

Representation of Peace Values in an Indonesian EFL Textbook: A Critical Discourse Analysis

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ARTICLE INFO	ABSTRACT
Keywords: EFL, peace, Representation, values, textbook DOI: http://dx.doi.org/10.21093/ijeltal.v10i1.1984 How to cite: Pasha, N.A., Oktavianti, I.N., & Muslim, M. (2025). Representation of Peace Values in an Indonesian EFL Textbook: A Critical Discourse Analysis. <i>Indonesian Journal of English Language Teaching and Applied Linguistics</i>, 10(1), 185-205	Violence, bullying, and crime in schools have become prevalent issues in Indonesia, with the government and educational institutions actively working to prevent these behaviors. Peace values, which can be taught through textbooks, play a crucial role in this effort. Despite the implementation of Kurikulum Merdeka, no research has explicitly examined the representation of peace values in the English textbooks published by the Indonesian Ministry of Education and Culture, Research, and Technology. The study investigates the representation of peace values in the English for Nusantara textbook for Junior High Schools. Using Critical Discourse Analysis by Fairclough, the study found that the textbook represents three types of peace values, textually and visually: inner peace, social peace, and peace with nature. However, these values are still represented disproportionately. In practice, this research can be used for English teachers in selecting, designing, and evaluating learning materials which represent the peace values suitably to students. Apart from that, it could be a reference for book authors to develop materials which are balanced in presenting peace values according to Indonesian students' requirements. In addition, this study can be an alternative for the government in curricula design and evaluation.

1. Introduction

Peace is more than just the lack of conflict or violence. It is a dynamic process that involves respect, tolerance, and understanding amongst people and communities (Smoker, 1981). A Norwegian, Johan Galtung, the pioneer of peace research, introduced the concept of peace into academic literature (Dlewis, 2021). Galtung's definition of peace emphasizes addressing the root causes of conflict and violence and creating conditions that promote peace and

justice (Ercoşkun, 2021). Peace is a complex and multifaceted concept that is difficult to define and measure. Peace can be viewed as a social contract that involves principles and underlying concepts that promote peaceful coexistence (Balasooriya, 2001a). According to UNESCO, peace is a comprehensive concept that goes beyond the absence of war and violence (UNESCO, 2002). It is a state of harmony and equity that ensures justice and freedom for all individuals and societies. The culture of peace is defined as a set of values, attitudes, behaviours, and ways of life that reject violence and aim to prevent conflicts. Peace must be established on the basis of humanity's moral and intellectual solidarity, and it can be promoted through education, sciences, culture, communication, and information. The well-being of societies and the capacity to live in peace can be strengthened through intangible cultural heritage.

According to Balasooriya (2001), the culture of peace in a universal sense encompasses three dimensions, which are dependent on each other: inner peace, social peace, and peace with nature. First of all, inner peace is the state where one feels harmony and peace within him/her. Inner peace also makes an individual feel happy and free in his/her life (Lakhyani, 2012; Saba, 2021). Secondly, social peace is a state of harmony between human beings. It involves peace between men and women at all levels of human engagement (Arif, 2022). It also involves the understanding and acceptance of each other's thoughts and differences. Collaboration, brotherhood, and tolerance are essential principles in creating social peace (Gebregeorgis, 2017). Last not but least, peace with nature is the attempt to coexist peacefully and harmoniously with nature and Mother Earth. It is all about seeking harmony with nature and all the living beings within it. Having knowledge about the principles of nature and following its laws in living are also core qualities of peace with nature. In peace with nature, people acknowledge and appreciate the wisdom, intelligence, and knowledge of nature and seek ways to preserve the Earth's ecosystem sustainability.

One must recognize and value cultural and ethnic diversity as a resource that can enhance society in a multicultural country like Indonesia. People are convinced to engage in open communication and dialogue despite differences in order to settle disputes amicably and without causing harm to the parties involved by virtue of peace values (Bentrovato & Nissanka, 2018). Because of the differences in beliefs, values, and customs amongst the various groups, conflicts are likely to arise in Indonesia's multicultural society. Consequently, despite these differences, the foundation for establishing and preserving societal harmony is peace values (Rumahuru & Gaspersz, 2021). In general, it is not necessary to overstate the significance of peace ideals in Indonesia's ethnically and culturally diverse population. Through knowledge and use of peace values, Indonesian society may establish a peaceful social environment and overcome challenges in a cooperative spirit.

In Indonesia, both the government and educational institutions actively work to prevent violence. Textbooks are the main tool used to teach pupils about peace values (Widodo et al., 2018). The Indonesian Ministry of Education and Culture, Research, and Technology issued Minister of Education and Culture Number 56 of 2022, which consists of Guidelines on Implementing Curriculum in the Realm of Learning Recovery, as a requirement since the use of Kurikulum Merdeka, or the Independent Curriculum, was introduced in 2022. Then, it was updated by Decree Number 262 of 2022 of the Indonesian Ministry of Education and Culture, Research, and Technology regarding Amendments to Decree Number 56 / M / 2022 of the Minister of Education, Culture, Research, and Technology concerning Guidelines for

Implementing the Curriculum in the Context of Learning Recovery, which mandates that schools adjust to the Kurikulum Merdeka's organizational structure.

The Indonesian Ministry of Education and Culture, Research, and Technology gives schools the freedom to choose their own textbooks in the Kurikulum Merdeka. With this flexibility, schools can take curriculum-based textbook quality standards into account while still meeting school regulations (Rizki & Fahkrunisa, 2022). The character education formulated in the *Kurikulum Merdeka* is the *Pancasila* Students Profile (*Profil Pelajar Pancasila*) value. *Pancasila*, as an Indonesian ideology, describes the identity of the Indonesian nation (Suryantari, 2022). The Indonesian Ministry of Education and Culture, Research, and Technology offers textbooks organized according to their Kurikulum Merdeka in SIBI (Indonesian Book Information System) as part of its Kurikulum Merdeka implementation. Teachers and students can easily and freely view these textbooks on the ministry's official website (Rahim et al., 2023). As a result of curriculum changes, educational resources that are distributed to students—particularly through textbooks—should reflect the values of Pancasila pupils. Global variety is one of its qualities, and it is a value that has peace values. Finding out if the textbook has genuine value as a teaching tool is crucial.

