



## The Infusion of Moral Values in an Indonesian Commercial English Textbook: A Corpus-Based Study

**Tasya Rahmania**

18322015@students.uii.ac.id

English language education, Islamic university of Indonesia, Yogyakarta, Indonesia

**Intan Pradita**

Intan.pradita.uii.ac.id

English language education, Islamic university of Indonesia, Yogyakarta, Indonesia

### Abstract

This research aims to examine the infusion of moral value in English textbooks for middle school in Indonesia. The data were collected through transferring and normalizing the written data from a commercial English textbook entitled: *English on Sky 2 for SMP/MTs kelas VII*. We adopted corpus-based analysis using AntConc software whereby several keywords followed previous researchers. The results of this research showed that the infusion of moral values in the English commercial textbook is through the use of interpersonal expressions. There are two moral values represented in the textbook, i.e. values toward others and values toward self. For values toward others, there are sub values such as conveying kindness (being helpful and keeping promise); showing respect, (asking permission and apologizing); showing affection (giving compliments); and showing close relation with God. Further, moral values towards self are portrayed through conveying how to appreciate and accept oneself.

**Keywords:** *Corpus-Based Analysis, English Textbook, Moral Values*

### Sari

Penelitian ini bertujuan untuk mengkaji penanaman nilai moral dalam buku teks bahasa Inggris untuk sekolah menengah pertama di Indonesia. Data dikumpulkan melalui transfer dan normalisasi data tertulis dari buku teks bahasa Inggris komersial berjudul: *English on Sky 2 untuk SMP/MTs kelas VII*. Kami mengadopsi analisis berbasis korpus menggunakan perangkat lunak AntConc dimana beberapa kata kunci yang digunakan mengikuti peneliti sebelumnya. Hasil penelitian ini menunjukkan bahwa penanaman nilai moral dalam buku teks komersial bahasa Inggris melalui penggunaan ekspresi interpersonal. Ada dua nilai moral yang direpresentasikan dalam buku teks, yaitu nilai terhadap orang lain dan nilai terhadap diri sendiri. Untuk nilai terhadap orang lain, terdapat sub nilai seperti menyampaikan kebaikan (menolong dan menepati janji); menunjukkan rasa hormat, (meminta izin dan meminta maaf); menunjukkan kasih



---

sayang (memberikan pujian); dan menunjukkan kedekatan dengan Tuhan. Selain itu, nilai-nilai moral terhadap diri sendiri digambarkan melalui penyampaian cara menghargai dan menerima diri sendiri.

**kata kunci:** *Analisis Berbasis Corpus, Buku Cetak Bahasa Inggris, Nilai Moral.*

---

Received 2022-04-10

accepted 2022-05-31

published 2022-05-31

**APA Citation:** Rahmania, T., & Pradita, I. (2022). The Infusion of Moral Values in An Indonesian Commercial English Textbook: A Corpus-Based Study . *Research and Innovation in Language Learning* 5(2), pp. <http://dx.doi.org/10.33603/rill.v5i2.6859>

## **Introduction**

In Indonesian middle schools, textbooks are an essential thing. Textbooks usually serve as sources of learning and teaching. However, they can be representatives of introducing particular values, attitudes or can be declared as moral values in students (Orton, 2010; Putra & Lukmana, 2017; Setyono & Widodo, 2019; Widodo, 2018). The current study found that textbooks can be a medium of teaching values in English education in which these moral values can be represented through visuals such as texts, tasks, and images that can include honesty, self -esteem, determination, equality, affiliation and tolerance of difference (Widodo, 2018; Feng, 2017). Thus, teachers are considerably facilitated by the existence of an English textbook, in a way that textbooks enable them to explain learning materials so that the students would have a clearer depiction of real-life context (Sulistiyo, Supiani, Kailani, & Lestariyana, 2020).

