

THE REPRESENTATION OF MORAL VALUES IN INDONESIAN GRADE 7 ENGLISH COURSE BOOKS: A MULTIMODAL CONTENT ANALYSIS OF PRESCRIBED STUDENT PROFILES

¹*Primita Arif Carabella, ¹Ashadi

¹English Language Education Study Program, Faculty of Languages, Arts, and Cultures,
Universitas Negeri Yogyakarta, Daerah Istimewa Yogyakarta, Indonesia

*Corresponding Author Email: primitaarif.2022@student.uny.ac.id

Article Info	Abstract
Article History Received: January 2026 Revised: March 2026 Accepted: May 2026 Published: July 2026	<i>Moral education has become an important concern in English Language Teaching (ELT) materials, as coursebooks are expected to support both language development and learners' character formation. In Indonesia, this role is reflected in the prescribed Student Profiles. This study aims to examine how moral values are represented in Indonesian Grade 7 English coursebooks from a multimodal perspective. Employing qualitative content analysis, the study analyzes three widely used coursebooks, namely English for Nusantara, Bright an English, and Interactive English, using Kress and van Leeuwen's (2006) multimodal framework and the six dimensions of the prescribed Student Profiles. The findings reveal that moral values are conveyed both explicitly and implicitly through verbal texts, visual images, and learning activities; however, their distribution is uneven, with certain values consistently prioritized while others remain marginal. The analysis also shows differing orientations toward local and global moral values across the coursebooks. These findings suggest that although multimodal resources enrich moral meaning-making, their effectiveness depends on pedagogical framing and opportunities for critical engagement. The study concludes that a more balanced and critically mediated integration of moral values is needed to better support learners' moral development, with implications for coursebook design and classroom practice.</i>
Keywords Moral values; ELT course books; Multimodal framework; Content analysis;	
How to cite: Carabella, P. A. & Ashadi, A. (2026). The Representation of Moral Values in Indonesian Grade 7 English Course Books: A Multimodal Content Analysis of Prescribed Student Profiles. <i>JOLLT Journal of Languages and Language Teaching</i> , 14(3), 946-957. Doi: https://doi.org/10.33394/joltt.v14i3.19294	
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INTRODUCTION

Learning a foreign language is not solely about mastering linguistic content; it also serves as a medium to shape students' character. In line with this, Indonesia has transitioned one curriculum to another in the last few decades. These curriculum changes have continuously redefined learning standards and objectives to emphasize both academic competence and character development (Senowarsito, Suwandi, Musarokah, & Nur Ardini, 2023). One of the major changes lies in the learning material, particularly the course book, which function as central resources in classroom practice. Course book play a pivotal role in the language learning process, as they serve not only as sources of linguistic input but also as tools that support students' engagement and character development. According to (Brown & Lee, 2015), course books are the most widely used educational materials in language education. They are considered essential by both teachers and learners for structuring classroom activities (Okeeffe, 2013; Widiantoro & Margana, 2017). Furthermore, Widodo, Perfecto, Van Canh, and

Buripakdi (2018) emphasize that course book can act as the teacher's hidden collaborator, embedding moral values and virtues alongside language skills. Thus, course books are not neutral materials, but ideological and pedagogical tools that shape both language learning and value formation (Risager, 2021).

Studies suggest that ELT course books function as ideological spaces where moral education, cultural values, and global English ideologies intersect. While these materials are intended to support character education, they are also influenced by broader postcolonial dynamics, where dominant global discourses may still shape how local values are represented (Canagarajah, 2023; Pan & Zhu, 2022). This suggests that course books may simultaneously transmit global discourses and local values, making them important objects of analysis in contexts such as Indonesia, where national identity and character education are strongly emphasized.

The Indonesian government places strong emphasis on character education as a central component of national education policy, as outlined in Presidential Regulation No. 87 of 2017 on Strengthening Character Education, which aims to develop the nation's "golden generation" by 2045 through the integration of prescribed values across the education system (Ministry of Education, 2022, 2023). In line with this policy, the Merdeka Curriculum institutionalizes character education through the Prescribed Student Profile, which consists of six dimensions: religious & noble character, global diversity, independence, collaboration, critical reasoning, and creativity (Ministry of Education, 2023). These dimensions are intended to be integrated across all subjects, including English language education, to support holistic learner development (Qoyyimah, 2016; Shofa, 2021). Moral education refers to the structured development of values such as justice, honesty, and respect that foster learners' social responsibility and ethical awareness (Shaaban, 2005). Within this framework, course books function as key mediating tools that transmit both linguistic knowledge and nationally prescribed moral values in classroom practice.

