-knowledge. Moral feeling is an affective aspect that enables a person to empathize and feel obligated to do moral actions. Moral action is the behavioral aspect consisting of skills in communicating, working together and finding the solution of conflicts (moral competence), determination to act on moral judgment and values (moral will) and moral habit.

Based on Lickona's (1999: 78) view about character, it can be inferred that a character is not merely following norms and rules obediently, or doing moral

actions because of the demand of the society. Rather, character involves ways of thinking, conscience and moral actions. Thus, a person is said to have a good character if he/she knows the good, wants the good and performs moral actions.

Handoyo & Tijan (2010: 30) state that character is related to a person's whole performance in interacting with his/her environment. Handoyo and Tijan (2010: 30) also argue that a character is the outcome of *olah pikir*, *olah hati*, *olah raga*, *olah rasa*, and *olah karsa*. *Olah hati* is related to faith and good attitudes. *Olah pikir* is related to the process searching for knowledge and using it critically, creatively and innovatively. *Olah raga* is the process of imitating, manipulating and creating new activities based on sportsmanship. *Olah hati* is related to spiritual and emotional development. This view is different from the other experts' as spirituality and faith are included as part of a character.

Based on the explanations that were presented earlier, it can be concluded that a character is our way of thinking and personalities that are formed by virtues and values, and encourage us to perform moral actions. Also, it can be concluded that character values are values that guide people to do moral actions and live in a way of life that is in line with norms, culture, and rules in a society.

2. Character Education

a. Defining Character Education

Using education as a way to shape and develop students' character is not a new phenomenon. The integration of values through education had been encouraged by philosophers. For example, through his work "Republic", Plato claims that someone should have a good character so he/she can be fully human

(Arthur, 2014: 43–44). Plato argues that the knowledge of what is good is enough to encourage a person to do good things. Therefore, moral education is about improving people's thinking skills and expanding knowledge about values and virtues.

In contrast, Aristotle opposes Plato's view. Aristotle asserts that people may have the ability to think about the good, but still do not perform any good actions (Arthur, 2014: 44). He also claims that good actions are not imposed habits so the rationality and intention behind the actions are important. Despite the differences of views between, Aristotle seems to agree with Plato that morality, values, and virtues should be instilled in young generations through education.

The importance of creating a good society had inspired educators to develop approaches for character development. Character education is the traditional approach that has a long history in the west. Influenced by Aristotle's views, character education focuses on instilling desired habits in students (Althof & Berkowitz, 2006: 497). Then, moral education started to emerge. Grounded in Jean Piaget's theories, moral education emphasizes on students' engagement in moral reasoning and actions through cooperation, role-play, moral discussions, and school culture (Snarey and Samuelson, 2014: 61).

Another approach to character development is values clarification. In contrast to character education and moral education, values clarification emphasizes self-discovery. It concerns with teaching children to examine and expand their values and feelings (Halstead, 1996: 9). This approach opposes any kind of indoctrination of values and beliefs. Thus, educators are not allowed to

instill any beliefs, values, and virtues. Rather, they only guide students to discover their principles and values.

The term “character education” is made popular again by Lickona in the 1990s through his books entitled *The Return of Character Education* and *Educating for Character: How Our School Can Teach Respect and Responsibility* (Kamaruddin, 2012: 225). According to (Lickona, 1999: 78), character education is intentional attempts to instill virtues. By considering Aristotle’s views, Lickona (1999: 78) states that virtues are not only thoughts but are reflected through habitual actions. Thus, character education assists students to make good actions as their habits until the actions become natural for them.

Lickona (1999: 80-81) also recommends several classroom strategies for implementing character education effectively. The classroom strategies involve using teachers as role models and mentors, promoting moral community and moral discipline in classrooms, creating democratic classrooms, teaching values and virtues through academic subjects, using cooperative learning, teaching conflict resolution without violence and providing the opportunity for moral reflection.

Additionally, Lickona (1999: 81) also recommends several schoolwide strategies. The strategies include using role models (e.g staffs, and the principal) for good behaviors, providing the opportunities for service learning at every classroom, creating school culture that reflects all the values and virtues in classrooms, cooperating with parents to reinforce character education and asking for help from the community to promote virtues. Based on all these strategies, it is

evident that an effective character education needs support from teachers, parents and the community.

The definition of character education can also be taken from Berkowitz (Berkowitz and Hoppe, 2009: 132). Berkowitz and Hoppe (2009: 132) define character education as intentional efforts to encourage students' character development in schools and other youth-serving institutions. Furthermore, Berkowitz & Bier (2004: 75) view that one of the most important factors in the effectiveness of character education is the fidelity with which it is practiced. This means that school staff should make sure character education is implemented accurately and consistently.

Based on the above explanations about character education, it can be concluded that character education is the effort for developing students' characters and instilling values and core virtues that are desired by the society they live in. Character education believes that values and virtues are reflected through habitual moral actions. Therefore, to implement character education effectively, teachers, parents, and members of the community should act as role models who regularly give examples of good behaviors to students.

b. The Goals of Character Education

Character education has become a rapidly growing movement. It has been integrated into school curriculums and materials all over the world. The goals of implementing character education in curriculum and materials may be different for each country. However, it is important to provide general goals for

implementing character education. According to Lickona (1999: 78), character education has the following goals:

1. Creating good people

The first goal emphasizes that to be fully human, we must have good character. We must have the strength of mind, heart and the will to love and work.

2. Creating good schools

Creating a good school means creating a conducive environment for teaching and learning. Such a conducive learning situation only emerges if schools are civil, caring and purposeful communities.

3. Creating good society

Creating a good and moral society is needed to avoid social problems. However, building a noble society is impossible without virtues that exist in human beings. Therefore, each human being should have values and virtues in their mind, heart, and soul to build a better society.

Lickona's (1999: 78) argument about the importance of virtues in human beings is also supported by Battistich (2011: 8). Battistich (2011: 8) states that to make for a productive, fair and democratic society, we need people who understand, care about and act upon core ethical values such as diligence, compassion, integrity, and fairness.

Considering the goals of character education as stated by Lickona (1999: 78) and Battistich (2011: 8), it is necessary to conclude that people who have values and virtue are needed to build a peaceful society that is free from social

problems. Thus, considering the importance of values and virtue in society, character education is should be implemented in schools or other educational institutions as a way to instill ethical core values and virtue to students.

c. Character Values in Character Education

The selection of virtues for education is influenced by context (Lickona, 1999: 79). This means that character values in character education are in line with the principles and cultures of a society. For instance, character education that is implemented in Christian school promotes religious values such as respecting God, being obedient to God's rules, etc. In such school, students and teachers are expected to look up to Jesus and regard Him as a role model. The character values in Christian schools may be different from other religious schools that implement different beliefs and principles.

To overcome the differences in values, character education instill virtues or universal values. Oser, Berkowitz, and Watson et al. in Veuglers and Veddler (2003: 384) gives examples of central values that are suitable for education including respect, responsibility, and care for yourself. Furthermore, Lickona (1996: 94) suggests certain ethical values for character education that are widely shared all over the world including caring, honesty, fairness, responsibility, and respect for self and others.

McElmeel (2002: 23) also suggests seventeen virtues for character education. The virtues include caring, confidence, courage, curiosity, flexibility, friendship, goalsetting, humility, humor, initiative, integrity, patience,

perseverance, optimism, problem-solving, self-discipline and teamwork (the descriptions of the virtues are presented in Appendix 1).

Haydon (2006: 69) views that compromise, tolerance, and respect are important virtues for a pluralist society. People in pluralist society often experience a situation where their values are different from others'. Therefore, compromising their core values, finding common ground and being tolerant are important for creating a peaceful society. In addition, respecting other people despite the differences in beliefs and race is also an important value. According to Haydon (2006: 83), respecting someone does not mean that sharing their beliefs and thinking highly of them. It simply means paying attention to them and making some effort to understand their perspectives.

All the universal values or virtues mentioned earlier are suitable for character education. This is because those virtues can be accepted by people from different cultures, races, and beliefs. Therefore, instilling those universal values in character education may minimize the possibility of conflicts among people from different groups. Additionally, as character education is influenced by context, the universal values should be in line with the principles of the country.

In Indonesia, character education has been encouraged by the founding fathers in many opportunities. Soekarno once said that character building should become the priority in building the nation as it will make Indonesia great and dignified (Soedarsono as cited in Manullang, 2013: 2). In addition, Mohammad Hatta once stated that he wanted Indonesian intellectuals fulfilling their moral responsibility in developing their nation, guided by the love of truth (Handoyo

and Tijan, 2010: 1). Based on the above statements, it is evident that character education is important for making Indonesia a great and glorious country.

Moral problems in society and challenges in the 21st century have encouraged the government to strengthen character values through the Reinforcement of Character Education Movement or *Penguatan Pendidikan Karakter* (PPK). According to Kemdikbud (2017a: 16), this movement is implemented to serve the following purposes.