In the Indonesian context, students must be taught moral values and attitudes (Widodo, 2018). Thus, EFL teachers are obliged to integrate moral values into language learning materials and view textbooks as moral or character-building agents. In Indonesia, the character education system has challenged school teachers to consolidate moral values outlined in Indonesian grand curriculum guidelines into learning materials. As has been noted, school teachers teach not simply subject content but also moral values (Qoyyimah, 2016; Widodo, 2018). As acknowledged by Widodo (2016), he found that the 2013 ELT Curriculum aims to prepare Indonesians for becoming religious, productive, creative, and enthusiastic people and who can contribute to cultural, national, and global ‘civilizations.’ From these studies, textbooks have a role in supporting the ideological values represented in the Five Pillars of Indonesian Ideology, such as religiosity, humanism, pluralism, democracy, and social justice. Thus, infusing

moral values through textbook content is important for both the teacher and textbook designer, because they really need to be aware of moral values and moral sensitivity so that the result can present balanced moral values in language textbooks.

For more understanding on the concept of moral values, there are several thoughts from previous researchers. The concept of values was discussed firstly by Barrett (1961) who defined values as essential things in behavior, concerning norms of choice and the normative, and implying some levels of loyalty. Further, the dialogue of values was limited to some categories. One of them is moral values. Bond (1983) conceptualized moral values as anything which is worth having, including maintaining and conserving, getting, or doing. Thus, by the definitions above, moral values is a concept that deals with normative behavior that is beneficial to be detached from every person. The values also need to be kept and be continued.

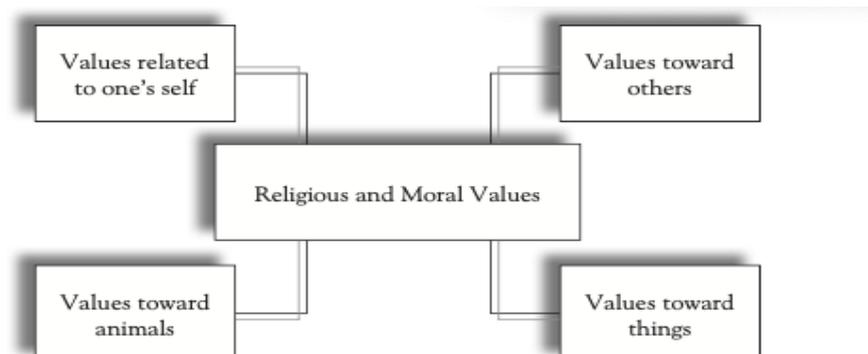
Usually, moral values are obtained through action. There are four categories that contain some values that moral philosophers would generally agree on, those are: honest communication, respect for property, respect for life, and respect for religion (Frankena, 1973). First, honest communication covers the factors that influence somebody's capacity to trust someone else's word such as not lying and not breaking promises. In addition, Baier (1993) highlighted that it is difficult for anyone to express every thought, feeling, or purpose they have. This means that telling the truth and not breaking promises are essential to build trust for each other because breaking other people's trust only takes a moment compared to building trust which takes a long time. The second, respect for property including when using others' property to keep it well and avoid damaging the property such as not stealing others' property. Regarding respect for life, it includes avoiding ruining somebody's life and considering helping each other as well as doing something useful, respect each other, do not harm, and do not murder someone. The last one is respect for religion that contains doing some rituals and avoiding prohibited things by developing moral sense and not against religious rules. Hence, these categories significantly help us to recognize moral values contained in the textbook examined.

In the Indonesian 2013 curriculum, the core competences of junior high school students include moral values. These values were based on the mandated national curriculum

such i.e. spiritual core competence, knowledge core competence, and social core competence. The spiritual competence covers issues about religiosity. The social core competence includes honesty, discipline, responsible, caring, polite, morality, confidence, and social interaction. The knowledge core competence includes cultural competence and English competence. Along with the discussion on moral values, the concept was applied to education fields, including English language teaching. Widodo (2018) emphasized that the infusion of moral values in English language teaching was not about the construction of moral values in education, but rather on how the English language teachers developed their students' critical perspectives on their attitude to themselves, their own people, their culture, and their nation through languages. This research served to extend the discussion about cultural competence, especially moral values.

The application of moral values as discussed before, can be through many aspects. Veugelers (2010) suggested that values can be embedded in the curriculum, the school environment, and teacher behavior. He indicated five moral values for educators: values transfer, reflective practitioner, moral sensitivity, participation and dialogue, and moral politics. However, the existence of moral values for educators can lead to good students being taught because educators implement these moral values to students. Other than the curriculum and school environment, the infusion of moral values in education can also be represented through textbooks (Widodo, 2018). They claimed that a book is not neutral. Thus, it is possible to contain moral values.

