

Representing and Implementing Moral Values to Foreign Students in Indonesian Textbooks for Learners Other Than Indonesians

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Abstract

The textbook "Sahabatku Indonesia" published by the Ministry of Education and Culture of the Republic of Indonesia in 2019 has an important position for foreign students who are studying Indonesian. This book consists of 7 series. The book contains information about practical communication rules and exercises in Indonesian. In the communication training material various discourse units are presented which contain information on Indonesian culture. One aspect of culture that is taught is the moral aspect that accompanies language activities. This study aims to describe the representation and implementation of moral values introduced to foreign students in textbooks. These moral values come from moral values that are unique to the Indonesian nation and also universal morals. This research was conducted using a qualitative descriptive approach. The data source for this research is the 7 book series "My Indonesian Friends". The data is in the form of written verbal units containing moral values and sometimes illustrations are added to accompany the communication exercises. Data were analyzed using content analysis and supported by Appraisal Theory (AT) to see aspects of moral values. This finding illustrated that on "Sahabatku Indonesia" textbook emphasizes inculcating moral values of learners in maintaining harmony and social interactions harmony in their living environment. The moral values contained in the text are as many as 13 moral themes. The

implementation in the book can be found in the form of narrative text and picture illustrations. Understanding those moral values made a meaningful contribution to curriculum developers and textbook writers as a basis for consideration in determining their policies.

Keywords: BIPA; moral values; cultural values; discursive practice; textbooks; representation

Introduction

Second language learning is a learning language for learners who are not native speakers of that language. In learning a second language, apart from learning the language, learners also learn about the culture. The language material in the textbook contains cultural material that reflects the culture of the native speakers of the language. Language learners use these textbooks as learning resources to improve their language skills and understanding of the culture of the native speakers of the language. Thus, textbooks are a vehicle that provides opportunities for learners to recognize and understand cultural values, including moral values, which are obeyed and used as guidelines in social life.

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Concerning learning a second language, this study has found many studies that examine moral values in textbooks as learning resources. These studies include moral values in English learning textbooks (Tajeddin and Teimournezhad, 2015; Mcconachy, 2018; Sulistiyo et al., 2020; Puspitasari et al., 2021), moral values in Korean language learning textbooks (Samsudin et al., 2021), and moral values in Japanese language learning textbooks (Nishino, 2019). Meanwhile, this study has not found a reference source that examines moral values in Indonesian language textbooks for Foreign Speakers (often known as BIPA). Several studies on BIPA focus on cultural issues in BIPA learning, not on moral values in BIPA textbooks. These studies include Indonesian cultural elements in BIPA learning (Saddhono, 2018) and Indonesian cultural values in BIPA learning (Basri et al., 2018). Teachers' understanding of moral values in BIPA textbooks has contributed to directing learning towards inculcating positive values for foreign learners. Understanding these moral values will make it easier for teachers to assist foreign learners in forming their awareness, understanding, taste, identity, and morals according to the target language culture so that they can apply them in interacting with native Indonesian speakers.

Textbooks, as one of the important elements in learning a second language, function as a source of learning and teaching (Sun and Dang, 2020; Pratiwi et al., 2022) and agents of inculcating moral values (Sulistiyo et al., 2020; Turnip & Yanto, 2021). As agents in the inculcation of moral values, textbooks are a vehicle for learning that aims to prepare people with polite, courteous, and good character. In foreign language learning, the achievement of learning outcomes must reach the stage of inculcating moral values following native speakers of the target language studied (Santos, 2020; Puspitasari et al., 2021). This statement is a sign and a demand that in BIPA learning, quality textbooks are needed and should be contained moral values of Indonesian culture. Whether the available BIPA textbooks have met these demands, this study uses critical discourse analysis to explore the moral values contained in the textbooks.

The study of moral values in BIPA textbooks is needed because BIPA learning programs are growing, and many foreign speakers are interested in learning BIPA. Many foreign speakers

from various countries participate in the BIPA program (Wahyuni et al., 2021; Pratiwi et al., 2022). Solikhah and Budiharso (2020) reported that several leading universities in America organized BIPA learning programs, while in Australia, the BIPA program is the fourth most popular course. These facts are a challenge for policymakers to improve quality BIPA learning services. One of the efforts to answer these challenges is to conduct an empirical study to reveal whether the BIPA textbooks used as learning references have met the expected quality standards. This study aims to describe discursive practices in BIPA textbooks that specifically describe the moral values expressed in narrative texts, lexical items, and visuals. The findings of this study have meaning if they are related to the global issue of the need to integrate the cultivation of moral values in the world of learning. Understanding moral values is a prerequisite for teachers to instill moral values in learners to become human beings with good character.

