

RESEARCH ARTICLE

THE REPRESENTATION OF LANGUAGE IDEOLOGY AND MORAL VALUE IN “BRIGHT AN ENGLISH” BY NUR ZAIDA AND “INTERACTIVE ENGLISH” BY KENNETH W. AMENT, ETALL

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Vol. 9, Issue 1,
April 2026
p-ISSN: 2615-8671
e-ISSN: 2615-868X

Received: March 12, 2026
Revised: April 15, 2026
Accepted: April 18, 2026

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DOI:

Published by:
Universitas Indraprasta PGRI



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Abstract: This research is aimed to assess the representation of language ideology and moral values in two English textbooks for junior high school students in Indonesia, namely Bright an English by Nur Zaida and Interactive English by Kenneth W. Ament et al. Using a qualitative approach grounded in Critical Discourse Analysis (CDA), the study analyzes selected texts, dialogues, and learning activities to examine how English is ideologically positioned and how moral values are constructed. The findings showed that Bright an English strongly emphasized English as a language of global communication and social mobility, with representations of the status of English in social life accounting for 78.26% (36 occurrences) of the total language ideology data, followed by values associated with using English (8.69%, 4 occurrences), identity linked to English proficiency (8.69%, 4 occurrences), and hierarchical representations between English and other languages (4.36%, 2 occurrences). Moral values in Bright an English were mostly embedded implicitly within general and secular narratives. In contrast, Interactive English integrated moral values more explicitly through communicative tasks emphasizing honesty, respect, cooperation, and responsibility; however, it similarly reflected a dominant ideology that associated English proficiency with modernity and positive social identity. Despite their pedagogical strengths, both textbooks provided limited representation of multilingual identities and boarding school-based moral perspectives. The study concludes that critical mediation and contextual adaptation are necessary to align English textbook use with the moral, cultural, and linguistic needs of Islamic boarding school contexts.

Keywords: language ideology, moral values, English textbooks, critical discourse analysis, Islamic boarding schools.

Representasi Ideologi Bahasa dan Nilai Moral dalam “Bright an English” Karya Nur Zaida dan “Interactive English” Karya Kenneth W. Ament, dkk.

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p-ISSN: 2615-8671

e-ISSN: 2615-868X

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Abstrak: Penelitian ini bertujuan untuk menilai representasi ideologi bahasa dan nilai moral dalam dua buku teks Bahasa Inggris untuk siswa SMP di Indonesia, yaitu *Bright an English* karya Nur Zaida dan *Interactive English* karya Kenneth W. Ament dkk. Dengan menggunakan pendekatan kualitatif yang berlandaskan Analisis Wacana Kritis (CDA), penelitian ini menganalisis teks, dialog, dan aktivitas pembelajaran terpilih untuk meneliti bagaimana Bahasa Inggris diposisikan secara ideologis dan bagaimana nilai-nilai moral dibangun. Temuan menunjukkan bahwa *Bright an English* sangat menekankan bahasa Inggris sebagai bahasa komunikasi global dan mobilitas sosial, dengan representasi status bahasa Inggris dalam kehidupan sosial mencapai 78,26% (36 kali) dari total data ideologi bahasa, diikuti oleh nilai-nilai yang terkait dengan penggunaan bahasa Inggris (8,69%, 4 kali), identitas yang terkait dengan kemahiran berbahasa Inggris (8,69%, 4 kali), dan representasi hierarkis antara bahasa Inggris dan bahasa lain (4,36%, 2 kali). Nilai-nilai moral dalam *Bright an English* sebagian besar tertanam secara implisit dalam narasi umum dan sekuler. Sebaliknya, *Interactive English* mengintegrasikan nilai-nilai moral secara lebih eksplisit melalui tugas-tugas komunikatif yang menekankan kejujuran, rasa hormat, kerja sama, dan tanggung jawab; namun, buku ini juga mencerminkan ideologi dominan yang mengaitkan kemahiran berbahasa Inggris dengan modernitas dan identitas sosial yang positif. Terlepas dari kekuatan pedagogisnya, kedua buku teks tersebut memberikan representasi yang terbatas tentang identitas multibahasa dan perspektif moral berbasis sekolah berasrama. Studi ini menyimpulkan bahwa mediasi kritis dan adaptasi kontekstual diperlukan untuk menyelaraskan penggunaan buku teks bahasa Inggris dengan kebutuhan moral, budaya, dan linguistik dalam konteks sekolah berasrama Islam.

