MORAL VALUES REPRESENTATION THROUGH SPEECH ACTS IN INDONESIAN EFL TEXTBOOKS: A CRITICAL DISCOURSE ANALYSIS

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Abstract: In the last ten years, studies of the representation of moral values in English textbooks have been growing. However, little empirical evidence reveals the use of speech acts to represent moral values through utterances. This study aims to investigate the representation of moral values depicted through utterances in English textbooks for elementary school grades 2 and 5 in Indonesia. By adopting a socio-cognitive critical discourse analysis (Van Dijk, 2015) framework integrated with Searle's (1969) speech acts, this qualitative study elucidates the representation of moral values only in the verbal text. The data were

analyzed by applying several steps, including unitizing, sampling, recording/coding, reducing, inferring, and narrating. The findings of this study showed that curiosity, honesty, and friendliness are the most dominant moral values depicted in two English textbooks for elementary schools in Indonesia. Dialogue/conversation, chapter cover, and instruction for students' activity are the strategies to promote moral values in the textbooks. This study implies that teachers and textbook writers should provide students with more examples of moral values, particularly those related to daily life communication.

Keywords: *critical discourse analysis, EFL textbooks, moral values, speech acts, textbooks*

INTRODUCTION

Moral education, an essential aspect of human development, aims to instill values, virtues, and ethical principles that guide individuals to make responsible and compassionate choices in their lives. Infusing moral education, or character education is important because it plays a critical role in nurturing empathy (Shih, 2022) and fostering prosocial behavior (Smith, 2010) in young learners. Delivering moral education from the early years of learners helps grow the cognitive aspect (Sanderse, 2013) and shape moral reasoning (Schwitzgebel & Cushman, 2012). Cultural values and the social environment in which moral education takes place (Liu, 2005; Marshall et al., 2011; Yang, 2021) are the aspects that can impact the process of instilling moral values in young learners. In addition, the development of children's moral identities within their educational environment is greatly influenced by moral exemplars and role models. School, where young learners start studying formal education, has a vital role in helping parents foster moral values for the students (Meindl et al., 2018; Feng, 2019; Gao & Wang, 2021) through the implementation of character-based curricula in schools to

provide positive outcomes on students' moral development (Berkowitz, 2011). In several countries, the implementation of moral values in school can be found in such subjects as religious education in Finland and Ireland (Rissanen & Sai, 2018) and Russia (Blinkova & Vermeer, 2019), citizenship education in Malaysia (Tan et al., 2018), and moral education in Japan (Bamkin, 2018), North Korea (Jang, 2022) and Hong Kong (Feng, 2019).

Integrating moral education into subject materials has been growing globally. In the Indonesian context, the fundamental law of moral development was written in the opening of the Indonesian Constitution which has become the national goal. Moreover, the implementation of moral or character education has been legalized in the Regulation of the Minister of Education and Culture about Strengthening Character Education in Formal Education Units. Anchored to those rules, there are 18 values that have to be taught to students including religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, love for the homeland, nationalism, appreciation, friendliness, love of peace, love of reading, environmental care, social care, and responsibility. The existence of the regulation proves that the Indonesian government pays serious attention to morality as an affective aspect, alongside the cognitive aspect. To achieve those goals, teachers and textbooks have a role in helping students build and develop moral values. If teachers provide pupils with direct instruction and role models, textbooks have an important role as catalysts of moral value through learning tasks (Puspitasari et al., 2021). As silent teacher partners, textbooks are considered a tool to strengthen or channel moral principles (Widodo et al., 2018).