Despite their central role in language education, course books are often criticized for lacking sufficient integration of moral values. Previous studies indicate that while ELT course books include moral and cultural content, their representation tends to be selective, implicit, and not fully aligned with curriculum expectations (Keles & Yazan, 2020; Parlindungan, Rifai, & Safriani, 2018; Setyono & Widodo, 2019). Other studies also suggest that moral values in ELT materials are frequently embedded implicitly and require critical analysis to be fully understood (Puspitasari, Widodo, Widyaningrum, Allamnakhrah, & Lestariyana, 2021; Sitio, Sinar, & Rangkuti, 2023). This indicates the need for a more systematic investigation on how moral values are represented in course books. Several studies have examined moral values in ELT course books; however, those studies tend to focus on single course books or limited categories of values, and rarely provide comparative analysis across multiple materials. In addition, most analysis emphasize textual content while overlooking the role of multimodal elements such as images, layout, and visual design, which are integral to meaning-making in contemporary course books. According to G. Kress and Van Leeuwen (2020), meaning in multimodal text is constructed through the interaction of multiple semiotic resources. Another research further confirms that visual and textual elements work together to construct ideological and moral meaning in ELT materials (Lim, Toh, & Nguyen).

Despite the increasing attention to moral education and multimodality, there remains a lack of studies that systematically examine how ELT course books align with the six dimensions of the Prescribed Student Profiles using a multimodal framework, particularly through comparative analysis of multiple course books. This gap limits our understanding of how consistently national character values are represented across different instructional materials. Furthermore, seventh-grade students represent a critical stage in education. They are typically aged 12-13 years and are transitioning into early adolescence, where moral awareness and

identity formation begin to develop. This stage corresponds to Kohlberg (1971) conventional level of moral development, in which individuals begin to internalize social norms and responsibilities. Therefore, Grade 7 course books are particularly important as they provide early exposure to institutionalized moral values in formal education settings. Based on these gaps, the novelty of this study lies in three aspects. First, it analyzes three Grade 7 English course books, allowing for comparative insights across different materials. Second, it employs the six dimensions of the Prescribed Student Profile as a comprehensive analytical framework for examining moral values. Third, it applies a multimodal approach to investigate how moral values are constructed through both textual and visual representations.

Therefore, this study aims to investigate how moral values are represented in three grade 7 English course books used in Indonesian junior high school, particularly in relation to the Prescribed Student Profiles and their multimodal realization. Accordingly, this study is guided by the following research questions: How are moral values represented across three grade 7 English course books in Indonesia based on the six dimensions of Prescribed Student Profiles? How are moral values constructed through multimodal resources (textual and visual elements) in the selected course books? And to what extent are the six dimensions of the Prescribed Student Profiles consistently represented across the three course books?

RESEARCH METHOD

Research Design

This research employed a Qualitative Content Analysis (QCA) design to systematically examine the representation of moral values in English Language Teaching (ELT) course books through textual and visual elements. QCA was selected because it enables researchers to interpret communicative materials in a structured, systematic, and theory-driven manner (Flick, 2013; Mayring, 2015). Through this design, the course books were not merely read as instructional materials, but also analyzed as cultural and educational texts that may transmit particular values, attitudes, and character orientations to students. In this study, QCA was applied deductively by using predefined categories derived from the six dimensions of the Prescribed Student Profiles. These categories served as the main coding framework for identifying, classifying, and interpreting moral values embedded in the selected materials.

To strengthen the analysis, this study also adopted a multimodal analytical perspective based on Kress and van Leeuwen (2020), who argue that meaning is constructed through the interaction of various semiotic modes, such as language, images, layout, and pedagogical tasks. Therefore, the analysis focused not only on written texts, such as dialogues, reading passages, and narratives, but also on visual representations, including characters, actions, settings, gestures, and social interactions. In addition, task design, such as instructions, exercises, reflection activities, and communicative tasks, was examined to understand how moral meanings are encouraged through learning activities.

