

The representation of Islamic value in government-mandated English language textbook: A critical discourse analysis

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Abstract

There is a vast amount of English for foreign language (EFL) textbook evaluation studies analyzing multi-dimensional values around the world. However, only a limited number of literature analyzes the Islamic value in EFL Textbooks, especially in Indonesia. To fill this glaring gap, the present critical discourse study aimed to investigate the intrinsic Islamic value contained in Indonesia's government-mandated English textbook for secondary high school students. Halliday's systemic functional analysis and Kress and Van Leeuwen's visual grammar theory were then conducted to understand, analyze, and explain the content and the picture in the textbook respectively. Compassionate, respect, and care for life in all its forms; solidarity and conflict avoidance; and tolerance for cultures of the different ethnic and religious groups were found to be the major themes of Islamic values emerge from the textbook. Finally, conclusions, limitations, and recommendations were then discussed.

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INTRODUCTION

As one of the educational agents, language teachers need to pay special attention to promoting learners' moral and cultural awareness in the language classroom (Sidhu et al., 2018). It is due to the need to fulfill the English language education fundamental goal for EFL learners with high linguistic, communicative, and cultural competence (Widodo et al., 2018). For this reason, the concerns in regard to the development of English language teaching materials are intensified over the past few years. To tackle this problem, several prominent scholars stressed the need to create appropriate instructional materials to assist

learners in building their moral identities and sense of social and personal responsibility by incorporating several values such as cultural, moral, and beliefs into English language textbooks (Behrman, 2006; Norton & Toohey, 2012; Tseng, 2002).

According to Opoku-Amankwa et al., (2011) textbook is defined as "ideological message systems for transmitting dominant values and belief of society". From a critical perspective, the textbook is viewed as the pedagogical source to build and shape the moral of students through the transmission of social beliefs, ideology, accepted norms, and cultural values (Burton, 1986; Hu & Korllos, 1995; Tse & Zhang, 2017). Additionally,

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this pedagogical artifact plays an essential role in the process of strengthening and consolidating students' perspectives on their cultural identities by exposing them to a myriad of values (Handoyo Puji Widodo, 2018). This signifies that, as teachers' silent partners, textbooks can help students learn new skills and content, and cultivate moral values.

Shin et al., (2011) proposed the integration of diverse cultures and moral values in the EFL textbook. For this particular reason, several works of literature have reported the integration of cultural values and moral values in EFL textbooks. Van Canh, (2018) study for instance found that Vietnam-produced EFL textbooks have been successfully incorporated with both universal and local moral values. Another research (Widodo, 2018) on the Indonesian secondary high school English language textbook exposes various values with diverse genres represented in the textbook text and picture. On the contrary, a recent study in Iran (Derakhshan, 2021) found the lack of cultural engaging materials in the EFL textbook which in turn leaves little to no space for raising learners' cultural awareness.

Typically, textbooks only teach students the transactional language, but not charity and graciousness, apologizing, but usually not giving an amnesty (Purgason, 2009). However, the EFL textbook in Indonesia is value-laden with morality. Since Indonesia is a country hosting various different cultures, ethnics, and religions that strongly uphold tolerance among diversity whether it be in social life or even in religious activity (H. P Widodo & Fardhani, 2011), it is inevitable that EFL textbooks in Indonesia are highly influenced by multi-cultural and multi-religious values. It is well known that different religion has different set of value (Handoyo Puji Widodo, 2018) and each belief gives guidance that encompasses social interaction, moral belief, and culture of the devotee.

