Does the EFL textbook for islamic senior high school reflect islamic values? A critical discourse analysis

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ABSTRACT

In Indonesia, the government endorses EFL textbooks for schools, including Islamic Senior High Schools. However, as there is no specific textbook provided that aligns with the religious values needed in these schools, there is potential for a mismatch between the English material taught and the intended educational goals for Islamic Senior High Schools. For this reason, the present critical discourse study aims to investigate the representation of Islamic values in the Indonesian Ministry of Education and Culture-endorsed EFL textbook for Islamic Senior High Schools. The study examines the textbook's content and evaluates the extent to which it reflects Islamic values according to Indonesian cultural and religious norms. Through the analysis by adopting Martin & White's (2005) language appraisal theory, Kress & Van Leeuwen's (2020) visual grammar theory, this research seeks to identify any gaps and areas for improvement in the representation of Islamic values in the EFL textbook. This study will contribute to inform the development of EFL textbooks that align with cultural and religious values. Further studies on Islamic values among Indonesian ELT textbooks used in most Islamic schools are deemed necessary to promote more understanding about Islamic principles applied in ELT context.

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1.   INTRODUCTION

Textbooks play a pivotal role in reflecting and constructing social and moral values within the context of English as a Foreign Language (EFL) education (Ndura, 2004; Thomas Kwan-Choi & Limin, 2017; Widodo, 2018). As a carefully curated resource, textbooks not only provide language instruction but also serve as a medium through which cultural, social, and ethical perspectives are conveyed to learners (Gray, 2010; Xiong, 2012). Through the selection of texts, topics, and activities, textbooks have the power to shape learners' understanding of social and moral values, influencing their attitudes, beliefs, and behaviors (Widodo, 2018). In addition, textbooks can foster critical thinking, empathy, and cross-cultural understanding among EFL learners (Curdt-Christiansen, 2008; Gebregeorgis, 2016), for instance by presenting diverse narratives, ethical dilemmas, and real-life situations. Therefore, textbook developers and educators must recognize the significance of incorporating social and moral values into EFL materials, ensuring a holistic approach that not only develops language proficiency but also nurtures responsible global citizens.

In Indonesia, the government's approach to English as a Foreign Language (EFL) education involves providing a standardized textbook that is used across all schools, including Islamic schools (Alwasilah, 2013;

Widodo, 2018). This policy holds significant implications for language education and cultural diversity. By providing a standardized textbook across schools, the government aims to ensure equal access to quality education (You et al., 2019). However, this policy raises questions about the representation of diverse cultural and religious perspectives within the EFL curriculum. According to (Setyono & Widodo, 2019), there exists a discrepancy between the objectives outlined in the curriculum and the inclusion of multicultural content within English Language Teaching (ELT) textbooks. In the context of Islamic senior high schools, where students may have specific linguistic and cultural needs, the use of a uniform textbook may not fully cater to their unique context and requirements. It is crucial to acknowledge the importance of embracing linguistic and cultural diversity in education and provide opportunities for students to explore their own cultural heritage within the framework of English language learning (Kim, 2020; Shin et al., 2011). Balancing the need for a standardized curriculum with the inclusion of diverse voices and experiences is vital for fostering a culturally sensitive and inclusive EFL education system in Indonesia.

Islamic education refers to a comprehensive system rooted in Islamic values, aiming to cultivate virtuous characteristics and encompassing spiritual, intellectual, imaginative, physical, and linguistic dimensions (Nurhadi, 2020; Suyadi et al., 2020; Tolchah & Mu'ammar, 2019). In Indonesia, Islamic education is commonly offered in two main settings: formal and non-formal. Formal Islamic education is integrated into the national education system, with Islamic studies being taught as a compulsory subject in schools such as Madrasah Aliyah and Madrasah Tsanawiyah (Zuhdi, 2006). This ensures that students receive a well-rounded education that includes religious teachings alongside secular subjects. These schools fall under the administration of the Ministry of Religious Affairs (MORA), while secular state schools are administered by the Ministry of Education (Zuhdi, 2006). However, both types of schools follow the same curriculum for secular subjects (Kemendikbud, 2022), as well as use the same textbook as its product. Hence, there is a sign for the researchers to explore and clarify how Islamic values are presented in English language textbooks mandated by the government for use in Islamic high schools in Indonesia.

