

The Representation of Counterproductive Religious Values in a Selected Chapter of an Indonesian ELT Textbook: Systemic Functional Multimodal Discourse Analysis

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ABSTRACT

Countless studies have examined the vital role of ELT textbooks as learning sources, particularly in terms of intercultural, multicultural, and trans-cultural analysis. Yet, none of them specifically talked about religious values as the research focus. Hence, this study aimed at construing religious values represented in a selected chapter of an Indonesian ELT textbook. Descriptive problem-driven content analysis was used as the research design, whilst the research data were collected through document analysis. Later, to analyze the data, the research utilized Systemic Functional Multimodal Discourse Analysis (SF-MDA) (O'Halloran, 2008c) as the framework with a focus on representational meaning and transitivity analysis for each visual and textual data. The findings showed that two data modes represent religiosity, namely visual and verbal data. In visual, religious values (artifacts, beliefs, and behaviors) are represented by the classificational process while in verbal data; they are represented by the material and relational processes. Four of Indonesia's large recognized religious communities were represented namely Christianity, Buddhism, Hinduism, and Confucianism. Yet, there is no single datum that figures Islamic values, whereas, the Islamic community is the largest in the country and even in the world. Hence, this implication suggests that stakeholders (particularly textbook authors) should pay attention to the issue of how to fairly present the five legalized communities' values existing in Indonesia. Therefore, because Indonesia has varied its communities, ethnicities, and backgrounds, ELT textbooks should fairly embody the diversities more over the religious aspects which are the core competence to gain.

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1. Introduction

The religious value is inevitably essential to exist (Ariza et al., 2020; Astapov & Krasnova, 2022; Astavov & Krasnova, 2022; Gill, 2020; González-Gijón et al., 2019; Pustai et al., 2021). It is in line with some crucial instructional objectives i.e. social mutual harmony, social tolerance, ethical choices, and life views. A popular justification for students learning about religious perspectives in schools is that it fosters mutual understanding and leads to more tolerance, mutual respect, or civic concord (Desky & Rijal, 2021;

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Pajariato et al., 2022; Pulido et al., 2021). Hence, a curriculum which is one means of developing the pupil's sense of justice, must encourage tolerant and respectful beliefs and attitudes in pupils (Al Amin & Greenwood, 2018; Giordmaina & Zammit, 2019; Laar et al., 2019; Raigón-rodríguez & Elementos, 2018).

The most prominent argument for the priority of religious views asserts that it is arguably because religion is special. It is considered unique among ethical and moral ideas since religions are true and include vital truths, and it is critical to allow youngsters to learn about authentic ethical principles (Frazier, 2019; Iner, 2021; Trono & Oliva, 2021; Yendell & Huber, 2020). Furthermore, it may be claimed that the study of religious convictions should be prioritized in the curriculum because they are unquestionably more morally urgent (Banegas, 2023; Borremans & Spilt, 2023; Dewi, 2021; Rashidi & Meihami, 2016; Suprpto et al., 2021). Because religious commitments involve our ethical duties, which are more morally important than the preferences.

However, there is not even a single datum that represents Islamic values in the textbook, whereas, ELT textbooks have always been positioned as an important role in the implementation of a new curriculum and Indonesia as the largest Muslim community in the world (Bagasra & Mackinem, 2019; Begum et al., 2021; Desky & Rijal, 2021). In addition, ironically, the curriculum and the spirit of the nation's five pillars, particularly unity in diversity is currently becoming the focus of the government's education program (Kartika-Ningsih & Gunawan, 2019; Pahrudin et al., 2021; Suprpto et al., 2021).

This research endeavors to delve into the intricate fabric of Islamic religious values within a specific chapter of Indonesian English Language Teaching (ELT) textbooks through a multimodal lens. Notably, the significance of this study lies in its distinctive focus on Islamic religious values, an aspect that has received limited attention in prior research efforts. By employing Systemic Functional Multimodal Discourse Analysis (SF-MDA), this study aims to uncover and dissect the representation of Islamic religious values within the chosen chapter of Indonesian ELT textbooks. The rationale behind selecting Islamic religious values as the focal point stems from the noticeable gap in existing literature, where such values have not been extensively investigated within the context of ELT textbooks. The study seeks to address this gap by employing SF-MDA, a method that allows for a comprehensive examination of the multimodal elements present in the textbooks. Through this analytical approach, the research aims to shed light on how Islamic religious values are communicated and depicted within the selected educational materials.

Preliminary findings from the SF-MDA analysis suggest that Indonesian secondary-level ELT textbooks have made a commendable effort in representing multicultural diversity, showcasing residents with diverse Indonesian backgrounds. The multimodal nature of the analysis not only allows for an examination of textual content but also considers visual and other non-verbal elements. This holistic approach ensures a nuanced understanding of how Islamic religious values are interwoven into the broader fabric of multicultural representation within the examined ELT textbooks. In essence, this research serves as a pioneering exploration into the nuanced portrayal of Islamic religious values in the context of Indonesian ELT materials. The application of SF-MDA offers a methodologically robust means to unravel the multimodal intricacies present in the textbooks, contributing to a more comprehensive understanding of the representation of Islamic values in educational settings (Pajariato et al., 2022; Yendell & Huber, 2020). The design and implementation of textbooks play a crucial role in enhancing language learning, serving as communicative portraits aligned with specific learning objectives. As integral components of curriculum materials, textbooks are crafted to encompass well-defined competencies that guide learning procedures. Teachers, guided by these textbooks, gain a structured framework to manage teaching resources and incorporate them into both in-class and out-of-class activities. The textbook serves as a fundamental tool for educators to orchestrate the learning process effectively.