Attention to religious belief appears to be connected tightly to spirituality as one of the dimensions in social life and moral values. Spirituality can be defined as humans' capacity to transcend their perspective in seeing, perceiving,

and experiencing myriads of wonder in the world and around them (Schoonmaker, 2009). It is also referred as "human yearning to be connected with something larger than our own egos" (Palmer, 2003). As the foundation of human thought and culture, spiritual and religious beliefs are interconnected with teaching and learning practice (Baurain, 2015). Spirituality emphasizes the value of benevolence, empathy, love, harmony, and peace (Sefa Dei, 2002). Through the spiritual infusion in ELT materials, textbooks can become the strongest element in influencing students' perception and judgment toward the real world during their knowledge construction phase (Purgason, 2009). Thus comes a calling for the authors to investigate and demystify the portrayal of spiritual value in government-mandated English language textbook used in Indonesian secondary high schools.

Spirituality in Islam can be translated as *ruhaniyyah*, which means spirit. Koran as the Holy Book of Islam mentioned it 21 times (Chanifah et al., 2021). The parameters of which 'right' and 'wrong' in Islam, is divided into terms of *halal* (permitted) and *haram* (forbidden) and it disclosed by God through his messengers and Koran, included in how to behave properly and correctly with fellow human beings as one of their obligations. Halstead (2010) classified Islamic morality into three classifications: (a) fulfilling the duties, responsibilities, and obligations designed by Islamic laws; (b) manner and standard behavior or principle interconnected with good upbringing; and (c) the qualities of individual characteristics exhibited and performed in the daily life. In regard to the Islamic values in the textbook, manners and etiquette (Adab) are stressed that are used as teaching content that represents Islamic morality. Adab is the combination of two distinct but related approaches to understanding appropriate behavior: morality and values; and good manners (Halstead, 2010). In this regard, Prophet Muhammads lifestyle and behavior have become a perfect model for Muslims since he demonstrated myriads of virtuous traits namely: discipline, kindness, hospitality, cooperation, charitableness, self-control, honesty, truthfulness, humility,

patience, endurance, courage, thankfulness, dignity, honor, sincerity, responsibility, integrity, self-respect, purity, modesty, generosity, brotherliness, hard work and love of knowledge (Haneef, 1996). Those virtuous traits become Islamic values considered involved in the material content as 'moral guidance'.

For the past two decades, there are numerous EFL textbook evaluation studies that engaged with different dimensions of textbook namely cultural/multicultural content (Bose & Gao, 2022; Dahmardeh & Kim, 2020; Puspitasari et al., 2021; Setyono & Widodo, 2019), gender stereotype (Barton & Sakwa, 2012; Canale & Furtado, 2021; Orfan, 2021), and moral values (Feng, 2019; Gebregeorgis, 2017; Van Canh, 2018) around the world, however, the study which examined religious values on EFL textbook is still in its infancy, especially in Indonesia. Since Indonesia is a multi-religious country and different religions have different values, in this study, we limit our focus to Islamic values. Thus, to seal the gap and enrich empirical contribution, this paper is aimed to analyze the intrinsic Islamic value in the Indonesia Government-mandated English Language Textbook for secondary high school students. Another contribution of this study is to provide a clear portrayal of Muslim representation in the EFL textbook and the standardized value accepted by Islam. Thus research question guiding this study is "How Islamic values are portrayed in the Indonesian government-mandated EFL textbook?"

METHODS

This study adopted critical discourse analysis (CDA) to analyze the underlying Islamic value within the verbal and visual text of Indonesia's government-mandated English Language textbook. As an interdisciplinary discourse study that seeks to inquire and analyze the relation between semiotic data and social practice (Fairclough, 2003; Wodak, 2009), CDA, as recommended by Widodo (2018), is best in reinterpreting the covert and overt ideological (value) system, represented and constructed within

the social realities in the text. For this particular reason, lexico-grammatical analysis or micro-language analysis from Halliday's (1978) systemic functional linguistics (SFL) is employed to help in demystifying Islamic values in the chosen linguistics and visual elements of the textbook (Kress & van Leeuwen, 2020).