Literature review

Appraisal Theory (AT), Multimodal Discourse Analyzis (MDA), and Visual Grammar Theory (VGT)

This study uses AT for interpreting the meaning of character values in the BIPA textbooks. The AT is a vehicle for interpreting interpersonal meaning in spoken or written language. The AT is a tool to interpret the meaning of linguistic tools used by language speakers in negotiating, expressing, and placing positions between speakers and the other person (Martin & White, 2005). Meanwhile, the AT framework has three interrelated evaluation systems that cover attitude, graduation, and engagement. This attitude focuses on the character of the language's producer that covers feelings, behavior, emotions, and opinions. The graduation focuses on the strength of feeling expressed. Third, engagement refers to the degree to which language producers 'engage' with ideas to align or distance themselves from their audience. However, in this study, the evaluation system is used to analyze the positive attitude of the textbook writer. There are two categories of attitude domains, namely positive and negative. A positive attitude refers to things that lead to politeness, while a negative attitude refers to the choice of words that is not polite. Attitudes of language producers look at the words in the discourse (Gallardo & Ferrari, 2010). Table 1 illustrate the type of attitude domain.

Table 1. Types of attitudes based on theory's Martin and White (2005)

Type	Indicator	Brief description
Affect	Un/happiness, in/security, and dis/satisfaction	Can be identified by focusing on emotional responses such as happiness, sadness, and fear
Judgment	Social esteem and social sanction	Can be known by evaluating morals and habits, examples of being honest, friendly, polite, and brave
Appreciation	Reaction, composition, and Valuation	This type refers to the way and process of evaluation, not the habits of the behavior of the language producer. it corresponds to aesthetics as an example of elegance and a system of social values related to non-aesthetics as a dangerous example.

In the analysis, this research also involves MDA because of the touch of technology that has helped shape the existence of increasingly high-quality textbooks (Mestre-mestre, 2015; Prihatiningsih et al., 2021). The presentation of these books used in learning becomes more interested in displaying images combined with text, attractive colors, and layouts. This phenomenon shows that the development of the quality learning process needs to involve

multimodal communication. Dicks (2019) said that MDA is qualitative research and a new paradigm in discourse studies to study language combined with other resources, such as images, scientific symbolism, signs, actions, music, and sounds.

The presence of text combined with images poses difficulties for the theory in analyzing oral signs. Therefore, this multimodality requires the development of semiotic grammar that can be applied and is sensitive to visual and verbal discourse as well as interactions between the text and the reader (Marefat & Marzban, 2014). This study utilizes VGT initiated by Kress & Van Leeuwen (2006) to analyze contacts, social distance, and attitudes in narrative texts represented in visual panels and verbal dialogue. They propose the social semiotics used in reading pictures based on the SFL framework. This framework can be used to reading images and linguistic texts representing social identity, social reality, and social relations (Dicks, 2019).

Textbooks in language learning

Textbooks are one component of language learning. The quality of textbooks also contributes to success in learning a second language. Textbooks are a medium for building knowledge and understanding of second language learners and as a guide in implementing learning (Sun and Dang, 2020; Samsudin et al., 2021; Pratiwi et al., 2022). Based on this, second language teachers can adapt textbook material by adjusting it to the circumstances and context of learning. A good textbook considers its effectiveness for students in achieving learning objectives, the adequacy of the material to suit the target language context, and the teacher's personality and teaching method (Tomlinson, 2016). Developers and teachers should remember that the content of textbooks is not allowed to present extreme ideological content, racism, gender bias, and pornography. The context and content must channel the values embodied in the five pillars of ideology: religion, pluralism, democracy, social justice, and humanism (Widodo, 2013).

As one of the language learning tools, textbooks consist of a diverse collection of texts to meet the target language and cultural learning materials (Sun & Dang, 2020). Writers generally consider the curriculum but also include their ideology (Lewis, 2021). In line with this, textbooks are the main channel for transmitting ideas and ideologies to form student identities (Babai, 2021; Prihatiningsih et al., 2021). These are because the official curriculum is an embedded ideological form, one of the media for inculcating the values of a particular community. In other words, Mcconachy (2018) states that textbooks are not only media for teaching language and grammar but also convey an agenda implicitly in teaching a culture that is different from the student's native culture. Culture represents morals. In the context of language learning, moral inculcation aims to make students aware of legal, cultural, customary, and religious norms from speakers of the target language (Suyitno et al., 2019). Certain attitudes and values become a guideline and beliefs of native speakers of the target language. Thus, knowing the moral values or character will provide perspectives and insights about language native speakers

Research method

The research was carried out with a qualitative descriptive approach. The source of this research data is in the form of 7 series of books "Sahabatku Indonesia". The book was written based on the Graduate Competency Standards for foreign students in learning Indonesian set by the Ministry of Education and Culture. This research is focused on the book because this book is used by various institutions providing Indonesian language education for foreigners in universities, especially in Indonesia. These foreign students come from various countries from 5 continents.