Textbook depictions of peace values have been the subject of earlier research. Some Asian and Southeast Asian countries, as well as one African country, have found peace value study. Ethiopian peace values were embodied in the ninth-grade student textbook. Ethiopia's ninth-grade student textbook illustrated three types of peace: social (such as tolerance, solidarity, and social responsibility); inner (such as empathy, good health, and a healthy self-concept); and with nature (such as respect for all life and environmental preservation). However, gender stereotypes in the textbook undermine the egalitarian idea of peace (Gebregeorgis, 2017). Additionally, the imbalance of representation was also reflected in secondary school textbooks in Pakistan (Hayat & Sarwar, 2018). Furthermore, there were no peace values in Pakistan's fifth-grade arithmetic textbook for elementary schools. The Urdu textbook was superior, and the English, General Science, Social Studies, and Islamat textbooks were designed to symbolize more peace principles (Ashraf & Huma, 2021). Moreover, studying history textbooks in Iraqi Kurdistan reflected a minor peace value, and the curriculum itself appears to encourage violence and division between Muslims and non-Muslims (Darweish & Mohammed, 2018).

Further, in the East Asian context from Japan, Koji Osawa conducted research to analyze the Japanese EFL textbooks for lower secondary schools. The research shows that the dimensions of peace inner peace, interpersonal peace, intergroup peace, intercultural & international peace, and ecological peace are found in the textbooks. It indicated that there was a need for teachers to communicate peace values to the learners and also a need for teachers and learners to have critical perspectives (Osawa, 2023). Looking at the Indonesian context, several researchers have explored peace values contained in the ELT textbook. Generally, the researchers found imbalanced portrayal of peace in EFL textbooks used by several schools with 2013 curriculum in Indonesia. For instance, Turnip & Yanto (2021) investigated the national ELT textbook for the twelfth grade using critical discourse analysis. Nevertheless, this study is limited to analyzing only two chapters in the textbook due to time constraints. The two chapters of this textbook consisted of inner peace (e.g., the text shows someone writing a letter job application), social peace (e.g., showing students with different physical appearances), and peace with nature (e.g., report text about protecting the

environment). However, not all types of peace values are equally represented. Similarly, the massive inequality representation of peace values in the tenth-grade senior high school ELT textbook published by the Ministry of Education and Culture in 2017 (Arif et al., 2022) and published by a non-governmental publisher (Azis et al., 2022) under the curriculum 2013 were identified that social peace is the most represented peace value in the textbook. These studies investigated visual images of peace values using Roland Barthles's theory of visual semiotics. However, the findings of these studies showed that peace with nature was underrepresented. These studies are limited due to only focusing on its visual representation without considering the textual representation.

In the course of this discussion, it became apparent that there are several gaps in research concerning peace values within the Indonesian context. Firstly, despite numerous studies conducted in Indonesia, no specific research addressing values of peace exists in English textbooks designed for secondary schools, especially junior high school levels. Secondly, there is a lack of research exploring peace values in ELT textbooks aligned with the *Kurikulum Merdeka*. Therefore, by examining the peace values in ELT textbooks that have been adapted to the *Kurikulum Merdeka* and recommended for junior high schools by the Indonesian Ministry of Education and Culture, Research, and Technology, this study seeks to close a significant gap in the current research literature. The study specifically looked into the peace principles included in the junior high school English textbook that the Ministry of Education and Culture recommends. The seventh-grade English for Nusantara textbook, which was released in 2022 by the Ministry of Education, Culture, Research, and Technology, has been chosen for analysis. To complete the investigation, this study also interviewed some EFL teachers who have used the textbooks in regard to the representation of peace values in the books. This study is expected to contribute practically by serving as a reference for curriculum developers and textbook writers to ensure a more balanced representation of peace values in ELT learning at the junior high school level. Additionally, it can be used in teacher training and textbook content evaluation to integrate peace values more effectively in the teaching and learning process.

2. Literature Review

2.1 Peace Values

A Norwegian, Johan Galtung, the pioneer of peace research introduced the concept of peace into academic literature. Galtung distinguishes peace into two types of peace: positive peace and negative peace (Dlewis, 2021). Galtung defines positive peace as the absence of direct and indirect violence, while negative peace is the absence of direct violence. Establishing social, economic, and political frameworks that support justice, and peace is a necessary step in achieving positive peace. Galtung's definition of peace emphasizes the importance of addressing the root causes of conflict and violence and creating conditions that promote peace and justice (Ercoşkun, 2021).

Peace is a complex and multifaceted concept that cannot be clearly defined and quantified. Different concepts of peace in the literature are present, and its character and meaning depend on theoretical or cultural methods through which peace is viewed. Harmony, absence of violence or conflict, justice, liberty, equality, serenity, and calmness are some prevailing dimensions of peace. Peace can also be viewed as a social contract that involves principles and underlying concepts that promote peaceful coexistence (Balasooriya, 2001a). According

to UNESCO, peace is a comprehensive concept that goes beyond the absence of war and violence (UNESCO, 2002). It is a state of harmony and equity that ensures justice and freedom for all individuals and societies. The culture of peace is defined as a set of values, attitudes, behaviors, and ways of life that reject violence and aim to prevent conflicts. Peace must be established on the basis of humanity's moral and intellectual solidarity, and it can be promoted through education, sciences, culture, communication, and information. The well-being of societies and the capacity to live in peace can be strengthened through intangible cultural heritage.