Islamic values, or known as akhlak or adab, serve as a timeless moral guide with its roots in the teachings of the Qur'an and the Hadith (Halstead, 2007). They foster a comprehensive perspective on life, encompassing personal spirituality, social responsibility, and ethical behavior (Halstead, 2007; Qaysī, 1986). These values highlight the significance of equitable treatment, respect, and kindness towards all individuals, regardless of their religious, ethnic, or social backgrounds. Yusuf al-Qardawi (1981) presents a comprehensive classification of moral values, encompassing six distinct categories: personal akhlaq, familial akhlaq, societal akhlaq, akhlaq towards animals, akhlaq towards the environment, and akhlaq towards the Creator. In the context of this study, manners and etiquette are emphasized as a means to teach and portray Islamic morality in the textbook (Muslim et al., 2022). Undoubtedly, in terms of exemplary behavior and manners Prophet Muhammad stands as the ultimate role model. As it was stated in Al Qur'an:

Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in
Allah and the Last Day, and remembers Allah often. (33:21)

Haneef (1996) compiled a list of Islamic virtues, drawing inspiration from the life of the Prophet. These virtues encompass sincerity, accountability, uprightness, truthfulness, commitment, fairness, self-discipline, restraint, modesty, patience, resilience, bravery, gratitude, dignity, honor, self-esteem, purity, humility, kindness, assistance, cooperation, generosity, hospitality, thoughtfulness, good conduct, brotherhood, warmth, affection, diligence, perseverance, and a thirst for knowledge.

In addition, Qaysī (1986) also summarized the principal characteristics and rules of Islamic manners, including deliberation in decision-making, kindness in interactions, emphasis on cleanliness, appreciation of beauty, courtesy, humility, avoiding harm, preference for silence, treating others with respect, leading by example, moderation, gratitude, generosity, patience, faithfulness, moderation, seeking assistance when necessary, avoiding imitation, prioritizing Islamic teachings, preserving sexual identity, discipline, and flexibility. He provides a detailed exploration of the principal characteristics and rules of Islamic manners, shedding light on how they shape our interactions with both ourselves and others.

Halstead (2007) highlights Islamic values extracted from the Al Quran in a concise manner:
(1) Justice
Islam calls for justice for all. No of one's origin, beliefs, or social standing, justice is the idea of fairness and equality in the treatment of people, ensuring that everyone is given their rightful rights and opportunities (Ryan 2006). The Al Quran states, 'O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do' (5:8).
(2) Kindness
Kindness is compassionate and considerate behavior towards others, promoting positive relationships and well-being (Malti, 2021). 'Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.' (Al Quran, 60:8).

(3) Piety

In Islam, piety is known as taqwa meaning "to fear [God]". Taqwa can have the sense of "godliness", "devoutness", "piety", "God-fearing", "pious abstinence" or "uprightness". Taqwa is usually understood to be the quality someone has when they are restraining themselves from disobeying God's commands (Maham & Bhatti, 2019). The word hints at self-control and abstinence. In a general sense, a pious person is understood to be surrendered to the will of God.

(4) Honesty

Honesty is the virtue of being truthful, sincere, and transparent in our words, actions, and intentions. It involves adhering to moral and ethical principles, speaking the truth, and upholding integrity in all aspects of life. Honesty builds trust, fosters authentic relationships, and contributes to personal and societal well-being (Qaysī, 1986).

(5) Integrity

The concept of integrity in Islam is closely linked to the notion of ihsan, which serves as a fundamental guiding principle (Wan Mokhtar et al., 2021). He claimed this understanding is derived from the hadith of Jibril, which emphasizes that although humans cannot see Allah SWT, Allah SWT is The All-Seeing, observing all human actions. Thus, ihsan becomes the moral compass that guides individuals in upholding integrity in their conduct.

(6) Gratitude

In Islamic teachings, gratitude or "syukur" is considered a form of recognition and appreciation for the goodness and blessings that Allah has bestowed upon individuals. Muslims are encouraged to have a strong sense of gratitude and to acknowledge all the blessings they receive, whether big or small (Qaysī, 1986). The Al Quran states, "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'" (14:7). This verse emphasizes the importance of gratitude and how it can lead to even more blessings from Allah. Muslims are also encouraged to express their gratitude through acts of worship, such as prayer and charity, and to use their blessings to benefit others (Wan Mokhtar et al., 2021).