Kata kunci: ideologi bahasa, nilai moral, buku teks Bahasa Inggris, analisis wacana kritis, pesantren.

INTRODUCTION

Textbooks occupy a central position in language teaching and learning because they function not only as instructional guides but also as structured resources that ensure curriculum implementation and pedagogical consistency. They provide organized content, methodological direction, and standardized materials that support teachers in achieving curricular objectives while enabling students to learn independently. Ahmadi et al. (2016, p. 126) state that textbooks serve as primary sources of knowledge presented in an organized and accessible manner. In addition, textbooks contribute to instructional standardization across institutions, ensuring comparable content delivery and assessment practices (Weninger, 2018, p. 1-2). Well-designed textbooks integrate communicative tasks, grammar practice, vocabulary development, and cultural exposure to foster comprehensive language competence (Aki et al., 2024, p. 42). In second language contexts, they are particularly crucial because they provide the linguistic input and contextual support necessary for meaningful communication (Krashen, 1984, p. 85). Therefore, textbooks function as foundational instruments shaping instructional practice and learner development.

However, despite their pedagogical importance, textbooks cannot be regarded as neutral repositories of knowledge. Language is inseparable from values, ideologies, and cultural worldviews. Gee (1990, p. 143) argues that language plays a central role in socializing individuals into particular cultural and moral frameworks. Likewise, Halliday (1978, p. 87) and Babel (2025p, p. 61) conceptualize language as a semiotic system that constructs social reality, indicating that educational



materials inevitably transmit assumptions about what is socially appropriate and desirable. In second language learning, this dimension becomes more visible because learners encounter not only grammatical forms but also embedded cultural meanings. Chung et al. (2024, p. 5346) affirm that “language is not a neutral medium of communication but a carrier of culture,” while Woolard (2022, p. 235) defines language ideology as shared common-sense beliefs about language that mediate between social structures and linguistic forms. Consequently, English textbooks function simultaneously as pedagogical tools and ideological texts shaping learners’ moral and cultural orientations.

The ideological dimension of textbooks is closely related to their representational function. Textbooks do not merely transmit knowledge; they construct social, cultural, linguistic, and moral meanings. In material analysis, representation refers to how textbooks shape interpretations of reality rather than presenting knowledge as neutral and objective. Tanama et al. (2023, p. 3) explain that textbooks realize moral values discursively through verbal and visual artefacts, demonstrating that meaning emerges from language, imagery, and task design. Similarly, Amalia et al. (2024, p. 2) argue that knowledge presented in books may reinforce dominant societal perspectives. These views confirm that textbooks operate as ideological artefacts that construct worldviews, identities, and value systems through selected content and modes of presentation.

Ideology provides the broader framework guiding such representations. It can be understood as a structured system of beliefs and master narratives shaping interpretations of social reality (Lejano et al., 2020, p. 19). In educational contexts, ideology influences content selection, visual representation, and communicative tasks. Kroskrity (2019, p. 95) explains that language ideology includes beliefs and conceptions about language that often index political and economic interests. As a result, English textbooks may privilege certain linguistic norms and cultural values while marginalizing others. This dynamic is significant in contexts where English symbolizes global mobility and prestige, reinforcing hierarchical perceptions of language and identity (Dennison et al., 2025, p. 62). Examining language ideology in textbooks is therefore essential to understand how linguistic authority and cultural legitimacy are constructed.

Beyond ideology, moral values represent another fundamental dimension embedded in educational materials. Moral values are internalized standards guiding individuals in distinguishing right from wrong and shaping ethical behaviour (Purwasari et al., 2023, p. 17). They are socially constructed and culturally transmitted, reflecting collective ideals about good character (Rigo et al., 2023, p. 3). Within education, moral values are intentionally cultivated through formal instruction and hidden curricula to develop ethical reasoning and responsible citizenship (Tanama et al., 2023, p. 92). Moreover, moral values evolve in response to digital and multicultural realities (Suciati et al., 2023, p. 1186). Accordingly, when English textbooks include themes such as honesty, respect, and responsibility, they contribute not only to linguistic competence but also to students’ moral consciousness within particular sociocultural frameworks.