1. Developing a national education platform that places meaning and character values as the main soul or generator for the implementation of education;
2. Equipping the gold generation of Indonesia with 21st-century skills to overcome changes in the future;
3. Reinforcing the role of character education as the foundation of education through the harmonization of *olah hati* (ethics and spirituality), *olah rasa* (aesthetics), *olah pikir* (literacy and numeracy), and *olah raga* (kinesthetic);
4. Revitalizing the capacity of educational ecosystems (i.e. principals, teachers, students, supervisors, and school administrators) to improve the implementation of character education;
5. Involving the public as learning resources inside and outside the school;
6. Preserving the culture and identity of the Indonesians to support the National Mental Revolution Movement (GNRM).

Additionally, Kemdikbud (2017a: 10-12) also states that character education movement is carried out based on the following principles.

1. Character education reinforces universal moral values that are accepted by people from different religions, beliefs, and social and cultural backgrounds;
2. Character education is carried out holistically;
3. Character education is not implemented separately from the learning process. It is carried out by integrating and linking all the elements of education;
4. Public and school staffs should participate in the implementation of character education and selecting character values that become the main priority;
5. Character education develops and strengthens local cultures;
6. Character education develops 21st-century skills, such as critical thinking, creative thinking, communication skill, and collaborative learning.
7. Character education is developed and implemented based on the principles of justice, non-discrimination, non-sectarian, inclusivity, and supporting human dignity.
8. The implementation of character education should be suitable for the social, biological and psychological development of students.
9. The process and results of the character education movement should be observable and measurable.

As the principle and ideology of Indonesia, *Pancasila* is the basis of all the values in character education. *Pancasila* serves as the guidance for morals and social life. Kemdikbud (2019: 2) asserts that the reinforcement of *Pancasila* values is needed to shape the young generation's morals, identity, and personality so they can continue the national leadership. Therefore, the principles of

Pancasila are reflected in the character values and implementation of character education.

Based on *Pancasila*, the government has recommended eighteen character values for learning activities and materials. The character values include religiosity, tolerance, discipline, hard work, friendliness, independence, patriotism, nationalism, environmental awareness, social awareness, responsibility, love of peace, love of reading, honesty, creativity, democracy, curiosity, and appreciation for achievement (Kemendiknas, 2010: 9). The description of these values is provided in appendix 1.

The relationship between the eighteen values in character education and principles of *Pancasila* is presented in the following table.

Table 1. The Relationship between Character Values and Pancasila

No	Principles of <i>Pancasila</i>	Character Values
1	Belief in God	Religiosity, tolerance, responsibility,
2	Just and civilized humanity	Friendliness, love of peace, responsibility, independence, environmental awareness, discipline, curiosity, reading interest.
3	The unity of Indonesia	Nationalism, patriotism
4	Democracy guided by the inner wisdom in the unanimity, arising out of deliberations amongst representatives	Democracy, love of peace, discipline, appreciation of achievement, honesty, creativity, hard work.
5	Social justice for all of the Indonesians	Social awareness

Besides *Pancasila*, the character values also derive from religions, cultures, and the objectives of national education (Kemendiknas, 2010: 8). Additionally, these values are selected by considering the philosophy of character

education from Ki Hajar Dewantara involving *olah hati* (ethics), *olah karsa* (aesthetics), *olah pikir* (literacy) and *olah raga* (kinesthetic).

The recent establishment of PPK movement made the eighteen values manifest into five main values. The main values are religiosity, nationalism, independence, *gotong royong* and integrity (Kemdikbud, 2017a: 8-10). These main values consist of sub-values that are still related to the previous eighteen values. Even though these main values are recommended by Curriculum 2013, schools are free to decide which main value they want to instill first. However, it is important to note that these values are related to each other and do not develop in isolation (Kemdikbud, 2017a: 9). Thus, educators must provide a learning environment that supports the development of those values.

Most of character values from Curriculum 2013 are also categorized as universal values. For example, responsibility, curiosity and discipline are core values that are also recommended by Lickona (1996: 94) and Mcmeel (2002). The existence of such values helps students become not only good Indonesians but also people whose values are accepted in international communities.

Character values from experts and curriculum 2012 are presented in the following table.

Table 2. Character Values from Experts and Curriculum 2013

Lickona (1996)	Mcmeel (2002)	Haydon (2006)	Curriculum 2013
1. Caring 2. Fairness 3. Responsibility 4. Respect for self and others	1. Caring 2. Confidence 3. Courage 4. Curiosity 5. Flexibility 6. Friendship 7. Goalsetting 8. Humility 9. Humor 10. Initiative 11. Integrity 12. Patience 13. Perseverance 14. Optimism 15. Problem- solving 16. Self- discipline 17. Teamwork	1. Compromise 2. Tolerance 3. Respect	1. Religiosity 2. Tolerance 3. Discipline 4. Hard work 5. Friendliness 6. Independence 7. Patriotism 8. Nationalism 9. Environmental awareness 10. Social awareness 11. Responsibility 12. Love of peace 13. Reading interest 14. Honesty 15. Creativity 16. Democracy 17. Curiosity 18. Appreciation of achievement

3. Textbooks

a. The Notion of Textbooks

Despite the advances of technology, course books or textbooks still play important roles in most English classrooms in Indonesia. EFL textbooks are commonly used by teachers and students as the source of teaching and learning. They assist teachers in selecting the content of lesson and provide well-organized language activities. For students, textbooks and its audio or video components function as a source of English language input and can be used for self-study (Richards, 2014: 19).

An expert in ELT materials, Tomlinson (2011: 11), defines English coursebook as a textbook that contains the essential materials for a language-learning course. It usually involves materials about grammar, pronunciation, vocabulary, and the skills of writing, listening, speaking and reading. Tomlinson (2012: 158) also states that textbooks are important for teachers as they save time and money as well as provide everything that the teachers need.

Similarly, Richards (2014: 19) also regards ELT coursebooks as necessary resources for students and teachers in language teaching. This is because a textbook provides a sense of structure and lesson content that is relevant to the whole course. In addition, Richards (2014: 23) also states that ELT textbooks inform teachers and students about English and how English is used. Furthermore, textbooks can also include information about the real world intentionally or unintentionally, such as information about lifestyles, beliefs, cultures, people, countries, and values.

Gray (2014: 2) views textbooks as curriculum and cultural artifacts. This is because they reveal certain values, meanings, and ways of communicating derive from the language that is being taught. At the same time, a textbook also contains a hidden curriculum. The hidden curriculum transmits certain norms, values or beliefs to form the students' way of thinking, attitude, and behaviors outside the classroom. These norms, values, and beliefs derive from the society, the publishers and the state government. It can be said that textbooks endorse norms, ideology, and principles that are adhered by the society where they are published.

The notion of ELT materials as a cultural artifact is also supported by Widodo, et al. (2018: 178). They state that ELT materials are grounded in a society whose habits, beliefs and social practices influence culture and language in the materials. Therefore, the learning activities, contents and how the materials are presented shape language learners' ways of thinking and behaviors based on what the society considers acceptable.

Based on the experts' views and explanation about textbook, it can be concluded that EFL textbook is a book that contains information about English and provides language activities to improve language learners' skills and knowledge. EFL textbooks can serve as guidelines and supporting resources for English instructions. In addition, as the product of curriculum and culture, textbooks are also used as a tool for shaping students' behaviors based on norms and moral values in their society. In this sense, it can be said that the tasks and contents (texts and images) in EFL textbooks cannot be separated from values.

b. Problems with Textbooks

In the previous section, it is evident that textbooks are beneficial for teachers and students. However, despite the important roles of textbooks in the classroom, EFL textbooks receive several criticisms related to their contents. Therefore, this section will discuss several problems that are associated with EFL textbooks.

One of the problems with EFL textbooks is related to the authenticity of language. Authenticity is considered necessary because it lets students experience (language in) the real world and allows them practicing it, therefore, less authentic

materials make students less prepared for the real world (McGrath, 2002: 105). However, some textbooks do not include authentic texts or tasks. Thus, students may have the wrong ideas about what the conversation in the real world is like.

The lack of authentic materials happens due to the following reasons. According to Richards (2014: 23), the language from authentic texts is unnecessarily complicated and does not enable the material developers to give a particular language focus to texts that are used to assist learning activities. In addition, Richards (2014: 23) also argues that sometimes it is difficult to find texts from the real world that has the appropriate length and the appropriate difficulty level. This problem makes textbook developers use language that is not natural and does not reflect the real world, the language that Richards (2014: 24) calls as “artificial language”.

Another problem is related to the representation of culture and values in EFL textbooks. Language learning should enable students to reflect on their culture and foreign language culture (Richards, 2014: 26). However, there are EFL textbooks that do not balance the exposure to local or national culture and foreign culture. For example, Rosyidi & Purwati (2017: 69) found out that an EFL textbook from Indonesia focuses more on local cultures rather than addressing intercultural competence. The lack of foreign cultures in the textbook is very unfortunate because discussion about cultural differences prepares them for intercultural interactions.