Beyond its instructional function, a textbook must adhere to established norms and values, particularly those ingrained in Indonesian standards. It is imperative for textbooks to avoid content that could be deemed inappropriate, such as 'pornographic material, radical ideologies, violence, ethnic-religious-racial biases, and gender stereotypes. In essence, textbooks should align with the Five Pillars of Indonesian Ideology, encompassing principles of (1) religiosity, (2) humanism, (3) pluralism, (4) democracy, and (5) social justice (Awayed-Bishara, 2015; Davidson & Liu, 2020; Jindapitak & Boonsuk, 2018; Khusniyah & Khomsiyah, 2019; Liu & Qu, 2014; Raigón-rodríguez & Elementos, 2018; Rassouli & Osam, 2019; Shin et al., 2020). The claim is proposed due to the essential functions of the textbook in the ELT setting (Meadows,

2020; Shin et al., 2020). Further, this study aims to seek the answer to the subsequent research question , how are religious values represented multimodally in a selected chapter of an Indonesian ELT textbook?.

2. Literature Review

2.1 Religious Values in Education

As one of the circular-mandated values (Clayton & Stevens, 2018; Setyono & Widodo, 2019) , the religious aspect is inevitably essential to exist. It is in line with some crucial instructional objectives i.e. social mutual harmony, social tolerance, ethical choices, and life view (Clayton & Stevens, 2018). A popular justification for students learning about religious perspectives in schools is that it fosters mutual understanding and leads to more tolerance, mutual respect, or civic concord (Clayton & Stevens, 2018). Schools must develop tolerance of ethical and religious differences and mutual respect. It is hoped that prioritizing the study of religion will cultivate these virtues. Hence, a curriculum must encourage tolerant and respectful beliefs and attitudes in pupils. Curriculum design is one means of developing the pupil's sense of justice.

The most prominent argument for the priority of religious views asserts that it is arguably because religion is special. Here are four aspects to distinguish and rebut its specialness i.e., truth appealing, truth possibility, ethical concise, and the meaning of life (Clayton & Stevens, 2018, pp. 72-75). To begin with, religion is considered unique among ethical and moral ideas since religions are true and include vital truths, and it is critical to allow youngsters to learn about authentic ethical principles (Clayton & Stevens, 2018). Furthermore, it may be claimed that the study of religious convictions should be prioritized in the curriculum because they are unquestionably more morally urgent. Because religious commitments involve our ethical duties, which are more morally important than our preferences, this is the case, according to the argument. Based on this, it is necessary to develop opinions from other points of view to describe the categorization of other moral appeals to define opinions with the same concept regarding the moral appeal that has previously been shown. The idea is that rather than emphasizing the need to encourage students to reflect on their beliefs about obligations, they should be encouraged to focus on deeper questions like the value of human existence and the meaning of life.

2.2. English Language Teaching (ELT) Textbooks

Extensively, the language textbook has been the endorsed/legitimated instructive medium for language learning (Canale, 2020). This is due to its miscellaneous functions in ELT settings i.e. as a value-laden curriculum document (Setyono & Widodo, 2019), ideology and identity transmission (Awayed-Bishara, 2015; Setyono & Widodo, 2019), and instilling values in learners (Harper & Widodo, 2020; Kusumaningputri & Widodo, 2018; Setyono & Widodo, 2019). Further, Canale (2020) proposed language textbooks as the representation, interaction, and learning discourses. A textbook is the mirror of reality, distortion of ideology, and social construction (Awayed-Bishara, 2015; Meadows, 2020; Shah et al., 2019). It is also defined as the social semiotic practice of communication. It tells that the textbook not only represents or tells values but also communicates them (Canale, 2020). It also mediates interactions and social identities in making meaning.

2.3. Systemic Functional Multimodal Discourse Analysis (SF-MDA): A Brief Description

SF-MDA was first introduced by O'Toole (Halloran, 2008; Kress, Gunther, and van Leeuwen, 2006; O'Toole, 2004). It draws upon Halliday's (Halliday, M. A.K., and Matthiessen, 2014) socio-semiotic theory, also known as the systemic functional (SF) theory (Knox & Hao, 2022; Martin & White, 2005; O'Halloran, 2008b) in which he posits that language is a social semiotic resource for "meaning-making" (Ballard, 1980) and that it is functional, semantic, contextual and semiotic. Though the theory primarily focuses on language or text as an object of analysis (Knox & Hao, 2022), it applies to non-linguistic resources, as 'text' is a meta-functional construct comprised of ideational, interpersonal, and textual meanings (Halliday & Matthiessen, 2014; T. Royce, 2007; T. D. Royce, 2013), thus "they apply to all semiotic modes, and are not specific to speech or writing" (Kress, Gunther, and van Leeuwen, 2006). Perhaps the earliest and one of the most crucial publications is O'Toole (2004) *Language of Displayed Art*, in which he applies Halliday's social semiotic framework for language to visual art. He analyses elements of paintings and sculptures through three new basic functions, namely representational, modal/interactive, and compositional/formal while

referring back to Halliday's experiential, interpersonal, and textual metafunctions for architecture analysis (O'Toole, 2004).