The data sources were the BIPA textbook, “Sahabatku Indonesia”, published by the Language Development and Development Agency, Ministry of Education and Culture. The study chose this book because (1) it is used by many BIPA program organizers both in Indonesia and abroad, (2) the author of the book is a very competent practitioner and expert on BIPA learning, and (3) the series published are accredited by trusted institutions, (4) they also regularly publish various BIPA learning tools that would support the learning process, and (5) there is a lot of that represents the cultural and moral values of the Indonesian people. The research data is in the form of written verbal units quoted from the text of communication exercises in the data source. Based on this, the selected data source is considered appropriate for revealing information about how BIPA students learn moral values. The analyzing data about a particular phenomenon includes an interpretive process, reflection of personal's views, and interpretation of the data (Creswell and Clark, 2015). The researcher extracted each chapter from the data source to emerge patterns and themes. Furthermore, based on texts and visuals that describe the moral values of the Indonesian people, the researcher took several examples to analyze the moral values issued by the Indonesian Ministry of Education and Culture.

Analysis of moral values is done by analyzing the contents of the moral themes contained in the book “Sahabatku Indonesia”. In textual analysis, this study used moral values theory and AT. based on the development of SFL proposed by Martin and White (2005). This study used AT to determine the attitudes and positions of the authors when writing textbooks. The AT is the theory for describing the language producers' attitudes (Luporini, 2021). In addition, the study also used the Multimodal Discourse theory. This theory intended to analyze the images in the book, especially proposed by Kress and Van Leeuwen (2006), the grammar theory related to visual assessment and accompanying text.

Result and discussion

Variety of character values in BIPA textbooks

The BIPA textbook presents a variety of Indonesian cultural themes that contain moral messages. Students learning a foreign language also gain and understand these various cultural themes and apply their understanding in social interactions in society. In this context, BIPA textbooks carry out discursive practices through inculcating moral values to build student character. In carrying out this discursive practice, BIPA textbooks frame it in the form of narrative text and visual text. The distribution of moral values in the narrative text is shown in Table 2, while the distribution in the figure text is in Table 3.

Table 2. Distribution of moral values in narrative text

No	Moral Values	BIPA Textbooks Level			Total Data
		Beginner (1-3)	Intermediate (4 & 5)	Advanced (6 & 7)	
1	Be polite	10	12	17	39
2	Care for social and environment	8	11	11	30
3	Peace	8	6	14	28
4	Healthy lifestyle	4	8	5	17
5	Creativity	5	4	7	16
6	Discipline	4	11	6	21
7	Honest	7	8	8	23
8	Democracy	4	6	5	15
9	Religious	3	2	5	10

No	Moral Values	BIPA Textbooks Level			Total Data
		Beginner (1-3)	Intermediate (4 & 5)	Advanced (6 & 7)	
10	Be friendly	5	4	9	18
11	Tolerance	6	3	8	17
12	Negotiation	2	3	4	9
13	Independence	2	6	5	13
Total	13 types	68	78	104	248

Based on the data in Table 2, it is known that there are 13 types of moral values that foreign students learn through Indonesian language communication exercises contained in the textbook "Sahabatku Indonesia". All these moral values are found in all groups of books based on their level of competence. That is, learning is carried out continuously. Continuous training is expected to develop into an understanding and ability to implement moral values in communication in Indonesian.

Some of the moral values that are taught are typical of Indonesia, for example the values of courtesy, religion, and hospitality. These characteristics show the uniqueness of Indonesian culture, for example, greeting people they meet by saying greetings based on time, social relations, and situation. In addition, various greeting words are also taught to express familiarity and respect. The friendliness of the Indonesian people is shown by openness when making acquaintances and willingness to provide information. For example, giving directions, making friends on trips, and providing cultural information that friends need. Apart from that, the book also introduces various religions that are adhered to by the Indonesian people and respects various religious activities carried out by the Indonesian people.

Universal moral values are also taught in the textbook "Sahabatku Indonesia". Global issues about the environment become an important discourse in lessons. Topics discussed include the introduction of various panoramas of Indonesian tourist areas, cities in Indonesia, food, climate, plants and animals that are unique to Indonesia. A healthy lifestyle, creativity, honesty, democracy, tolerance, negotiation, and independence are also moral issues in various discourses for language training.