1) Inner Peace

Inner peace is a state when a person achieves peace and harmony with self. It involves attaining good physical and mental health, so there is no inner conflict disturbing them. Someone who experiences inner peace also feels joy and a sense of freedom in their life (Lakhyani, 2012). Additionally, inner peace carries spiritual aspects, where one is connected with values and beliefs which are significant for them. In a state of peace of mind, individuals also have compassion and kindness towards themselves and others (Saba, 2021). They are content with what they have and can appreciate art as a means to increase the sense of peace in themselves.

2) Social Peace

Social peace refers to the peaceful coexistence of human beings. It includes peace between men and women at all levels of human interaction (Arif, 2022). Reconciliation and resolution of conflict by non-violent means is one of the key characteristics of social peace. Love, friendship, and unity are the feelings that form the basis for creating social peace. Knowledge and acceptance of each other's opinions and differences are also included in it. Collaboration, brotherhood, and tolerance are inherent values in achieving social peace (Gebregeorgis, 2017). Furthermore, social peace involves constructing societies and advocating for human rights and morality as the pillars of peaceful and harmonious living.

3) Peace with Nature

Peace with nature is the act of living in harmony and coexistence with nature and Mother Earth. It involves seeking coexistence and harmony with nature and all the organisms within it (Turnip & Yanto, 2021). Individuals should ensure that they strive to balance the environment and contribute value to its sustainability (Ashraf & Huma, 2021). Respecting and honoring nature and its living creatures are integral parts of peace with nature. This entails reducing human impact on the environment and practicing an eco-friendly lifestyle. Adhering to the laws of nature and its principles is also a basic characteristic of peace with nature. Through peace with nature, man comes to know and acknowledge nature's wisdom and seeks to find out how to maintain the Earth's ecosystem.

3. Research Methodology

This study was conducted using a qualitative approach. Qualitative research allows researchers to explore and investigate the individuals or groups related to social or human issues (Creswell, 2009). Qualitative researchers collect data by examining documents, observing behaviour, or interviewing participants (Polkinghorne, 2005). This research focused on the images and texts that represent the peace values in the *English for Nusantara*

for the seventh-grade Junior High School textbook recommended by the Indonesian Ministry of Education and Culture, Research, and Technology. This textbook was chosen for three reasons: it is widely used in schools implementing the *Kurikulum Merdeka*, the most recent version of the English textbook, and various images and visual texts that may represent diverse peace values.

The data collection process involved downloading the textbook from the Indonesian Book Information System (SIBI), reading and analyzing the content comprehensively, and identifying texts and images reflecting peace values. The data was then categorized according to three peace value categories Balasooriya (2001) proposed: inner peace, social peace, and peace with nature. The frequency of each category was calculated and analyzed using Critical Discourse Analysis.

Critical Discourse Analysis (CDA) is a qualitative method developed by constructionists and widely used to examine how language reflects and reinforces social processes and inequalities (Fairclough, 1989; Mogashoa, 2014). CDA, mainly through Fairclough's framework, is suitable for this research as it explores the complex relationship between language, ideology, and constructing peace values in texts. It provides a lens to analyze how power dynamics and societal inequalities, such as those related to peace values, are represented in discourse (Fairclough, 1989; Wodak & Meyer, 2009). This approach is particularly relevant to educational research as it allows for the analysis of texts that both reflect and shape social situations, focusing on the linguistic components of discourse and their connection to societal structures and cognitive processes (Mullet, 2018). Fairclough's work has been foundational in CDA, emphasizing that discourse is not merely a collection of words, but is influenced by ideology and power dynamics, shaped through social interactions (Fairclough, 1985).

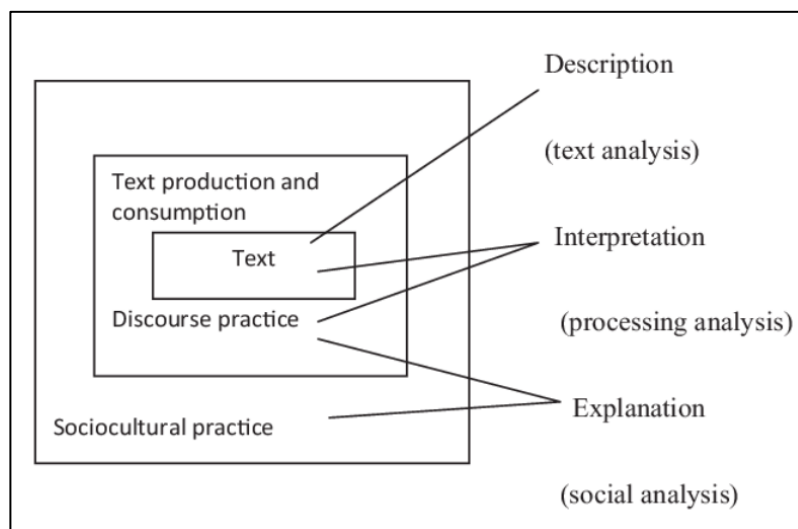


Figure 1. Fairclough's three-dimensional framework

Fairclough's approach to discourse analysis consists of three dimensions: description, discursive practice, and social practice. The first dimension, description, focuses on analyzing the linguistic features of the text, such as vocabulary, grammar, and structure (Fairclough, 1989). The second, discursive practice, explores the relationship between text and interaction, viewing discourse as both a product and resource for interpretation, involving speech acts and intertextuality (Bajri & Othman, 2020). The third dimension, social practice,

examines how texts are shaped by and influence broader social contexts, including historical, cultural, and ideological factors, highlighting the role of power in discourse (Abdul & Shalaby, 2009; Ghani & Hussain, 2021). This approach underscores the importance of understanding how language, ideology, and power dynamics shape discourse (Fairclough, 1985, 1989). Fairclough's approach allows for the connection of the text with social practices and power dynamics present in society.

4. Results

The findings of the analysis done by the researcher on the *English for Nusantara* textbook showed that this textbook consists of peace values. From the identification, the researcher found all types of peace values popularized by Balasooriya (2001): inner peace, social peace, and peace with nature, in all chapters through texts and pictures. In each type, the content themes varied as follows.