Problems found in EFL textbooks are the lack of value-laden contents and tasks that foster character development. Textbooks may fail to present the real

problems and frequently depict an unrealistic view of the world (Richards, 2014: 27). Canh's (2018: 125) investigation on an EFL textbook revealed that the textbooks do not cover controversial topics, such as family violence, cheating, drug abuse, unemployment, and corruption. In addition, studies also found out that some EFL textbooks did not provide tasks that enable students to discuss social problems and moral reflections (see Canh, 2018: 121; Perfecto and Paterno, 2018: 44).

Based on the above explanations, it can be concluded that EFL textbooks should provide content that enables students to practice and improve their language skills and become well-prepared for interactions in the real world. In addition, as the product of curriculum and culture, EFL textbooks should also aim for students' character development. The contents in textbooks should cover topics that are appropriate for their level and make them aware of what happens in their society. Furthermore, learning activities in EFL textbooks should provide the opportunity for students to discuss problems and reflect on themselves.

The existence of problems as mentioned earlier also indicates the importance of analyzing and evaluating EFL textbooks that are used by teachers and students. Many EFL textbooks are published and sold in the market, but there is no guarantee that those textbooks can assist students in practicing their English skills and facilitating students' character development. It can be said that no textbooks can ever meet the needs of a class and institution completely (Harwood, 2014: 10). Accordingly, critiquing and evaluating textbooks is necessary for improving the quality of textbooks.

4. The Representation of Character Values on EFL Textbooks

a. The Representation of Character Values in Tasks

Tasks are an important part of language materials (Widodo et al., 2018: 185). Tasks provide an opportunity for students to practice their language skills and prepare them for real-life communication. In addition, to fulfill the moral goals of education, character values are integrated into the tasks. The roles of tasks in promoting certain character or moral values have been proven by several studies (see Astuti and Wuryandani (2017: 233–238), Rahayuningtyas and Mustadi, (2018: 127–138), Octavita and Saraswati (2017: 37).

According to Nunan (2004: 41), task has several components as follows:

1. Goals

Goals are the intentions of learning tasks that associate the tasks and the curriculum. Goals may be related to common outcomes or describe learner and teacher behavior directly. Additionally, goals are not always mentioned explicitly but they can be deduced from tasks.

2. Inputs

Inputs are data that the students work with to finish the tasks. Inputs can be texts and images from textbooks.

3. Procedure

Task procedure refers to students' activities with the input. In textbooks, task procedures can be understood as the task instructions or the guidelines on how to do the task.

4. Roles

Roles refer to teacher's and learners' part in tasks as well as social and interpersonal relationships between the participants. Roles are closely related to the teaching approach. For example, students have active roles in communicative approach. On the other hand, students have passive roles in audiolingual approach.

5. Setting

Setting refers to classroom preparations that are stated or implied in the task. Task setting is divided into "mode" and "environment". "Mode" refers to whether the task is carried out in group or independently. "Environment" refers to the location where the task is carried out. It can be in classroom or outside the classroom.

As mentioned earlier, tasks are not free from character values. Therefore, all the components of tasks can be used to promote certain character values. For example, hard work and creativity values are reinforced through task procedures that instruct students to search for information from the internet and create a poem independently. Additionally, task setting that enable students to work together with their peers promote tolerance, friendship, and cooperation. Furthermore, character values can also be promoted through value-laden texts and images.

There are many kinds of tasks that can be used in the teaching and learning process. Prabhu in Nunan (2004: 57) suggests three task types including information gap activities, reasoning-gap activity, and opinion-gap activity. In addition, Pattison in Nunan (2004: 57) sets out seven task and activity types

involving questions and answers, dialogues, role-play matching activities, communication strategies, pictures and picture stories, and discussions and decisions.

Textbook writers can use all the task types mentioned earlier to instill character values. For example, information-gap activities can be used to instill curiosity. This is because this task enables students to search for missing information from other students. Additionally, information-gap activities can promote cooperation among students as it allows students to help each other.

Other examples of tasks that can be used to represent character values are discussion and role-play. Madya (2013: 262) states that follow-up discussions after reading texts about social and environmental problems can promote social-awareness value, environmental value, and tolerance. In addition, other values such as communicative values and religious values can also be integrated through role-plays about creating friendships and solving life problems by referring to universal religious values (Madya, 2013: 262).

b. The Representation of Character Values in Texts

Texts in EFL textbooks are not alien to values. In fact, texts have great potential for character values in their contents and structures (Madya, 2013: 255) that teachers and students should explore. For example, the structure of a recommendation letter includes details about the relationship between a referee and an applicant, and descriptions of the applicant's skills that will benefit the institution. The structures of recommendation letter can teach students about

appreciation of achievement and honesty. Additionally, honesty, justice, and responsibility can be learned through descriptive texts and reviews.

In terms of content, texts can deliver moral messages through topics they discuss. Religious values, for example, can be explored through texts that deliver information about the wealth and beauty of natural resources (Madya, 2013: 257). In addition, texts can also discuss controversial topics about social problems and environmental problems that happen around students. Teaching controversial issues is very beneficial as it enables the young generation to examine their values and develop their skills, such as critical thinking and analytical skills (Oxfam, 2006: 3)

Character values can also be learned through literature. Stories about characters with admirable attitudes and personalities will be good examples of moral values. According to Lee (2014; 337), students have a developmental characteristic that encourages them to become like the moral exemplars they witness in their lives. Therefore, reading and exploring character values in stories, poems or folklores may inspire students to follow morally-righteous behaviors of the story characters.

Besides inspiring students, literature can invite students to enter a world that they never experience. According to Freitag-Hild (2018: 170), literary texts apply literary devices to convey a certain viewpoint of reality that attracts attention to opinions and experiences, deliver utopian or dystopian imaginations about life, overstate or misrepresent social developments or querying presiding views in society. In this way, students can imagine the lives of characters,

experience emotions that they might never experience and be aware of the possibility that the problems described in the texts may happen in reality.

Based on the above explanations, it can be concluded that texts and character values are closely related to each other. Thus, any type of text can be used to deliver moral messages. In addition, the selection of topics and themes of texts is also important for facilitating students' character development. Texts with controversial issues can promote social awareness and develop students' critical thinking skills. The examples of controversial issues for students are bullying, family violence, rape, cheating and sex before marriage.

c. The Representation of Values in Images

Images are used for communicating meanings and messages from writers or photographers. According to Janssen (2016: 80), social relationship with the audience can be established through all the elements of images. The identity of represented participants, their poses, gazes, distance, the angle of the camera and colors facilitate interaction with the audience. Images function the same as texts since visual communications are used to understand the same system of meanings that constitute our culture through its forms and independently (Kress & van Leeuwen, 2006: 14) Therefore, images can evoke strong feelings and even motivate people to take actions just like texts do.

According to Kress and van Leeuwen (2006: 42), images can deliver messages through ideational metafunction, interpersonal metafunction, and textual metafunction. Ideational metafunction refers to how images represent objects from the real world and the relationships among those objects. Interpersonal

metafunction refers to how images present the social relationships between the producer of the image and the viewer. Furthermore, textual metafunction deals with the coherence and cohesiveness between the components in the verbal and visual modes for creating a meaningful composition (Pertama, Rukmini, & Bharati, 2018: 429).

Ideational metafunction deals with the narrative process and conceptual process. A narrative process presents vectors of movements that enable viewers to make a story about the represented participants (Janssen, 2017: 84). In other words, narrative images usually involve actions and present processes of change and transitory spatial arrangements (Kress and van Leeuwen, 2006: 59). On the other hand, the conceptual process represents participants concerning structures, class or meaning. Therefore, the represented participants in conceptual images usually "pose" for the camera rather than being involved in actions that tell a certain story.

d. Narrative Processes in Ideational Metafunction

1. Action Processes

In images, the action process illustrates an action that is done by a represented participant. The represented participant is called an actor that includes humans, animals, or inanimate objects. The action that is done by an actor can be directed to a subject or an object. In this case, the subject or object which receives the action becomes a passive participant. However, actions are not always directed at something or someone. Images can also illustrate actions in which the receivers are not included.

A process that includes an action directed at something or someone is called transactional action process. According to Kress and van Leeuwen (2006: 64-65), transactional process is quite similar to transitive verbs as it always requires an object (e.g. send or transport). In transactional process, one participant acts as an actor who initiates a movement and another participant serves as a goal (object) which receives the action. Additionally, the relationship between the actor and the goal can be observed through a vector that links both participants.

Transactional action process is divided into unidirectional action process and bidirectional action process. The unidirectional action process is formed by a vector that links an actor and a goal (Kress and van Leeuwen, 2006: 74). On the other hand, the bidirectional action process is formed by a vector that links two interactors (Kress and van Leeuwen, 2006: 74). Interactors are participants in a transactional process where a vector emerges from and is directed to both participants. In other words, the bidirectional process involves participants that serve as actors and goals at the same time.

An action process also involves a non-transactional process. In non-transactional process, a vector emerges from an actor but is not directed at any participants (Kress and van Leeuwen, 2006: 74). In other words, an image only illustrates an actor who does an action, but the goal is not clear or cannot be seen in the image. Such images usually encourage their viewers to imagine what the goals could be.