Table 3. Distribution of character values in visual text

Text Types	Num	Data Identity	Moral Values
Teks percakapan	1	BIPA 1 page 96 with learning materials about directions, locations, and locations	Courtesy
	2	BIPA 2 page 52 with learning materials about the home environment	Courtesy
	3	BIPA 3 page 3 with learning materials about congratulations, wishes, and prayers	Be friendly
	4	BIPA 4 page 35 with learning materials about youth discipline	Democracy
	5	BIPA 4 page 77 with learning materials about the spirit of unity	Democracy
	6	BIPA 4 page 91 with learning materials about loving the environment	Environmental care
		BIPA 7 page 53 with learning materials about nature conservation	Environmental care

	7	BIPA 5 page 92 with learning materials about work	Negotiation
	8	BIPA 7 page 2 with learning materials about work	Negotiation
Explanation Texts	9	BIPA 3 page 13 with learning materials about congratulations, wishes, and prayers	Religious
Poster	10	BIPA 3 page 38 with healthy food learning materials	Healthy living
	11	BIPA 3 page 10 with learning materials about congratulations, wishes, and prayers	Love
	12	BIPA 4 page 42 with learning materials about youth discipline	Courtesy
Teks biografi	13	BIPA 6 page 108 with learning materials about biographies of figures	Peace
	14	BIPA 6 page 112 with learning materials about biographies of figures	Independence and social care
	15	BIPA 6 page 120 with learning materials about biographies of figures	Social care

The table 3 above shows that the moral values in BIPA textbooks are universal. The textbook contains character values that are general and applicable to people in any country. However, each nation expresses these values differ according to their respective cultures. They have unique expressions of respect, gratitude, apologies, and praise. Several previous studies (Mcconachy, 2018; Parlindungan et al., 2018; Tan et al., 2018; Setyono and Widodo, 2019) concluded that the study of values is always closely related to the social and cultural practices of the community. Based on the framework of AT (Martin & White, 2005) and VGT (Kress & Van Leeuwen, 2006), the values in the BIPA textbook include respect for social life and the natural environment and social sanctions as a result of actions that violate the prohibition. The table above shows that the representation of most dominant character values in BIPA textbooks is discipline, politeness, care for the environment. Those can be carried by BIPA student in daily social activities so that they are acceptable in social interactions in the community.

Implementing moral values in BIPA textbooks through narrative text

Narrative text learning materials in BIPA textbooks are in the form of dialogue texts and reading texts. Each text presents a theme of Indonesian culture, both in the form of cultural knowledge and cultural behavior. The presentation of the culture theme aims to provide insight and examples of communication culture in Indonesian society to prepare BIPA students can speak Indonesian according to Indonesian language rules and socio-cultural rules. In this context, BIPA students undergo discursive practice by understanding and applying moral ethics in Indonesian culture. Quotation 1 below provides an example of this discursive practice.

Quotation 1			
	Bahasa		Translation
Sondang	Permisi , Mbak, saya mau tanya (1)	Sondang	Excuse me, Sister, I want to ask (1)
Rara	Ya, ada yang bisa saya bantu? (2)	Rara	Yes, is there anything? May I can help you (2)
Sondang	Kantin ada di mana, ya? (3)	Sondang	Where is the canteen? (3)

Rara	<i>Kantin ada di sebelah utara masjid, Mbak. (4)</i>	Rara	<i>The canteen is to the north of the mosque, Sister. (4)</i>
Sondang	<i>Masjidnya di mana? (5)</i>	Sondang	<i>Where is the mosque? (5)</i>
Rara	<i>Ikuti jalan ini sampai pertigaan. Setelah itu belok kanan. Masjid ada di sebelah kiri jalan, seberang koperasi. (6)</i>	Rara	<i>Follow this road until the T-junction. After that, please turn right. The mosque is on the left side of the road, opposite the cooperative. (6)</i>
Sondang	<i>Oh, ya, terima kasih, Mbak! (7)</i>	Sondang	<i>Oh, yes, thank you, Sis! (7)</i>
Rara	<i>Sama-sama. (8)</i>	Rara	<i>You're welcome. (8)</i>
Sondang	<i>Oh, ya, kalau toilet umum di mana, ya? Saya ingin bersih-bersih (9)</i>	Sondang	<i>Oh, yes, where is the public toilet? I want to clean up (9)</i>
Rara	<i>Toilet umum ada di sebelah kiri koperasi. (10)</i>	Rara	<i>The location of the restroom is to the left of the shop (10)</i>
Sondang	<i>Maaf, bisa tolong ulangi? (11)</i>	Sondang	<i>Sorry, could you repeat it, please? (11)</i>
Rara	<i>Mari, saya antar saja. (12)</i>	Rara	<i>Come on. Let me take you there. (12)</i>
Sondang	<i>Baik, terima kasih, Mbak. (13)</i>	Sondang	<i>Okay, thank you, Mbak. (13)</i>

The dialogue in quotation 1, apart from teaching language, also instills ethical values for foreign's students in communicating, especially about the principle of unity. In Indonesian culture, people who need help or ask for help from others must consider the principles of politeness in the use of their language. This event appears in the use of the language spoken by Sondang. Because he needed help from Rara, Sondang showed his respect for Rara by using a polite choice of words to get a positive response from his interlocutor. Some expressions that show respect and courtesy in the dialogue above are excused me (1), thank you (7 and 13), and sorry (11). The words used are the expression's form of taste that signifies politeness (Mahmud, 2019). Brown and Levinson (1987) explains that the expression of gratitude is considered a polite tool to avoid face-threatening actions and express solidarity over power.