2.4.SF-MDA in This Study: A Concise Practical Guidance

The SF-MDA approach adopted in the current study is based on intersemiosis for printed text analysis by O'Halloran, (2008c). With the new approach of analysis, He tried to scrutinize a phenomenon from both verbal based on SFT theory by Halliday & Matthiessen(2014) and non-verbal evidence by O'Toole (2004) elements in one study (Law, 2018; O'Halloran et al., 2019). O'Halloran, (2008c)proposed that the process of meaning construction in a printed text can be realized by both verbal and non-verbal forms as displayed in the table below:

Table 2.4.1. SF-MDA framework for printed text: language and visual imagery adopted from O'Halloran (2008)

IDEOLOGY		
GENERIC MIX		
REGISTERIAL MIX		
CONTENT STRATUM	INTERSEMIOSIS Mini-Genres, Items, and Components (Linguistics, Visual, and/or Other)	
	LANGUAGE	VISUAL IMAGE
	INTERSEMIOSIS Discourse Semantics	
	Discourse	Intervisual Relations Work
	INTERSEMIOSIS Grammar	
	Clause Complex Clause Word Group/Phrase Word	Scene Episode Figure Part
DISPLAY STRATUM	INTERSEMIOSIS Materiality	
	Typography/ Graphology and Graphics	

In a more operational framework, O'Halloran construes the ideational meaning construction as displayed below:

Table 2.4.2. Systemic functional theory (SFT) model for ideational meaning: language and visual image (O'Halloran, 2008a)

LANGUAGE		VISUAL IMAGE
Experiential Meaning	Logical Meaning	Representational Meaning
Discourse		VISUAL DISCOURSE GRAMMAR
		SCENE Movement-Action-Event-Being-Sequence (Figures, Objects, Setting) Narrative/Descriptive/Explanative Relations Interplay of Episodes Spatial/Temporal/Casual SUB-SCENE (Episodes) Movement-Action-Event-Being (Figures, Objects, Setting)

		Narrative/Descriptive/Explanative Relations Spatial/Temporal/Causal Relations
		COMPONENTS Figures, Objects, Setting
IDEATION (Activity Sequences)	CONJUNCTION & CONTINUITY (Logical Relations)	
GRAMMAR		
TRANSITIVITY (Process, Participants, and Circumstance)	LOGICO-SEMANTIC RELATIONS & INTERDEPENDENCY	
EXPRESSIONS (Cross-Functional Systems) According to Medium Materiality (e.g. print, drawing, painted, electronic) e.g. font (type, format, case, typeface, size, and color) layout (spacing, justification, visual effects, and so forth)		EXPRESSIONS (Cross-Functional System) According to the Medium and Materiality of the Visual Image (e.g. print, drawing, painting, electronic) e.g. color (Shading, Brightness, Hue) Perspective, Framing, and so forth

The concept of strata has been applied to SF-MDA. O'Halloran's (2008) framework developed for printed texts with language and image components (reproduced in Table 1), the language plane consists of two strata: (1) the content stratum, realized through discourse semantics and lexico-grammar; and (2) the expression or display stratum, realized through typography/graphology for written language. O'Halloran's (2008) framework builds on and expands the concepts of stratification and constituency by proposing two complementary strata for visual imagery: (1) the content stratum (comprising visual discourse/grammatical systems for the whole image and its constituent parts); and (2) the display stratum (with systems for the material realization of the image) (O'Halloran et al., 2019). In this framework, different levels in the content stratum are modeled as constituent parts of higher-level ones, that is, language is organized according to the constituent ranks of a word, word group/phrase, clause, and clause complex, whilst visual images, following the work of O'Toole (2004), are organized according to the ranks of members (Part), Figure, Episode, Scene, and Work (O'Halloran et al., 2019).

3. Method

This study explored the elements of the religious value represented multimodally in a selected chapter of an Indonesian ELT text. A descriptive problem-driven content analysis was utilized to scrutinize the representation of the religious value dealing with the three religious representation elements namely religious belief, custom/behavior, and artifact (Khusniyah & Khomsiyah, 2019; Kim et al., 2018; Raigón-rodríguez & Elementos, 2018; Romanosky et al., 2019; Zawacki-Richter et al., 2018). Document analysis was used for collecting data for this study. It is a systematic procedure for reviewing or evaluating documents both printed and electronic (computer-based and Internet-transmitted) material (Abdullah et al., 2020; Andriani et al., 2021; Bowen, 2009; Kanoksilapatham & Channuan, 2018). Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge.