The connection between multimodal analysis and the Prescribed Student Profiles lies in the analytical procedure. Multimodal elements were interpreted to determine how they represent, support, or reinforce specific moral values related to the six dimensions. Thus, multimodal analysis functioned as the interpretive lens, while the Prescribed Student Profiles served as the coding framework for categorizing moral values.

Data Sources

The data for this study were gathered from three ELT course books used in Indonesian junior high schools. The course books were selected due to the following criteria: 1) alignment with the Merdeka curriculum; 2) wide usage in Indonesian schools; and 3) inclusion of rich textual and visual materials relevant to moral value representation. These selected course books are presented in Table 1.

Table 1
Data on the Sampled Course book

Coursebook	Author	Publisher	Format
<i>English for Nusantara</i> for Junior High School Student Grade VII	(Damayanti et al., 2022)	Indonesian Ministry of Education and Culture	E-book
<i>Bright an English</i> Course for Junior High School Student Grade VII	(Zaida, 2022)	Erlangga	Printed
<i>Interactive English 1</i> for Junior High School Student Grade VII	(Rahayu, 2022)	Yudhistira	Printed

The unit of analysis included both textual and visual components, namely dialogues, reading texts, instructions, exercises, images, and illustrations. Each unit was examined to identify explicit moral values (clearly stated in the text) and implicit moral values (inferred from context, visuals, or task design). Data were collected using a documentation technique. All chapters from each course books were systematically reviewed, and relevant units were selected, coded, and recorded in a structured documentation sheet. This comprehensive approach ensured that the analysis covered the full content of each course book and minimized selection bias.

Instruments

The primary instrument of this study was a documentation sheet (coding sheet) designed to systematically record and categorize the data. The coding sheet included: 1) unit of analysis, 2) data description, 3) multimodal category (verbal, visual, or task-based), 4) identified moral value, and 5) corresponding dimension of the Prescribed Student Profiles. The coding framework for moral values was derived from the six dimensions of the Prescribed Student Profiles and further operationalized into specific value indicators to guide consistent coding. In addition, this study adapted the framework proposed by Yuen (2011) to classify multimodal elements, particularly in distinguishing how meaning is conveyed through visual and textual modes. The adaptation focused on aligning Yuen's categories with the analysis of moral values, especially in identifying how images, texts, and activities function as carriers of moral meaning.

To ensure validity, the research instrument was reviewed through expert judgment prior to data collection. The coding framework and indicators were evaluated by a lecturer with expertise in ELT and materials analysis, focusing on clarity, relevance, and consistency. Based on the feedback, refinements were made to strengthen the alignment between moral value indicators and multimodal categories.

Data Analysis

Data analysis in this study employed a deductive content analysis approach, in which predefined categories derived from the Prescribed Student Profiles were used to guide the coding process (Hsieh & Shannon, 2005; Margit, 2005). The analysis began with a thorough familiarization with the three selected course books to gain a comprehensive understanding of their content. Subsequently, the data were divided into units of analysis, including sentences, images, and activities. Each unit was then coded based on two main aspects: the type of multimodal element (textual, visual, or task-based) and the corresponding moral value identified according to the Prescribed Student Profiles. Both explicit moral values, which were directly stated in the text, and implicit moral values, which were inferred from context, visuals, or task design, were systematically identified. The coded data were then categorized into the six dimensions of the Prescribed Student Profiles. To identify patterns and distribution, the frequency of each moral value and dimension was calculated across the three course books. Furthermore, a comparative analysis was conducted to examine similarities and differences in how moral values were represented in each course book. Finally, the findings were interpreted

using a multimodal perspective to explain how textual, visual, and activity-based elements contributed to the construction of moral meaning. To ensure trustworthiness, the coding process was conducted systematically using a predefined framework, and repeated coding was performed to ensure intra-coder reliability. The use of expert validation further strengthened the consistency and credibility of the analysis.