2. Reactional Processes

Reactional process is a process where a vector is created by an eyeline or the direction of glance from one or more represented participants (Kress and van Leeuwen, 2006: 67). In other words, it is a process where a reactor reacts to a phenomenon. The reaction is indicated by the direction of the reactors' glances and facial expressions. In this process, the reactor is the participant who looks at a subject or an object, and a phenomenon is a participant who becomes the object of reaction.

Reactional process is divided into transactional reaction and non-transactional reaction. In a transactional reaction, an eyeline vector links a reactor and a phenomenon (Kress and van Leeuwen, 2006: 74). On the contrary, a non-transactional reaction happens when an eyeline vector emerges from a reactor but is not directed at any participants. This means that a phenomenon is not illustrated in the image. In this case, the image enables its viewers to imagine what the phenomenon could be. More information about the phenomenon can also be identified from a caption that accompanies the image.

3. Speech process and Mental Process

Speech process and mental process are parts of the narrative process that are related to thought bubbles and dialogue bubbles in comic strips. According to Kress and van Leeuwen (2006: 75), mental process is a process where a thought bubble forms a vector and links a sensor and a phenomenon. A sensor is the participant whom the thought bubble emerges from. Additionally, a phenomenon is the content in a thought bubble. On the other hand, speech process or verbal

process is a process where a dialogue balloon links a sayer and an utterance (Kress and van Leeuwen, 2006: 75). A sayer is a participant whom the vector of a dialogue balloon emerges from. Additionally, an utterance is the verbal participant in a dialogue balloon.

4. Conversion Process

Conversion process is a chain of a transactional process that results in the third kind of participant. The participant serves as a goal of the previous participant and an actor for the next participant. Kress and van Leeuwen (2006: 68) call this kind of participant a relay. This process is usually found in images that illustrate natural events, such as food chain diagram. However, it is possible to find this process in images that depict human interaction if the interaction is presented as a natural process.

5. Geometrical Symbolism

Geometrical symbolism involves a vector whose meaning is understood by the process of isolation, the orientation and the symbol. This process can be found in narrative diagrams that use lines and arrows. According to Kress and van Leeuwen (2006: 71), vectors in geometrical symbolism can be attenuated or amplified. An attenuated vector may have dotted lines or smaller arrowhead that is placed in the middle of the line to decrease the sense of 'impacting' and 'targeting'. On the other hand, a vector can be amplified by using thicker arrows for indicating density or using several arrows to indicate frequency.

6. Circumstances

Circumstances are secondary participants in narrative images who are related to the main participants without the means of vectors (Kress and van Leeuwen: 2006: 72). As secondary participants, circumstances can be left out without influencing the basic concept that is created by the narrative pattern. However, eliminating the circumstances may result in a loss of information.

One of the circumstances in a narrative process is locative circumstance. This circumstance links other participants with a particular participant that is called setting. According to Kress and van Leeuwen (2006: 72), a setting can be recognized through the following ways; i) the setting is obscured because of the overlapping participants in the foreground; ii) the setting is illustrated in less detail or has softer focus; iii) the setting is more muted and desaturated; iv) the setting can be darker or lighter than the foreground.

Other kinds of circumstances in a narrative process are a circumstance of means and circumstance of accompaniment. Circumstances of means are tools that the main participants use in action processes. The tools do not have to be the actual tools, they can include parts of the human body, such as hands. Additionally, the circumstance of accompaniment is a participant that is not linked to the main participants through vectors and cannot be understood as symbolic attributes (Kress and van Leeuwen, 2006: 75). Images that illustrate participants as an accompaniment can be interpreted as 'analytical' because they offer descriptive information rather than telling a story.

e. Conceptual Processes in Ideational Metafunction

1. Classificational Process

Classificational processes associate participants with each other through a taxonomy in which one set of participants serves as superordinate and another serves as subordinate (Kress and van Leeuwen, 2006: 79). One of the taxonomies in a classificational process is covert taxonomy. Covert taxonomy is a taxonomy in which the superordinate is deduced from the similarities among the subordinates or as indicated in the accompanying texts (Kress and van Leeuwen, 2006: 79). In this taxonomy, a set of participants in images is placed symmetrically based on horizontal or vertical axes, at close distance with each other and equal in size. Additionally, covert taxonomy is usually used in advertisements that represent products under a brand's name.

Besides covert taxonomy, the classificational process also consists of overt taxonomy. Overt taxonomy is a taxonomy in which the superordinate is named and presented explicitly within some kind of tree structure. Superordinate and subordinates connected through a two-level tree structure are called single-leveled overt taxonomy. On the other hand, participants related to each other through a tree structure that has more than two levels is called multi-leveled overt taxonomy. In such structures, the orientation is usually vertical and the superordinate is placed above or below the subordinates.

2. Symbolic Processes

Kress and van Leeuwen (2006: 106) define a symbolic process as a process that explores what a participant *means* or *is*. In this process, the

participants include a carrier and symbolic attributes. Symbolic attributes are the participants that represent meanings and identity. Additionally, an attribute is used to give and emphasize the meanings of another participant in the image. Unlike symbolic attributes, carriers have two roles in images depending on the type of symbolic process. They can serve as a participant whose meaning is determined by an attribute or represent the meaning through their qualities.

One of the types in a symbolic process is a symbolic attributive process. A Symbolic attributive process is a process where the meaning of a participant is established concerning another participant. This process consists of two participants that serve as a carrier and a symbolic attribute. A carrier is a participant whose meaning is determined in relation to attributes. On the other hand, a symbolic attribute is a participant who represents meaning.

According to Kress and van Leeuwen (2006: 105), symbolic attributes have some characteristics. Firstly, attributes look salient in their size, details or colors. For example, an attribute can be placed in the foreground with an exaggerated size. Secondly, attributes may show a gesture that cannot be interpreted as an action. Thirdly, attributes usually look out of position and are associated with symbolic values.

Another type of symbolic process is symbolic suggestive process. According to Kress and van Leeuwen (2006: 106), a symbolic suggestive process represents meaning and identity that derive from a carrier. This means that meaning is part of the carrier rather than a product of relationship between the carrier and other participants.

3. Analytical Processes

In an analytical process, participants are related to each other in terms of a part-whole structure (Kress and van Leeuwen, 2006: 87). This means that analytical process explores the relationship between a carrier as the whole and possessive attributes as the parts. The possessive attributes encompass things that become parts of the carrier. A map of Indonesia, for example, has possessive attributes such as islands and cities. On the other hand, an image of a Caucasian man may have possessive attributes such as white complexion, blue eyes, and blond hair. Additionally, the meaning of the relationship between a carrier and possessive attributes varies depending on the type of analytical process in the image.

Analytical processes are divided into structured analytical processes and unstructured analytical process. According to Kress and van Leeuwen (2006: 92), unstructured analytical process shows the carrier's attributes without illustrating how they fit together. Therefore, the viewers need to scrutinize who or what the carrier is. Contrarily, a structured analytical process presents the carrier and illustrates how the attributes are assembled to make up the carrier. The example of a structured analytical process is a map of Indonesia that illustrates all the islands and cities in Indonesia. Indonesia serves as a carrier and all the islands and cities serve as possessive attributes.

Structured analytical process can be temporal. According to Kress and van Leeuwen, 2006: 104), a temporal analytical process shows possessive attributes that are organized on a timeline and understood as the group of consecutive

phases of a temporal process. In this process, the timeline is considered as stages with stable characteristics rather than developing events. Thus, even though the timeline provides a series of events, they are still categorized as an analytical process. A Temporal analytical process can be found in images that illustrate a process or a phase such as the process of human evolution.

Structured analytical process can also be exhaustive and inclusive. According to Kress and van Leeuwen (2006: 95), an exhaustive analytical process represents possessive attributes that are connected to make up a compound shape. This means that possessive attributes join together to fill all the spaces of a carrier. On the other hand, an inclusive analytical process only illustrates some of the possessive attributes of a carrier. Thus, other parts of the carrier are like "a blank space" that is not filled by possessive attributes and cannot be analyzed.

Other processes in a structured analytical process include conjoined and compounded exhaustive structures. Conjoined structures represent possessive attributes that are linked by a line lacking directionality (e.g. lines without arrowhead). Additionally, conjoined structures also represent possessive attributes that are separated by a layout of possessive attributes, but still, show clearly how those attributes can join together. On the other hand, compound structures show possessive attributes with different identities join together (Kress and van Leeuwen, 2006: 98). The examples of compound structures are simple pie charts and technical drawings.

Structured analytical process can also be topographical and topological. Topographical analytical structures represent the relative location and the physical

spatial relations of the possessive attribute accurately (Kress and van Leeuwen, 2006: 98). The example of this process can be seen in topographical maps that show the accurate locations of cities and the distance from one city to another. On the other hand, topological analytical structures do not show the actual size or distance but represent the logical relationships between participants accurately. The example of this process can be seen in transit maps that show routes and stations in a public transport system.