The relationship between language ideology and moral values becomes especially significant in Islamic boarding school (*pesantren*) contexts, where education integrates linguistic competence with religious and moral character formation. Moral values are defined as enduring beliefs about preferable modes of conduct (Rokeach, 1979, p. 5) and guiding principles shaping moral judgment (Schwartz, 1994, p. 4). Widhowati and Khoir (2023, p. 101) emphasize that character education in boarding schools aims for students “to become used to continuously practicing virtues.” However, English textbooks influenced by global or Western perspectives may frame moral content through secular or individualistic lenses, potentially creating moral dissonance in religious environments (Merriam et al., 2022, p. 3). Gray (2010, p. 14) reminds us that textbooks are ideological constructs carrying cultural and moral messages. When textbooks realize moral values through verbal and visual artefacts (Tanama et al., 2023, p. 3) and reinforce dominant perspectives (Amalia et al., 2024, p. 2), their alignment with institutional objectives requires critical examination.

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p-ISSN: 2615-8671

e-ISSN: 2615-868X

Despite this importance, research on the representation of language ideology and moral values in English textbooks used in Indonesian Islamic boarding schools remains limited. Moral education is central to holistic learning, yet its representation in EFL textbooks is often implicit and insufficiently analyzed. Furthermore, few studies critically examine how language ideologies shape moral representations in second language materials. This gap highlights the need for systematic investigation within boarding school contexts.

To address this gap, this study analyzes the representation of language ideology and moral values in *Bright an English* by Nur Zaida and *Interactive English* by Kenneth W. Ament et al., focusing on their cultural and religious alignment. The study has three objectives: (1) to examine how language ideology is represented in both textbooks; (2) to analyze how moral values are constructed and embedded; and (3) to compare their representations. The analysis is grounded in Critical Discourse Analysis (CDA) supported by systematic content analysis, defined as a method for identifying patterns, themes, and implicit meanings in communicative materials (O’sullivan & Jefferson, 2020, p. 148; Biggs et al., 2021, p. 270–272).

Building on this framework, the study investigates how textual and visual elements construct implicit messages related to ideology and morality. Since language ideology mediates between social structures and linguistic forms (Woolard, 2022, p. 235) and may index political or economic interests (Kroskrity, 2019, p. 95), the analysis explores how English is positioned and what cultural and moral assumptions accompany that positioning in each textbook.

In *Interactive English*, moral values such as honesty, respect, empathy, responsibility, and cooperation are embedded in contextualized dialogues and narratives. Because language constructs social reality (Halliday, 1978, p. 87; Babel, 2025, p. 61), portraying English as a medium of social interaction reflects a specific ideological stance. Its integration of moral principles aligns with the understanding that moral values are socially constructed (Rigo et al., 2022, p. 3) and intentionally cultivated in education (Tanama et al., 2023, p. 92).

Meanwhile, *Bright an English* combines linguistic objectives with moral reflections. Moral values function as internalized standards (Purwasari et al., 2023, p. 17) and enduring beliefs about preferable conduct (Rokeach, 1979, p. 5). Its representation of English as an international language aligns with ideology as a system shaping social interpretation (Lejano et al., 2020, p. 19) and may reinforce hierarchical perceptions of language and identity (Dennison et al., 2025, p. 62). Both textbooks thus reflect ideological constructs carrying moral messages (Gray, 2010, p. 14), confirming that language is a carrier of culture (Chung et al., 2024, p. 5346).

This study is limited to the analysis of textual and visual representations within the selected textbooks and does not investigate classroom implementation or learners’ responses. The focus is restricted to identifying ideological positioning and moral value construction as reflected in the discursive and visual elements of the materials. By narrowing the scope to representation, the study aims to provide a focused and in-depth examination of how language, ideology, and morality intersect within English textbooks used in Islamic boarding school contexts.