(7) Chastity

Chastity in Islam is the virtue of maintaining purity, modesty, and moral integrity. It involves abstaining from sexual activities outside marriage, promoting self-discipline and upholding personal dignity. Islam values chastity for fostering healthy relationships, mutual respect, and commitment. Islam emphasizes gender equality in the application of these principles, and both men and women are equally expected to uphold the standards of chastity, as it was stated in Al Quran chapter 17 verse 32.

These virtuous qualities will serve as the parameters for analyzing the intended textbook in terms of its adherence to Islamic values.

In a previous study conducted by Muslim et al. (2022), the representation of Islamic values in English textbooks in Indonesia were examined. The researchers discovered numerous Islamic values, including compassion, respect, and caring, evident in both visual and verbal elements within the textbooks. Interestingly, the findings also unveiled those visual artifacts, commonly perceived as value-free texts, contained a wealth of Islamic values. However, it is important to note that the textbooks analyzed in their study were not the latest editions. Despite the significance of their research, it highlights the scarcity of comprehensive Critical Discourse Analysis (CDA) studies focusing on the representation of Islamic values in English textbooks, particularly in the Indonesian context (Muslim et al., 2022). This highlights the need for further research in this area to gain a deeper understanding of the incorporation and portrayal of Islamic values in English language teaching materials.

In recent times, a multitude of studies have been carried out in Indonesia to evaluate EFL textbooks, with a specific focus on various social values including morals (Puspitasari et al., 2021), gender (Apsari et al., 2022; Yanti & Wirza, 2017), cultur (Mandarani et al., 2021), and multiculturalism (Setyono & Widodo, 2019). However, the investigation into the influence of religious values on EFL textbooks is still in its early stages (Muslim et al., 2022). In order to address the existing gap and enhance the empirical contribution, this study conducts a thorough analysis of an English as a Foreign Language (EFL) textbook employed in Islamic high schools in Indonesia, aiming to critically assess its portrayal of Islamic values. The objectives are to assess the accuracy and extent of the representation, evaluate its appropriateness, and identify essential Islamic values that should be reflected in such textbooks. By employing critical discourse analysis, this study contributes to the literature on EFL textbooks in the context of Islamic education. The results of this study will raise awareness among students, teachers, and policymakers about the importance of integrating Islamic values into EFL textbooks, promoting cultural and religious understanding. The research focuses on the selected textbook, utilizing critical discourse analysis as the primary method (Fairclough et al., 1989; Van Dijk, 2010), while acknowledging potential subjectivity. This study sheds light on the representation of

Islamic values in EFL textbooks, paving the way for future research on the broader incorporation of cultural and religious perspectives in language education.

2. RESEARCH METHOD

The current research employs critical discourse analysis (CDA) to investigate the portrayal of Islamic values in the English textbook that has been nationally adopted in Indonesia. CDA, as an interdisciplinary field, considers language as a social phenomenon and explores how it is used in various social contexts (Fairclough, 2001). It focuses on analyzing how text and discourse in social and political contexts contribute to the enactment, reproduction, and resistance of social power abuse, dominance, and inequality (Van Dijk, 2010). As suggested by Setyono & Widodo (2019), CDA is most effective in interpreting the hidden and explicit ideological value system that is portrayed and constructed within the social context presented in the text. To accomplish this objective, the study utilizes lexico-grammatical analysis, also known as micro-language analysis, based on Halliday's (1978) systemic functional linguistics (SFL). This approach aids in unraveling the representation of Islamic values within the linguistic and visual elements of the selected textbook, as explained by Kress and van Leeuwen (2020).

The data for our current research was derived from an English language textbook titled "Bahasa Inggris SMA/MA/SMK/MAK Kelas X" [English for Senior High School Grade X], which was published by the Ministry of Education and Culture in 2022. The textbook was collaboratively developed by a team of experienced ELT textbook writers who possess a deep understanding of the local ELT practices in Indonesia. It was specifically designed to align with the cultural context of Indonesia. Since the textbook is widely adopted nationwide, it can be easily accessed and downloaded from the official website of the Ministry of Education and Culture (MONEC). The peer-review process involved the participation of esteemed Indonesian experts in the field of ELT to ensure the textbook's quality. This particular textbook was deemed suitable for analysis due to several reasons.