In order to understand more about moral values portrayed in English textbooks, Nadhif (2021) adopted critical discourse analysis and discovered that there are four classifications of moral values. Those are values toward one's self, values toward others, values toward animals, values toward things around. The representation of this framework was displayed in the figure below.



## Figure 1. The four general classification values

First, values toward one's self implies that thoughtfulness to time and indicators can portray values such as discipline, diligence, and responsibility in the form of the textual, assumptions, and ideological study of the textbook's issue of daily activities. Second, values toward others include greeting others and conveying kindness, respect, and affection. Third, values toward animals imply that attentiveness to animals, plants, and objects around them indicates that the students should genuinely love and care for them. The last one is values toward things around it, containing images exposing the expensive things owned by speakers. This indicates that moral values are presented in various forms and can be helpful for life.

Besides, Widodo (2018) found that moral values were portrayed in an Indonesian ministry of national education-approved secondary school English textbook by using critical micro-semiotic discourse. In terms of visual representation, he considered that the English textbook was not values-free text. It presented specific values through a sequence of visual portrayals such as pictures, photographs, and graph trees. It provides a thorough presentation of ideological ideas, requiring the reader's subjective interpretation to apply their prior knowledge and experience. Therefore, students and teachers must recognize, discuss, and learn. Coupled with another example of a visual text is biographical information about persons, a narrative genre representing a person's biography. Biographical text is an excellent source of values since it explicitly conveys values associated with persons. Leadership, nationalism, patriotism, humanism, generosity, charity, selflessness, tenacity, dignity, peacemaking, care, courage, strength, and women empowerment are values that students may acquire by reading biographical texts. It means that it provides a person's life experiences from biographical text and gives insight such as the enthusiasm and patriotism of heroes that students can imitate.

In addition, from verbal (Written) Portrayal (with Visual Accompaniment) of values, Widodo (2017) asserted that in the selected textbook, the writers explicitly identify qualities such as trust, tolerance, honesty, accountability, hard work, punctuality, professionalism, confidence, collaboration, and teamwork, given through a decontextualized vocabulary exercise. Visual and verbal (written) examples include a report, a biography, and a recommendation letter; these texts imply values such as professionalism, participation, and accomplishment (Widodo, 2018). Therefore,

students and teachers must comprehend the text's meaning to generate these values derived through personal and social connection, involvement, and engagement as an example between an employer and an application; thus, it creates the image of having a hard-working attitude when accomplishing anything.

Infusion of moral values for English young learners (EYL) in Indonesian was found in an English textbook presented in visual and verbal forms Widodo (2018). The infusion of moral values obtained is enhancing critical awareness, multiculturalism, and character building. In verbal form, from study Widodo (2017) found that values in enhancing critical awareness, students learn various types of text, and that can be considered as a persuasive text for students who understand the meaning of the text critically so that they can get the values that are conveyed implicitly in the text. In addition, he highlighted that the feature values that may be derived are accomplishment, leadership, personal growth, wisdom, hard effort, determination, trying to learn with others, time management, cooperative learning, timeliness, intellectual integrity, and contributing as a role model. Regarding the values represented in verbal form, character building also can be portrayed from the text which has the objective to conduct moral values such as nationalism, patriotism, and professionalism, these values can be obtained from biographical text.

Previous studies that research about moral values in Indonesian English textbooks have been largely conducted (Widodo, 2016; Widodo, 2017; Widodo, 2018, and Setyono & Widodo, 2019). However, they tend to analyze government-endorsed textbooks and rarely to use corpus-based analysis. Thus, to fill this gap, this research adopted a corpus to analyze moral values presented by a private book publisher that teachers and students in Indonesia widely use. This research is expected to give an empirical contribution to teachers as reference to choose learning materials for conveying moral values; and for book publishers to add more necessary moral values; and as recommendation for future researchers.

## **Methods**

The purpose of this research was to uncover multiple kinds of moral values contained in an Indonesian commercial English textbook. To do this research, a corpus-based analysis technique was adopted with a qualitative method. According to Ahmad et al.