Theoretically, this study contributes to the scholarship on language ideology, representation, and moral education by demonstrating how English textbooks function as ideological and moral discourses within Islamic educational contexts. It strengthens the understanding that language learning materials are not neutral but socially and culturally constructed (Gee, 1990, p. 143). Practically, the findings provide insights for teachers, curriculum developers, and textbook authors in selecting and designing culturally responsive materials aligned with character education goals (Widhowati & Khoir, 2023, p. 10). For Islamic boarding schools, this research supports the development of English instruction that harmonizes communicative competence with moral integrity, ensuring that language learning remains consistent with broader educational and religious objectives.



RESEARCH METHOD

This research was conducted in Jakarta, Indonesia, a metropolitan area characterized by diverse educational institutions and the active implementation of English language learning in both formal schools and religious-based settings. This context is particularly relevant for examining English textbooks used in Islamic boarding schools, where moral and ideological elements are integrated with language instruction. The study was carried out over a four-month period, beginning in mid-October 2025 and concluding in January 2026, allowing sufficient time for systematic and comprehensive document analysis. The research process was organized into sequential stages, including the determination of the research title, administrative preparation, instrument development, data collection, analysis, thesis writing, and final examination. This clearly structured timeline strengthens the academic accountability of the study by situating it within a defined geographical and temporal framework.

The study employed a qualitative research design grounded in interpretivist inquiry and social constructivism to explore the representation of moral values and language ideology in English textbooks used in boarding school contexts. Creswell and Poth (2018, p. 44) define qualitative research as an approach that seeks to understand the meanings individuals or groups ascribe to social problems. Similarly, Hatch (2023, p. 7) explains that qualitative inquiry aims to understand complex lived experiences from participants' perspectives, while Savin-Baden and Major (2013, p. 4) emphasize its focus on describing and interpreting beliefs and experiences as they naturally occur. These perspectives justify the suitability of qualitative methodology for analyzing textbooks as cultural and ideological artifacts.

Qualitative research is further characterized by inductive reasoning and interpretive depth, emphasizing how meaning is constructed within social contexts (Merriam et al., 2016, p. 15). Patton (2014, p. 52) highlights that qualitative inquiry is particularly effective for uncovering underlying values and ideologies embedded in cultural texts. Given that textbooks function not only as instructional tools but also as vehicles of cultural transmission, this methodological orientation enables the researcher to investigate how moral and ideological meanings are constructed, reinforced, and disseminated through pedagogical discourse in boarding school education.

Within this qualitative framework, descriptive analysis functions as the initial analytic stage to document data systematically prior to deeper interpretation. Sandelowski (2000, p. 334) defines descriptive analysis as an approach that produces comprehensive summaries of events in everyday terms, prioritizing accurate representation over abstract theorization. Elo et al. (2014, p. 7) further note that descriptive qualitative analysis relies on low-inference interpretation, allowing meanings to emerge organically from the data. Neuman (2014, p. 476) adds that descriptive analysis organizes data into patterns and categories that support subsequent theoretical examination. Through this stage, explicit and implicit elements such as word choices, character roles, visual depictions, and thematic sequencing are systematically identified.

The principal analytic technique employed in this study is Content Analysis, complemented by Critical Discourse Analysis (CDA). Krippendorff (2004, p. 27) defines content analysis as a research technique for making replicable and valid inferences from texts to their contexts, requiring attention to themes, ideas, and values embedded in texts. Stemler (2015, p. 1–3) underscores its effectiveness in identifying recurring patterns within educational materials. To deepen interpretation, CDA is integrated as a complementary framework, as Savin-Baden and Major (2013, p. 131–135) explain that qualitative interpretation often involves analyzing how discourse shapes meaning and social positioning. The integration of these approaches enables both systematic categorization and critical examination of ideological construction.

The dataset consists of two purposively selected textbooks, consistent with qualitative sampling principles that prioritize information-rich cases. The analysis follows structured stages of immersion, open coding, axial coding, and selective coding (Hatch, 2023, p. 198–190), ensuring

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e-ISSN: 2615-868X

systematic thematic development in accordance with Krippendorff’s (2004, p. 29) emphasis on documented inferential procedures. Trustworthiness is supported through credibility, dependability, confirmability, and transferability, thereby maintaining methodological rigor and analytical coherence.