Moral values, integral components of human behavior and societal norms, have been a subject of enduring interest for scholars across various disciplines. Over the past decade, researchers have explored diverse facets of moral values, incorporating perspectives from psychology, sociology, and education studies (Anderson & Burchell, 2021; Curzer, 2014; Widodo et al., 2018). Psychological

perspectives on moral values extend to the lifespan, with researchers examining the development of moral reasoning from childhood to adulthood. Moreover, the theory of the Four-Component Model (Rest, 1986; Curzer, 2014) highlights the progression from basic moral sensitivity to mature moral character, providing a comprehensive framework for understanding the developmental trajectory of moral values (Anderson & Burchell, 2021). Aquino & Americus (2002) in their research on a moral identity model that "integrates self-concept and moral values highlight how individuals' perceptions of themselves in moral terms influence behavior and decision-making". Apart from that, the process of forming moral values in a person, such as explained in the theory of Morality Across Cultures, is also influenced by cultural and social factors that emphasize cultural variability in moral values. (Shweder & Haidt, 2000). This perspective underlines the need to consider diverse cultural norms and values in understanding the psychology of morality. Additionally, from an educational view, moral values are seen as principles instilled through teaching and learning processes, contributing to the ethical development of students (Berkowitz, 2011).

It is important to define the word moral values to comprehend the concept of the term. Moral values are often defined as guiding principles that shape individuals' decisions and behaviors based on notions of right and wrong which emphasizes the normative aspect of morality (Kohlberg, 1969; Zhang & Zhao, 2017; Mathes, 2021). This idea then was supported by Hansen (2001) who stated that moral values are "notions of good and bad" that can be conveyed in any action that a person performs, such as the way someone uses language and interacts with others. The language used reflects the universal values, providing a lens through which moral priorities and ethical principles are communicated. Although many experts around the world have proposed such moral values as compassion, truth, justice, and forgiveness (Kinnier et al., 2000); cooperativeness, critical thinking, tolerance, self-esteem, loyalty, equal opportunity, courage,

respect for the law, self-reliance, freedom of thought and action, and truth (Blake & Binko, 2000); universalism, benevolence, tradition, conformity, security, power, achievement, stimulation, hedonism, self-direction (Schwartz, 2012); this study only focused on the 18 values - including religiosity, hard work, honesty, self-discipline, respect for others, tolerance, social awareness, friendliness, curiosity, nationalism, creativity, independence, responsibility, love of peace, patriotism, environmental sensitivity, love to read, and democracy - specified in the Regulation mandated by the National Minister of Education of Republic of Indonesia as we investigated the EFL textbooks specifically in the Indonesian context.

Incorporating linguistic aspects such as speech acts is considered a strategy to insert moral values in young learners (Rahim & Rahiem, 2012). This linguistic tool not only enhances communication skills but also serves as a powerful vehicle for instilling values such as respect, empathy, and kindness (Brackett & Katulak, 2007; Cappella et al., 2012). Speech acts refer to communicative actions that go beyond conveying information (Searle, 1969) which emphasizes linguistic function wherein an utterance fulfills a function in any communication exchange (Namaziandost, 2019; Vakilifard et al., 2015). As a result, speech acts are used when someone wants to make an offer, extend an apology, make a request, extend an invitation, decline or accept an offer, etc. Additionally, by utilizing formulaic chunks, speech acts can serve as "islands of reliability" for learners (Diepenbroek & Derwing, 2014), which can support pragmatic ability and improve fluency (Kohandani et al., 2014).

There are five classifications of speech acts proposed by Searle (1969): assertive, commissive, declarative, directive, and expressive. Assertive is assertions made to describe a situation in the context of a true proposition or to state a fact or express a belief, for example, *The sun shines from east to west.* Then, the commissive speech act focuses on the speaker's promise to take a specific action in the future, such as

the expression "*I will give you some candies if you come to my birthday party*". Declarative speech is defined as actions through words that transform the world. This speech act makes the speaker bring about a change in the external world through the act of speaking, for example, *You're fire!* The next is the directive speech act which refers to utterances to persuade the listener to follow the speaker's wants. The aim of uttering this speech act is to persuade the listener to take action, for example, *Please raise your hand before answering the question.* The last kind of speech act is expressive which refers to the speaker's feelings such as pleasure, pain, likes, or dislikes. An expressive speech act allows the speaker to convey an emotion or psychological state. for example, *Oh my God! That's such a surprise!*