The data for our present study was taken from a textbook entitled *Bahasa Inggris SMA/MA/SMK/MAK Kelas X* [English for Senior High School Grade X] published by the Ministry of Education and Culture in 2014. The textbook was jointly designed by a team of ELT textbooks writers who are already familiar with Indonesia's ELT practices to fit into the local culture of Indonesia. To ensure the textbook's quality, a board of Indonesian experts in the ELT domain was involved in the peer-review process. As the artifact of 2013 ELT cuticular, this textbook was chosen because (1) it is widely used in both public and private secondary high school in Indonesia; (2) it fit the ideal criteria set by the Indonesian Board of National Education Standards; and (3) it contains rich multicultural and multireligious values represented in visual and non-visual texts.

Before we attempt an in-depth analysis of the chosen textbook, we first begin with selecting verbal-visual texts imparting Islamic values through statements, instructions, conversation/dialogues, and other relevant data in the textbook. As much as eighteen data laden with Islamic values were chosen to be analyzed in this study. Then, we classify the eighteen selected data based on the data type, verbal and visual data. Based on their classification, fifteen data were categorized as visual data, while the other three were verbal data. To further analyze those data, we employ Kress & van Leeuwen's (2020) visual grammar theory to analyze the visual texts, while language appraisal (Martin & White, 2005), which includes affecting (emotions), judgment (social evaluation of people and their behavior), and appreciation (aesthetic evaluation of things), is used to examine the laden value in the non-visual data. Both the micro-level linguistic choice is the key procedure for puncturing the laden values within the textbook (de los Heros, 2009).

RESULTS AND DISCUSSION

In this study, our main focus is the intrinsic Islamic value represented in the government-mandated English language textbook. The writers of the textbook illustrate Islamic values using a wide range of visual materials, including images, photographs, and other visual artifacts (such as icons, graphs, and diagrams), some of which can be overlooked or taken for granted. The goal of demystifying these values is to increase learners' and teachers' understanding of the Islamic values present in the textbook.

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

Unit	Theme	Visual Artifact	Description	Location / Page	Values
N/A	Book Cover	N/A	No picture and photograph discursively visualize Islamic value	N/A	N/A
1	Talking About Self	Unit 1 Cover	A female character named Khansa, dresses neatly covering all part of her bodies except face and hands while carrying a stack of books and bag.	Picture 1.1 P. 1	Self-respect and Loving Knowledge
		Introduction Game - Party Time	Two pictures portray the condition of banquet party consisting of a different individuals with diverse cultures and religions.	Picture 1.5 P. 17	Tolerance for cultures of the different ethnic and religious groups
2	Congratulating and Complimenting Others.	Unit 2 Cover	A pair of pictures. The first picture shows a boy and his father going back from fishing. The second picture, illustrates a man showing sympathy to the accident victim.	Picture P.20 2.1	Compassionate, care, sympathy, and love
		Vocabulary exercise - graduation	The image illustrates the situation of joy during the graduation ceremony.	Picture 2.2 P. 26	Gratefulness and Loving knowledge.
		Vocabulary exercise – Car driving	In the picture, the man wearing a brown jacket patiently teaches his friend how to drive a car.	Picture 2.3 P. 22	Helpful and patient
		Vocabulary exercise – Examination	In the illustration, there are several students who honestly work on their exams with discipline and do not cheat.	Picture P.22 2.6	Honesty and discipline
		Task 2 dialogue with a classmate - complimenting expression and the responses	Khansa, the female with <i>hijab</i> shows her delight and courteousness when meeting with the other girl with a blonde hair.	Picture P.33 2.14	Courteousness and respect for others.
		Task 2. Let's play ball throwing	the hijab girl pay attention to the guy respectfully and shows sympathy to his	Picture P. 36 2.21	Collaboration, cooperation, and respect for diverse cultures and ethnicities.