In social communication, the interrogative mode builds politeness. In the dialogue above, Sondang uses the interrogative mood, as in utterances 3, 5, 9, and 11, to obtain information from his interlocutor. Through this interrogative mode, Sondang politely hopes to gain her expectations. The interrogative mood makes information claimants more polite and persuasive in their interactions (Heinemann, 2010; Prastio et al., 2021). Politeness manifests manners in social interactions to show respect for others. According to Holmes (1995), politeness builds close relationships, avoids conflict, and creates comfort between communication participants.

Through the presentation of the dialogue material above, the textbook writer wants to instill awareness about the value of politeness in BIPA students. Understanding politeness can build good interpersonal relationships in social interactions, especially the relationship between speaker and listener (Halliday, 2014). In short, language expresses one's attitude (Surjowati, 2021). Textbook writers choose polite words as part of the domain of judgment in AT (Martin & White, 2005). In the dialogue above, the writer uses the words want (speech 9) and please (11) to emphasize positive morals that show respect and courtesy to the interlocutor. The word "want" is intended to respect people and make the dialogue sound more polite, while the word "please" expresses politeness in requests or questions. The politeness principles in the dialogue are a discursive practice to influence BIPA students to behave by social rules in language.

Another discursive practice in the BIPA textbook is the moral value of caring for the environment. The value of these characters is in the following quotation 2.

Quotation 2

	<i>Bahasa</i>		<i>Translation</i>
Pak RT	Selamat siang, Bapak dan Ibu. (1)	Mr. Rt	Good afternoon, ladies and gentlemen. (1)
Warga	Selamat siang, Bapak. (2)	Citizen	Good afternoon, sir. (2)
Pak RT	Terima kasih atas kehadiran Bapak dan Ibu dalam rapat hari ini. Agenda rapat kita adalah membahas penanganan sampah yang menumpuk di dekat lapangan bola. Sampah tersebut makin banyak dan makin mengganggu warga di sekitar lapangan. (3)	Mr. Rt	Thank you for your presence in today's meeting. Our meeting agenda is to discuss handling garbage accumulated near the football field. The garbages are getting more and more and more disturbing to residents around it. (3)
Nani	Benar, Pak. Sampah yang menumpuk dan bertebaran di mana-mana, terutama sampah sisa makanan yang membusuk. Sampah ini menjadi tempat berkembang biak kuman. Sekarang, lalat, kecoa, dan tikus semakin banyak.	Nani	Right, sir. Garbage accumulates and is scattered everywhere, especially rotting food waste. This garbage becomes a breeding ground for germs. Now, more and more flies, cockroaches, and mice.
Didi	Wah, pantas saja, banyak warga yang mengalami disentri, demam berdarah, bahkan kolera. (4)	Didi	Well, that's right, many people have dysentery, dengue fever, and even cholera. (4)
Pak RT	O, ini harus segera ditangani Bapak, Ibu. Apakah ada hal lainnya lagi? (5)		O... we must immediately address the problem, sir and ma'am. Is there anything else? (5)
Faris	Ada, Pak. Tidak hanya penyakit, sampah itu telah menutupi sebagian selokan sehingga menyebabkan air sisa pembuangan keluar dari selokan dan menggenangi jalan utama. Bahkan, semalam rumah saya banjir ketika hujan deras. (6)	Faris	Yes, sir. Not only disease, but the garbage has partially covered the ditch, causing residual water to come out from the ditch and inundate the main road. Last night my house was flooded when it rained heavily. (6)
Pak RT	Baik, Bapak dan Ibu. Kita akan segera mencari jalan keluar permasalahan ini. Kita akan jadwalkan kerja bakti bersama untuk membersihkan sampah (7)	Mr. Rt	Ok, Mr. and Mrs. We will soon find a solution to this problem. We will schedule community service together to clean up trash (7)

Maintaining cleanliness and health is one of the indicators for inculcating character values published by the Indonesian Ministry of Education and Culture in 2011. The presentation of moral values about caring for the environment and cleanliness, in CDA's view, is implicitly a form of discursive practice to invite peace with nature (Turnip & Yanto, 2021). In addition, the presentation of the theme illustrates that the author supports the environmental discourse movement, that has become a global issue and involves many parties working together (Taylor, 2013). CDA in the learning context is a way to describe, interpret, and explain problems and efforts to express discursive forms (Rogers, 2008).