Many studies have examined the representation of moral values in textbooks all over the world (Feng, 2019; Pratiwi et al., 2023; Puspitasari et al., 2021; Sitio et al., 2023; Sulistiyo et al., 2020; Tan et al., 2018). Both local and global researchers mostly focused on how moral values are represented in verbal and visual texts and interpreted the meaning of the texts by using socio semiotic framework (Feng, 2019; Puspitasari et al., 2021). However, few evaluate the utterances portrayed in textbooks and interpret their meaning to reveal moral values by using a pragmatic approach, especially speech acts framework. Additionally, studies regarding how speech acts framework are employed to investigate the contents of moral values represented in textbooks are still rare. Moreover, to fill the theoretical gap, this study will investigate the contents of the moral values represented in the utterances in government-mandated and nationally-published EFL textbooks using speech acts theory (Searle, 1969). Therefore, this study addresses the questions as follows: What are moral values represented in EFL textbooks for elementary schools through speech acts?

METHOD

Research Design

This qualitative study adopted socio-cognitive critical discourse analysis to investigate the representation of moral values portrayed by speech acts in EFL textbooks for elementary schools. The researchers chose this approach because it combines elements from socio-cognitive theory, critical discourse analysis, and linguistics (Van Dijk, 2008). This approach seeks to understand how cognitive processes and social factors intersect with discourse practices, influencing the way language is used to construct and convey meaning in social contexts (Van Dijk, 2014, 2015). By analyzing speech acts in discourse, researchers can uncover how language is used to influence social reality and construct shared meanings in various contexts. The integration of speech act analysis enriches the understanding of how language reflects and shapes social structures and interactions to show certain values.

Data Sources

The data sources in this study are the national textbooks for elementary school students entitled "My Next Words for Elementary School 2" for grade 2 and "My Next Words for Elementary School 5" for grade 5. Those textbooks are published by the Indonesia Ministry of Education and Culture and are widely adopted and utilized in state and private elementary schools. Despite not being a compulsory subject in the most recent version of the national curriculum, the *Kurikulum Merdeka* or in English called Curriculum of Freedom, English is still occasionally taught as an elective subject at several schools for certain grades (1, 2, 4, and 5) (Dewi et al., 2023). Therefore, the use of those textbooks as material resources is vital to help students learn not only language skills such as vocabulary and grammar (Sulistiyo et al., 2020) but also several moral values (Widodo et al., 2018b). Thus, we selected these textbooks for several reasons. First, the writers of the textbooks are Indonesian people who might know and understand Indonesian culture and education, particularly

at the elementary school level. Secondly, the publisher team is believed and directly mandated by The Ministry of Education, Culture, Research, and Technology to provide textbooks to be used by Indonesian students with several standards (content and organizational appropriateness). Additionally, the books are used in different levels -grades 2 and 5- of primary school so that we can find the difference in how the writers represent moral values in low and high classes.

Data Collection and Data Analysis

The data in this study was collected through document analysis to find certain utterances that are indicated as speech acts (Searle, 1969) that represent particular moral values. The data were gathered by conducting such steps as unitizing, sampling, recording/coding, reducing, inferring, and narrating (Krippendorff, 2004). As stated by Krippendorf, unitizing is the process of gathering information relevant to study objectives, such as text, photos, sound, and other material that can be further observed. Then, in the sampling step, this study only focused on the utterances in the textbooks in the form of dialogue, instruction, etc. The researchers made codes and checklists to ease classifying and reading the data to bridge this gap as the step for recording/coding the gathered data, for example in the types of speech act, "AS" for assertive, "CO" for commissive, "DE" for declarative, "DI" for directive, and "EX" for expressive. The next step is data reduction to select the appropriate data that is suitable to the research context. In this step, the researcher only focused on the speech acts that represent moral values. "Inferring" is the next step that fills in the gaps between descriptive descriptions of the texts and their meanings, references, entailments, provocations, or causes. In this process, we manually counted the frequencies and percentages of moral values content represented in textbooks. And finally, the process of data analysis is finished by narrating the data which means that the researcher explains the practical findings of the analysis results or its contribution to the corpus of literature. Meanwhile, the

selected data were analyzed by using the socio-cognitive critical discourse analysis (Van Dijk, 2008, 2015) lens to comprehend how social and cognitive processes impact language use and meaning communication in social contexts.