The corpus of the study was one of the Indonesian best ELT textbooks published by Erlangga, one of the best publishers in the country, entitled "Pathway to English". This is a series book designed for the K-13. The book has been distributed to Indonesian EFL secondary learners. Each book has ten chapters. As a result of the pre-review analysis, only one chapter was collected as the data, namely Chapter 5. Chapter 5 was designed for ten graders. It elucidated "It's a Wonderful Place". Such a chapter was selected based on the criteria of character education (namely religious values) inclusion. To collect the data, the researchers analyzed the documents under the procedure of document analysis. Firstly, the researchers captured the

selected title page containing texts and other modes (colors, images, positions). Then, the researchers reviewed the chapter's content. Moreover, the content was categorized based on the topic, such as religious values components within beliefs, customs/behaviors, and artifacts. Furthermore, it was analyzed and displayed in the Findings and Discussion section.

To analyze the representation of religious values, the researchers adapted SF-MDA as an analytical tool. SF-MDA is a combination of the theory of Systemic Functional Linguistics (SFL) utilized to analyze the linguistics aspects and to construe the non-linguistics elements through Multimodal Discourse Analysis (Al-Ghamdi & Albawardi, 2020; Alyousef, 2020; Bayat et al., 2020; Goebel, 2011; Wignell et al., 2017). The SF-MDA approach adapted for this study focused on ideational meaning through the analysis of transitivity for the linguistic elements, and representational meaning for the visual analysis. After both analyses were conducted, the results were categorized into three religious values representation elements namely religious belief, custom/behavior, and artifacts (Balai & Agama, 2015; Spradley, 2016; Wijaya, 2014).

4. Result

The present study aims to explore how are religious values represented multimodally in a selected chapter of an Indonesian ELT textbook. The results of linguistic and non-linguistic modes are elucidated to unveil the representation of religious values in a selected chapter of an Indonesian ELT textbook. More specific elaborations are conveyed subsequently:

4.1 The Visual Representations of Religious Values in a Selected Chapter of an Indonesian ELT Textbook

To analyze the visual aspects, the researchers utilized the representational function analysis. Representational function analysis has two different processes, namely *narrative process* when images are unstable and consist of *an actor*, *a vector*, and *a goal*. The *conceptual process* is when the images are stable and the objects are inanimate. The visual data are all in *conceptual processes* as shown in the following table:

Table 4.1. The Visual Representation of Religious Values in Text Book, Path Way to English for Grade X Chapter 5

No	Sample Visual Artifact	Location/Page	Description	Religious Values
1.		p. 80	Borobudur Temple (one of the largest Buddhist temples)	Religious artifact
2.		p. 80	Prambanan Temple (one of the largest Hindu temples)	Religious artifact
3.		p. 80	Tanah Lot (a well-known Hindu Temple in Bali)	Religious artifact

Visually, the representations of religious values in a selected chapter of an Indonesian ELT textbook (Chapter 5 of the Pathway to English for grade X) can be identified in the five main images, namely Borobudur temple (page 80), Prambanan Temple (page 80), and Tanah Lot (page 80). Specifically, Borobudur temple is categorized to be a part of *classificational processes* since it indicates a relationship among the participants in the image. As an example, in the figure 4.1.1. has nine stacked platforms six square and three circles topped by a central dome.



Figure 4.1. Borobudur Temple (Covert Taxonomy)

In addition, the temple is adorned by 2,672 relief panels and formerly 504 Buddha statues. The central dome is encircled by 72 Buddha statues. Each statue is located in a pierced stupa. Furthermore, the temple obelisk has a spacious order and alleys with 1,460 narrative relief panels on the walls and the balustrades. This visual evidence is documented in the Chapter 5 to enable students to understand the Borobudur temple as a concrete thing through its visualization. Besides, teachers also may be facilitated to deliver their teaching materials since not all students have ever visited or known the temple.

Another temple visualized in the chapter 5 is Prambanan temple. To illustrate, figure 4.1.2. showcases that Prambanan temple compounds formerly had 240 temple structures indicated the Hindu art and architecture of the majesty of ancient Java. In particular, the temple compound is a 9th-century Hindu temple compound in the special region of Yogyakarta, Southern Java, Indonesia.