Textbook writers invite people to care about the environment by taking concrete actions to deal with waste in cooperation (see stories 3, 6, and 7). The word "must" emphasizes contains a positive effect (Martin & White, 2005). Mr. RT (in Indonesia, the official who leads a group of residents around the housing estate) is happy to carry out this task for the common good. In this situation, Mr. RT, the leader, has more power (social status: official) to ask his citizens to participate in keeping the environment clean. In this context, the book-text author would like to emphasize that it is an authorized official who can mobilize citizens to care about cleanliness which is a must for them.

In this discourse, there is also an appreciation category in AT. The appreciation category in the dialogue text appears in the speech that states the impact of the accumulation of waste is harmful because of several types of disease (speech 4) and flood disasters (speech 6). The speech made students aware of the importance of keeping the environment clean. This awareness encourages the evaluative attitudes that associate the phenomenon with properties (Gallardo & Ferrari, 2010). The text author represents the attitudes' discourse as an effective solution in instilling the values of caring for the environment. The presence of discussions on environmental issues in second language learning can foster a caring attitude (Miless and Larouz, 2018; Pratiwi et al., 2022).

Implementing moral values in BIPA textbooks through text with visual illustrations

The use of visual illustrations that support narrative texts can clarify students' understanding of the content of the messages conveyed in the text. In instilling character values, the book's illustrations concretize abstract concepts or message contents to make them easy to understand. BIPA textbooks in discursive practice to build student character use figures to emphasize the value of abstract characters. The results of the complete visual illustration data analysis are in the appendix. Meanwhile, the following explanation only provides excerpts of examples.

Social concern

The value of social care is one aspect of discursive practice in BIPA textbooks to build student character. The discursive practice presents short conversational texts with visual illustrations. The following excerpt is an example of the text.

Text quotation with visual illustration 1



Figure 1. Conversation of two high school students
(BIPA Book 6, p.78)

Visual illustration 1 is a conversation between two high school students quoted from BIPA book 6, page 78. The theme discussed in the text is a concern for fellow human beings. In Indonesian culture, caring for fellow human beings is a character that underlies the principles in the life of Indonesian people. This character is a realization and a reflection of the Indonesian philosophy of human life contained in Pancasila, namely Just and Civilized Humanity. Caring for fellow human beings and helping people who are experiencing difficulties, both due to the economy and natural disasters, are characters that are instilled and possessed by the community in Indonesian culture. Cultivating character values is one of the main goals in education because the absence of character values can cause bad's behavior towards fellow humans and the surrounding environment (Battaglino et al., 2014).

The short conversation with the visual illustration in Figure 1 raises awareness to build an attitude of caring for others. In the picture, the book author conducts discursive practice through the content of messages in conversations about the attitudes of male students who have ideas and invite others to donate goods or money to relatives stricken by disaster. Semiotically, this visual data represents character values about caring for others and love for others. The message in the conversation strengthened the insight into how an Indonesian citizen should behave in social life (Parlindungan et al., 2018).

The visual illustration in Figure 1 above also conveys a moral message related to sensitivity to the surrounding environment. "What can we do for the victims of yesterday's disaster?" deliberately raised on female speakers intending to build a spatial evaluation or ask for an initiative from male speakers. The statement is a discursive practice that encourages someone to act (Prastio et al., 2021). The interrogative mode with the type of Wh-question used in the speech builds politeness and opens space up for further discussion (Prastio et al., 2020). Through the interrogative mode, a person can get input or opinions from others before making a decision. Indonesian people respect others in making decisions (Effendy & Pertiwi, 2012).

From the point of view of VGT analysis, the short conversational texts with visual illustrations are a discursive practice to build strategies for developing moral agency in BIPA students. The statements made by a male student: "Collect proper clothes" and "distribute them to the nearest aid post" are a form of a decision to build the space of questions from female students. In Figure 1 above, the text of the conversation with the visual illustration conveys a statement that contains a message of obligation or necessity but provides more space for thinking and initiating that demands sensitivity to the surrounding environment. In the AT theory category, Martin and White (2005) explains that this method is an aspect of judgment.

Tolerance in social life

One material in the BIPA 3 textbook presents reading texts with visual illustrations of the tasyakuran tradition. The presentation of the material is a discursive practice that leads students to understand the tradition and culture of the Indonesian people so that they can be tolerant in carrying out social interactions. The following quote presents an example of a reading text with such visual illustrations.

Text quotation with visual illustration 2

Tradisi Syukuran

Orang Indonesia merupakan masyarakat yang beragama. Ketika merasa bahagia, mereka akan bersyukur kepada Tuhan. Salah satu caranya adalah dengan mengadakan syukuran. Syukuran merupakan bentuk ungkapan terima kasih kepada Tuhan. Tradisi syukuran merupakan salah satu warisan budaya Indonesia yang berlangsung turun-temurun.