(2019), qualitative research is a type of inquiry that aims to learn more about social phenomena in the natural environment. It emphasizes the "why" of social phenomena instead of the "what" and is based on people's actual experiences as meaning-makers in their daily lives. Furthermore, this qualitative approach aims to investigate a real-life case or numerous cases over time, using specific, in-depth data, collecting information from multiple sources, and presenting a result (Creswell, 2013).

The English textbook as the corpus entitled *English on Sky 2 for SMP/MTs kelas VII* written by Mukarto, Widya Kiswara, Sujatmiko Bambang Santoso, and Josephine Sri Murwani. This textbook consists of 240 pages, divided into 13 chapters, and published by *Erlangga* in 2018. This book was published by a private company and not endorsed by the *Indonesian* government. Despite that, this book has become a general or widely used textbook by junior high schools in Indonesia. From the survey that supported the facts, held in February-March 2019 using the multistage random sampling method (with a large number of samples) as many as 2,500 respondents spread across major cities in Indonesia, i.e. Jakarta, Bandung, Semarang, Surabaya, and Medan with the criteria of male and female respondents aged 13-18 years old or as students in junior high schools. As a result, the textbook is the most widely used compared to textbooks from other private publishers.

We used AntConc software (Anthony, 2022) in this corpus-based study and adopted Nadhif (2021) for coding the textual data that represented of four classifications of moral values as character building based on the 2013 ELT curriculum (see Table 1).

Table 1. The Research Instrument

No	The Construct	The Conceptual Definition	The Component	The Textual artefacts
1	Moral Values in ELT textbook	Values was discussed firstly by Barrett (1961) who defined values as essential things in behavior, concerning norms of choice and the normative, and implying some levels of loyalty. Further, the dialogue of values was limited to some categories. One of them is moral values. Bond (1983) conceptualized moral values as anything which is worth having, including maintaining and conserving, getting, or doing.	Nadhif (2021), he uncovers that there are four classifications of moral values, which are values toward one's self, values toward others, values toward animals, values toward things around.	Dialogue, Text, and other non-visual artefacts

We used corpus-based study because it permits researchers to conduct a more detailed analysis of moral values in textbooks using lexical choices. A corpus is useful for chosen language to be discussed regarding the content of the textbook and as the source of it (McCarthy, 2004; O’Keeffe et al., 2007; Timmis, 2015). Furthermore, corpus linguistics deals with the strategy to analyze language, and it is considered a methodology rather than a subject of linguistics (Thompson, 2014; Stefanowitsch, 2020).

Following Nadhif’s (2017) framework, the data are going to be calculated and compared to investigate the construction of moral values in the textbook examined. The proportion of moral values towards others, things and animal vocabularies were identified by calculating word lists as conducted by Oktavianti & Sarage (2021). While the proportion of moral value towards one’s self vocabularies were identified by calculating word lists as carried out by Oktavianti & Prayogi (2020). The identified vocabularies are shown in Table 2.

Table 2. Corpus of Vocabularies related to Moral Values

Moral values to Others (the other people, the animals, and things) adopted by Oktavianti & Sarage (2021)	Moral Values to Self, adopted by Oktavianti & Prayogi (2020)
Good, great, deserves, deal, depression, pleasure, humor, difficulty, pride, grandfather, insanely, recognizably, undoubtedly, expectedly, impressively, feel, looks, sound, feeling, feels, smells, taste, tastes, sound, sounded, smell, morning, night, evening, luck, afternoon, shape intentions, fortunes, grades, housekeeping, very, pretty, really, fairy, extremely, perfectly, surprisingly, idea, job, look, plan, point, price.	Will, would, may, can and be going to.

To analyze the textual data, We converted the text in the textbook into TXT format to make it could be built as corpora. Following the procedures of corpus data analysis from Suwarno et al. (2021), we used a wordlist tool to identify the moral values-related words that emerged in the corpora and cross-checked using the concordance tool. The vocabularies were calculated and compared to analyze the infusion of moral values in the junior high school English textbook. The sample analysis of corpus linguistics is presented in the figure below:

Hit	KWIC	File
1	on good qualities that you have. 2. Compare the good and bad qualities you have. 3. When you stand	chapters 1-1
2	rself. 5. Tell yourself regularly that you are a good and unique person. B. Listen to the dialog.	chapters 1-1
3	. What do you do when people do something good? Are you happy for them? Do you say	chapters 1-1