3	What are You Going to Do Today?	N/A		N/A	N/A	N/A
4	Which One is Your Best Getaway	Text	1-Tanjung Puting National Park	The photograph shows the orangutan, one of the protected animal species in Indonesia.	Picture 4.2 P. 53	Love and sympathy to another living being.
5	Let's Visit Niagara Falls	Warmer – Draw and Guess		Khanza, the female Muslimah wearing <i>hijab</i> , shows her respect when she talks with the opposite gender.	Picture 5.2 P. 70	Respecting the other and showing courteousness.
6	Giving Announcement	N/A		N/A	N/A	N/A
7	The Wright Brothers	N/A		N/A	N/A	N/A
8	My Idol	Warmer		A picture of Anggun C. Sasmi. Through this picture, students and teachers can discuss the biographical story of Anggun, one of the Muslimah celebrities who has a high tolerance toward different religions.	Picture 8.2 P. 109	Tolerance toward diverse religions
9	The Battle of Surabaya	Unit 8 cover:	Bung Tomo	Illustration of Bung Tomo, one of the famous nationalist fighters of Indonesia	Picture 9.1 P. 120	Bravery, willingness to sacrifice, nationalism, and solidarity.
10	B.J. Habibie	Unit 9:	B.J. Habibie	Illustration and photograph of B.J. Habibie	Picture:10.2 P. 134 Picture 10.2 P. 134	Solidarity, leadership, peace-making, humanism, and conflict avoidance.
11	Cut Nyak Dien	Unit 11:	Cut Nyak Dien	Illustration and picture of Cut Nyak Dhien	Picture: 11.1 P. 143 Picture 11.2 P. 145	Determination, nationalist, patriotism, perseverance, leadership, peace-making, humanism, patient and conflict avoidance.
12	Issumboshi	N/A		N/A	N/A	N/A
13	Malin Kundang	Warmer		Three pictures that illustrate the lore of Malin Kundang a man being cursed due to his lack of filial piety and insolent deeds toward his mother.	picture 13.2 P. 134 13.4 P. 170	Filial piety (Q.17: 23-24).
14	Strong Wing	N/A		N/A	N/A	N/A
15	You've got a Friend	N/A		N/A	N/A	N/A

Visual representation of Islamic values

For the current study, visual data such as photography and picture portraying Islamic values were presented and listed below (see Table 1). It is necessary to notice that due to limited space, only relevant visual depictions laden with Islamic value were selected for the corpus of Islamic value and for in-depth analysis.

Based on the analysis served in the table 1, the data indicated three major Islamic value themes represented by visual artifacts such as; (1) compassionate, respect, and care for life in all its forms; (2) tolerance for cultures of different ethnic and religious groups; (3) solidarity and conflict avoidance. Those various Islamic value depictions become lesson and discussion material for both students and teachers to enhance their awareness of the Islamic value promoted by the textbook's writers. Additionally, the demystification of those values is expected to assist the growth of students' morals and spirituality through the process of learning and discussing the concealed value in the textbook.

Several Islamic values conveyed in this textbook are hidden. In Chapter 1 picture 1.1 for example, there is an image of an Islam woman (Muslimah) girl wearing a hijab named Khansa introducing herself. At a glance, this picture looks simple and value-less. However, after an in-depth analysis was conducted, there are several hidden values that can be uncovered from this image. In the picture, Khansa dresses neatly by covering all parts of her body except for her face and hand. She also wears a bag and carries a stack of books. The way Khansa adorns herself represented how the other Muslims should dress themselves which is by enveloping their *aurats* (forbidden body parts that need to be concealed) with neat clothes in accordance with Islamic law (Q.33:59). The way Islam devotees cover their *aurat* or body part that is prohibited to be shown to the opposite genders is one of Islamic teachings that is intended to protect and value the devotees' selves and dignities. This statement was supported by the findings of several academic literatures (Read & Bartkowski, 2000; Ruby, 2006) which reported that *hijab* has significant impact in women's life by providing