RESEARCH FINDINGS AND DISCUSSION

Research Findings

This section presents the findings of the study regarding the representation of moral values in three Indonesian ELT course book: *English for Nusantara*, *Bright an English*, and *Interactive English*. The analysis focuses on (1) the distribution of moral values based on the Prescribed Student Profiles, (2) the imbalance of moral value representations across the course books, and (3) the modes through which moral values are represented. Overall, the findings indicate that moral values are present in all three course books. However, their distribution is uneven, with certain dimensions consistently emphasized while others receive limited attention.

Table 2 presents the distribution of moral values across the three course books based on the six dimensions of Prescribed Student Profiles. The table illustrates variations in the representation of each dimension rather than evaluating quality of the course books.

Table 2
Distribution of Moral Values Across Course Books (%)

Prescribed Student Profile Dimension	English for Nusantara	Bright an English	Interactive English
Religious & Noble Character	13.36	19.36	2.83
Independence	11.11	8.87	16.03
Collaboration	14.84	9.68	16.05
Global Diversity	40.7	17.74	18.87
Critical Thinking	13.34	34.67	34.89
Creativity	6.67	9.68	11.33

Imbalance in Moral Values Representation

The analysis reveals that moral values in the three ELT course books are unevenly represented, indicating selective prioritization rather than balanced integration of the Prescribed Student Profiles. Each course book foregrounds particular moral dimensions while marginalizing others, suggesting that moral values are not treated as an integrated framework but as differentiated emphases across the materials.

As shown in Table 2, *English for Nusantara* places strong emphasis on Global Diversity (40.7%), whereas *Bright an English* (34.67%) and *Interactive English* (34.89%) prioritize Critical Thinking as the most dominant dimension. In contrast, Creativity appears as the least represented dimension across all three course books, with consistently low percentages. In addition, Religious and Noble Character is minimally represented in *Interactive English* (2.83%), indicating limited attention to this dimension. These patterns demonstrate that certain moral dimensions are consistently prioritized, while others receive limited representation across the course books.

Selective Use of Multimodal Resources in Moral Values Representation

The analysis further shows that moral values are represented through multiple modes, including verbal text, visual images, and learning activities. Moral values are conveyed both explicitly through written texts, such as dialogues and reading passages, and implicitly through illustrations and task-based activities. For example, Global Diversity and Collaboration are frequently represented through visual depictions of group work, cultural practices, and social interaction. In contrast, Critical Thinking is primarily represented through task-based activities that require students to analyze information, respond to questions, and solve problems. Moral

values are also embedded in classroom activities such as discussions, group projects, and writing tasks. However, the distribution of these multimodal representations is uneven, as certain moral dimensions are more consistently supported by visual and activity-based elements, while others are minimally represented across modes.

Divergent Cultural Orientation in Moral Values Representation

The findings also reveal differences in the cultural orientation of moral values across the course books. *English for Nusantara* predominantly emphasizes local cultural contexts, as reflected in representations of Indonesian traditions, school environments, and social practices. On the other hand, *Bright an English* and *Interactive English* incorporate more global cultural references, including international contexts and characters. These differences indicate that moral values are presented through varying cultural perspectives across the course books, reflecting distinct orientations toward local and global contexts.

Overall, the findings show that moral values in the three ELT course books are unevenly distributed across the dimensions of the Prescribed Student Profiles. While all dimensions are present to some extent, certain values are consistently emphasized, whereas others remain limited. Moral values are conveyed through multimodal resources, including texts, images, and activities. However, their use varies depending on the dimension being represented. Furthermore, the course books differ in their cultural orientation, reflecting varying emphases on local and global contexts.