Table 1. Types of peace values frequency in the textbook

Type of Peace Values	Content Themes	Frequency	Total	%
Inner peace	Self-awareness	36	60	49%
	Self-actualization	20		
	Self-acceptance	4		
Social peace	Friendship	21	51	37%
	Tolerance	8		
	Equality	7		
	Cooperation	7		
	Family relationships	5		
	Peace in society	3		
Peace with nature	Environmental sustainability	11	26	19%
	Hygiene and sanitation	8		
	Green living	7		

Based on the results of the data collection above, it was found that content related to inner peace (49%) stood out as the most dominant type of peace value in the textbook, followed by social peace (37%) and peace with nature (19%). Findings related to peace values in the textbook can be seen not only from the frequency of their appearance in the content but also from the form of presentation. Thus, in this section of the findings, the types of peace values identified show that peace values contained in *English for Nusantara* textbook are depicted in two modalities: textual and visual representation.

4.1 Textual representation

Textual representation in this textbook involves the use of sentences and texts that explain the values of peace. The narration of the story in this textbook uses consistent characters. This continuity builds students' attachment to the characters. Thus, it allows students to be more interested in reading it. Specifically, the textual representation can be seen in inner peace, social peace, and peace with nature values reflected in the textbook as follows.

4.1.1 Inner peace

Based on the results of the percentage of the appearance of inner peace in this textbook, it can be seen that inner peace is the dominant peace value. The representation of inner peace

is both textual and visual. One example of textual representation that can be seen is in the text that explains Rahmansyah's family activities as follows.

Let's Clean Up!

The Rahmansyahs work together to keep the house clean. In the morning, everyone in the family makes the bed. Every day, Sinta sweeps and mops the floor and Galang takes out the trash. Each of them take turns to wash the dishes every night.

Ibu Posma cooks everyday. While she cooks, Ara usually plays with her toys. When she finishes playing, she puts away the toys. Pak Rahmansyah does the laundry every other day. He cleans the windows and the furniture every Saturday.

The Rahmansyahs are busy every day.

Figure 2. Reading text in the textbook

From the text, there are various types of peace values such as equality, mutual respect, cooperation, and especially self-awareness. Implicitly, the use of language, the selection of characters, and the tasks used by the author in describing the roles of each family member in the division of cleaning tasks reflect the hierarchy in the family. Tasks that require more physical strength are given to the men, Mr. Rahmansyah and Galang, such as washing and taking out the trash. Meanwhile, Mrs. Posma handles the kitchen, especially cooking, and Sinta sweeps and mops. This division of work reflects community norms, hints at the importance of recognizing one's abilities and responsibilities, and encourages self-awareness.

Structured and continuous family task-sharing activities led by Mr. Rahmansyah and supported by other family members indirectly become a model for teaching the importance of cooperation, responsibility, and maintaining family harmony. In particular, this text also teaches self-awareness, the awareness of one's duties and responsibilities. From this text, it can be seen that the value of inner peace is represented textually.

Historical and cultural context:

Indonesian society upholds the value of mutual cooperation which is evident in the textbook's emphasis on teamwork in family chores. Mutual cooperation is practiced in families, neighborhoods, villages, where collective effort is prioritized over individualism. The structured task-sharing model reflects the Indonesian principle promoting harmony, cooperation, and shared responsibility.

4.1.2 Social peace

In the introduction section of this textbook, the author explains the character and setting context of this textbook story, which can be seen in Figure 17 below. It is explained that Galang, as the main character, has a family consisting of his father, mother, brother, and younger sister. Galang comes from Kalimantan and has Sumatran blood because his mother is from Medan. Then, the peace values from this character selection can also be seen in other characters such as his friends and teachers from various ethnicities and different backgrounds.

Furthermore, in the last paragraph of this introduction, it can be seen that the author chooses characters in this textbook from different backgrounds that reflect the value of diversity. This can be seen through the use of language from the selection of existing character names. Some cultures in Indonesia whose tribes have a habit of naming their offspring with their family clan, for example, Monita Turangan where Turangan is one of the clans in Manado. But not all characters have names that are identical to their region of origin such as Leni Lestari who is Minang. Because in general, the name Lestari is identical to Javanese women. From this introduction, it can be seen that the material containing social peace values is represented textually.

Characters in the English for Nusantara Textbook

In this textbook, there are permanent characters that will accompany learners in learning English. Learners will find various characters namely Galang, Galang's family (Mr. Rahmansyah, Mrs. Posma, Shinta, and Tamara), Galang's friends (Monita, Andre, Pipit, Leni, and Made), the English teacher (Mrs. Ida), the principal (Mr. Edo), the science teacher (Mr. Edo), and the science teacher (Mr. Edo). (Mr. Edo), science teacher (Mr. Romy) and others. These characters represent various ethnic groups in Indonesia.

Galang Rahmansyah is a 13-year-old junior high school student in Merdeka Junior High School. He was born in Kalimantan. Galang lives with his father, mother, and two sisters. Galang's father, named Mr. Rahmansyah, is a tenant farmer who has chickens and cows. He owns chickens and cows. Galang's mother, Mrs. Posma Hutasuhut is from Medan and works as a tailor. as a tailor. Galang is the second child. His older sister, Sinta Rahmansyah is 17 years old, while his sister, Tamara Rahmansyah, is 6 years old. Tamara Rahmansyah is 6 years old.

Galang has several friends, namely Andre Tanudjaja, a Chinese descendant; Monita Turangan, of Manadonese descent; Pipit Saitri who is Sundanese; Leni Lestari who is Minang; and Made Wirawan who is Balinese. At school, Galang has an English teacher from Bali, Mrs. Ida Ayu Komang. Meanwhile, the principal is a Papuan named Mr. Edo Salosa.