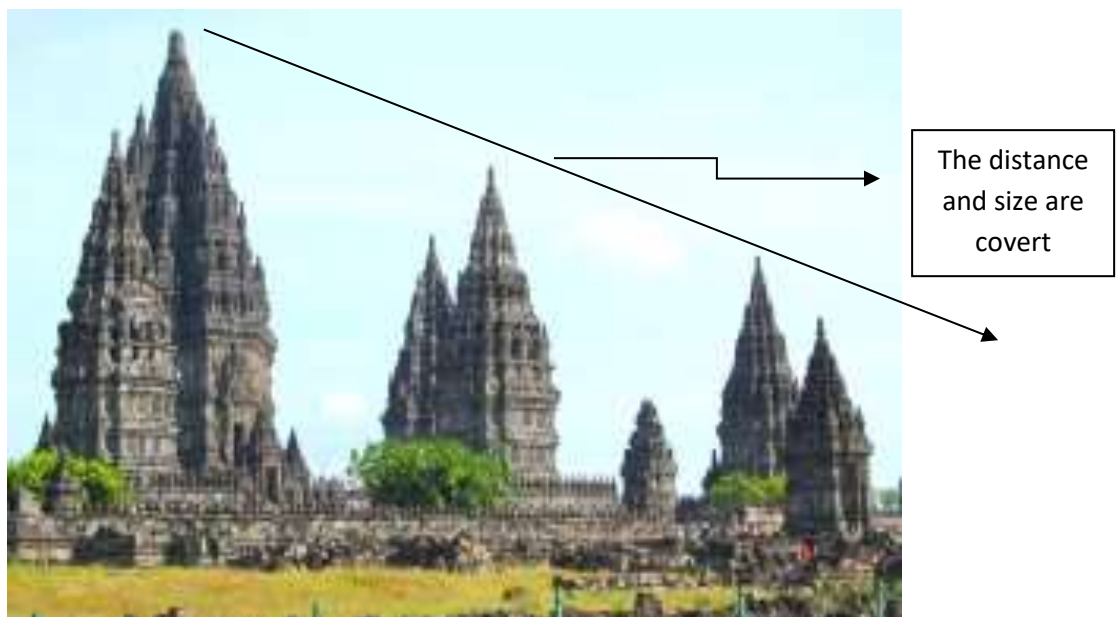


Figure 4.2. Prambanan Temple

Multimodally, Prambanan temple is similar to Borobudur temple viewed from the visual analysis, namely a part of *classificational processes*. The highest relief is located on the left side while others follow it. Each relief is situated in the same distance. As evidence, figure 4.1.2. is classified as *a covert taxonomy*

where each relief is symmetrically represented based on their sizes, distances, framing, and numbers. This type of taxonomy is designed to help viewers identify the similarity of such reliefs.

Prambanan temple is the greatest Hindu temple complex in Indonesia. Prambanan temple was initially labelled in the *Syiwagrha Incription* (856 AD). It has three predominant temples for the *Trimurti* (three forms), namely *Brahma* as the creator, *Vishnu* as the preserver and *Shiva* as the destroyer of the universe. The temple existed during the old Mataram kingdom. It is utilized as a *Candi Agung* (a Great Temple) for miscellaneous royal and religious ceremonial purposes. Currently, it is nominated as a world heritage site of United Nations Educational, Scientific, and Cultural Organization (UNESCO) as the largest Hindu temple in Indonesia and the second-largest temple in Southeast Asia after Angkor Wat in Cambodia.

Also, religious values are manifested in the image of Tanah Lot in chapter 5 page 80. The visualization of Tanah Lot in this chapter is considered as a *classificational process* in which the relationship among participants (the rocky land and the small temple) can be viewed spatially. Figure 4.1.3 showcases that Tanah Lot is a temple situated in a coastal side of Desa Beraban, Kecamatan Kediri, Kabupaten Tabanan, Provinsi Bali. It is located in 30 km in west side of Denpasar. Tanah Lot temple (Pura Tanah Lot) was built on a rocky land. On the one hand, Tanah Lot will float in the sea if the water is in a high tide. On the other hand, people may be able to walk to the temple if the tide is low.