The focus of this research is a comprehensive examination of how moral values and language ideology are represented in *Bright: An English* by Nur Zaida (2022) and *Interactive English* by Kenneth W. Ament et al. (2024). The study investigates three dimensions: the representation of language ideology, the representation of moral values, and a comparative analysis of both aspects across the two textbooks. By integrating Content Analysis and CDA, the research critically examines how ideological positions and value systems are constructed and normalized within pedagogical discourse, particularly in boarding school settings where global language practices intersect with local moral traditions.

In qualitative inquiry, the research instrument consists of analytical frameworks and interpretive procedures rather than standardized tests. Creswell and Poth (2018, p. 43–47) assert that the researcher is the primary instrument in qualitative research. Merriam and Tisdell (2016, p. 16) further emphasize the flexible and human-centered nature of qualitative instruments. In this study, the instrument comprises theoretical categories, coding sheets, and analytical guidelines. Patton (2014, p. 523) supports this approach by arguing that qualitative instruments must enable deep engagement with texts and contextual interpretation.

The analytical framework for language ideology is grounded in Bouchard (2024, p. 428), who refines Woolard’s (2022, p. 240) theoretical formulation. Bouchard synthesizes language ideology into operational categories, including the social status of English, values associated with its use, hierarchical relationships between languages, and identity constructions linked to proficiency. By operationalizing these dimensions into structured guidelines, the study ensures conceptual clarity and systematic categorization of ideological representations within the selected textbooks.

To examine moral dimensions, the study adopts Milton Rokeach’s (1979) framework distinguishing instrumental and terminal values. This classification provides a systematic foundation for identifying ethical principles reflected in educational materials. The analysis focuses on categories such as honesty, responsibility, obedience, tolerance, politeness, helpfulness, courage, self-control, peaceful life, and happiness. By operationalizing Rokeach’s theoretical perspective into defined moral indicators, the study ensures consistent and theoretically grounded identification of moral representations.

The textbooks function as primary documentary data sources. Bowen (2009, p. 29) emphasizes that documents provide contextual insights into meaning-making processes. The selected textbooks contain curriculum-aligned units integrating linguistic, visual, and thematic elements that reflect cultural and ideological orientations. Through systematic document analysis procedures including skimming, comprehensive reading, categorization, interpretation, and verification (Creswell, 2009, p. 190) the study ensures structured and credible data collection.

Data analysis is conducted through iterative and interpretive procedures. Creswell (2009, p. 197) explains that qualitative analysis involves organizing data, reducing them into themes, and presenting findings narratively. Matthew et al. (2014, p. 31–33) describe analysis as comprising data condensation, display, and conclusion drawing. Braun and Clarke (2006, p. 79), and Sutton and Austin (2015, p. 227) further emphasize thematic identification and coherent framework construction. Trustworthiness is ensured through credibility, transferability, dependability, and confirmability (Lincoln et al., 1988, p. 301). Through these structured and transparent procedures, the study establishes a rigorous foundation for presenting findings on the representation of language ideology and moral values in the selected textbooks.



Despite the systematic procedures applied, this study is limited to the analysis of two English textbooks used in boarding school contexts. Therefore, the findings do not aim to generalize all English textbooks used in Indonesia but rather to provide an in-depth understanding of ideological and moral representations within the selected materials.

In addition to methodological rigor, ethical considerations were also taken into account in conducting this research. This study does not involve human participants; therefore, Institutional Review Board (IRB) approval and informed consent procedures were not required. The data analyzed consist solely of publicly available textbooks, and no personal or confidential information was accessed. Consequently, issues related to participant confidentiality and conflict of interest do not arise in this research.

RESULTS AND DISCUSSION

This chapter presents the findings of the analysis of two eighth-grade English textbooks published by different institutions, namely *Bright: An English* by Nur Zaida and *Interactive English* by Kenneth W. Ament et al. The comparison allows for a systematic examination of how each textbook constructs learning content, particularly in representing language ideology and moral values. The analysis focuses on both textual and visual components, as these elements function as primary channels for conveying linguistic, cultural, and ideological meanings within instructional materials. Through a structured descriptive approach, the chapter maps the organization, themes, and content patterns of both textbooks to ensure that the identification of ideological and moral representations is grounded in clear and observable evidence.