Discussion

Imbalance in Moral Values Representation

The uneven representation of moral values across the analyzed course books indicates that certain dimensions of the Prescribed Student Profiles are consistently foregrounded, while others receive comparatively limited attention. This pattern suggests that English Language Teaching (ELT) materials do not represent moral values in a fully balanced or integrated manner. Instead, they tend to prioritize values that are more closely connected to cognitive performance and observable social behavior. For instance, cognitively oriented values, such as critical thinking, problem solving, and analytical reasoning, are more frequently embedded in reading tasks, discussion questions, and comprehension activities. Similarly, socially visible values, such as global diversity, tolerance, intercultural awareness, and respect for difference, are often represented through dialogues, illustrations, character interactions, and topics related to multicultural communication. These values are important in ELT because language learning is closely related to communication across cultures and the development of global citizenship. However, the stronger emphasis on these dimensions also shows that other aspects of moral formation, particularly affective, reflective, and creative dimensions, may not receive the same level of pedagogical attention. Such tendencies reflect broader educational orientations that increasingly emphasize measurable competencies, employability, global relevance, and twenty-first-century skills in language learning contexts (O'Regan, 2021; Shin, Eslami, & Chen, 2011; Widodo, 2018).

This imbalance has important implications for moral education in ELT. When moral values are selectively represented, learners may be exposed to a partial moral framework in which some values are repeatedly reinforced, while others remain marginal or implicit. As a result, students may become familiar with values such as critical thinking, collaboration, and diversity, but may have fewer opportunities to engage with values related to empathy, self-awareness, creativity, responsibility, spiritual awareness, or moral reflection. This condition may limit the role of ELT materials as instruments for holistic character development. Moral education should not only introduce students to selected values but also help them understand how different values interact in real-life situations. For example, critical thinking should be connected with empathy, creativity should be linked to responsibility, and global diversity

should be supported by ethical awareness and respect for local values. If course books present moral values in a fragmented way, learners may not be sufficiently encouraged to negotiate moral dilemmas, reflect on ethical choices, or understand the complexity of moral decision-making. Recent studies emphasize that moral education should promote integrated moral reasoning, value negotiation, and ethical sensitivity rather than the simple transmission of isolated values (Juujärvi & Myyry, 2022; Narvaez, 2021). Therefore, the limited representation of certain dimensions may reduce the potential of ELT course books to support balanced moral development.

From a pedagogical perspective, this uneven distribution places additional responsibility on teachers to mediate, expand, and contextualize the moral content presented in course books. Teachers are expected not only to teach vocabulary, grammar, reading, speaking, and writing skills, but also to help students interpret the moral meanings embedded in texts, images, and classroom tasks. When course books provide rich and balanced moral content, teachers can more easily guide students toward meaningful reflection and discussion. However, when certain values are underrepresented, teachers must design additional questions, activities, examples, or reflective tasks to fill the gap. This can be challenging, especially when teachers have limited time, insufficient training in values-based pedagogy, or lack of support from the teaching materials themselves. Previous research indicates that teachers may face difficulties in implementing moral or values-based instruction consistently and critically when the materials do not provide explicit guidance or adequate pedagogical scaffolding (Ratri, Widiati, Astutik, & Jonathan, 2024). Consequently, underrepresented values may remain less visible in classroom interaction, reducing their influence on learners' moral awareness and behavior.

These findings highlight the need for ELT course books to be designed not merely as sources of linguistic input, but also as structured pedagogical resources that support the balanced integration of moral values. Course books should provide students with opportunities to develop language competence while simultaneously engaging with ethical, social, emotional, and creative dimensions of learning. As Kim (2023) suggests, ELT materials can play an important role in shaping learners' values when they are carefully designed to integrate moral content into meaningful language learning experiences. Therefore, course book developers should ensure that all dimensions of the Prescribed Student Profiles are distributed more evenly across units, topics, texts, illustrations, and learning tasks. Underrepresented values, such as creativity, moral reflection, empathy, and personal responsibility, should be made more visible through multimodal elements, including images, dialogues, stories, role plays, projects, and reflective exercises. In addition, explicit teacher guidance should be incorporated to help teachers facilitate deeper engagement with moral content. Reflective prompts, discussion questions, ethical scenarios, and project-based activities can support students in connecting language learning with moral reasoning and real-life decision-making. In this way, ELT course books can contribute more effectively to the development of learners who are not only linguistically competent but also morally aware, reflective, creative, and socially responsible.