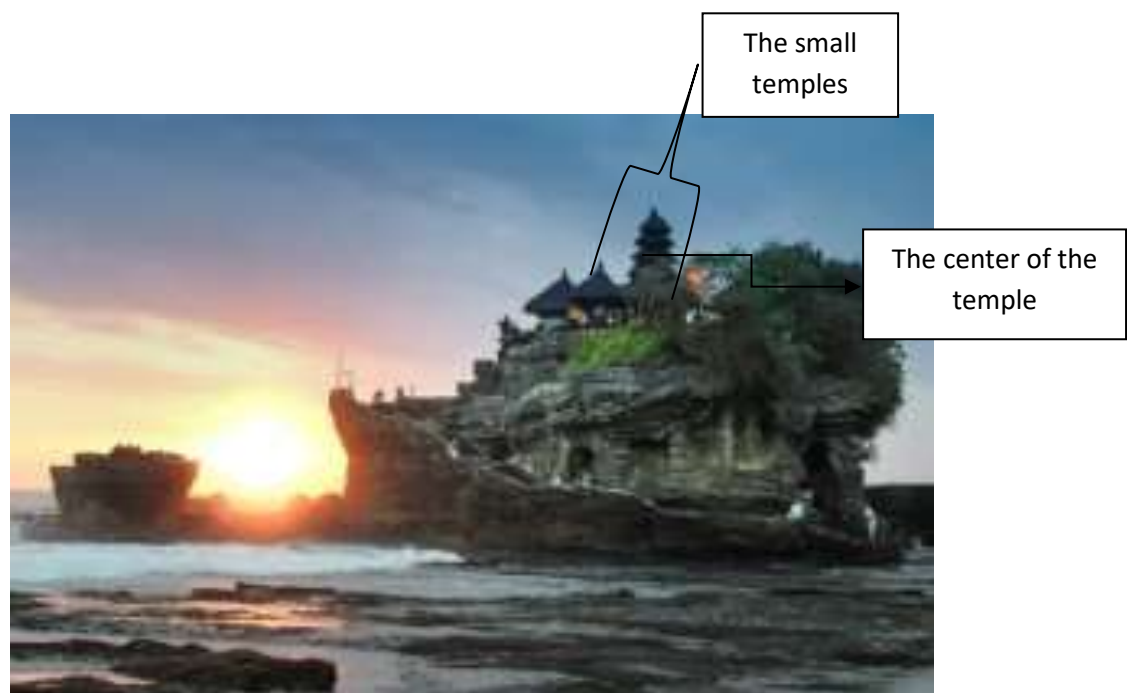


Figure 4.3. Tanah Lot

Tanah Lot was constructed to venerate the god of sea, *Bhatara Segara*. Mythologically, Tanah Lot was built by *Dang Hyang Nirartha* (*Pedanda Shakti Wawu Rauh*), a Shaivite religious figure in Bali and a Hindu traveler during the 16th century. He redeployed a big coral rock on the coast of Desa Beraban with his supernatural power. The coral rock was known as '*Gili Beo*' meaning a small island took after a parrot. Then, he built up a temple for veneration. Further, he assigned poisonous sea snakes taken from his sash to safeguard the temple. The sea snakes are trusted to inhabit the base of rocky island where Tanah Lot is situated.

The abovementioned images are only displayed visually without being supported by the verbal (linguistic) information where students may be able to incorporate what they see and read to make meaning. This can be identified in the 'Share Your Experience' section in which students are required to be able to speak in English stimulated by the figures of various places manifested the main theme of chapter 5, namely it's wonderful place. Although these figures may help students reiterate their experiences by recalling their past memories, the absence of verbal information can inhibit them to communicate their ideas fluently and accurately since they are non-native speakers of English who may encounter various challenges during conveying their ideas, emotions and experiences in a target language (English).

4.2. The Linguistic Representations of Religious Values in a Selected Chapter of an Indonesian ELT Textbook

Similar to the abovementioned visual analysis results, the verbal (linguistic) analysis results also show that there is no interaction among visual and verbal evidence represented in figures and clauses. In other words, both types of evidence run separately to convey information. As an illustration, there are only two processes identified from the transitivity analysis results, namely *relational* and *material processes*. These processes can be detected in two predominant clauses represented religious values in chapter 5 of Pathway to English for SMA/MA Grade X.

Relational Processes

The first processes commonly occur in the text 'Written Description of Semarang City' in chapter 5 of the book entitled Pathway to English for SMA/MA Grade X is '*Blenduk church is a protestant church.*' The *relational process* can be viewed from the word 'is' where it belongs to the *relational identifying intensive type*. Such a process functions to relate a participant (*Blenduk church*) with another one (*a protestant church*). Specifically, '*Blenduk church*' is identified as *a token*, '*is*' as *a relational process* (identifying intensive type) and '*a protestant church*' as *a value*. In this case, Blenduk church is regarded as the prominent information set by the textbook authors to gain more attention than other words in such a clause. This is reinforced by its initial position in the clause where readers generally put a heavy emphasis on what they read at the first time as indicated in the following analysis:

- (1) *Blenduk church* (token) *is* (relational: identifying-intensive) *a protestant church* (value)

Another *relational process* is detected in the clause '*The Sam Poo Kong is the oldest in Semarang.*' In this case, *the Sam Poo Kong* is categorized as *a token*, '*is*' as *a relational process* (identifying intensive type), '*the oldest*' as *a value*, and '*in Semarang*' as *a circumstance of location*.

- (2) *The Sam Poo Kong* (token) *is* (relational: identifying-intensive) *the oldest* (value) in Semarang (Circumstance of location).

Clause (2) attempts to inform readers where the Sam Poo Kong is located. Besides, it delineates the age of the temple as the oldest one in Semarang. In other words, the clause leads readers to factual information of the temple viewed from spatial and temporal perspectives. By doing so, readers are expected to know what the Sam Poo Kong is, where it is situated, and how old it is.

Material Process

The second process analysed in one of the clauses within the 'Written Description of Semarang City' in chapter 5 of the book entitled Pathway to English for SMA/MA Grade X is a *material process*. For instance, the analysed clause is '[*a protestant church*] [*was built*] 'by the Dutch'. This clause is a part of the clause (1), namely '*Blenduk church is a protestant church*' where it belongs to the *relational process*. '[*a protestant church*] [*was built*] 'by the Dutch' is dependent clause and constructed in a nominal group (e.g. '*a protestant church built*' by the Dutch'). However, it needs to be broken down into a more specific clause to identify what kind of processes exist in a clause. As a result, it is modified to be a clause (e.g. '[*a protestant church*] [*was built*] by the Dutch'). In particular, '[*a protestant church*]' is analyzed as *a goal*, '[*was built*]' as *a material process* and '*by the Dutch*' as *an agent* as presented in the following analysis:

- (3) [*a protestant church*] (a goal) [*was built*] (a material process) '*by the Dutch*' (an agent).

The clause (3) above is a passive voice where *the goal* is situated in the initial position of the clause followed by *the material process* bridging both *the goal* and *the agent* are interconnected in a passive construction of a clause. The *agent* is a transformation of *an actor* in the passive voice. It functions to

complement the information of a doer acted. Given these facts, the verbal (linguistic) representations of religious values in chapter 5 indicate that Blenduk church and Sam Poo Kong as religious artifacts for Christianity and Confucianism.