Syukuran dilakukan ketika harapan dan doa seseorang terkabul. Orang yang mengadakan syukuran biasanya mengundang tetangga untuk makan bersama. Saat syukuran berlangsung, semua orang mengungkapkan harapan dan doa untuk orang yang mengundang. Dengan mengadakan syukuran, orang berharap bahwa yang dicapainya itu akan membawa kebaikan.

Figure 2. Thanks giving tradition in Indonesian culture
(BIPA Book 3, p.13)

The quote above sourced comes from the BIPA textbook 3, page 13. The text and visual illustrations inform a message that the Indonesian people are religious men who are grateful to God for the blessings they receive according to their respective beliefs. The tasyakuran tradition describes the view of life contained in the Pancasila philosophy, Belief in One Supreme God. These traditions introduced in the BIPA textbook are a form of discursive practice that directs foreign's students to understand the religious values that are the foundation of Indonesian people's lives. Understanding religious values will affect how a person acts, good or bad life in society (Baumann et al., 2020). Through this understanding, BIPA students can determine attitudes to behave more tolerantly in interacting with the Indonesian people.

The visual illustrations in the quote above do not refer to or refer to any particular religion or belief. In the picture, several women use the hijab reflecting the religious identity of Muslim women (Benham and Mozaheb, 2013), and some other women do not use the hijab. Some of the men who attended the celebration wore neat batik clothes, and none wore a skullcap indicating the religious identity of Muslim men. The picture contextually reflects the real life of Indonesian people who are heterogeneous, with different religions, beliefs, languages, and cultures, but live side by side and peacefully. Implicitly, the visual illustration conveys a message to foreign's students to be more tolerant in accepting rights, making choices, and acting in a pluralistic society.

Based on the VGT analysis, the content of the message in the picture is a discursive practice through inculcating attitudes toward BIPA students to adhere to a pluralistic ideology by respecting race, religion, language, and culture in Indonesia.

In this context, the author of the textbook intends to build a strategy to develop moral agency by using the choice of text title "Grateful Tradition" and some lexical that are colored yellow, religious people, giving thanks to the powerful, doing gratitude when hopes and prayers answered, and everyone said hopes and prayers. In AT theory, these statements are a type of judgment (Martin & White, 2005) that represent religious values. Therefore, implicitly, the author of the textbook develops discursive practice by providing insight into the ideology he adheres to and the phenomena of socio-cultural life found in the lives of Indonesian people.

Compliance with rules

BIPA textbooks instill the value of compliance with the rules, using posters containing messages about smoking bans. The poster does not present a message only in a verbal presentation but also emphasizes it with visual illustrations. An example of such a poster is as follows.

Text quotation with visual illustration 3



Figure 3. No smoking
(BIPA book 4, p.42)

The poster in picture 3 comes from the BIPA textbook 4, page 42. The poster emphasizes the attitude of obedience to respect the rules and not violate them for the benefit of the people. The poster text conveys a message about the expectation of everyone to others in public places. Respect and obedience to rules reflect polite and civilized attitudes in the life of the multicultural Indonesian people (Parlindungan et al., 2018) and show the character of civilized foreigners (Babaii, 2021). Through the poster in Figure 3, the textbook author carries out discursive practice to build BIPA students' awareness of social rules and norms that apply in Indonesia. In learning a second language, successful foreign language learners do not know the linguistic elements only, but also the cultural rules that apply in the target language (Suyitno et al., 2019; Santos, 2020).

The poster about the smoking ban, socioculturally, emphasizes that one must be polite in public without considering the ages and status of the people around him. In this context, the textbook' author intends to invite students to obey and respect the rules to create a comfortable life for everyone around them. Mutual respect for fellow human beings and compliance in applying rules include in the appreciation category (Martin & White, 2005). Based on the VGT analysis, the image of cigarettes marked with a cross and bold red writing about the smoking ban implicitly emphasizes to the readers not to take this action. The rule containing a ban on smoking in public

places such as hospitals, places of worship, public transportation, and schools is a category of judgment that suggests the importance of positive character and manners (Martin & White, 2005).

Spirit of learning and nationalism

The spirit of learning and a sense of nationalism are positive characters must be possessed by every individual in the life of the nation and society. BIPA textbooks use biographical texts as a discursive practice to instill the spirit of learning and a sense of nationalism. The following excerpt presents an excerpt from the biographical text of R. A. Kartini.