In terms of structure, *Bright: An English* consists of eight chapters containing thirty-six texts, while *Interactive English* comprises fifteen chapters with forty-eight texts. The analysis is limited to the main reading sections of each chapter to maintain consistency and comparability across the two books. These texts include dialogues, descriptive passages, narratives, and short functional texts that reflect diverse communicative contexts and thematic topics. The quantity and variation of texts provide a substantial dataset for examining how English is positioned ideologically and how moral values are embedded within pedagogical discourse, thereby establishing a solid foundation for subsequent analytical interpretation.

Table 1
Distribution of Language Ideology in *Bright an English* and *Interactive English* Textbook

Aspect	Dominant Category	Total Bright and English	Percent	Total Interactive English	Percent
Language Ideology	Representations of the status of English in social life	36	78.26%	45	46.39%
	Values associated with using English	4	8.70%	37	38.14%
	Hierarchy between English and Indonesian/Arabic/local languages	2	4.35%	5	5.15%
	Identity linked to English proficiency	4	8.70%	10	10.31%
TOTAL		46	100%	97	100%

Table 2
Distribution of Moral Value in *Bright an English* and *Interactive English* Textbook

Aspect	Dominant Category	Total Bright an English	Percent	Total Interactive English	Percent
Moral Value	Honesty	7	4.55%	4	2.70%
	Responsibility	27	17.53%	30	20.27%
	Obedience	5	3.25%	1	0.68%



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Tolerance	13	8.44%	8	5.41%
Politeness	1	0.65%	11	7.43%
Helpfulness (Caring)	20	12.99%	28	18.92%
Courage	16	10.39%	10	6.76%
Self-Control	26	16.88%	18	12.16%
Peaceful Life	16	10.39%	14	9.46%
Happiness	23	14.94%	24	16.22%
TOTAL	154	100%	148	100%