them a sense of protection from the gaze of the opposite gender and giving them respects from the society. Aside for giving the example of how should Islam devotees dress, especially women, Khansa who carries the books and bag portrayed the image of the earnest learner. It is designed to give an impression to the readers that every woman has the right to receive an adequate education, as well as a man does. Through the acquisition of decent education, moslems can boost their dignity, respect, and honor which is in line with God's assurance in Qur'an (Q.58:11) that stated "... *Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge...*". According to the verse, it can be inferred that the moslems who are educated and knowledgeable are ranked higher than those who are not. It is due to the possession of sufficient knowledge and understanding of the "dos" and "don'ts", moslems can live righteously by obediently following the decree of the God, as claimed by previous academic literature (Abukari, 2014).

Semiotically, Khansa's character can be interpreted in our reality. First, is the manner in which the majority of Indonesian Muslims dress themselves. Though wearing a veil to cover the upper part of a woman's body (hence hijab) has become the personal choice of Indonesian female Islam devotees, the trend of wearing hijab in school institutions, public places, and working offices has been mushrooming. This halal fashion trend has become the locus of female Muslims' religious identity (Ajala, 2022; Benham & Mozaheb, 2013). Second, the distribution of educational institutions in Indonesia has equally spread to nearly every district for recent years. However, there are still those who can not acquire decent education, especially females. This phenomenon happened due to the influence of Dutch colonial period ideology in Indonesia, which prohibits indigenous females from receiving any education. Though the Indonesian government has stressed the importance of education for everyone, in reality, that old ideology yields a new stigma in which women do not need to be highly educated. Therefore, based on our analysis, the writers

wanted to erase that stigma and build a new understanding that women should aim for higher education. Aforementioned, an adequate education can enhance someone's self-value. Thus, the discourse that emerges from this picture is a self-respect discourse.

Next, our analysis shifted to the picture 2.1 page 20. There is a pair of pictures on that page; the first picture is a picture of a dad and a son coming back from fishing and the second picture is a picture of an accident patient accompanied by a man. After visually analyzing both pictures, a discourse of deep compassion materialized. First, in the first picture, the father and son both displayed joyful expressions. The boy expressed his joy due to the love and affection from his father who prefers to spare his time and spend quality time with his son. In fact, there are many children who grow up without receiving fatherly love. Whereas Qur'an has declared that children are the world's treasure (Q.18:46). For this reason, Islam Prophet, Muhammad has provided us with ideal examples of how to love the children by spending some time playing with them. Correspondingly, the second picture, a man accompanying the accident victim, also showed a compassionate discourse which is indicated by the sympathy and concern expressed by the man toward his brother suffering from an accident. It is in line with Islam Prophet's teaching to visit and care for the sick. Based on our analysis, it can be concluded that the writers want to teach the readers the values of compassion and caring for life through parental love and sympathy towards others.

In lesson 1 picture 1.5, a pair of pictures illustrate the condition of the banquet party. In the first picture, multi-racial and ethnics were shown to queue up in an orderly and harmonious manner. The second picture demonstrated two men with different skin colors from different ethnic were having a harmonious conversation. Both pictures showed high tolerance and respect toward diverse ethnic and cultures. It can be seen from the harmonious relationship shown in the picture which semiotically represents the real phenomenon of cultural tolerance in Indonesia, a nation of multi-ethnic and multi-religions. To

conclude, tolerance and respecting myriads of ethnicities and races are shown in picture 1.5 and in reality, ideologically illustrate the tolerance for diverse ethnic and religious groups.

Afterward, this study tried to analyze the discourse presented by the writers through the portrayals of several Islamic national fighters in Indonesia namely, Bung Tomo, B.J. Habibie, and Cut Nyak Dhien. The photographs from three famous figures functioned as biographical information laden with rich values that could evoke readers' curiosity. Biography can be defined as people's life depiction that provides insight into the story of people's life experiences (Handoyo Puji Widodo, 2018). Learners and educators can both learn a myriad of values through biographic information from the three famous figures. For instance, from Bung Tomo's biographical narrative (Wild, 1991) we can learn bravery, willingness to sacrifice, nationalism, and solidarity. In the same vein, BJ Habibie's life experience (Singh, 1999) contains solidarity, leadership, peace-making, humanism, and conflict avoidance. While Cut Nyak Dhien's biographical information (Rohmana, 2021) teaches us about determination, perseverance, leadership, and woman empowerment.