1. It enjoys extensive utilization across public and private secondary schools in Indonesia.
2. This textbook was Selected as a representative of the ELT independent curriculum. This could enhance content validity because we examined one of the currently curricular materials used by both English teachers and students (Setyono & Widodo, 2019).
3. In addition, it fulfills the rigorous criteria established by the Indonesian Board of National Education Standards.

Following the analytical framework employed by Puspitasari et al. (2021) in a previous study, our research initiates with a systematic process for collecting data, such as identifying and sorting verbal-visual texts within the textbook. These texts serve as conduits for conveying Islamic values through diverse forms, including statements, instructions, conversations, and other pertinent data. The subsequent analytical phase involves the application of visual grammar theory, as proposed by Kress and Van Leeuwen (2020), to dissect and interpret the visual elements embedded in the chosen texts. Moreover, our research incorporates the language appraisal framework, a comprehensive approach delineated by Martin and White (2005). This framework spans affective, judgmental, and appreciative dimensions, enabling a nuanced exploration of the implicit values interwoven in the non-visual data. Through language appraisal, we delve into the affective aspects, scrutinizing the emotional tones and attitudes expressed in the verbal content. Simultaneously, the judgmental dimension allows for an assessment of evaluative language, offering insights into the normative stance conveyed by the text. Finally, the appreciative dimension enables us to discern instances where the text expresses positive or negative evaluations, contributing to a holistic understanding of the implicit values embedded in the examined materials.

Several procedures were made to assure the trustworthiness of this study's research technique. First, a clear and well-defined research design was developed, detailing the study's objectives, scope, and methods. Second, data gathering processes were rigorously conducted, including the selection of appropriate EFL textbooks utilized in Indonesian Islamic senior high schools. Third, utilizing Critical Discourse Analysis (CDA) and established principles and frameworks, a systematic and rigorous analysis (Martin & White's (2005) language appraisal theory & Kress & Van Leeuwen's (2020) visual grammar theory) was carried out. This method allowed for a detailed evaluation of the language and visual features of the selected textbooks to determine how well they reflected Islamic ideals.

Furthermore, the researchers have also taken into account the potential biases and subjectivities inherent in our research. Reflexivity and positionality have been emphasized, allowing us to critically reflect on our own backgrounds, perspectives, and potential influences on the analysis. This self-awareness ensures transparency and enhances the trustworthiness of our interpretations (Van Dijk, 1993). By adhering to these trustworthiness considerations, the researchers aim to provide a robust and reliable analysis that contributes to the field of CDA. However, the researchers acknowledge the ongoing nature of trustworthiness and recognize the importance of engaging professionals for critically examining to further strengthen the validity and reliability of our findings.

3.   RESULTS AND ANALYSIS

In this critical discourse study, our focus is on the representation of Islamic values in the Indonesian Ministry of Education and Culture-endorsed EFL textbook for Islamic Senior High Schools. We aim to examine the contents of the textbook in order to gain insights into how Islamic values are portrayed within its pages. The significance of this analysis lies in bridging the evident gaps and enhancing the alignment of textbooks with the religious values required in Islamic Senior High Schools.

By uncovering and evaluating the portrayal of Islamic values in the textbook, our objective is to contribute to the awareness and understanding of various stakeholders, including teachers and students, regarding the presence and importance of Islamic values in their English language learning materials. It is important to note that the textbook serves as a curriculum document infused with values (Widodo, 2018), and through our critical examination of its content, we strive to foster a more inclusive approach to EFL education in Islamic Senior High Schools in Indonesia.

Table 1. The Depiction of Islamic Values from visual data in the Textbook, Bahasa Inggris SMA/MA/SMK/MAK Kelas X