Figure 2. Sample Analysis of Corpus Linguistics

**Results and Discussion**

**Frequency of Moral Values Annotation**

Based on the corpus analysis, there were some annotations that were in line with the corpus of moral values as found by Oktavianti & Sarage (2021) and Oktavianti & Prayogi (2020). However, this study categorized the annotated moral values into Nadhif’s (2017) framework. Through the use of AntConc Corpus Analysis software, this study found that the frequency of moral values annotations as displayed in table 3 :

Table 3. The frequency of moral values corpus

Value toward others			Values to oneself	
Greeting others, conveying kindness, respect, and affection (frequencies)			Thoughtfulness of times, being responsible, and discipline.	
Good (10)	Really (1)	Thank (2)	Thoughtful (1)	Would (1)
Great (1)	Look (1)	Mothers (1)	Suggestion (1)	May (15)
Feel (1)	Will (9)	Breakfast (1)	Discipline (1)	Can (5)
Feeling (1)	Happy (7)	Friend (2)	Beautiful (1)	Going to (1)
Looks (2)	Love (3)	Others (2)	Yourself (5)	
Morning (5)	Would (1)	Help (2)	Share (4)	
Night (2)	Friendly(2)	Smart (1)	Care (3)	
Evening (1)	Parents (1)	Yesterday (1)	Gratitude (1)	
Very (13)	Sorry (2)	Excellent (1)	Responsibility (3)	
Greeting (1)	Cheat (3)	Congratulate(1)		
Law (1)	Attention (2)	Borrow (2)		
Obligation (1)	Respect (3)	Important (1)		

In the data, it was found that values to others remained the most numerous annotation that emphasizes the virtue of sharing kindness, especially in valuing others. The idea of promoting more values to others was closely related to religion as the main reference. Frankena (1973) proposed that there were some indicators of determining how someone or certain society was following moral values. Those were being honest, respecting properties and respecting life. In Indonesia, the curriculum also endorsed the concept of honesty and kindness due to it being close to religious values. Regardless of the numerous religions and beliefs that exist in Indonesia, yet the government tried to compile and summarize

religious values into the values that were generally accepted to Indonesians. Thus, the highest frequency of annotated expressions was *good*, *help*, *promise*. Further, we provided the collocation of each prominent annotation with the interpretation.

### Values toward others

Previous studies by Nadhif (2021) found that there are four types of moral values that used to be embedded in Indonesian curriculum. They were values toward others, values toward animals, values toward others, and values toward things. The concept of values to others EFL textbook included greeting others and conveying kindness, respect, and affection. These abstractions of values need to be represented. Widodo (2018) proposed that the representation of values can be in the form of ideological ideas in either visual or non-visual data. Since this research paid attention solely to the non-visual data, thus, the annotation of moral values and the words that collocate with them were the main concerns.

#### 1. Conveying Kindness

In conveying kindness, there were some ways to represent it. We found that offering helps, keeping promises, and offering suggestions were embedded in the core competence indicators. Thus, these values tend to be inserted through the sample dialogues in some chapters of this textbook. Throughout the textbook, the concept of conveying kindness was mainly represented through the nodes of *help*, *promise*, and *good*. To this extent, being kind in Indonesian moral values endorsed the students to be helpful with others. In most of the data, the object that needed to be helped was parents. This value was associated with the religious values in Indonesia that every child had the obligation to help their parents. Moreover, the textbook also suggested that the one who should initiate a help was ourselves. We barely found the other nouns that collocated *help* other than *parents*. Indeed, we found *the woman* and some students' names that collocated with *help*. However, the data remained rare for it was found only once or twice.

Table 4. Pronouns that collocates with *help*

Pronouns	Functions	Frequency	Sample
I	Subject	21	I <b>help</b> my parents do some chores at home.
my	Object	8	I sometimes <b>help</b> my parents with the cooking.

In the textbook, it was also found that initiating help was represented as Indonesian moral values. Thus, the collocation of *help* was closer to personal pronoun *I*. To this extent, the textbook designer proposed and suggested the readers to behave as the initiator in helping other people, instead of waiting for help from others. Table 5 below was the sample of collocation with *I*. Moreover, there were two types of modalities that collocate with *help*. Those were *can* and *may*. Aside from its nature in English expressions, the use of *can* and *may* represents the initiation of helping others. However, the nature of offering help in bahasa Indonesia was less common to use *can* or *may* when initiating help. Instead, the modalities were used commonly to ask for help. A direct action of helping in bahasa Indonesia, and for Indonesians, was more considerable.