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

In addition to the visual depiction of Islamic values in the textbook, the writers present verbal text which is occasionally accompanied by visual texts. Semiotically, the verbal text is in the form of verbal and written text (Handoyo Puji Widodo, 2015). In this discourse study, the verbal text is linked to written text. For an in-depth analysis of how Islamic values are presented in written texts in the textbook, two different types of texts namely letters and biography are briefly investigated.

The first text is the letter text in chapter 1 "Talking About Self". To start with, on pages 4 - 5, the aforementioned texts are in the form of e-mail (electronic letter) and written letter. Both are equally aimed at Aila, a girl who is described as someone who loves meeting new friends in various parts of the world, and the clue about Aila's

characteristics is already available on page 11 as well as from the presentation of the two letters.

In-text 1, there is an email sent by Hanna that has a sisterhood aspect and tolerance for different cultures and religions. First, Hannah knew Alia from her friend, and she responded to the offer by sending an email. It can be represented as a sisterhood aspect of how Hannah tries to befriend Alia and is excited when she knew Alia likes to have more pen pals. Awareness of differences can be seen in how Hannah stated that Alia wanted to have pen pals from the U.S. this shows their awareness of the differences that exist between them and the tolerance they will build. In addition to the good response, a systematic but friendly-sounding and good-mannered introduction was also shown in the email. This provides an understanding that in introducing oneself, it is necessary to pay attention to important points (e.g. name, age, address, family, hobby, favorite things, etc.) without beating around the bush and in accordance with the stated intention.

In-text 2, a written letter was sent by Saidah which begins with "Assalamualaikum" (a way to greet in Islam). Contrary to the previous message, how Saidah started her letter, shows that Saidah is a Muslim. This is supported by the fact that Saidah claimed to be from Malaysia, where Malaysia is known as a country with Muslims as the population majority like Indonesia. The sisterhood aspect can be built well both as new friends and as citizens of neighboring countries. The closeness and culture of Alia's two pen pals (Hannah and Saidah) may tend to be different when viewed from the similarities they have with Aila. The messages conveyed are almost the same, but Saidah gave a different point by saying that she attended a boarding school. both provide important insights into how to write letters from different backgrounds, but still strive to uphold tolerance, friendliness, and ethics.

The next text to be analyzed is a biographical text entitled 'Cut Nyak Dhien', in Chapter 11 (p. 145). It consisted of the biographical narrative of Cut Nyak Dhien, one of the famous Islamic female nationalist heroes in Indonesia. The following texts in the textbook were adapted from http://en.wikipedia.org/wiki/Cut_Nyak_Dhien. In the Paragraph #1, Cut Nyak Dien is displayed as a leader of the *Acehnese guerilla forces* which led guerilla actions against the Dutch for 25 years and was awarded the title of *Indonesian National Hero*. Those

social roles induce Cut Nyak Dhien's eligibility to be the inspirational model for the readers.

Text 1: Cut Nyak Dhien (Textbook 1, p. 145)

Cut Nyak Dhien was a leader of the Acehnese guerrilla forces during the Aceh War. She was born in Lampadang in 1848. Following the death of her husband Teuku Umar, she led guerrilla actions against the Dutch for 25 years. She was awarded the title of Indonesian National Hero on 2 May 1964 by the Indonesian government.