Chap.	Topic	Context	Page	Picture number	Description	Multimodal appraisal analysis	Values
1	Great Athletes	Task 1 A. Look and Discuss	5	p.1.3	a picture of a woman wearing a hijab while participating in a rock-climbing competition	a female rock climbing athlete, Aries Susanti Rahayu, does not use her activities as an excuse not to wear the hijab.	Islamic piety
		Assessment Individual Project: What makes a great athlete?	22	p.1.9	a picture of a woman holding a medal with a happy expression	Rejoicing is an expression of gratitude that reinforces a positive relationship with achievement and provides deep satisfaction and happiness	Gratitude
2	Sports Events	Enrichment	51	p.2.17	One of the Paralympics Games' picture (a major international Multisport event for athletes with disabilities)	not giving up on existing circumstances, including in situations such as disabilities, and trying as much as possible is a form of gratitude.	Gratitude
3	Sports and Health	Enrichment	100	p.4.10	The image illustrates a situation of 2 boys and a girl having interaction.	They communicate politely. And they are enjoying their conversation but still keep the barrier between with the opposite gender	Kindness, islamic piety and chastity
6	Fractured Stories	Task 1 B. Listen and Confirm	132	p.6.2-p.6.7	Six pictures depicting the saga of Malin Kundang	a story of a man who is cursed for being unfilial and insolent towards his mother.	Kindness and Islamic piety
		Task 3 A. Read and Answer	135	p.6.9	An illustration of a famous story, "Little Red Riding Hood"	Little Red Riding Hood disobeys her mother's instructions to stay on the path and not talk to strangers, which leads to her encounter with the wolf. This can be seen as a lesson about the consequences of not heeding parental advice.	Islamic piety

3.1. Visual representation of Islamic values

For the present study, a collection of visual data depicting Islamic values has been compiled and is presented in Table 1. Due to the scope of the study, only relevant visual representations related to Islamic values were chosen for in-depth analysis. These visual depictions provide valuable insights into how Islamic values are visually represented in the textbook and contribute to our understanding of the integration of religious norms within the English language learning materials for Islamic Senior High Schools.

The analysis of the data presented in Table 1 indicates that the English textbooks utilized in Islamic high schools quietly incorporate Islamic values within two main dimensions: 1) Interaction with Allah, encompassing the fulfillment of religious obligations and duties, and 2) Interaction with fellow human beings, focusing on familial relationships and interactions with friends. These two aspects collectively

encompass the comprehensive range of Islamic values, as explained by Yusuf Qardawi (1981), who emphasizes the significance of both our conduct towards fellow beings and our relationship with God.

In picture 1.3 page 5, Aries Susanti Rahayu (a female rock-climbing athlete) exemplifies a remarkable dedication to her sport without compromising her choice to wear the hijab, as it was as it is an obligation for a Muslim woman (Q 33:59). Despite engaging in physically demanding activities, Aries does not allow her passion for rock climbing to serve as an excuse for not wearing the hijab. Her unwavering commitment to her faith and personal beliefs is evident as she fearlessly conquers the challenging heights, demonstrating that one's religious practices can coexist harmoniously with their chosen pursuits. Aries' refusal to compromise on her identity is a testament to her strength, resilience, and determination, inspiring others to embrace their passions while remaining true to themselves.

The image of a female athlete holding a medal on page 22, Greysia Polli, with a joyful expression beautifully captures the essence of rejoicing as an expression of gratitude. Rejoicing serves as a powerful affirmation of a positive relationship with achievement, reinforcing a deep sense of satisfaction and happiness. It signifies the acknowledgment of hard work, perseverance, and dedication that led to the attainment of success. Similarly, when considering situations such as disabilities, not giving up and striving to the fullest extent possible can be seen as a profound manifestation of gratitude. In the context of the Paralympic Games, where athletes with disabilities showcase their incredible skills and abilities, the refusal to be defined by limitations becomes a testament to the resilience and gratitude they embody. It is a celebration of the human spirit's unwavering determination and appreciation for the opportunities to overcome challenges and thrive.

The picture 4.10 page 100 is an evocative image that depicts a heartwarming scene of interaction between two boys and a girl, characterized by polite and enjoyable communication. Despite their evident enjoyment in conversing, there remains a respectful barrier between the genders, adhering to the principles outlined in Islamic laws. This barrier signifies a cultural and religious norm that emphasizes modesty, purity, and maintaining appropriate boundaries between individuals of opposite genders. While the conversation exudes warmth and camaraderie, the participants uphold the teachings of Islamic laws, showcasing a deep sense of respect and adherence to their faith. This scene serves as a powerful testament to the harmonious coexistence of social interactions and religious principles, highlighting the beauty of cultural diversity and the profound impact of faith in shaping interpersonal dynamics. It is a visual representation of the delicate balance between personal connections, religious guidelines, and mutual respect within the broader societal context.