FINDINGS

The results of the percentages and frequencies of how moral values are portrayed in Indonesian EFL textbooks for second and fifth grades are shown in this section (see Table 1 below).

Table 1.
The weightage of moral values in EFL textbooks

No	Moral values	Speech Act	Grade 5		Grade 2		Total	Total
			F	%	F	%	F	%
1	Religiosity	Expressive	2	4	0	0	2	2,74
		Assertive	8	16	5	21,7		
2	Honesty	Directive	1	2	0	0	17	23,3
		Expressive	1	2	2	8,6		
3	Tolerance		0	0	0	0		
4	Self-discipline	Directive	0	0	1	4,3	1	1,37
5	Hard work		0	0	0	0		
6	Creativity		0	0	0	0		
7	Independence		0	0	0	0		
8	Democracy		0	0	0	0		
9	Curiosity	Directive	10	20	7	30,4	18	24,7
		Expressive	1	2	0	0		
10	Patriotism		0	0	0	0		
11	Nationalism	Assertive	2	4	0	0	2	2,74
12	Respect for others	Expressive	6	12	1	4,3		
		Assertive	1	2	0	0	8	11
		Commissive	1	2	0	0		
		Directive	4	8	2	8,6		
13	Friendliness	Assertive	0	0	0	0		
		Expressive	3	6	3	13	13	17,8
14	Peace-loving	Directive	1	2	0	0	2	2,74
		Declarative	0	0	1	4,3		

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15	Love to read		0	0	0	0		
16	Environmental sensitivity		0	0	0	0		
17	Social awareness	Commissive	1	2	0	0		
		Directive	4	8	1	4,3	10	13,7
		Expressive	4	8	0	0		
18	Responsibility		0	0	0	0		
	TOTAL		50	100	23	100	73	100

A certain set of principles that need to be ingrained in elementary school pupils at the appropriate age is given more weight in each textbook, as seen by the disparities in the percentage of moral values contained in the two EFL textbooks. Of 18 values that should be inserted in Indonesian textbooks, there are only eight moral values found in the grade 5 textbook and seven moral values depicted through speech acts in the grade 2 textbook. As seen in Table 1, the value of curiosity and honesty were the most dominant moral values in those textbooks. Additionally, there are nine of eighteen moral values represented through speech acts classifications in the EFL textbooks for grades 2 and 5, including (1) curiosity (24,7%), (2) honesty (23,3%), (3) friendliness (17,8 %), (4) social awareness (13,7 %), (5) respect for others (11 %), (6) peace-loving (2,7 %), (7) nationalism (2,7 %), (8) religiosity (2,7 %), and (9) self-discipline (1,4 %).

The current research utilized narrative analysis alongside frequency and percentage analysis in interpreting the samples that indicate moral values through speech acts. The findings of this study highlighted that three –Curiosity, Honesty, and Friendliness- of eighteen moral values mandated by the Republic of Indonesia's Ministry of Education were dominantly represented in the textbooks. As a result, those values were chosen for a narrative analysis.

Value of Curiosity

Curiosity is an important value to be developed since the early age of children. This skill leads a child to get knowledge about what he or she wants to know. The value of curiosity encourages kids to be critical and to understand everything about what they have learned, observed, and heard (Kementrian Pendidikan Nasional [Ministry of National Education], 2011). They can gain information by asking someone the questions they need to ask to get the information they seek (Ronfard et al., 2018). In the textbook for grade 5, the value of curiosity is depicted in a conversation between two children. In Figure 1, we can see that a girl asks a question to a boy in a wheelchair about the price of traditional food in Indonesia and then the boy provides an answer about the information the girl needs. In this case, she may want to know whether the price of that food is different from her hometown so she tries to obtain a piece of information through someone she meets. Moreover, she also performs the directive speech act in the form of questions to ask about certain things. The conversation in Figure 1 shows that if children are curious about something and want to get certain information or knowledge, he or she can question someone.