Figure 3. Character varieties in the textbook

Historical and cultural context:

Indonesia is home to over 1,300 ethnic groups, each with its own traditions, languages, and naming customs. The characters in the textbook represent this diversity, e.g. Galang (from Kalimantan with Sumatran roots) symbolizes interregional and interethnic family connections, Monita Turangan (a Manado name) reflects North Sulawesi's Minahasan culture, Leni Lestari (Minang ethnicity, but with Javanese-sounding surname) illustrates the fluidity of cultural identity in Indonesia where names do not always indicate ethnicity. The textbook textually represents peace values by ensuring characters come from various background, reinforcing the idea that diversity should be embraced rather than feared.

4.1.3 Peace with nature

The value of peace with nature is emphasized in this textbook. An example of this textual representation is the text that describes Mr. Edo's hobby, which is sustainable with the peace of nature.

Pak Edo's Hobby

Pak Edo's hobby is cycling. He goes cycling every morning. Pak Edo always wears a helmet, a t-shirt, shorts, and shoes when he goes cycling. He never forgets to bring his bottle.

Pak Edo sometimes goes cycling with his wife and children. They ride their bicycles together on weekends. Their favorite place for cycling is the park. They like cycling at the park because the air is very fresh.

Pak Edo likes cycling because it can make him healthy. Cycling makes immune cells more active. Cycling is also good for the environment because it does not release pollution.

Figure 4. Reading text in the textbook

The text in Figure 4 describes that Mr. Edo, who likes cycling, contains various types of peace values. Inner peace, social peace, and peace values are reflected in this text. Specifically, this text explains the relationship between Mr. Edo's cycling hobby and nature. Mr. Edo's cycling continuity is indirectly not only to promote maintaining a healthy body, but also to maintain cleanliness and environmental preservation. Through this text, it can be seen that this reading text represents the peace with nature value textually.

Historical and cultural context:

Indonesia's education system integrates environmental awareness into its curriculum, e.g. Adiwiyata schools (emphasizing on environmental sustainability), character education, where students learn about responsible living, and practical activities, like tree planting, waste management and eco-friendly project. The textbook aligns with this national goal, reinforcing the idea that small daily actions like choosing to cycle can contribute to a peaceful relationship with nature.

4.2 Visual representation

The visual representation of peace values in this textbook is represented using comic strips and illustrations. Comic strips are a series of sequential images depicting a particular story or situation with a narrative included in it. Comic strips used in this textbook are in the form of picture illustrations and storylines with short conversations included. The combination of colorful illustrations and easy-to-understand text provides more interest so that the message conveyed is easier for students to accept.

In addition, the illustrations in this comic strip are used to visualize peace concepts or situations relevant to these values. Specifically, the visual representation can be seen in inner peace, social peace, and peace with nature values reflected in the textbook as follows.

4.2.1 Inner peace

In this textbook, the representation of the value of inner peace can be seen through its visual representation, in this case, comic strips and illustrations. Figure 18 below is a comic strip that shows a conversation between Pipit and Leni who are talking about the implementation of *Pencak Silat* extracurricular activities at school. Pipit and Leni's interaction here shows the value of caring between peers in contributing to their friend's self-development. More specifically, through the description of Leni's desire to join *Pencak Silat*, shows that Leni has

a tendency to be able to fill her spare time by developing her potential in martial arts. This passion is illustrated more clearly through Leni's excited expression, ambitious eyes, and the effect of the fire illustration behind her body.



Comic strip 5.4 Talking about Pencak Silat

Figure 5. Comic strip in the textbook

In *Describing Class Schedule* material, through this comic strip, it can be seen that the author highlights the importance of extracurricular activities that reflect the importance of this activity in the school environment. In particular, the representation of the value of inner peace especially self-actualization from this comic strip is illustrated through Leni's passion to develop and train her best potential through martial arts, *Pencak Silat*.

Besides comic strips, illustrations also represent the value of inner peace in this textbook. Figure 6 depicts Monita who is studying in her study room. She is seen doing the task on her laptop seriously. In her study room, there are some things, such as a study table and chair, clock, book, study lamp, lesson schedule, and mind map of her assignment.



Picture 4.7 Monita's study room

Figure 6. Illustration in the textbook

This illustration emphasizes the values of perseverance, hard work, critical thinking, and discipline. Indirectly, it can be understood that perseverance is important to achieve good academic results. However, not all children in Indonesia have the same privilege to get an equal education with the same good facilities as in the illustration due to different economic backgrounds, social status, and accessibility factors. From the awareness of this inequality, teachers, parents, and the government face the challenge of working together to realize equal education. Particularly, through this illustration, students are taught to maximize their potential and actualize themselves. Thus, it can be seen that both comic strips and illustrations above visually express the value of inner peace.

Historical and cultural context:

Inner peace as portrayed in Leni's enthusiasm for *Pencak Silat* reflects the Indonesian belief in personal growth through discipline and self-improvement. It is a traditional martial art which is not just about self-defense but also about spiritual and mental discipline which resonates with Indonesia's cultural values. Meanwhile, the illustration of Monita studying in a well-equipped room highlights the importance of education in achieving inner peace. However, the text also acknowledges educational disparities in Indonesia, such as urban vs. rural divide and economic inequality. By depicting a well-resourced study environment, the textbook subtly raises awareness of these disparities, encouraging discussions on equal education opportunities.

4.2.2 Social peace

The value of social peace contained in this textbook is represented not only textually but also visually. This visual representation is through comic strip content and illustrations. In the introduction section of this textbook, the author uses consistent characters and story narratives. The diverse characters are explained textually which can be seen in Figure 3 along with Figure 7. In Figure 7, the authors introduce character illustrations with diverse visual depictions with their own distinctive characteristics. For instance, the authors' consideration in choosing the characters and characteristics of Galang and his friends. For the quantity, Galang, Andre, and Made are male. Then, Monita, Pipit and Leni are female. From this, it can be seen that the number of males and females in these characters is equal. This equality can also be seen from Galang's teachers, Mrs. Ida and Mr. Edo. In this picture, it is also seen some professions or occupation related to gender, e.g., Mr. Rahmansyah is depicted with his kettles showing that he is a productive man and earn some money from his activities. Meanwhile, a picture of female, Mrs. Posma Hutasuht has no clear indication of occupation which is strongly related to the common belief in the society that women should be the housewives.