The collection of six pictures (pict.6.2 - pict.6.7) tells the captivating saga of Malin Kundang, a man who faced a curse for his unfilial and insolent behavior towards his mother. Each image captures a significant moment in this poignant tale, portraying the consequences that befall those who disregard the sacred bond of filial piety. Through his actions, Malin Kundang's story serves as a powerful reminder of the importance of respecting and honoring our parents (Q 17: 23-24). Similarly, in the illustration depicting the famous story of "Little Red Riding Hood," we witness the consequences of disobedience as she ventures off the path and engages in conversation with a stranger, ultimately leading to her encounter with the cunning wolf. This tale serves as a profound lesson about the repercussions that can arise from ignoring the wise counsel and instructions of our parents. Both narratives highlight the timeless wisdom passed down through generations, emphasizing the significance of listening to parental advice and the potential dangers that await when we stray from their guidance.

Nevertheless, our analysis of the data also reveals that the percentage of pictures that explicitly depict Islamic values in English books is low, only 15% of the total pictures. Most of these images contain Islamic values implicitly, which require additional context or explanation to reveal the Islamic values contained therein. In fact, there are several images that have absolutely nothing to do with Islamic values.

For example, on page 27 where there is a picture of an athlete named Leony Oktila Ratri holding a medal as proof of his victory. Although no values are explicitly depicted in the image, the context suggests that Leony is an athlete with a disability. This is related to the previous explanation regarding forms of gratitude, where Leony may face greater challenges in achieving her sporting success compared to other athletes. Therefore, the picture implicitly depicts the values of gratitude and perseverance in facing obstacles, as well as the success obtained through extraordinary struggles. In addition, the textbook contains a number of pictures that expressly show gratitude and adherence to Islamic teachings. The pictures depict various sports activities, lifestyle, and some types of food. In this context, these things are related to the recommendation to maintain health as a form of obedience and gratitude in Islam, as stated in the Al-Qur'an Surah Al-Baqarah verse 195. In fact, in the Al-Qur'an, it is often mentioned advice to pay attention to what is consumed (Q 5:88, 80:24).

3.2. Verbal text (with or without Visual Accompaniment) of Islamic values

Apart from visual representations, the English textbooks also incorporate verbal text, sometimes accompanied by visual elements, to convey Islamic values. Semiotically, the verbal text takes the form of written and spoken language (Widodo, 2015). In this study focusing on discourse analysis, the verbal text is closely connected to the written text. To delve into a comprehensive analysis of how Islamic values are presented in written form within the textbook, a selection of texts will be briefly examined.

To begin with, a descriptive text of Cristiano Ronaldo on page 11-12 does not specifically mention Islamic values or their significance in promoting Islamic values in Indonesia. The focus of the text is on Cristiano Ronaldo's determination, training regimen, skills, and achievements in football. Therefore, it does not directly relate to Islamic values.

In Islamic teachings, qualities like determination, discipline, and striving for excellence can be encouraged as part of a broader framework of values. By highlighting Cristiano Ronaldo's dedication to training and his achievements, educators could draw parallels to Islamic teachings that emphasize hard work, self-discipline, and utilizing one's talents and abilities to the fullest. This could serve as inspiration for students to apply similar values in their own lives, both in sports and other aspects. Ultimately, it would be up to the educators and the context in which the text is used to analyze and discuss its relevance to promoting Islamic values in Indonesia.

The next text, which located on page 27, informed the story of Leani Oktila Ratri. Her story exemplifies Islamic values such as perseverance, resilience, and family support. Despite a life-changing accident, she demonstrated determination and resilience by returning to her passion for badminton. In Islamic teachings, Muslims are encouraged to face challenges with perseverance and trust in Allah. Additionally, the support and encouragement she received from her family align with the value placed on strong family bonds in Islamic culture. Leani's ability to overcome physical limitations can be seen as an embodiment of Islamic teachings on facing obstacles and maintaining a positive mindset. Although the text does not explicitly discuss Islamic values, the themes presented in Leani's story resonate with these values and can serve as an inspiration for individuals facing difficulties in their lives.

Likewise, the retelling of "Little Red Riding Hood" on pages 135-136 may not explicitly represent Islamic values, but can still be analyzed from an Islamic perspective. The story raises moral lessons and values that are in harmony with Islamic teachings in Indonesia. One of these values is obedience to parents, as seen in Little Red Riding Hood's initial instruction to obey her mother's warning about talking to strangers. In Islam, obedience and respect towards parents are highly emphasized and regarded as virtuous. The story also emphasizes the importance of being cautious and aware of potential dangers. Little Red Riding Hood's encounter with the Big Bad Wolf serves as a lesson about trusting instincts and being mindful of one's surroundings, in accordance with Islamic teachings.