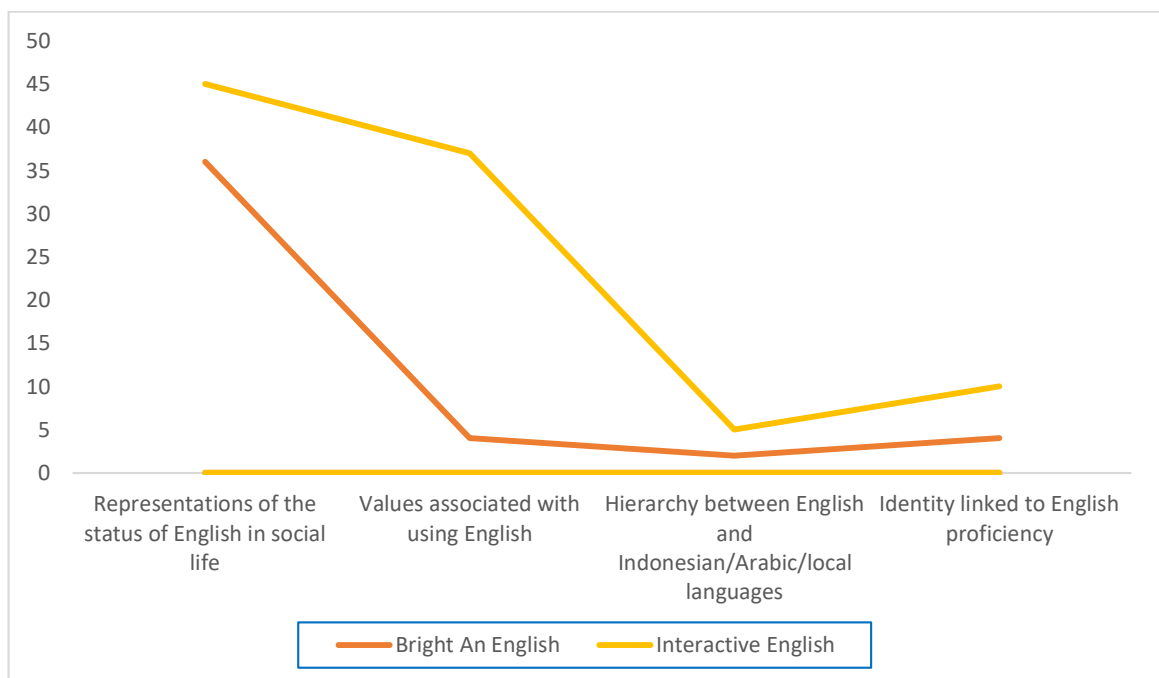


Figure 1
 Diagram of Language Ideology in Bright an English and Interactive English Textbook

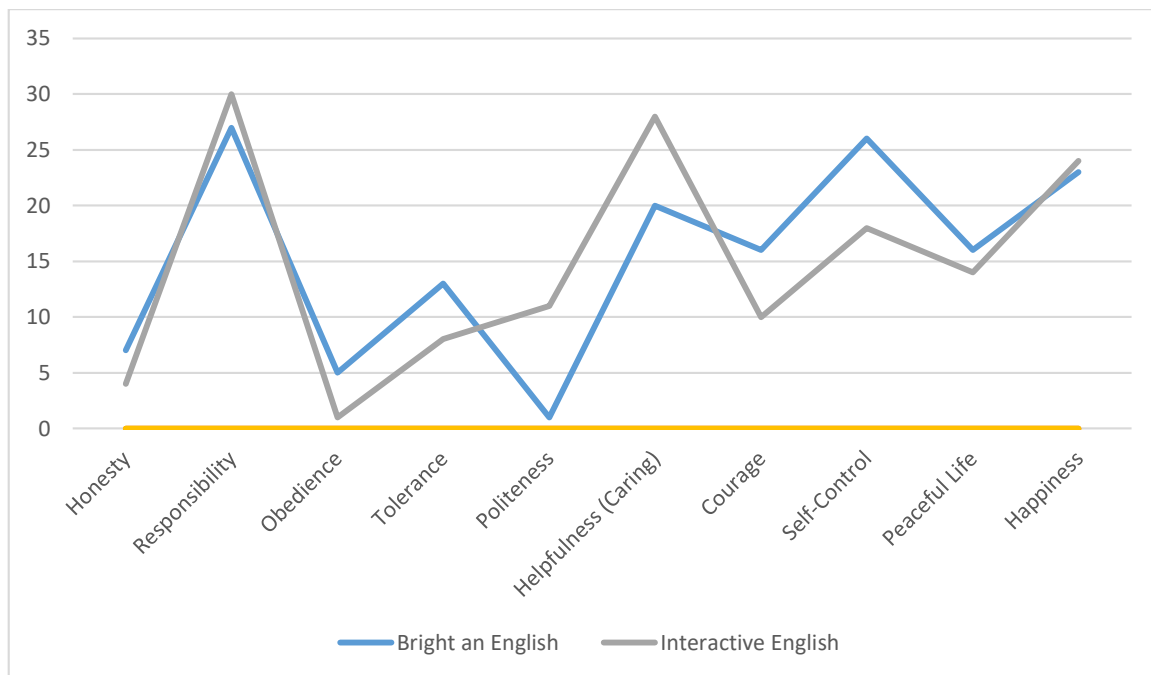


Figure 2
Diagram of Moral Value in Bright an English and Interactive English Textbook

Data Interpretation

1. Language Ideology and Moral Values in Bright An English

The analysis of Bright: An English indicates that the dominant language ideology is the social status of English, accounting for 78.26% of occurrences. This strong dominance suggests that English is consistently positioned as a prestigious and socially valuable language associated with academic success, formal communication, and global participation. Other ideological categories values associated with using English (8.70%), identity formation (8.70%), and language hierarchy (4.35%) receive considerably less emphasis. This distribution shows that the textbook primarily frames English as symbolic capital and a marker of educational modernity, while issues of multilingual balance and identity negotiation remain relatively marginal.