Text quotation with visual illustration 4



Figure 4. Biographical text
(BIPA book 6, p.112)

The excerpt of the biographical text above contains a message about the spirit of learning and nationalism. Indonesian people know a woman named R. A. Kartini, Indonesia's national hero in the field of education who is a figure in the struggle for women's emancipation. In addition, for the people of Indonesia, she is a role model whose positive personality values should be followed, especially for women. In Indonesian learning, the figure of R. A. Kartini is often the focus of developing the students' character (cf. Saroh et al., 2020). Through the presentation of biographical texts, textbook writers carry out discursive practices to influence students' attitudes by providing examples of female characters who have a passion for learning and are simple, courageous, optimistic, independent, intelligent, and inspiring. Widodo (2018) stated that biographical texts are a great source of value because they describe discursively the values that can influence the readers' attitudes.

The visual text in the short biography of R. A. Kartini affirms the value of positive character. In the text, A highlight phrase "self-study" is a judgment that reflects morals with

characters like learning, independence, and diligence (Martin & White, 2005). In the VGT analysis, these figures display a caring social life character clarified by the statements: advancing indigenous women, women's emancipation, and overcoming general social problems. The statements reflect the aspect of judgment with a nationalist attitude that cares about the surrounding life (Martin & White, 2005).

From a socio-cultural perspective, the biographical text shows that R. A. Kartini collaboratively handled social problems such as education and slavery. Kartini fought for change in gender equality because during her lifetime, women from Javanese culture only had the task of cooking, washing, and serving biological affairs. Ideologically, the biographical text conveys a message on the role of every human in any social context without considering gender.

Conclusion

The study of moral values in the BIPA textbook shows that this textbook integrates moral teaching and pedagogy into foreign language learning. Learning moral values to foreigners is a form of discursive practice to influence them to act following the communication context of Indonesian society. Moral planting uses learning cultural themes in verbal and visual texts. These values can be a measure of morals or character to assist foreigners in adjusting to the norms of Indonesian society. These findings have meaning for curriculum designers and textbooks to determine textbook content policies that present balanced moral values. In the book "Sahabatku Indonesia", foreign students are involved in social communication training in Indonesian in 13 themes of moral values. Moral values regarding manners (polite, honest, friendly, peaceful, religious) and a healthy lifestyle are learned through communication training through dialogue and narrative texts. The moral values that are learned via dialogue, text narration, and are accompanied by affirmation through pictures appear to be the values of social care (care and social environment, peace, democracy), tolerance in social life, obedience to regulations (discipline), negotiation, and a spirit of learning and nationalism (independent).

Understanding moral values or moral values contribute to the selection of cultural themes for second language learning because language learning does not teach language skills only but also cultural values. This finding also provides a reference for further researchers interested in studying discursive practices in textbooks or learning practices.

Declaration of conflicting interest

There is no conflict among authors in this paper.

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Appendix

		Data description		
No	Data Identity	Description	Character's Analysis	Multimodal Analysis

1	BIPA 6 page 78 with conversational text type	Conversation between two students at the high school level	The text of this conversation is about caring for fellow humans who are experiencing calamities	Two students, a boy and girl, discuss in a room, maybe in a class. Based on the picture, they looked like students in one of the high schools. They used a uniform that the top is white and the bottom is gray. As seen in the picture of women asking questions to men first, the goal is to ask for a positive response opinion. Based on the text, they discuss the steps they should take to help victims of natural disasters (see Figure 1).
2	BIPA 3 page 13 with descriptive text type	Text describing religious activities	The explanatory text contains religious values in the form of gratitude expressions for the sustenance that	explains the traditions of the Indonesian people related to religious activities or beliefs. In the picture, the Indonesian people gather while enjoying the variety of food served. This leads to the flow of Islamic religious beliefs. The sitting position is a separation between men and women, and the majority of women also wear the hijab. While the men in the picture are all wearing black batik shirts and pants (see Figure 2).
3	BIPA 4 page 42 with poster text type	Poster text explaining certain restrictions when in public places	Poster text that contains the value of politeness when in public places to respect others	Poster text providing information about smoking bans in various public places. The picture shows a picture of cigarettes marked with a cross and a prohibition letter in large and red fonts, this writing is bigger than the other texts in the picture, of course, it indicates that smoking is a dangerous activity for smokers and those around them. The poster also shows an article that stipulates a ban on smoking in public places (see Figure 3).
4	BIPA 5 pages with biographical text type	A biographical text about R. A. Kartini, known as one of the women's emancipation figures in Indonesia	A biographical text that contains the spirit of independent learning and caring for fellow human beings	A biographical text provides general information about a well-known female figure in Indonesian society. The text shows a photo of a woman known as a female emancipation figure. Raden Ajeng Kartini wears a kebaya which is a common dress used by women in the Java-Indonesian region. In summary, this text provides information in the form of self-identity, abilities, character, and positive things that are often done by the characters being discussed (see Figure 4).