Figure 1. Source: *My Next Words (Grade 5), p.32*

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Furthermore, from the cognitive process perspective, the utterance in Figure 1 indicated cultural knowledge (Van Dijk, 2014) as the question assumes a shared understanding of the cultural significance of *nasi uduk*, implying that both the speaker and the potential responder recognize the dish as a common and culturally relevant food in Jakarta. In addition, the speaker engages in a cognitive process of seeking information about the cost of a specific item, reflecting a practical concern or perhaps curiosity about local prices. In the social context, the mention of Jakarta specifies the context of localization (Askari et al., 2014) which acknowledges the importance of the local setting in determining the cost of food. It highlights the idea that prices are context-dependent and subject to local economic conditions. On the other hand, the utterance showcased the power relations in language use which assumed the expertise of the listener (Tareq & Al-Zubaidi, 2022). The question implies that the listener has access to information about local prices, positioning them as an informant and reinforcing a power dynamic in the exchange.

On the other hand, the example shown in the grade 2 textbook (Figure 2) was different. The value of curiosity is delivered through the activity that should be done by students with their families. The utterance *"What fruits do you like, Mom?"* provides an example for children to obtain particular information by asking his or her parents politely. Seen from the language and social structures lens, the example of utterance in Figure 2 highlighted family dynamics. The use of "Mom" establishes a familial relationship, emphasizing the social structure of the family. Family dynamics often involve specific roles and power relations, influencing the way language is used within the family unit (Tareq & Al-Zubaidi, 2022). Meanwhile, the question reflects a cognitive process related to expressing curiosity and interest in the preferences of the addressed person. It shows an awareness of personal likes and dislikes, emphasizing the importance of individual tastes.
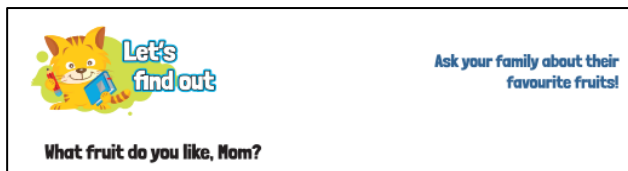
Figure 2. Source: *My Next Words (Grade 2), p.22*

Those two samples indicate the example of speech acts. The utterances *"How much is a plate of nasi uduk in Jakarta?"* and *"What fruits do you like, Mom?"* are examples of Directive speech acts with the function of questioning. If the speaker performs a directive speech act, he or she wants the listener to do something (Yule, 1996). In this case, both the girl (in Figure 1) and the children who ask their families (in Figure 2) want the listener to give an answer related to the question delivered. By examining how the value of curiosity is represented through speech acts, it is clear that language expressions are essential in influencing and reflecting people's inquisitive tendencies. Hall (2018) stated that curiosity acts as a catalyst for communication, encouraging people to look for knowledge that supports their cognitive objectives. Curiosity can be explicitly expressed through speech acts, including asking questions and requesting explanations, which highlights how important it is in influencing both the content and dynamics of interpersonal communication. The depiction of the value of curiosity in those two textbooks demonstrates that the textbook authors may be conscious of the enactment of the updated curriculum in Indonesia (*Kurikulum Merdeka* or Curriculum of Freedom) which emphasizes the student-centered learning process. It means that students are given the freedom to get knowledge from several sources. Therefore, cultivating the value of curiosity at the primary level is seen as a fundamental aspect of fostering a love for learning and promoting critical thinking skills to find answers and solutions to problems (Engel, 2011; Litman & Silvia, 2006; Litman & Pezzo, 2007). When students are curious, they are more likely to actively engage with the material, ask questions, and seek out additional information.