Table 5. Modality that collocates with *help*

Modality	Function	Frequency	Sample
Can	Interrogative remark	8	“Can I help you?”
May	Interrogative remark	7	He said, “ <b>May</b> I help you?”

Subsequently, the textbook users were also expected to have been trusted. We found that the annotation of *promise* has four types of modalities as the collocations. Each modality functions as suggestions and warning to keep the promise. They were modal *should* and *must*. Furthermore, the modal *can* and *will* play the role of self perception of *promise*. The textbook designers promoted the concept that promise was a significant moral value. Either we played as the one who promises, or as the one who keeps the other’s promises. In doing so, the value of keeping the promise was highly endorsed in this textbook. Table 6 is the summary of each collocated modality.

Table 6. Modality that collocates with *promise*

Modality	Sample	Frequency	Function
Can	<b>Can</b> I keep the promise?	5	Interrogative remark
Will	I promise I <b>will</b> come.	13	Showing attempts
Must	We <b>must</b> not break our promises or people will not trust us anymore.	2	Emphasizing the message
Should	All promises are equally important. You <b>should</b> keep small promises as well as big ones.	2	Suggestions

The last representation of conveying kindness is about to be *good*. Table 7 provides the nouns that collocate to *good*. Word class that collocates significantly to *good* was nouns. It means that the moral values that were endorsed were closely related to the properties. In this case, properties did not refer to having. It was more on certain behaviors or situations that someone has. For example, we found *good manners* and *good disciplinary habits*. It was clear that the nouns served as behaviors. To this extent, moral values that were endorsed was the value for us to behave well.

Table 7. Nouns that collocates to *good*

Nouns	Frequency	Functions	Sample
things	4	suggestions	do good things for <b>others</b> and don't expect anything in return
manner	2	informing	<b>Good</b> manners are about respecting others and ourselves.
habits	4	informing	Self-discipline is an important life skill. When you develop <b>good</b> disciplinary habits
conversation	5	suggestions	You can't have <b>good</b> conversations if you don't treat one another as equals.
morning	3	greeting	Good morning Dinar
afternoon	2	greeting	Good afternoon Hana

In table 7, we also found the nouns that collocate with *good* serve as the indicator of the situation, especially about time. The annotation of *good* in this case refers to the expression of praying. It is to pray that we will seize the day every time.

## 2. Respect and Affection

Beside conveying kindness, values toward others were also found in the representation of respecting and affecting others. We mention others since the affection that was represented in this textbook was closely related to God. In discussing moral values, Indonesians endorsed the concept of God as the core values. This concept was then transferred to the rituals and the verses in some holy books (e.g. Quran and Bibles).

Table 8. Asking for permission

May	Sorry
<b>May</b> I borrow your book?	When we ask for and give reasons, we may say: <b>Sorry</b> . I can't talk to you right now.
<b>May</b> I borrow your ballpoint?	Binsar : May I use your scissors? Nunu : <b>Sorry</b> . I'm using them.

May I celebrate my birthday with my friends, mom?

Excuse, sir. May I come in?

Table 9. Affections to God

May
May God bless, guide, and watch over you, your baby, and your family.
May the New Year bring joy, peace, and happiness to you and your family.

The other form of values toward others is by giving compliments to other people. We found insightful findings that, apparently, Indonesians' natural style of complimenting someone else is through emphasizing the good side. The way to emphasize is through using the annotation of *very*.

Table 8. Adjectives that collocate with *very*

Adjectives	Frequency	Sample
creative	12	She is very creative
popular	5	she is very popular
energetic	4	He is very energetic
enthusiastic	7	We are very enthusiastic
friendly	12	Dani is very friendly
smart	3	They are very smart
funny	5	She is very funny
good	8	You did a very good job

### Values toward oneself

The other insightful findings that we found in this textbook is the values toward oneself. This is because we barely found this concept of moral values in the previous studies. The studies about moral values integration in Indonesian mandated English textbooks tend to endorse moral values to others (Putra & Lukmana, 2017; Widodo, 2018, Sulistiyo, et.al., 2020). In the data, we found the word *yourself* tends to collocate with verbs. Contextually, the verbs themselves functioned as suggestions to appreciate and accept ourselves. The suggestions were not only about to do everything better, but also

to self love about what has been given to us. We perceived the verb *accept* and *be* as a strong message for values toward self.