Cut Nyak Dhien was born into an Islamic aristocratic family in Aceh Besar. Her father, Teuku Nanta Setia, was a member of the ruling Uleë Balang aristocratic class in VI mukim, and her mother was also from an aristocratic family. She was educated in religion and household matters. She was renowned for her beauty, and many men proposed to marry her. Finally, she married Teuku Cik Ibrahim Lamnga, the son of an aristocratic family, when she was twelve.

Paragraph #2 presents a brief origin of Cut Nyak Dien. To begin with, the use of lexical choice namely the *Islamic aristocrat family* represents Cut Nyak Dhien's socioeconomic and religious status. Additionally, *Aceh Besar* indicates Cut Nyak Dhien origin, intended to provide information on Cut Nyak Dhien's ethnic identity as Acehnese. Additionally, Cut Nyak Dhien was one of the famous beauties of that line of time. It is apparent from the use of the lexical word *renowned for her beauty* which depicts Cut Nyak Dhien's appearance and demeanor. For that reason, Cut Nyak Dhien must face numerous engagement proposals from different aristocratic families. Historically, early marriage in the past was something common among aristocrats. Possibly, due to socioeconomic status, Cut Nyak Dhien needs to marry Teuku Cik Ibrahim Langa at the age of twelve. However, due to the Dutch invasion, her husband was killed in an attempt of reclaiming VI mukim, and Cut Nyak Dhien was forced to evacuate alongside her baby. Cut Nyak Dhien plays a pivotal role in the war by becoming the leader of Acehnese guerrilla forces after marrying Teuku Umar. She showed excellent

leadership that boost the morale and solidarity of the guerrilla army to go against the Dutch. This implies that Cut Nyak Dhien's deeds represent patriotic and nationalist. Additionally, in Paragraph #7 after the death of her second husband, Cut Nyak Dhien's statement toward her daughter "As Acehese women, we may not shed tears for those who have been martyred" portrayed Cut Nyak Dhien's patience and determination in the face of misfortunes. Finally, in Paragraphs #8 and #9, Cut Nyak Dhien's resilience was portrayed through her persistence in fighting the Dutch until she was caught. Thus, based on the analysis of Cut Nyak Dhien's biographical narrative, the writers want to convey several values that can help to enhance students' character and moral construction.

Verbal texts accompanied by visual artefacts in this textbook are rich with the portrayal of Islamic values. For this particular reason, "both teachers and students need to understand meanings of these texts semantically, pragmatically, and ideologically because texts are not neutral but value-laden" (Handoyo Puji Widodo, 2018). By doing so, it can be a stimulant for enhancing students' spiritual awareness during language learning activities.

CONCLUSION

EFL Textbook as the teaching materials should contain the ideas that the students can relate to and withdraw their attention and interest. Putting more precisely in Indonesian context, it is evident that Indonesia has a great number of English Muslim learners. Therefore, the incorporation of Islamic values through EFL Textbooks can develop students' spiritual knowledge. According to the Islamic provision, education can be made equally for both intellectual and spiritual knowledge. The current discourse study also found that different genres of text in the textbook contain abundant of Islamic values. This indicates that teachers and students can learn various Islamic values to reinforce their spiritual awareness in EFL language teaching-learning activities.

The present discourse study (Fairclough, 2003; Wodak, 2009) analyzed the intrinsic Islamic values within the government-mandated English language textbook written for Indonesian EFL secondary high school students. After going through critical micro-semiotics analysis myriads of Islamic values (e.g., compassion, respect, caring, etc.) emerged from both visual and verbal artefacts. The findings also reveal that visual artefacts considered as value-free texts contain rich intrinsic Islamic values.

To further extend the current study, future researchers can critically examine the other ELT textbook representation of multi-religious and spirituality values whether implicitly or explicitly. Furthermore, different textbook examination methodologies can also be planned for the next agenda of the ELT textbook evaluation study. Finally, since textbook is teachers' silent partner. Therefore, it is necessary to investigate how English Language teaching practitioners use the laden Islamic values during language learning activities.

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