Figure 7. Character varieties in the textbook



Comic strip 2.1 Part 1 Monita and Galang's favorite meals

Figure 8. Comic strip in the textbook

More specifically, each character has a distinctive and diverse visual image. An example can be seen from the characters of Monita, Pipit, and Leni who are wearing school uniforms. However, it can be seen that Monita is wearing a short-sleeved white shirt and a knee-length navy skirt, Leni is wearing a white shirt and a long navy skirt, while Pipit is wearing a long white shirt and a long navy skirt with an additional white hijab.

The depiction shows the diversity in Indonesia, which consists of various religions, and there is freedom of choice while still observing social norms. Monita, Leni, and Pipit have the freedom to choose their uniforms without violating school rules and social norms. This shows the value of diversity, equality, and mutual respect in social life in the school environment.

Furthermore, the diversity of this visual image can also be seen through the depiction of Made's characters, Mr. Edo and Mr. Hermansyah. Mr. Edo, who comes from Papua and has darker skin characteristics than the other characters, shows the ethnic diversity and character of the Indonesian nation. Made on the next page is described as a person with a disability who attends the same school as Galang and his friends. It shows that Made has the same opportunities and rights as other students. Then Mr. Hermansyah is depicted with a simple look and works as a farmer and rancher showing respect for this work. From this depiction, the authors present the character of Mr. Edo as representing the ethnic and cultural diversity of Indonesia. Made's character represents the equality of people with disabilities and the promotion of inclusion values. As for the character of Mr. Hermansyah, he is presented as a variety of professions that represent the appreciation and respect for traditional work.

The representation of the value of social peace in this textbook is also portrayed through comic strips. In Figure 8, this comic strip shows the friendship of Monita and Galang who share the lunch they brought. It is depicted that Monita brought banana fritters and Galang brought fried rice. Both of these foods are Indonesian specialties. The conversation between Galang and Monita reflects the students' relaxed and friendly communication style.

From the depiction of Galang and Monita's friendship in this comic strip, it can be seen that the values of friendship, togetherness, empathy, tolerance, and care are implied. From the use of language, Galang and Monita show a warm friendly relationship. The selection of food displayed implicitly shows diversity and mutual respect. Specifically, Galang and Monita's sharing behavior illustrates the culture of Indonesian society which is identical with a high

sense of solidarity. Thus, the depiction of comic strips and illustrations shows that the social peace value is represented visually.

Historical and cultural context:

The textbook presents social peace through gender equality, religious and ethnic diversity, inclusion of people with disabilities, respect for traditional work, and the cultural value of sharing. These values reflect Indonesia's multicultural society and social harmony while also highlighting existing gender norms and challenges in achieving full inclusion and equality. The representation of Mr. Edo from Papua and Made as a student with disabilities reflects Indonesia's commitment to diversity and inclusion. Mr. Edo's darker skin tone represents the ethnic diversity of Indonesia, acknowledging eastern Indonesian communities, such as those from Papua and Maluku, who have distinct physical characteristics compared to those from Java or Sumatra. This is important in promoting recognition and respect for all ethnic groups. Made, a student with disabilities, is shown attending the same school as his peers, emphasizing equal educational opportunities and inclusion. This aligns with Indonesia's inclusive education policies, such as *Sekolah Inklusi*, which aim to provide education for children with disabilities in regular schools. By including characters from different ethnic backgrounds and abilities, the textbook encourages students to embrace diversity and practice social inclusion.

4.2.3 Peace with nature

Visual representation of the value of peace with nature in this textbook is represented through comic strips and illustrations. The representation of peace with nature through comic strips can be seen from Figure 9 which describes the meeting between Galang and Andre. From this comic strip, three peace values can be illustrated, such as inner peace, social peace, and peace with nature. Their conversation discusses the hobbies that they like to do in their spare time. In this case, Galang mentioned that his hobby is fishing and Andre's hobby is playing mobile gaming. Their hobbies are a form of self-actualization, and their togetherness is a form of friendship.



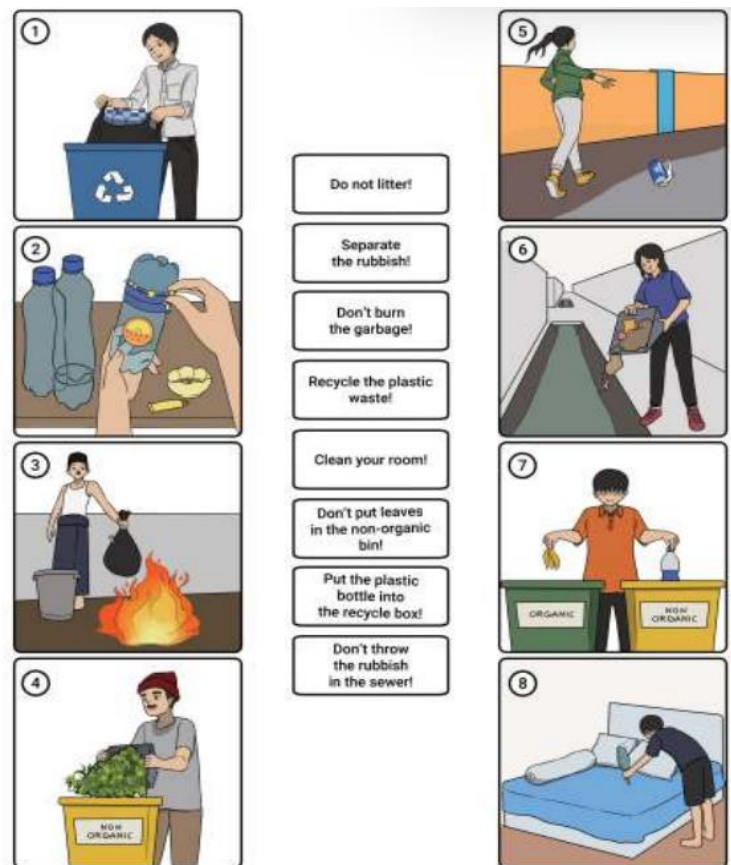
Figure 9. Comic strip in the textbook

Specifically, Figure 9 depicts the value of peace with nature in this comic strip. The natural illustration of Galang and Andre's setting shows their meeting on a road surrounded by dense, green trees. Indirectly, the author highlights the state of a beautiful living environment, side by side with nature. Furthermore, Galang's hobby of regularly fishing in the river also represents Andre's close coexistence with nature. When fishing, Andre uses traditional equipment that is friendly to nature. Fishing without using dangerous equipment can maintain the ecosystem and the survival of living things that live in the river and its