The Role of Multimodal Representation in Moral Values Integration

The findings show that moral values in the analyzed English Language Teaching (ELT) course books are conveyed through multiple modes, including verbal texts, visual images, and learning activities. This pattern highlights the important role of multimodality in shaping how moral meanings are constructed, represented, and communicated to learners. From a multimodal perspective, meaning does not emerge from written language alone, but through the interaction of various semiotic resources, such as words, images, gestures, layout, characters, colors, settings, and classroom tasks. Therefore, moral values in ELT course books may be presented explicitly through dialogues, reading passages, instructions, and reflection questions, or implicitly through illustrations, character behavior, social situations, and task arrangements. This indicates that moral education in ELT materials operates not only at the

level of linguistic content but also through visual and pedagogical design. As Hossain (2024) and Kress and van Leeuwen (2006) argue, multimodal texts construct meaning through the relationship among different modes, allowing learners to interpret values from more than one source of information.

For example, visual representations of students working together in groups may reinforce values such as collaboration, responsibility, mutual respect, and shared problem-solving. Similarly, images of family members participating in household activities may communicate ideas about care, cooperation, role sharing, and social responsibility. Dialogues between friends may promote politeness, empathy, tolerance, or honesty, while classroom tasks that require students to discuss opinions or solve problems may encourage critical thinking and ethical awareness. These examples show that moral meanings are often built through the combination of what learners read, what they see, and what they are asked to do. This finding supports previous studies which suggest that visual elements in ELT materials have a significant role in shaping learners' moral, cultural, and social understanding (Abdullah, 2018; Widodo, 2018). However, the findings also indicate that multimodal representations are not always equally developed across all moral dimensions. Some values may be repeatedly supported through texts, images, and tasks, while others appear only occasionally or remain implicit. This uneven representation may result in partial reinforcement, where learners are exposed more strongly to certain moral values than to others.

The effectiveness of these multimodal representations depends not only on their presence in the course books but also on how they are pedagogically mediated in the classroom. Moral learning is more likely to occur when students are encouraged to interpret, question, discuss, and reflect on value-laden content, rather than merely completing tasks passively (Juujärvi & Myyry, 2022). In this regard, teachers play a central role in helping learners critically engage with multimodal materials. Teachers can guide students through reflective questions, group discussions, role plays, moral dilemmas, and perspective-taking activities. Such mediation enables learners to understand moral values as context-dependent, negotiable, and open to interpretation, rather than as fixed rules that must be accepted without question. This approach is consistent with Narvaez's (2021) view that moral development should involve ethical reasoning, reflection, and sensitivity to context. Thus, multimodal ELT materials can support moral education more effectively when teachers actively transform them into opportunities for critical and reflective moral learning.

Balancing Local and Global Moral Values in ELT Course book

The differing cultural orientations identified in the analyzed ELT course books reflect broader ideological tensions related to language, identity, and power in postcolonial ELT contexts. From the perspective of the multilingual turn in applied linguistics, language learning is understood not as the acquisition of a single target norm of English, but as a dynamic process shaped by learners' multilingual repertoires, cultural identities, and social experiences (Galloway & Rose, 2018; Garcia & Wei, 2014).

In this regard, the strong emphasis on local cultural and religious values in *English for Nusantara* can be interpreted as an effort to reposition English as a resource for expressing national identity and locally grounded moral values. This aligns with postcolonial perspectives that challenge native-speaker norms and emphasize the legitimacy of local voices in ELT materials (Kubota, 2014; Pennycook, 2017). By embedding moral values within familiar cultural contexts, the course book potentially supports learners' identity construction and reinforces their legitimacy as English users.

In contrast, *Bright an English* and *Interactive English* demonstrate a stronger orientation toward globalized cultural representations, which often reflect dominant Anglophone norms. Although framed as "global," such representations tend to reproduce Western cultural assumptions, thereby sustaining a monolingual and monocultural ideology of English (Gray,

2010; O'Regan, 2021). This dominance of western perspectives may also narrow learners' understanding of cultural diversity within English-speaking context, as ELT materials frequently prioritize American and British cultures over other inner-circle and global varieties of English (Keles & Yazan, 2020).

The tendency toward predominantly implicit cultural representation in these course books is consistent with recent research indicating that language textbooks generally present culture more implicitly than explicitly (Zhang, Li, Chen, & Yan, 2024; Zhang, Li, & Chang, 2024). This implicitness may further obscure how cultural and moral meanings are constructed, making them less visible and less open to critical interrogation by learners.