Topographical analytical structures are then divided into dimensional and quantitative topography. In quantitative topography, the amount or other quantitative attributes of the possessive attributes are represented by the size of possessive attributes (Kress and van Leeuwen, 2006: 104). The example of this process can be seen in charts that use different sizes of possessive attributes to represent quantity. Additionally, an image belongs to dimensional topography if it shows a carrier and possessive attributes that are drawn to scale (Kress and van Leeuwen, 2006: 104). This process is usually found in pie charts and bar charts.

Another process in analytical structures is spatio-temporal analytical structures. Spatio-temporal structure is usually found in two-dimensional charts that provide comparative analysis through a concurrence between analytical structures and a timeline (Kress and van Leeuwen, 2006: 101). This structure is also topographical and quantitative. Therefore, such a structure can be found in charts that provide information about quantity and an ordered timescale concerning the information.

Based on the explanations of narrative and conceptual processes in images, it can be concluded that processes in ideational metafunction can be used to deliver messages to viewers. With this in mind, it is possible that character values and moral messages are integrated through those processes. For example, an image that portrays a Muslim woman who wears religious clothes and helps other people may contain character values in action process and analytical process. The religious clothes (possessive attributes) show that the participant carries out her responsibility as a Muslim. Additionally, helping other people (action process) shows social awareness and kindness.

The use of images character education is also proven by the following research findings. Widodo (2018: 140) investigated an EFL textbook and found out that images of world heritage sites contain the values of cultural identity and monumental creativity. In addition, Rahmah, Kasim, and Fitriani (2018: 628) also found out that international and national cultures were displayed through pictures of traditional food and fashion. The images proved that textbook writers instill tolerance and nationalism. Based on the findings, it is evident that character values are represented through images.

5. Value Representations on Textbooks

a. Religiosity

Religiosity has become one of the purposes of education in Indonesia. Naim in Utami (2014: 18) defines religiosity value as the implementation of religious teachings in daily life. According to Kemdikbud (2017a: 8), religiosity involves the relationship between humans and God, the relationship between

humans and other humans, and the relationship between humans and nature. Thus, religiosity is indicated by carrying out the teachings of religion obediently, respecting other religions and being tolerant to the practices of religion teachings (Kemdikbud, 2017a: 8).

With this in mind, EFL textbook writers must address the importance of God/Gods in human lives, tolerance and nature through all the components of textbook. For example, themes, images, and texts can illustrate and depict obedience to God, the diversities of religious celebrations, and environment preservation. Additionally, EFL textbooks can provide tasks which enable students to use English for explaining, discussing and reflecting on the roles of God in human lives, religion diversities, and nature. Furthermore, it is important for EFL textbooks to bring up social problems and conflicts related to religiosity so students can be aware of problems that happen in their society and think critically about those problems. This is in line with the aim of character education which is to enhance students' abilities to think well about moral matters.

UNESCO (2017: 12) has provided a framework of how religiosity and religion diversities integrated on textbooks. Some of the points of the framework are outlined as follows.

1. Illustrating diverse relationship between rights and religious freedom. For example there are some countries that draw distinction between religion and political institutions. And there are also countries whose constitution refers to God or an official religion. It is important that textbook accurately reflect the diversity and complexity of this interaction.

2. Illustrating different faiths present in the same geographical area, or emphasizing exchanges between different faiths.
3. Providing factual information on various groups, both religious and non-religious, offering information that facilitates an understanding of different perspectives and their complication.
4. Discussing individuals' interpretations of their faith and its practice, including those with non-religious traditions.
5. Explaining the different views of religious and non-religious groups on social issues in order to promote reasoned debate.
6. Reflecting on accounts of Buddhist, Christian, Jewish, Muslim celebrations, rituals, or other beliefs to familiarize students with different interests and perspectives.
7. Reflecting on individuals from different religions living in a same country often sharing the same historical experience as well as the same traditions and beliefs.

b. Honesty

According to Yaumi (2014: 87), honesty is an effort to be trustable in communicating, behaving and working. This value is indicated by being honest about what we see, observe, learn or feel (Kemendiknas, 2010: 23). Becoming an honest person will enable students to establish positive and trusting relationship with others. Therefore, it is important for EFL textbooks to teach the importance of honesty through its components.

Kemendiknas (2010: 26) provides several indicators of honesty in the classroom. According to Kemendiknas (2010: 26), the indicators of honesty value in classroom include prohibiting cheating and bringing communication devices during exam, providing lost-and-found facility, “honesty” canteen and suggestion box, and providing authentic financial report and school assessments.

The above indicators can be depicted in texts and images. For example, images can illustrate and depict honest behavior such as students giving stuffs to lost and found facility, buying things from “honesty” canteen, giving suggestions through suggestion box, etc. In addition, Textbooks can provide texts that tell stories about honest people and how honesty is valued in the society.

Additionally, textbooks can teach the importance of honesty by giving tasks that enable them to discuss social problems related to dishonesty. Giving assignments about social problems allows students show the values that they believe in (Kemendiknas, 2010: 23) and open their eyes about problems and values in the society. This is in line with the nature of character education whose goal is to enhance students’ abilities to think well about moral matters.

As honesty in classroom also requires student to tell the truth about what they have learned, self-assessment and learning journals can be a good way to instill this value because it enable students to monitor their own learning progress and identify their weaknesses in learning. In addition, honesty value is also promoted by giving students individual tasks and asking them to tell their experiences from previous activities (Astuti & Wuryandani, 2017: 235).

c. Tolerance

Tolerance means respecting and cooperating with people from different communities (Siregar, 2016: 1). In classroom and school, the indicators of tolerance involve learning in group and treating all students and school staff with the same amount of respect (Kemendiknas, 2010: 26). Additionally, tolerance in English language teaching means respecting other students with different abilities and point of views. Thus, tolerance can be instilled through tasks which enable students to face different opinions, respect time limits in speaking, or repeating explanations to students with lower language proficiency (Madya, 2013: 262).

All these indicators of tolerance can be integrated through the elements of EFL textbooks. Themes, texts and images can explain, illustrate and depict tolerance to different cultures and religions. For example, textbook can present images or texts about respecting and socializing with people with different religions and learning together with classmates who have disabilities. Textbooks may provide tasks which allow students to discuss topics related to tolerance.

Furthermore, applying tasks that call upon different abilities and interests will promote tolerance value. For example, writing task can include making an image or video, or posting students' writing on social media. In this way, every student can be a star in their group and they appreciate the benefits of working with people with different abilities (Jacobs and Renandya, 2016: 19).

Additionally, Tolerance can be promoted by introducing cultural diversities. Textbooks can address cultural diversities by encouraging students to examine the important terms related to identity, historical sources and the

geographical boundaries of different cultures, and providing information about religious celebrations, rituals, or other beliefs to familiarize students with different interests and perspectives (UNESCO, 2017: 17).

d. Discipline

Discipline can be defined as the ability to control and manage one's self (McElmeel, 2002: 23). Discipline in schools and classrooms is indicated by arriving in classes on time, obeying the rules, wearing the correct uniforms, giving fair punishment for indiscipline behaviours, and giving appreciation for discipline students (Kemendiknas, 2010: 27). Discipline value can be instilled in EFL classrooms by asking students to respond to texts which tell stories about discipline people so students can practice the same value (Kemendiknas, 2010: 78).

All the indicators can be integrated in EFL textbooks through tasks, texts, and images. Images can contain discipline value as long as they illustrate obedience to rules and regulations. In addition, textbooks can provide texts which discuss the importance of discipline or tell about disciplined people. Furthermore, textbooks can also give tasks that enable the students to discuss about social problems that happen because of indiscipline and find the solutions with their peers.

Another activity that should be considered in promoting discipline is group games. According to Hildebrandt and Zan (2014: 190), games enable players to obey a system of rules that control their behavior in a specific context. Therefore, players must accept and follow the rules in order to play successfully. The nature

of games is suitable to teach students about discipline and the consequences they will face if they do not obey rules.

e. Hard Work

According to Elfindri, et.al. (2012: 102), a hard-working person is a person who does not give up easily and tries hard to achieve his/her goals. Hard work value can be integrated in ESL/EFL classroom by providing students texts which tell stories about people who work hard and asking them to respond to the stories (Kemendiknas, 2010: 78). In addition, it can be promoted in classrooms by providing slogan or motto about working hard and creating learning environment that encourage students to compete and work hard (Kemendiknas, 2010: 27).

Hard work values can be promoted through texts, tasks and images. Images and texts may contain hard work value if they illustrate and discuss hard work in completing tasks, overcome various obstacles in learning or working, and portray people that work hard in their study or job. In addition, giving feedbacks and encouraging students to revise their work until they achieve better language quality in limited time and with clear criteria is one of the indicators of hard work value (Madya, 2013: 262). Additionally, the value of hard-working can also be promoted by asking the students to search information from various sources (Octavia and Saraswati, 2017: 37).