Value of Honesty

In Figure 3 below, the little boy and his parents are in the zoo and then he appoints an animal and wants to show it to his parents by saying *"Look. The giraffe is tall"*. This utterance represents an assertive speech act of describing something based on the fact. The boy says to his parents what he sees truly. The statement involves cognitive processes related to categorization and conceptualization. The speaker and listener draw on their cognitive schemas of giraffes and height to make sense of the utterance (Barsalou, 1999). The speaker, through the utterance, holds informational power by describing the giraffe based on what he sees. The power dynamics are relatively equal, with the assumption that both speaker and listener can comprehend the statement (Fairclough, 2003). Moreover, the utterance above implies an objective observation about the giraffe's height. It aligns with a socio-cognitive perspective that values empirical observations as a basis for constructing knowledge (Van Dijk, 2014). In his utterance, *"The giraffe is tall"*, he performs the value of honesty. Being honest means not telling lies or trying to deceive others (Lickona, 2004). The textbook writers, in this case, may show that being honest can be started with a simple sentence that suits reality. Moreover, they may be aware that in Indonesian culture, children sometimes say something untrue or lie to get what they want. Therefore, teaching children to say based on reality is important to prevent the attitude of lies in the future.

The same sample is depicted in Figure 4 where a girl says something related to what she feels after eating spicy food. The utterances said by her represent an expressive speech act as she says something that she feels. This example shows the value of honesty as the girl expresses something truly like what common people know after eating spicy foods we may have stomachaches. Being honest means that someone is trustworthy in terms of words.
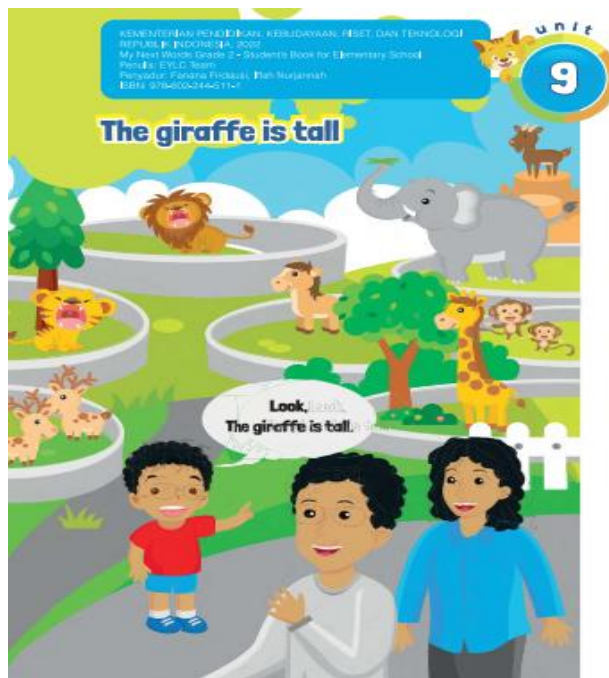
Figure 3. Source: *My Next Words (Grade 2), p.100*

In Figure 4, the value of being honest is depicted through a monolog which can help students foster their self-confidence and self-expression in expressing what they feel honestly (Karpovich et al., 2021). The utterance involves cognitive processes related to cause-and-effect reasoning. The speaker attributes the stomachache to the act of eating spicy food, demonstrating cognitive connections between actions and outcomes. Beyond the literal meaning, the statement conveys an implicit message of seeking empathy or understanding from the listener. It aligns with socio-cognitive perspectives that recognize the role of implicit communication in discourse. The textbook writers may signal that expressing feelings truthfully can help children build strong and healthy relationships with others (Benham-Clarke et al., 2023; Houston & Crooks, 2022).

Figure 4. Source: *My Next Words (Grade 5), p.39*

Examining the representation of the value of honesty through speech acts unveils a complex interplay between linguistic expressions and ethical considerations. Insights from (Sbardolini, 2022) provide a foundation for understanding how honesty is both explicitly and implicitly communicated in discourse. Speech acts such as assertions and declarations serve as direct manifestations of honesty. In exploring honesty, the socio-cognitive CDA allows an assessment of the mental functions associated with the creation and interpretation of speech acts related to truthfulness. Insights from cognitive science, as integrated by Maillat & Oswald (2009), provide a foundation for understanding how mental representations and reasoning contribute to the construction of honest discourse.