surroundings. This reflects the culture of traditional Indonesian society that always coexists with nature. However, the development and advancement of technology have made some people exploit the environment. So, through this comic strip, the author highlights that students have the value of awareness of the importance of maintaining the ecosystem, the sustainability of living things, and good relations with nature.

Then, the representation of the value of peace with nature can be seen from the illustration in Figure 10. The figure is a worksheet where students are asked to match the imperative sentence in the column and the illustration that matches the sentence. This representation can be seen in picture number two and three. In picture number two, there is a picture of a plastic bottle being recycled into a beautifully decorated pencil case. This picture matches the imperative sentence "Recycle the plastic waste!" Furthermore, picture number three shows a middle-aged man burning plastic garbage. The picture matches the imperative sentence "Don't burn the garbage!"

The description of the illustration and its match with the choice of the imperative sentence reflects the awareness of the important role of humans in protecting the natural environment. Humans play a big role in maintaining the balance of nature by wisely using and managing the waste they use, especially chemical-based waste. In the third picture, students are given an illustration that burning waste is an action that must be avoided. More specifically, in the second picture, the authors illustrate how to protect the environment by showing that the plastic waste that humans use can be recycled and can have marketability and art.



Worksheet 3.26

Figure 10. Illustration in the textbook

Furthermore, from the language used in the imperative sentence on the worksheet, it can be seen that these sentences use concise diction that is easy for students to understand. Thus, students can understand the message easily and are expected to implement the message in everyday life responsibly. This representation of the value of peace with nature when associated with the Indonesian cultural context is very close to the values of *gotong royong* (cooperation) of the Indonesian people to maintain the cleanliness and sustainability of the natural environment.

Historical and cultural context:

The textbook's representation of peace with nature reflects Indonesia's cultural traditions, environmental concerns, and collective values. By promoting sustainable fishing, recycling, and responsible waste management, it aligns with traditional and modern efforts to protect nature. The gotong royong spirit reinforces the idea that taking care of the environment is a shared responsibility, making these lessons deeply relevant in the Indonesian social context.

Based on the currently implemented curriculum, namely Kurikulum Merdeka, the values especially peace values contained in the textbook are expected to be in line with the objectives of the Kurikulum Merdeka. Thus, the researcher asked the teacher their perspective on it. From the results of the interviews, the two teachers agreed that the value of peace in this textbook is in line with the objectives of the Kurikulum Merdeka, which can be seen from the material, worksheets, and group assignments in the textbook. Specifically, Teacher A explained that most of the assessments contained in this textbook were taken from group assignments. This is in line with one of the values of the Pancasila student profile, which is cooperation. This group task can foster and train students' teamwork which will also foster a sense of tolerance. Furthermore, from the explanation of this second teacher, the value of peace values, especially social peace, is integrated with the activities and assessments in this textbook. Furthermore, according to Teacher B, the alignment of the value of peace in the textbook and the objectives of the Kurikulum Merdeka can be seen from Galang from Kalimantan unit. She explained that this material discusses cultural differences that teach students the values of tolerance. She mentioned one of the materials that shows the differences in the way Muslims and Christians pray helps her to introduce and teach tolerance values to the students he teaches, all of whom are Muslim. From this explanation, it shows that peace values, especially social peace, are in line with one of the character values of Pancasila students, namely global diversity.

5. Discussion

Under the research findings, the researcher has indicated details on categories of peace values and text and image portrayals of peace values contained in the English for Nusantara textbook in the Kurikulum Merdeka. Critical discourse analysis by the researcher has found that three types of peace values contained in the textbook: inner peace, social peace, and peace with nature are portrayed in this textbook. The researcher found that the inner peace value type contents were self-awareness, self-actualization, and self-acceptance; the social peace type consisted of friendship, tolerance, equality, cooperation, family relationships, and peace in society; and the peace with nature type consisted of environmental sustainability, hygiene and sanitation, and green living. These three inner peace contents (self-awareness,

self-actualization, and self-acceptance) through listening, reading, writing, or speaking activities are shown in the textbook (Gebregeorgis, 2017; Saba, 2021).

Gebregeorgis (2017) argued that a person is better equipped to comprehend others, treat them fairly, and cooperate with them for peaceful coexistence the more positively they see themselves. Language assignments on illness prevention can be used to impart lessons on improving learners' health, based on the premise that a healthier person is more tranquil both personally and socially. In addition, Balasooriya (2001) mentioned that the most important need for children to have a peaceful and harmonious life is to build an effective and integrated personality with positive self-esteem and skills. In line with Turnip and Yanto's (2021) findings, students can build their positive self-concept by understanding their strengths and recognizing their weaknesses first. Thus, students can develop and expand their values. Further, Azis et al. (2022) mentioned that students gain physical health and can achieve inner peace by doing their favorite activities, such as exercising. Therefore, by introducing inner peace in the textbook, students are expected to be motivated to build their physical and mental health to enjoy inner peace within themselves.