5. Discussion

The present study attempts to probe how religious values are represented multimodally in a selected chapter of an Indonesian ELT textbook. Two types of empirical evidence have been identified, namely visual and empirical evidence. Visually, religious values represented in a selected chapter of an Indonesian ELT textbook are outlined in a number of images, such as Borobudur temple, Prambanan temple, and Tanah Lot. Linguistically, the religious values are represented in *a material process* (e.g. [a protestant church] [was built] by the Dutch) and relational processes (e.g. Blenduk Church is a protestant church). Spradley (2016) contended that religious values can be inherited through three-dimensional aspects, namely artifacts, beliefs, and customs. In this case, the Borobudur temple image is inserted into the textbook to enrich its content as the curriculum demands. This is what the curriculum 2013 mandated that students are also gratified to reach the change not only in their cognitive and proficiency but in their socio-religious aspects (Abdullah et al., 2020; Setyono & Widodo, 2019). Also, the existence of the Borobudur temple represents that Buddhism is one of the oldest religions in Indonesia and plays a pivotal role in the Indonesian civilizations (Marshall, 2018). Further, the insertion of this Buddhist temple to the Indonesian ELT textbook is considered a strategy of the textbook writers to introduce Buddhism as one of the Indonesian religions adhered to by the Indonesians and officially acknowledged by the Indonesian government as stipulated in Law Number 1 of the Year 1965 on the *Prevention of Abuse and/or Defamation of Religion in Indonesia* (Indonesia, 1965). In particular, there are six religions officially recognized in Indonesia based on such a Law, namely Islam, Christianity, Catholic, Hinduism, Buddhism, and Confucian (Indonesia, 1965; Utama & Toni, 2019; Woodward, 2023). Furthermore, this religion occupies the fifth largest religion in Indonesia (CNN Indonesia, 2023). Therefore, the displayed visual teaching materials about Buddhism represented in Borobudur temple remain vital to help students construct the notion of *Bhineka Tunggal Ika* (Unity in Diversity) in Indonesia viewed from the religious lens.

Prambanan temple is one of the familiar Mataram Hindu cultural heritages located between Yogyakarta and Central Java province, Indonesia. It was built in 856 BC by the Mataram Kingdom. In 1733, Prambanan was found for the second time after being covered by the volcano of Mount Merapi. Since 1991, the Prambanan temple has been recognized as one of the world's cultural heritage by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) (Muryanto et al., 2019). Besides, Hindu concept has become the scope terminology for multi-religious conditions in India. The main variants of Hinduism are Shamanic or popular Hinduism (with an emphasis on animism and natural gods), Veda Hinduism (polytheism), Vedanta (monistic), Yoga (non-godly or monistic, sometimes dualism), Dharma (polytheism), and Bakti (polytheism), usually polytheistic, with higher gods than lower gods, sometimes monotheistic, as divergence or manifestation of other gods exist (McDaniel, 2010). In short, the ELT textbook writers have tried to answer the curriculum components required by inserting the image as one of the thematic topics. Similar to Buddhism, Hinduism is officially recognized in Indonesia and it occupies the fourth-largest religion in Indonesia with approximately four million adherents (CNN Indonesia, 2023).

As part of Balinese mythology that has been embedded for centuries located on the Bali coast, Tanah Lot was built to be one of seven sea temples. Each sea temple was built in the adjacent view to form a chain along the southwest coast. Relevant to this mythology, as quoted by Bali Star Island (2021), believed in Bali, this site is full of Hinduism. There are venomous sea snakes at the foot of the rocky island. They can be said to be the protectors of the temple from evil spirits and the threat of invaders. Additionally, the temple was reportedly protected by a giant snake made from Serendang (a type of sash) when Nirarta founded the island (Bali Star Island, 2021).

From the abovementioned displayed data, it is again categorized as a religious artifact. Tanah Lot is the place for Hinduism to worship their gods. It is under the religious representation theory (Spradley, 1979). Alongside inserting Borobudur and Prambanan temple, the authors also inserted Tanah Lot as the topic to discuss in the chapter. This is because Tanah Lot is one of the most visited places in Indonesia by overseas tourists with an average of 500,000 visitors each year (Rai, 2019). Not only did authors give

teachers and students an authentic topic to describe but also provided them the potential to explore Indonesian local content particularly religious aspects as what the curriculum demanded.

Linguistically, one of the salient pieces of linguistic evidence identified in Chapter 5 is the clause '*a protestant church (Blenduk church) was built by the Dutch.*'. This clause is categorized as having a *material process*, namely *a protestant church (Blenduk church) (a goal) was built (material process), by the Dutch (agent)*. This clause informs that *a protestant church* has a symbolic meaning manifested as a place of worship for Christians in the city of Semarang, Central Java, Indonesia (Darmawan, 2021; Indonesia, Department of Youth, 2024; Sudarwati, M., Th. & Grace, 2016).

Another linguistic evidence is also identified in the clause (1) and (2) where the relational processes exist. The clause (1) describes that *Blenduk church* is the main information intentionally organized by the textbook authors to get more attention than other words in the clause. Likewise, the textbook authors lead readers to build their awareness that *the Sam Poo Kong temple* should be noticed as a pivotal religious artefact possessing not only religious values but also historical ones. Both *Blenduk Church* and *Sam Poo Kong* are considered as the identified in this clause contexts. Halliday, M. A.K., and Mattissen (2014) contend that *relational processes* deal with the participants' roles as a *carrier* and an *attribute*. If the *relational process* in the clause is reversible, the roles of participants are a *token* and a *value* or an *identified* and an *identifier* (Rahman, 2023).