In terms of moral values, the textbook integrates character education extensively, with 154 identified instances. Responsibility (17.53%) and self-control (16.88%) are the most dominant values, followed by happiness (14.94%) and helpfulness (12.99%). This pattern reflects a moral orientation centred on discipline, emotional regulation, and personal accountability. Although values such as tolerance, honesty, obedience, and politeness are present, they are less emphasized. Overall, Bright: An English constructs English as a socially powerful language while promoting a moral framework focused on internal discipline and individual responsibility.

2. Language Ideology and Moral Values in Interactive English

The findings from Interactive English reveal a more balanced ideological distribution. While the social status of English remains dominant (46.39%), significant emphasis is also placed on values associated with using English (38.14%) and identity formation (10.31%). The representation of language hierarchy (5.15%) indicates limited but visible acknowledgment of multilingual contexts. Unlike Bright: An English, this textbook frames English not only as a prestigious language but also as a practical communicative tool embedded in everyday social interaction.

English is portrayed as accessible, functional, and closely linked to confidence and interpersonal engagement.

Regarding moral values, 148 instances were identified, demonstrating strong integration of character education. Responsibility (20.27%) and helpfulness (18.92%) emerge as the most prominent values, followed by happiness (16.22%) and self-control (12.16%). The distribution highlights a socially oriented moral framework that emphasizes empathy, cooperation, and relational harmony. Compared to Bright: An English, this textbook gives greater attention to politeness and tolerance, reinforcing ethical communication practices. Overall, Interactive English constructs English as both a communicative resource and a medium for social and moral development.

3. Comparative Interpretation between Bright An English and Interactive English

The comparison demonstrates clear ideological differences between the two textbooks. Bright: An English overwhelmingly emphasizes the social status of English (78.26%), presenting it primarily as a prestigious and socially dominant language. In contrast, Interactive English shows a more proportional distribution, balancing status (46.39%) with communicative values (38.14%) and identity formation (10.31%). This contrast suggests that while both textbooks recognize the importance of English, Bright: An English adopts a more status-oriented ideology, whereas Interactive English promotes a more socially embedded and functional perspective of language use.

Differences are also evident in moral orientation. Bright: An English prioritizes responsibility and self-control, reflecting a discipline-focused and inward-looking moral framework. Meanwhile, Interactive English emphasizes responsibility alongside helpfulness, cooperation, and communicative ethics, indicating a more socially interactive approach to character education. From a Critical Discourse Analysis perspective, these distinctions reveal how each textbook constructs English not only as a linguistic system but also as a medium for shaping students' identities and moral development. Consequently, the two textbooks offer different ideological pathways in positioning English and character education within the Indonesian junior high school context.

CONCLUSIONS

This study demonstrates that both Bright: An English and Interactive English function not merely as pedagogical tools for language acquisition, but as ideological texts that systematically construct particular representations of English and moral subjectivity. The findings reveal that Bright: An English is characterized by a strong dominance of the social-status ideology of English, positioning the language primarily as symbolic capital associated with academic achievement, global participation, and social mobility. Moral values in this textbook are largely oriented toward responsibility, self-control, and personal discipline, reflecting a character framework centered on internal regulation and individual accountability. While moral integration is substantial, the ideological emphasis on the prestige of English suggests a relatively hierarchical positioning of the language within students' sociolinguistic landscape.

In contrast, Interactive English presents a more proportionally distributed ideological structure in which the social importance of English is balanced by strong emphasis on communicative values and identity formation. English is framed not only as a socially valued resource but also as a functional medium for interaction, cooperation, and self-expression. The moral framework in these textbooks highlights responsibility alongside helpfulness, empathy, and relational harmony, indicating a more socially embedded orientation toward character education. From a Critical

Discourse Analysis perspective, these differences suggest that the two textbooks promote distinct ideological pathways: one privileging symbolic status and disciplined subjectivity, and the other emphasizing communicative agency and socially relational morality. The study thus contributes to ongoing discussions on how English language textbooks mediate ideological positioning and moral formation within secondary education contexts. According to the data that has been obtained, the interactive English book is better than the Bright an English book.

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p-ISSN: 2615-8671

e-ISSN: 2615-868X

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