Furthermore, tasks should enable students to discuss social problems that happen because of the unwillingness of working hard and find the solutions with their peers. Giving students tasks to discuss and reflect on social problems makes students aware of problems and values in their society, and encourage them to

think critically about those problems. This is in line with the purpose of character education which is to enhance students' abilities to think well about moral matters.

f. Creativity

Creativity means thinking and doing something to produce a new way or a new result (Wibowo, 2012: 43). Several tasks that can be used to promote creativity involve giving students personal choices, using imagination for creating make-believe stories, and identifying with fictional characters or acting out imaginary situations (Dornyei, 2001: 49). Additionally, Maley and Kiss (2018: 127) suggests promoting students' writing creativity through literature, especially poetry and short stories. In addition, a textbook should apply open activities which encourage students' personal response to meaning and language discovery (Tomlinson, 2015: 25).

Furthermore, other activities that can promote students' creativity are problem solving and simulation, interviews and discussion, drama and role play, and composition and a propos (Thongrin, 2018: 167). Maley and Kiss (2018: 124) stated that creativity in classroom can be achieved by ensuring students publish their work and allow them to give feedbacks.

Texts and images can promote creativity values by telling stories about people who generate new inventions and illustrating heritage sites. Discussing and depicting heritage sites is one of the ways to introduce monumental creativity to students. This has been done in an EFL textbooks *Pathway to English for Senior High School Grade X* (Widodo, 2018: 131).

g. Independence

In English language teaching, independence is related to learner autonomy. Students are called autonomous learners if they are independent of their teachers and responsible for their own learning (Jacobs & Renandya, 2016: 14). In classrooms and schools, independence can be encouraged by giving students the opportunities to work independently (Kemendiknas: 2010: 28). Working independently does not always mean working alone, independent learning can also be supported by giving tasks that encourage student interaction in learning. Student-Student interaction promotes independence because students are able to form support networks with peers (Jacobs and Renandya, 2016: 17).

One of the ways to support students' learning autonomy is providing them with the opportunities to self-monitor. Reinders and Balcikanli (2011: 270) found out that EFL textbooks entitled *Cutting edge* and *Face to face* promoted self-monitoring by providing portfolio and exercises of past materials so students could track their learning progress and monitored what they have achieved (Reinders and Balcikanli, 2011: 269). This is in line with Wiśniewska (2017: 96) who states that autonomous learners must be provided with unassisted self-assessment of the language skills in order to be responsible for the results of their learning.

In addition, learning autonomy can be supported by giving students tips or strategies in learning. Reinders and Balcikanli (2011: 270) found out that EFL textbooks, entitled *New opportunities* and *New Headway*, gave speaking strategies and tips for memorizing vocabulary and encouraged them to select one of the

strategies and used it to enhance their language learning. Furthermore, textbooks can give students tasks that enable them to discuss the importance of independence and problems that can arise without it.

h. Democracy

Democracy is a way of thinking, behaving, acting, which appreciates the same rights and duties of oneself and others (Koesoema, 2012: 189). In classroom and school, democracy is indicated by making class or school decision through discussion, conducting open election for class representatives or student councils and implementing interactive learning methods (Kemendiknas, 2010: 28).

According to Newton (2009: 16), classroom skills which are related to democracy involve respecting others, seeking for contending views, listening to others, or attending to views with which one may disagree. These skills can be promoted by providing tasks that enable students to exchange their ideas and opinions, such as debate and discussion about problems that happen in their society. In addition, as democratic value is related to respecting and listening to others during discussion or debate, EFL textbooks can, for example, provide tips to be a good listener during discussion, respect other people's opinions and rules of debate or discussion.

Democratic value is also promoted by giving students freedom to choose what to express and how to express it (Madya, 2013: 262). Therefore, EFL textbooks should provide tasks that allow students express their personal opinions and choices, such as selecting their own topics for speaking or writing, creating or completing a story, etc. Besides instilling democratic value through tasks, themes,

images, and texts can also contain democratic value by illustrating, depicting and discussing democratic activities or people who apply democratic value in their daily lives.

i. Curiosity

Curiosity is an attitude that shows strong desire to find out more about something that has been learned, seen and heard (Kemendiknas, 2010: 28). Curiosity is a form of intrinsic motivation that encourages active learning and spontaneous exploration (Oudeyer, Gottlieb and Lopes, 2016: 1). In other words, curiosity encourages students to keep learning and question any information that they receive.

One of the ways to arouse students' curiosity and attention in language learning is to provide challenging task. Such task should allow the students to solve problems, discover something, overcome obstacles, avoid traps, find hidden information, etc. (Dornyei, 2001: 76). The examples of these kinds of task can be information gap activities as they allow learners to look for missing information, and games such as crossword and puzzles.

Furthermore, curiosity can be promoted in classroom by giving students tasks accompanied by interesting information in which students have to search its complete form from the existing source (Madya, 2013: 262). Arousing students' curiosity in this fashion has been done by a book writer of a textbook entitled *Pathway to English for General Program*. Widodo (2018: 145) who investigated the textbook explains that providing original source of a text can build students' curiosity to read more information.

EFL textbooks can also use texts and images to instill curiosity values. For example, stories and poems can teach curiosity value by telling about characters who are eager to learn something. Additionally, images can also teach curiosity values by portraying characters who show their curiosity and eagerness to learn.

j. Patriotism

Patriotism is actions and ways of thinking that prioritize the nation over self-interest and group-interest (Kemendiknas, 2010: 28). According to Kemendiknas (2010: 28), the indicators of patriotism involve cooperating with classmates who come from different ethnic and status, discussing Indonesia's national holidays, joining flag ceremony, participating in national holiday celebration and visiting historical places.

The above indicators can be the basis of integrating patriotism in images. In order to instill patriotism values, EFL textbooks can use images that illustrate celebration and historical events. Additionally, images can also portray characters who cooperate with their classmates from different ethnic and status or participating in national day celebrations.

Patriotism values can also be integrated through texts and discussion. Madya (2013: 263) asserts that texts can promote patriotism value by bringing up the glory of the nations or problems that threaten the nation. In addition, discussion should be conducted after reading the text so students can exchange their ideas and opinions about those texts.

Another way to instill patriotism value in ELT is through intercultural learning approach. In intercultural learning approach, students are given the

opportunity to understand their own cultural values while comparing them with cultural values contained in English language text (Madya, 2013: 263). In this way, students can learn and respect cultural values from other countries without forgetting their own culture and identity.

k. Nationalism

Nationalism is ways of acting and thinking that appreciate national language, environment, society, culture, economy and national politics, and the nation (Elfindri et al., 2012: 101). In classroom and school, nationalism is promoted by encouraging students to use local products and providing information about the wealth of cultures and natural resources of Indonesia (Kemendiknas, 2010: 29).

There are ways to instill nationalism values in EFL textbooks. Nationalism value can be promoted by illustrating heritage sites since they are part of nation's treasure that represents an identity of a nation (Widodo, 2018: 143-144). Other ways to instill nationalism value is by providing images and biographical texts about national figures. This fashion has been used by a book writer of *Pathway to English for General Program*. Widodo (2018: 144) who investigated the textbook found out that the images and biographical text in that textbook portrayed and discussed four public figures whose actions reflected nationalism value.

l. Achievement Appreciation

Appreciation for achievement means appreciating other people's success and being eager to produce something useful for other people (Suyadi, 2013: 29).

According to Kemendiknas (2010: 29), schools can promote appreciation for achievement by giving appreciation to students' accomplishments, displaying marks of achievement recognition, and creating learning environment that motivates students to become high-achieving students.

The contents in EFL textbooks can encourage appreciation of achievement through images and texts. Images can portray people who receive recognition on their accomplishments. Such images may inspire students to accomplish their own achievements and appreciate others'. Besides images, texts can help promoting this value by telling about people's hard work and achievement. This fashion has been done through short stories in an Indonesian language textbook which was investigated by Normawati (2015: 62)

Other way to instill appreciation for achievement value in EFL textbook is through tasks. Madya (2013: 263) suggests four activities to integrate appreciation for achievement value EFL classroom: i) identifying "high-achieving students" students; ii) searching texts that tell about the achievements made by people or nations, and summarizing the content; iii) analyzing the benefit of achievement in real lives; and iv) congratulating those people for their achievements.

In addition, drama can also be used to teach students to appreciate achievements. Drama enables students to get moral messages while enjoying the plot and also practicing it with their friends (Mumpuni and Masruri, 2016: 26). With this in mind, book writers can promote appreciation of achievement value by providing drama that enables students to, for example, congratulate other people' success or telling stories about nation's achievements.

m. Friendliness

Friendliness means the ability to socialize, listen to other people's opinions and give the appropriate responses (Elfindri et al., 2012: 100). According to Kemendiknas (2010: 29), the indicators of friendliness involve communicating with other people politely, respecting and appreciating other people, socializing with other people on the basis of love and willingness to sacrifice for friendship, creating classroom policy that encourage students' interactions, and employing dialogic learning.