Pedagogically speaking, the figures of Borobudur temple, Prambanan temple, and Tanah Lot are a manifestation of Core Competences (*Kompetensi Inti*) and Basic Competences (*Kompetensi Dasar*) of English language teaching materials for the tenth graders based on the 2013 Curriculum, notably in the 'Pathway to English' textbook (Sudarwati, M., Th. & Grace, 2016). To illustrate, the Core Competences represented in the selected chapter (Chapter 5) are Core Competences 1 and 3. Core Competence 1 states that students are required to be able to internalize and practice the teachings of the religion they adhere to. On the other hand, Core Competence 3 stipulates that students are required to be able to understand and apply factual, conceptual, and procedural knowledge in science, technology, arts, culture, and humanities with insight into humanity, nationality, statehood, and civilization related to phenomena and events, as well as applying procedural knowledge in specific fields of study according to their talents and their interests in solving problems (*Kementerian Pendidikan dan Kebudayaan Republik Indonesia*, 2018). Moreover, the Basic Competences indicate a harmonious relationship to the Core Competences encompass Basic Competences 3.3. and 3.4. More specifically, Basic Competence 3.3. affirms that students are required to understand short stories in the form of narrative functioning to entertain and teach moral values. Basic Competence 3.4. maintains that students are required to understand that telling a short story should be preceded by orientation, complication, and resolution (*Kementerian Pendidikan dan Kebudayaan Republik Indonesia*, 2018). These Core Competences and Basic Competences are represented in the visualization of teaching materials in Chapter 5, namely figures of Borobudur temple, Prambanan temple, and Tanah Lot. Multimodally, the writers attempt to help students comprehend abstract notions or teaching materials through the visualized teaching materials and this visualization is a complement of linguistic teaching materials. The combination of linguistic and visual teaching materials is multimodally called intersemiotic complementarity (T. Royce, 2007; T. D. Royce, 2013). However, the textbook writers do not complement the visual teaching materials with linguistic ones and vice versa. In other words, the intersemiotic complementarity in such presented materials remain absent.

Although the previous visual and verbal (linguistic) evidence has indicated the diversity of religions adhered to by the Indonesians, none of them emphasizes Islamic religious values. This is contradictory with the reality of Indonesian religious life in which Islam occupies the first largest religion with approximately 87,2% adherents or 207 million Indonesians (CNN Indonesia, 2023). In other words, a majority of the Indonesians are Muslims (CNN Indonesia, 2023). Therefore, inserting visual and verbal evidence of Islamic religious values into English language teaching materials in Indonesian education, notably in the secondary school educational levels proportionally remains crucial. Further, this can be the initial step for policymakers, teachers, and religious figures to generate students' sense of belonging to Indonesia viewed from their interreligious tolerance, internalized religious values, and national identity construction. Briefly stated, this step can be infused into ELT textbooks as a silent partner for teachers and students when exploring knowledge and values of life (Kusumaningputri & Widodo, 2018; Tse & Zhang, 2017).

5. Conclusion

This study aimed to probe how religious values are represented multimodally in a selected chapter of an Indonesian ELT textbook. The findings showed that there are two data modes, namely visual and verbal data. In visual data, there are three images with classificational processes representation. In verbal data findings, there are two types of processes, namely material and relational. Both visual and verbal data represent the three religious values elements; artifact, belief, and behavior. More specifically, there are four large recognized religious communities' values represented in the chapter namely Christianity, Buddhism, Hinduism, and Confucianism. Yet, ironically, there is not even a single datum that represents Islamic values, whereas, the Muslim community is the largest in the country even in the world.

This study has a significant contribution. Moreover, in terms of practical contribution, the findings have to be a noteworthy consideration to the stakeholders, such as teachers, students, and more importantly to the authors to pay attention to the issue. This is in line with the curriculum and the spirit of the nation's five pillars, particularly unity in diversity which is currently becoming the focus of the government's education program. Another, it will be better if the elements of the religious values are implicitly spelled in each chapter (for example, each learning activity should be enriched by the religious values involvement) since the current curriculum document proposed them as the core of learning objectives.

Despite the research's significance, there are some limitations of this study. At first, this study used descriptive problem-driven content analysis. Future research should deploy a more critical, or explanatory study to give a versatile viewpoint. Second, this study only utilizes a single data collection (i.e. document analysis). For future research, it should deploy triangulation data techniques such as interviews, observation, and document analysis to gain multi-layered data results. Next, this study only focuses on a single chapter as the research corpus. For further research, it is supposed to explore at least all book chapters to gain a wide-ranging conclusion. Another empirical contribution, this study deployed a Systemic Functional Multimodal Discourse Analysis framework with a representational meaning and transitivity analysis approach. For further research, it should deploy Critical Multimodal Discourse Analysis (MCDA) to enrich the notion of religiosity investigation.

Declaration of Conflicting Interest

The authors state that there is no conflict of interest concerning the publication of this paper.

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