Table 9. Verbs that collocate with *yourself*

Verbs	Frequency	Functions	Sample
accept	5	to give suggestion	you should accept yourself
improve	3	to give suggestions	try to improve yourself
be	4	to give affirmation	just be yourself

### Conclusion & recommendation

Throughout the data analysis, we conclude that there are two types of moral values that are represented in the textbook analyzed. They are values toward others and values toward self. For values toward others, there are sub values such as conveying kindness, showing respect, showing affection, and showing close relation with God. In conveying kindness, the sub values are being helpful and keeping promise. In showing respect, the sub values are asking permission and apologizing. In showing affection, the sub values are giving compliments. Further, moral values towards self were found and it included conveying self appreciation and self acceptance. To this extent, by referring to the previous studies, the commercial textbook has more diverse representations of moral values compared to the government-endorsed textbooks. This research has three impacts for the teachers, for English textbook authors, and for related stakeholders. The impact for the teachers is that the teachers should be more aware to integrate moral values in the teaching practices. The impact for English textbook authors is that they need to consider inserting moral values, especially the values toward self that have been absent in previous findings in English textbook analysis.

### Acknowledgment

We would like to express our gratitude to the board of editorial team in this journal who have provided us with valuable feedback.

### References

- Ahmad, S., Wasim, S., Irfan, S., Gogoi, S., Srivastava, A., & Farheen, Z. (2019). Qualitative v/s. Quantitative Research- A Summarized Review. *Journal of Evidence Based Medicine and Healthcare*, 6(43), 2828–2832. <https://doi.org/10.18410/jebmh/2019/587>
- Anthony, L. (2022). AntConc (Version 4.0.11) [Computer Software]. Tokyo, Japan: Waseda University. Available from <https://www.laurenceanthony.net/software>.