Value of Friendliness

The example of friendliness in the textbook for primary school is shown in Figure 5 where the boy on the left (Joshua) greets his friend (Alfonso) who walks in front of his house by saying "Hi" and calling his friend's name. The same situation is depicted by a little girl in Figure 6 who expresses an utterance "*Hello, I am Cici*" to greet the readers of the textbook. Those samples reflect the value of being

friendly by showing an eagerness to socialize with others. Thus, teaching children to be friendly is vital as this skill helps children build positive relationships (Berndt, 2002) and positive social interactions (Frankel & Myatt, 2003). The greeting expressions seen in Figures 1 and 2 are examples of expressive speech acts that can be used to start a conversation or talk to others. This speech act is used to convey the speaker's feelings in a way that the listener can feel them as well.

The example depicted in Figure 5 below supports that the greetings often involve collaborative language use, where both participants contribute to the interaction. The inquiry about Alfonso's well-being invites a reciprocal response, fostering a sense of shared participation and showing a warm and friendly conversation (Heritage & Raymond, 2005).

Figure 5. Source: *My Next Words (Grade 5), p.1*

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The utterance conforms to social conventions of greetings, reflecting the societal structure where exchanges of pleasantries are normative. The use of a personal name, "Alfonso," establishes a social relationship, indicating familiarity and possibly a personal connection. Meanwhile, the use of a personal name involves cognitive processes related to recognition and identity (Van Dijk, 2008, 2015). In the social context view, the greeting adheres to social norms of politeness, acknowledging the presence of the other person and expressing a concern for their well-being. Additionally, the value of being friendly was juxtaposed with another value, being polite (Puspitasari et al., 2021). It was interpreted that to interact or socialize with others a student has to show politeness, especially when having a conversation with an older or new person.

Furthermore, analyzing the utterance *"Hello, I am Cici"* through socio-cognitive critical discourse analysis involves exploring the social, cognitive, and discursive dimensions inherent in the self-introduction. In a social context, the greeting conforms to social norms of politeness and sociability. Self-introductions serve as a means to establish a positive social atmosphere and initiate social interactions. The self-introduction also involves cognitive processes related to identity construction (Van Dijk, 2015). By stating *"I am Cici,"* the speaker communicates a sense of self and contributes to the ongoing construction of social identities. Beyond the literal meaning, the self-introduction carries implicit meanings related to building rapport and initiating a social connection.

On the other hand, the representation of moral values (in Figure 6 below) in the chapter cover may be used by textbook writers to captivate students' attention (Araya et al., 2016) to certain utterances that teach them the value of being friendly. Inserting certain material on the chapter cover is a strategic design choice to enhance the overall learning experience and make the material more accessible and engaging for students. Through these utterances, the textbook writer may want to promote to children the benefits of being friendly by teaching them to greet people they meet with a cheerful

feeling so that the people they meet can feel the same way and be ready to talk to them.
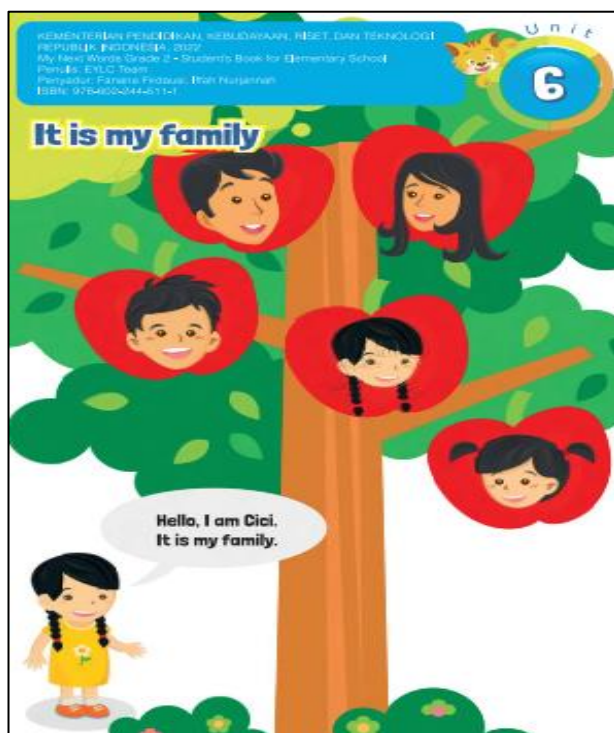