EFL textbook can use indicators from Kemendiknas (2010: 29) to promote friendliness value. For example, EFL textbooks can use images that portray people who socialize with other people from different religions, race, genders and ethnicity. In addition, EFL textbooks can provide texts that discuss the importance of friendship in real lives, tell stories about people who have strong friendship bonds or how to communicate in friendly way. Using stories to emphasize the value of friendship has been implemented on EFL textbook for Philippine students. Perfecto and Paterno (2018: 36) who investigated the book found out that the characters of the story display loyalty through their friendship with animal and human companion.

Furthermore, EFL textbooks can also integrate the value of friendship through learning activities. Madya (2013: 263) suggests several activities to integrate friendliness value in learning activities including; i) giving students tasks that enable them to exchange their personal information by using English; ii) allowing students to play roles in a simulation of creating friendship; and iii)

giving students the opportunities to evaluate their friends' friendly attitudes while communicating in English.

Based on the learning activities suggested by Madya (2013: 263), we can conclude that tasks, such as role plays and discussion, are necessary to teach students about friendship as they enable students to practice communicating politely and cooperate with their friends. However, it is also important that those tasks are accompanied with friendship-related topics.

n. Love of Peace

Love of peace is way of communicating and acting that make other people feel happy and safe (Kemendiknas, 2010; 29). This value encourages people to live in harmony with other people regardless of their backgrounds and discourages any actions that will cause harm to others. The indicators peace value in classrooms include encouraging anti-violence behaviors and anti-gender bias during learning process, and building family-like relationship with other students and teachers (Kemendiknas, 2010: 29-30).

Ways to instill peace value in EFL textbooks include exposing students to diversity and telling stories about characters who show solidarity to others and value world peace. Gebregeorgis (2017: 9) states that the purpose of displaying the diversity of people and culture is to minimize students' prejudice and enable them to live and work with others regardless of cultures for the sake of peace and harmony. In order to promote this value, images, texts and tasks in EFL textbooks can illustrate people from different backgrounds, discuss the diversity of culture

and beliefs, and provide learning activities that enable them to discuss conflicts and find the solutions.

o. Love to Read

Love to read is defined as enthusiasm to read various readings which are beneficial for one-self (Elfindri et al., 2012: 104). This value will make students enjoy reading and motivate them to actively search for more reading materials by visiting their school library or browsing the internet. As a result, students will be more knowledgeable and become critical thinkers. This value is also one of the necessary steps to promote literacy culture in our society and advance education. Therefore, it is important that EFL textbooks integrate this value into its components.

Kemendiknas (2010: 30) provides several indicators of reading interest value in classroom. The indicators of reading interest involve providing list of books read by students, encouraging students to use reference, encouraging students to visit libraries or exchange books with each other.

For the integration of reading interest value in tasks and texts, we can take into account some theories of how extensive reading is incorporated in EFL textbooks. In extensive reading, students should be fascinated by reading materials and should be reading with their focus on meaning rather than text features (Nation, 2009: 50). As extensive reading emphasizes on students' interest in reading material, it is suitable for promoting reading interest value.

Brown (2009: 241-242) suggests a direct approach to encourage extensive reading in English textbooks. The steps in direct approach include: i) providing

reading logs where students can record dates, book titles, and pages read; 2) providing book choice flowchart that will lead to book recommendations; iii) providing a recommendation for a graded reader related in some way to the topic of the unit; and iv) providing activities involving the language focus of the textbook's units, leading to recommendations for graded readers and activities that allow learners to discuss their reading could be included in each unit.

Additionally, Extensive reading can also be promoted through indirect approach (Brown, 2009: 242-243). Some steps of the indirect approach include: i) a variety of material on a wide range of topics is available; ii) students select what they want to read; iii) the purposes of reading are usually related to pleasure, information, and reading for understanding; iv) reading materials are well within the linguistic competence of the students; and; v) reading speed is usually faster rather than slower.

Students' reading interest can also be increased by reading stories. Indonesian Literacy movement suggests reading narrative story through the practices of reading aloud, sustained silent reading, shared reading, guided reading and independent reading (Kemdikbud, 2016: 14–29). Additionally, the stories that the students should read are the ones that are related to Indonesian folklores (Kemdikbud, 2016: 29). In this way, students can enjoy reading and appreciating Indonesian culture and folklores.

Another way to integrate love-to-read value is by making intertextual reference. This fashion has been implemented in a textbook entitled *Pathway to English for General Program* in which the value of love to read is manifested

through making an intertextual reference by quoting another legitimate text or other voices of people with institutional or professional authority (Widodo, 2018: 145).

p. Environmental Awareness

Environmental awareness means appreciating the natural environment, making efforts to repair environmental damages and keeping the environment healthful. Creating students who care about the environment is the same as helping them to possess good moral values (Setyowati, 2013: 8), such as discipline, caring, and responsible. With this in mind, it is important for EFL textbooks to integrate environmental-awareness value.

The integration of environmental value can be done through task, text, and images. EFL textbooks can teach environmental awareness value through images by using environmental preservation topics and illustrating the activities of preserving the environment. Additionally, Setyowati (2013: 5) suggests the integration of environmental awareness value through several steps including giving authentic texts related to environmental issues and earth protection, providing listening and reading activities for enjoyment by using songs, movies, poems, novels, and short stories in relation to environment, using role plays to enable students to in act protecting the environment and using environment topics for discrete-skill instruction.

q. Social Awareness

Social awareness is defined as attitudes and actions that show genuine attention for people in need (Suyadi, 2013: 9). According to Kemendiknas (2010:

30), the indicators of this value in classroom and school involve empathizing with others, joining voluntary social service, providing facility for charity and living in harmony with others.

Social awareness value can be promoted in EFL textbooks through images, texts and tasks. EFL textbook can provide texts that discuss social problems, such as poverty and injustice in society accompanied by follow-up discussion in order to find out students opinions and attitudes (Madya, 2013: 264). Another way student can learn this value is by listening to the conversation about people who express the happiness, concern, and sympathy so they can learn to practice the value of friendship, tolerance and social awareness (Kemendiknas, 2010: 77). Additionally, images can illustrate social problems or solidarity.

r. Responsibility

Responsibility value is related to religiosity, social awareness, environmental awareness, independence, nationalism and patriotism. Responsibility to God is indicated by carrying out God's teachings diligently, such as praying, wearing religious attire, etc. Responsibility to the society is indicated by showing social care and solidarity. Responsibilities to environment and nation are indicated by preserving the natural environment and culture. In addition, responsibility to oneself is indicated by fulfilling duties in learning and working.

One of the ways to promote responsibility value is by giving students individual or group tasks. By doing their tasks, students become accustomed to do their tasks well and be responsible for the results of the tasks (Astuti and

Wuryandani, 2017: 237). Furthermore, responsible value is also related to discipline value in their process and results (Astuti and Wuryandani, 2017: 237). Someone who feels responsible for all the tasks given to him/her will try to do the tasks with discipline so he/she can finish them on time. Therefore, responsibility value is usually indicated by discipline behaviors.

Responsibility value can be integrated in EFL textbooks through images, texts and tasks. Texts and images can use topics and illustrations related to religiosity, social awareness, environmental awareness, nationalism and patriotism. In addition, images can also depict people's achievements in learning or working. This fashion has been used by a writer of an EFL textbook entitled *Pathway to English for General Programs* to teach responsibility value through images featuring female and male graduates who are happy about their accomplishment (Widodo, 2018: 139).

Other ways to instill responsibility value is giving students the freedom to decide task delegations in group work activities (Madya, 2013: 264) and giving students the opportunity to be independent learners who are responsible for their own learning. Encouraging learners to be independent can be done by providing learning journals or portfolios or giving learning strategies.

B. Conceptual Framework

In recent years, there has been an increasing interest in integrating character education into English language education. This is because character education is considered as a way to instill positive character values that will prepare students for global competition and to prevent problems that threaten the

unity of Indonesia. In addition, character education is a way to achieve the purpose of national education. Considering the above reasons, it is a must for English language education to promote students' character development through curriculums, lesson plans, and materials

As a product of curriculum, EFL textbooks should include contents and activities which expose students to various character values. As stated in Curriculum 2013, character values that should be embedded in the learning process are religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, patriotism, nationalism, curiosity, achievement appreciation, friendliness, peace, reading-interest, environmental awareness, social awareness, and responsibility.

Even though the government has determined the character values, teachers and textbook writers are not forced to instill the exact eighteen values. They can select the character values that are considered suitable for the nature of English education. In addition, EFL textbooks may contain other characters or moral values as long as the values are in line with the principles of Indonesia.

However, there are textbooks containing contents and values that contradicted the principles of Indonesia. For example, a senior high school in Cimahi used an English textbook containing communism symbols. The textbook did not provide any explanations about the symbol to the readers. This is very unfortunate considering the problems that are still happening to the young generation in Indonesia.