- Baier, C. A. (1993). Why Honesty is a Hard Virtue. In *Identity, Character and Morality: Essays in Moral Psychology*, ed. Owen Flanagan and Amelie Oksenberg Rorty, pp. 259-282. Cambridge: MIT Press <http://cognet.mit.edu/book/identity-character-and-morality>
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches (3rd ed)*. Thousand Oaks, CA: Sage.
- Feng, W. D. (2017). Infusing moral education into English language teaching: an ontogenetic analysis of social values in EFL textbooks in Hong Kong. *Discourse: Studies in the Cultural Politics of Education*, 40(4), 458-473. <https://doi.org/10.1080/01596306.2017.1356806>
- Frankena, W. K. (1973). *Ethics. Foundations of philosophy series*. Upper Saddle River, NJ: Prentice Hall.
- Thompson, P. (2014). [Review of the book *Corpus Linguistics: Method, Theory and Practice*, by T. McEnery & A. Hardie]. *Literary and Linguistic Computing*, 29(1), 142-145. <https://doi.org/10.1093/lc/fqt010>
- Nadhif, A. (2017). Representation of religious and moral values in the English textbook for Indonesian junior high school: a CDA investigation. *Kodifikasia: jurnal penelitian islam*, 11(1), 134-158. Doi: <https://doi.org/10.21154/kodifikasia.v11i1.1148>
- Oktavianti, I. N., & Prayogi, I. (2020). A Corpus-Based Analysis of Future Tense Markers in Indonesian EFL Textbooks for Senior High School. *Indonesian Journal of EFL and Linguistics*, 5(2), 211. <https://doi.org/10.21462/ijefl.v5i2.250>
- Oktavianti, I. N., & Sarage, J. (2021). Collocates of “great” and “good” in the Corpus of Contemporary American English and Indonesian EFL textbooks. *Studies in English Language and Education*, 8(2), 457-478. <https://doi.org/10.24815/siele.v8i2.18594>
- Orton, J. (2010). Culture and English materials. In H. P. Widodo & L. Savova (Eds.), *The Lincom guide to ELT materials design and development: Theory and practice* (pp. 215-228). Lincom Europa <https://minerva-access.unimelb.edu.au/handle/11343/30622>
- Putra, D. A., & Lukmana, I. (2017). Text complexity in senior high school English textbooks: a systemic functional perspective. *Indonesian Journal of Applied Linguistics*, 7(2), 436-444. <https://doi.org/10.17509/ijal.v7i2.8352>
- Qoyyimah, U. (2016). EFL teachers’ reconciliation with moral forces brought into curriculum. *Proceedings of the 14th AsiaTEFL@11th FEELTA International Conference on Language Teaching Vladivostok*, June 30-July 02, 129-134. <http://eprints.unipdu.ac.id/753/>
- Setyono, B., & Widodo, H. P. (2019). The representation of multicultural values in the Indonesian Ministry of Education and Culture-Endorsed EFL textbook: a critical discourse analysis. *Intercultural Education*, 30(4), 383-397. <https://doi.org/10.1080/14675986.2019.1548102>
- Stefanowitsch, A. (2020, April 1). *Corpus linguistics: A guide to the methodology*. Language Science Press. <https://langsci-press.org/catalog/book/148>
- Sulistiyono, U., Supiani, S., Kailani, A., & Lestariyana, R. P. D. (2020). Infusing moral content into primary school English textbooks: A critical discourse analysis. *Indonesian Journal of Applied Linguistics*, 10(1), 251-260. <https://doi.org/10.17509/ijal.v10i1.25067>
- Suwarno, Triyono, S., Ashadi, & Sahayu, W. (2021). Gender Construction in the Indonesian Government-Distributed English Textbook: Combining Critical Discourse Analysis and Corpus Linguistics. *Sexuality & Culture*, 25(6), 2158-2175. <https://doi.org/10.1007/s12119-021-09870-5>
- Veugelers, W. (2010). Moral Values in Teacher Education. In Peterson, P, Baker, E. McGaw, B. *International Encyclopedia of Education*, (pp.650-655). <https://doi.org/10.1016/b978-0-08-044894-7.00635-7>. Amsterdam: University of Amsterdam.
- Widodo, H. P. (2016). Language Policy in Practice: Reframing the English Language Curriculum in the Indonesian Secondary Education Sector. *Language Policy*, 127-151. [https://doi.org/10.1007/978-3-319-22464-0\\_6](https://doi.org/10.1007/978-3-319-22464-0_6)
- Widodo, H. P. (2018). A Critical Micro-Semiotic Analysis of Values Depicted in the Indonesian Ministry of National Education-Endorsed Secondary School English Textbook. In H. Widodo, M.R. Perfecto, L.V. Canh, & A. Buripakdi. *Situating Moral and Cultural*

---

*Values in ELT Materials*, (pp.131–152). Cham: Springer. [https://doi.org/10.1007/978-3-319-63677-1\\_8](https://doi.org/10.1007/978-3-319-63677-1_8)

Widodo, H. P. (2017). Framing vocational English materials from a social semiotic perspective: The design and use of accounting English materials. In B. Tomlinson (Ed.), *Second language acquisition research and materials development for language learning* (pp. 232–249). New York: Routledge. <https://doi.org/10.4324/9781315749082>

### **Conflict of Interest**

The authors declare that this research has no conflict of interest

### **About author**

Tasya Rahmania is a student whom on progress for being a bachelor's at English Language Education at Universitas Islam Indonesia. Her research interest is mainly on educational linguistics.

Intan Pradita is an assistant professor as well as the Head of Laboratory at English Language Department, Universitas Islam Indonesia. She earned her Bachelor degree in Education and Master degree in Humanities from State University of Yogyakarta. Her research interest is Educational Linguistics and she has published her research in a number of reputable international journals. Other than that, Intan also belongs to the board of reviewers in nationally-indexed journals, Scopus-Web of Science indexed conferences, Cambridge English Research Journal and Journal of International Students. She is currently doing some international research and teaching collaborations with Toyo Gakuin University, Japan; Walailak University, Thailand; and Dicle University, Turkey, and some of her research assistants have published their articles in international journals.



<https://orcid.org/0000-0001-9938-9842>



6711888