From a multilingual perspective, this pattern may limit opportunities for learners to engage actively with their linguistic and cultural repertoires in interpreting moral values. The multilingual turn emphasizes that meaningful moral and intercultural learning emerges when learners are encouraged to negotiate meaning across languages and cultural frames rather than being exposed to fixed or universalized values (Galloway & Rose, 2018; Garcia & Wei, 2014). Without critical pedagogical mediation, both implicit and globalized representations risk presenting moral values as naturalized and uncontested.

The tension between local and global moral values in the course books reflects a broader postcolonial dilemma in ELT: whether English functions as a resource for empowerment or as a vehicle for reproducing cultural hierarchies. Addressing this tension requires moving beyond surface-level representation toward a critical integration of moral values that encourages learners to question cultural assumptions and power relations embedded in English use (Kubota, 2014; Pennycook, 2017). Therefore, balancing local and global moral values should be understood not merely as an issue of representation, but as an ideological and pedagogical choice that shapes learners' moral agency and identity positioning in global communication.

Future research may further examine moral values in course book including those from different grade levels, subjects, and may be different publisher (from international publisher). This could provide a more comprehensive understanding of how moral values are represented across the curriculum. Moreover, it would be beneficial if the future research to analyze and explore the perceptions of students' and teachers' regarding the impact of the moral values represented in course books on students' behavior and moral development. This study contributes to ELT research by demonstrating that the integration of moral values in course books is not only uneven but also shaped by multimodal design and underlying cultural orientations. By bringing together multimodal analysis, moral education, and postcolonial perspectives, the findings highlight the need for more critically designed ELT materials that support balanced, reflective, and context-sensitive moral learning in line with the Prescribed Student Profiles.

CONCLUSION

This study examined how moral values are represented in Indonesian seventh-grade ELT course books through a multimodal perspective aligned with the Prescribed Student Profiles. The findings reveal that moral values are selectively and unevenly distributed, with certain dimensions consistently prioritized while others receive limited attention, indicating a lack of balanced integration across the course books. The study also shows that moral values are conveyed through multimodal resources, including texts, images, and learning activities; however, their effectiveness depends on pedagogical mediation. Without opportunities for reflection and discussion, these representations may function as implicit moral messages rather than supporting learners' critical moral reasoning.

In addition, the course books demonstrate differing orientations toward local and global moral values, reflecting broader ideological tensions in ELT. While some materials emphasize local cultural identities, others adopt more global or Western-oriented perspectives, highlighting the need for a more critical and balanced integration of cultural and moral content.

Despite these contributions, this study is limited to three seventh-grade course books and focuses on content analysis without examining classroom implementation or learners' responses. Future research is therefore recommended to investigate how teachers and students interpret and engage with moral values in actual teaching and learning contexts.

Practically, the findings suggest that teachers need to actively mediate moral content to promote critical engagement, while coursebook developers should ensure a more balanced representation of moral dimensions and integrate reflective tasks across multimodal elements. Policymakers are also encouraged to provide clearer guidelines to support the alignment between ELT materials and the Prescribed Student Profiles. Overall, this study contributes to a deeper understanding of how moral values are embedded in ELT course books and highlights the need for more balanced, reflective, and context-sensitive approaches to support learners' moral development in language education.

FUNDING

The authors declare that this study received no specific funding from public, commercial, or not-for-profit agencies.

DATA AVAILABILITY STATEMENT

The data used in this study are not publicly available due to privacy concerns and ethical obligations to protect participant confidentiality. This restriction ensures compliance with ethical research standards and applicable data protection regulations. Researchers or interested parties may request access to the dataset for validation or further analysis. Such requests will be reviewed on a case-by-case basis and must be reasonable and ethically justified. Data sharing will only be permitted after approval from the appropriate institutional ethics review board to ensure alignment with ethical guidelines and participant consent terms.

DECLARATION OF USING AI TOOLS

The author used AI-based tools to assist with language polishing and improving clarity of expression. No AI tools were used to generate data, conduct analysis, or produce the core intellectual content of this study. All interpretations and conclusions are solely those of the author.

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