The above problems prove the importance of critiquing and analyzing the contents of EFL textbooks. As a product of curriculum, textbooks are not free from values, intentions, and beliefs of textbook writers or institutions. Therefore, the contents in EFL textbooks should be examined, uncovered and analyzed critically. In addition, even though textbooks are published and revised every year, textbooks cannot perfectly meet the needs of a class and institution (Harwood, 2014: 10). Therefore, analyzing and critiquing the contents of EFL textbooks should be done to improve the quality of textbooks.

In reference to the above explanation, this study focuses its investigation on an EFL textbook entitled *Pathway to English Grade XI for Program Peminatan*. This study aims to discover the character values that are embedded in the textbook and how those character values are integrated. The character values that are investigated in this research are not limited to the ones suggested by Curriculum 2013. In other words, this research also aims to uncover other character values or moral values.

To find out the character values and the integration of those values, tasks, texts, and images are examined and analyzed carefully. Text, tasks, and images become the units of analysis because they usually contain character values. In learning tasks, the researcher analyzes character values in the component of tasks including roles, procedures, and settings. Additionally, the inputs of tasks (written texts and images) are also analyzed. To find out character values in written texts, the researcher examines the content. The analysis is guided by the descriptions of

character values from Kemendiknas (2010: 9) and all the theories about the representation of character values that have been discussed in chapter two.

As for images, the researcher analyzes character values in ideational metafunction. According to Kress and van Leeuwen (2006: 42), images can deliver meanings through ideational metafunction. Therefore, it is possible that character values and moral messages are promoted through all the processes in ideational metafunction. Also, texts which accompany the images are examined to find more clues about the character values that the images represent. The conceptual framework is summarized into the following map. The conceptual framework is summarized into the following map.

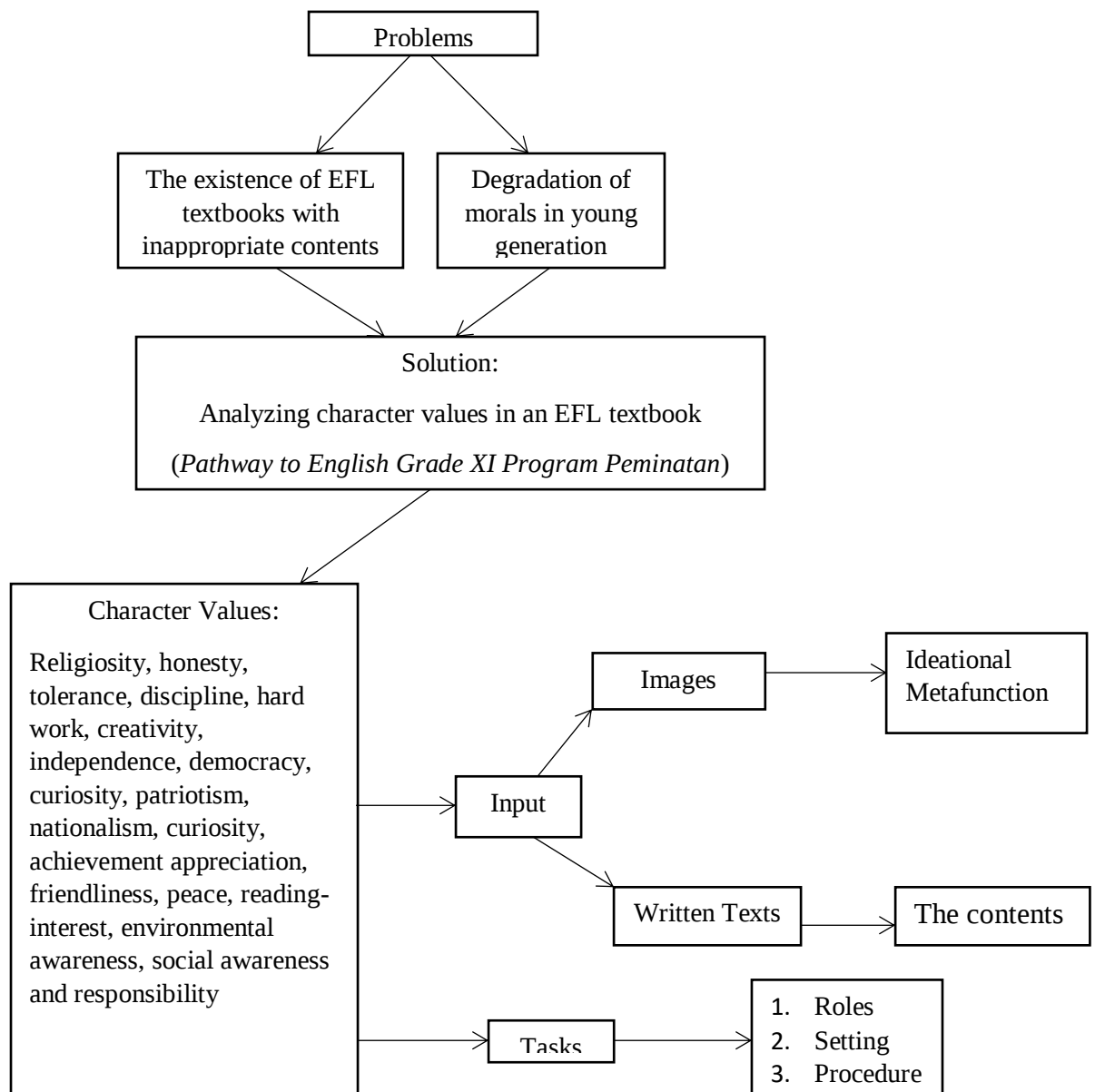


Figure 1. Conceptual Framework

C. Research Questions

1. What are the character values found in the EFL textbook entitled *Pathway to English for SMA/MA Grade XI Program Peminatan*?
2. How are the characters values integrated in the written texts of EFL textbook entitled *Pathway to English for SMA/MA Grade XI Program Peminatan*?
3. How are the characters values integrated in tasks of EFL textbook entitled *Pathway to English for SMA/MA Grade XI Program Peminatan*?
4. How are the characters values integrated in images of EFL textbook entitled *Pathway to English for SMA/MA Grade XI Program Peminatan*?

D. Previous Studies

There are several of studies that investigated character values or moral values in EFL textbooks. Feng (2017: 1) conducted a social semiotic study to find out value representation in Hong Kong EFL textbooks. Widodo (2018: 131) also conducted micro-semiotic analysis of values that were presented in an EFL textbook endorsed by the Indonesia ministry of national education. Additionally, Canh (2018: 111) conducted research on moral values in EFL textbook from critical pedagogy perspective.

The comparison between the previous studies and this research are summarized in the following table.

Table 3. Comparison of the Previous Studies and the Current Study

	Canh's study	Widodo's study	Feng's study	Current study
Title	A critical analysis of moral values in Vietnam-	A critical micro-semiotic analysis of values depicted	Infusing moral education into English language	Analyzing character values in an EFL textbook of

	produced EFL textbooks for upper secondary schools	in the Indonesian ministry of national education-endorsed secondary school English textbook	teaching: An ontogenetic analysis of social values in EFL textbooks in Hong Kong	senior high schools
Object of analysis	Written texts and learning activities	Written texts and images	Written texts, images and learning activities	Written texts, images and learning activities
Research design	Qualitative content analysis	Qualitative content analysis	Qualitative content analysis	Qualitative content analysis
Analytical tools	Critical literacy theories	Language appraisal framework (Martin and White, 2005)	Language appraisal framework (Martin and White, 2005)	Components of tasks (Nunan, 2004) and processes in ideational metafunction from Kress and van Leeuwen (2006).
Purposes	1. To find out moral values that are presented in learning tasks and contents of textbook. 2. To find out whether the treatment of the moral values are adequate for moral reflection and to	To examine in what ways values are portrayed in one Indonesian Ministry of National Education-approved secondary school English textbook.	To investigate the representation of social values and their ontogenic development in English as a foreign language textbooks in Hong Kong.	1. To identify the character values in an EFL textbook which is entitled <i>Pathway to English for SMA/MA Grade XI Program Peminatan</i>. 2. To find out how character values are

	develop critical thinking skills.			presented in written texts, tasks and images of an EFL textbook entitled <i>Pathway to English for SMA/MA Grade XI Program Peminatan</i> .
Results	This study found out that even though learning tasks and contents contain character values, they did not develop students' critical thinking skills. In addition, the textbook did not discuss controversial topics that were related to problems in the society.	This study found out the textbook only gave list of character values and did not incorporate the values into the teaching of English. Additionally, even though there were images that contained character values, the discussion of values was only related to narrative texts.	This study found that moral values were presented in the textbooks. However, there were no activities that enable students to discuss and analyze moral issues critically. In addition, the study also found out that social values in the textbooks were based on Piagetian Moral stage theory	-

The above studies are considered relevant to this research for several reasons. Firstly, those studies analyzed moral values and character values in materials. Secondly, the materials selected for analysis were EFL textbooks that were published in non-English speaking countries. Lastly, those studies also used qualitative content analysis.

Despite the similarities, those studies are different from this research in terms of analytical tools. This research uses components of tasks from Nunan, 2004: 41) and processes in ideational metafunction from Kress and van Leeuwen (2006: 42).