Additionally, the intervention of the woodsman, who saves Little Red Riding Hood and her grandmother from the wolf, showcases the Islamic value of assisting and protecting others. Islam emphasizes the duty of Muslims to help those in need and promote justice and righteousness. While the story itself may not have explicit religious undertones, it can be interpreted through an Islamic lens to convey moral lessons and values relevant to the promotion of Islamic teachings in Indonesia. By exploring themes such as obedience, awareness, accountability, and assistance, the story contributes to the moral development and understanding of Islamic values.

Based on the analysis of several texts, it can be stated that in this textbook there are no verbal texts that explicitly represent Islamic values. Most of the values implied in the verbal texts in this book have more to do with social and moral values in general that are not bound by any particular religious teachings. In other words, the author of this book does not associate the values contained in the text with religious teachings, especially Islam.

This study reveals that the Indonesian Ministry of Education and Culture-endorsed EFL textbook for Islamic Senior High Schools falls short in adequately representing Islamic values due to a lack of explicit content. The focus on students with diverse religious backgrounds is identified as a contributing factor. In contrast, a previous research conclusion emphasizes the importance of incorporating Islamic values in EFL textbooks for English learners, specifically in Indonesia (Muslim et al., 2022). It suggests that integrating Islamic values can contribute to the spiritual knowledge development of English Muslim learners. The earlier research findings highlight the presence of abundant Islamic values in different text genres of the textbook, indicating a potential for reinforcing spiritual awareness in language teaching and learning activities. The discrepancy between the two studies suggests varied perspectives on the representation of Islamic values in EFL textbooks, reflecting the complexities in addressing the needs of diverse learners and aligning materials with cultural and religious values.

4.   CONCLUSION

The present study aims to investigate the representation of Islamic values in the Indonesian Ministry of Education and Culture-endorsed EFL textbook for Islamic Senior High Schools. The study aims to assess whether the textbook adequately represents Islamic values, evaluate the accuracy of the representation, and determine its appropriateness. Through the application of critical discourse analysis (Fairclough et al., 1989; Van Dijk, 2010), it is revealed that the textbook falls short in representing Islamic values, primarily due to the lack of explicit content depicting these values. One contributing factor is that the textbook is designed for students of diverse religious backgrounds. However, in the development of future textbooks, researchers recommend incorporating religious values recognized by the government, including inter-religious values, with the aim of promoting a better understanding and respect among different religions. Additionally, private schools such as Islamic senior high schools fall under the administration of the Ministry of Religious Affairs (MORA), which differs from the secular state schools (Zuhdi, 2006). This distinction should allow for the facilitation of specific needs, such as textbooks that specifically address Islamic values. Moreover, the government provides flexibility to individual schools in determining their instructional materials, including textbooks.

While this study aims to explore how Islamic values are represented in a specific English textbook endorsed for Islamic Senior High Schools in Indonesia, it's important to recognize some limitations. The findings might only apply to the particular textbook analyzed and may not represent all materials used in Islamic schools. The study focuses on one textbook, so the results may not be applicable everywhere. Additionally, assumptions are made about the textbook's representativeness for the entire curriculum, overlooking potential differences across regions or schools. The analysis uses specific theories, which may not fully capture cultural nuances that depend on context. The study mainly looks at the textbook content and may miss real classroom dynamics during teaching. While recommendations for improvement will be suggested, broader issues within the education system might not be fully addressed.

Based on the findings of this study, there are a few recommendations for future research to improve the representation of Islamic values in EFL textbooks for Islamic senior high schools. Firstly, it is important to review the curriculum guidelines and policies regarding religious values in educational materials to understand the intended inclusion of Islamic values. Secondly, collaboration between EFL and Islamic studies experts can help develop strategies to integrate Islamic values in a meaningful and inclusive manner. Thirdly, gathering feedback from teachers, students, and parents in Islamic senior high schools can provide valuable insights for improving the representation of Islamic values. Lastly, regular evaluation and revisions should be conducted to ensure the textbooks remain relevant and effective in promoting Islamic values. By implementing these recommendations, future research can contribute to the development of EFL textbooks that better align with the cultural and religious needs of Islamic senior high schools.

5.   ACKNOWLEDGEMENTS

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