The second type is social peace value. The researcher found that the social peace contained in the textbook consists of content about friendship, tolerance, equality, cooperation, family relationships, and peace in society. Human relationships with other humans are the subject matter of this entire article. Tolerance was defined by UNESCO in 1996 as respecting and appreciating the great diversity of the world's cultures. Religions, dialects, customs, and ethnic groups are examples of diversity that can be precious treasures (Setyono & Widodo, 2019; Turnip & Yanto, 2021). As a multicultural country with a population that has different languages, gender, ethnicities, and religions, the value of tolerance, cooperation, and equality is crucial for students (Adawiyah & Oktavianti, 2023; Darweish & Mohammed, 2018; Hayat & Sarwar, 2018; Saba, 2021). This is in accordance with the motto of the Indonesian nation unity in diversity (*Bhinneka Tunggal Ika*). It is also in line with the value of gotong royong (cooperation) in Indonesia, which is highly upheld in Indonesian society. This value is promoted in the third principle of Indonesia's ideology, Pancasila, which is the unity of Indonesia. It is also appropriate with one of the six-character values of Pancasila Profile Students, cooperation (Suryantari, 2022). Family involvement and peace in the community are also important in building good social relationships. One of the core principles of society and a crucial component of it is the family. Society cannot exist without the family. The breakdown of the family will significantly affect the harmony and stability of society (Rusli, 2020). The textbook contains some content related to family relationships and peace in society. One of them is the illustration content and reading section entitled "Let's Clean Up!" (p. 120). The text describes how Rahmansyah's family works together to clean the house. This simple work done and started by the family indirectly becomes a milestone in teaching children social values, such as having a sense of responsibility, solidarity, and equality, and working together, which will create peace in society. As Obidike et al. (2015) stated families are a valuable ally in learning about peace. Children's education in peace principles fosters an enduring tradition of peace in the community.

The third type is peace with nature value. The researcher found that peace with nature value in the textbook consists of content about environmental sustainability, hygiene and sanitation, and green living. Environmental sustainability relates to environmental issues emphasizing the importance of maintaining the balance of ecosystems and natural resources.

Thus, they can be used by current and future generations (Ruggerio, 2021). Various activities related to environmental sustainability include efforts to use resources wisely, reduce waste, and create harmony with nature. This activity is related to green living, an environmentally friendly lifestyle principle that includes habits or actions that aim to maintain the balance of nature and reduce negative impacts on nature (Willbold, 2022). These efforts must also be accompanied by activities related to hygiene and sanitation, which are efforts to maintain the health and cleanliness of themselves and the environment (Rehana et al., 2021). Figure 10 contains explicitly several contents related to the value of peace with nature. It illustrates ways that students can keep the environment clean. This activity is related to efforts to maintain personal and environmental hygiene. In line with the findings of Turnip & Yanto (2021), they mentioned that language textbook can give new insight to the students by delivering peace value. In delivering this value, teachers' roles as facilitators and role models for students are prominent. Teachers need to behave well in implementing the value of peace with nature because students also learn this value through classroom activities or teachers' behaviour (Arif et al., 2022).

The textbook represented peace values textually and visually. Semiotically, verbal and visual text are related (Setyono & Widodo, 2019). The contents of inner peace, social peace, and peace with nature were delivered simply, allowing students to understand the context. Several reading sections consist of short paragraphs and illustrations to illustrate the text. For example, in the reading section entitled "*Let's Clean Up*", the text consists of three simple paragraphs describing the activities of Mr. Rahmansyah's family working together to clean the house. This text uses simple language with a common vocabulary that can help students learn about objects around them in a familiar context and implicitly learn inner peace, social peace, and peace with nature values. This text is also supported by illustrations presented with bright colours and pictures that can attract students' attention and increase students' motivation (Zulia et al., 2022). Additionally, comic strips and short conversations are also used to represent the value of peace in this book. Visually, comic strips provide a different experience for students in learning English. The storyline that relates to students' daily lives, the visual editing that is packed with modern sketches in the style of current comics, and the language use that is short and simple are expected to attract students' attention in learning (Lutfiyanti, 2021; Natasya et al., 2020). For example, the comic strip in Figure 6 shows the moment Galang and Andre get acquainted, which implicitly contains the value of inner peace and social peace. They chat by discussing their hobbies. Andre's hobby of playing games is very relatable to the hobbies of students today, and Galang's fishing hobby is still relevant for students who prefer outdoor activities. This representation makes it easier for students to recognize and learn the values of peace.

6. Conclusion

This study found that the *English for Nusantara* book for grade VII contains three types of peace values categorized by Balasooriya (2001), namely inner peace (49%), social peace (37%), and peace with nature (19%), which are reflected in the text and pictures. These peace values are represented textually through sentences and readings that describe peace, and visually through illustrations and comics that connect the material to students' daily lives. This finding shows the importance of a holistic educational approach, which not only emphasizes academic aspects, but also value-based learning, in order for students to develop

into academically competent individuals who have high self-awareness, social awareness and sensitivity to the environment. Although this textbook has reflected the three values of peace, from the percentage it can be concluded that there is an imbalance in the representation of values. This imbalance provides important insights for curriculum developers and textbook writers to balance the representation of peace values so that each aspect of peace can be taught more equitably to students.

This study has theoretical and practical implications for teachers, textbook writers, government, and future researchers. Theoretically, this research enriches the understanding of peace values in English language learning and contributes to education theory in Indonesia. Practically, the findings can help teachers design lessons that reflect the value of peace, become a reference for textbook writers to compile more balanced materials, and provide input for the government in curriculum design that supports the teaching of peace values. Nevertheless, this study still has some limitations. First, the research only focuses on analyzing the seventh-grade *English for Nusantara* book in the Merdeka Curriculum, so the variety of data is limited. Future research is recommended to analyze various elementary and high school-level textbooks. Second, the research only highlights peace values so that future studies can explore other values, such as multiculturalism and religiosity. Third, the method used is document analysis and Fairclough's CDA. For future research, it is possible to involve stakeholders, the government, and even students in directly exploring the teaching of peace values.

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