Figure 6. Source: *My Next Words (Grade 2), p.67*

Exploring the representation of the value of friendliness through speech acts provides a lens into the dynamics of interpersonal communication. Brown & Levinson's (1992) politeness theory, remains foundational in understanding the politeness strategies inherent in friendly speech acts. More recently, Holmes (2013) has contributed to the discourse by examining the role of rapport management in conversation, shedding light on the pragmatic dimensions of friendly discourse. By considering these frameworks, researchers can navigate the nuanced ways in which speech acts contribute to the expression of friendliness, taking into account not only explicit linguistic markers but also the subtleties of tone, intonation, and non-verbal cues that contribute to the overall communicative atmosphere.

DISCUSSION

The findings on the representation of moral values in the present study are in line with several previous studies, particularly those that investigated the textbooks that were published and extensively utilized in Indonesia in primary schooling. This study's depiction of curiosity as one of the most dominant values was similar to the findings of Sitio et al. (2023). On the other hand, although they weren't primarily shown in the textbooks, the other prominent values—honesty and friendliness—were similarly represented in earlier research (Sulistiyo et al., 2020; Puspitasari et al., 2021; Pratiwi et al., 2023). All findings about moral values portrayed in the current study are not entirely consistent with previous studies, as textbooks from various authors and publishers ideologically present and promote distinct and varied moral values. The variations identified in the proportion of moral values prevailing in these textbooks suggest that the writers and textbook designers have placed more emphasis on instilling a specific set of values in pupils according to their age (Sitio et al., 2023). It was discovered that some values were present in the textbooks examined in the earlier studies but excluded from the textbooks examined in the current study, and vice versa.

Textbooks frequently associate cultural values with moral principles. The research findings indicate that the moral values exhibited through speech acts are a blend of universal and Indonesian cultural values (Pratiwi et al., 2023). Several previous studies stated that certain moral characteristics are reflective of Indonesian cultural norms, such as friendliness (Pratiwi et al., 2023), religiosity (Widodo, 2018b; Puspitasari et al., 2021), and respect for others (Sulistiyo et al., 2020). These traits, such as expressing greetings to new acquaintances according to the time of day, social relations, religion, and circumstance, demonstrate how distinctive Indonesian culture is. In addition, openness in establishing relationships and a readiness to share information are indications of the friendliness of Indonesian people. Nevertheless, this textbook also teaches Indonesian

elementary school pupils other universal moral principles including social awareness, self-discipline, curiosity, honesty, and love of peace.

Furthermore, the delivery of moral values in this book is carried out through various types of strategies such as dialogue with pictures, monologues on chapter covers, as well as instructions that can be used to teach moral values to students. In addition, because the books analyzed in this research are for elementary school students, the use of visual narrative aids, such as illustrations or photos, can illustrate ethical scenarios and dilemmas. These images provide students with real-life examples that encourage reflection on moral values and decision-making (Short & Randolph, 2015) and evoke emotions by creating memorable and impactful learning experiences (Gambrell, 2011). Meanwhile, conveying moral values through instruction often embeds cultural and moral values in its content. Textbooks are a reflection of societal norms, and instruction guides students in understanding the ethical dimensions of the subject matter (Banks, 2008, 2015).

CONCLUSION

This study aims to investigate the representation of moral values represented in elementary school EFL textbooks in Indonesia through the use of speech acts. The findings of this study showed that not all moral values are portrayed in the books for primary school grades 2 and 5. There are only several values that are emphasized through the use of speech acts in the textbooks. These results indicated that the textbook writers may want to instill certain values in students through simple utterances to be taught because those are the basis for interacting with others in children's daily lives. In addition, less distribution was found in grade 2 books since moral values in this textbook were still mostly illustrated through visual aids rather than with practical utterances. However, the way textbook writers used different methods to present examples of moral values may demonstrate that teaching moral values to students can be carried out in several ways to make learning more inclusive.

The findings of this study may support textbook authors and designers to develop and create more content in textbooks, especially English textbooks, related to moral values either written or visual to help students at an early age learn not only about the use of English as a foreign language, but also how to behave and interact with others. In addition, teachers can also guide their students to build their moral character by providing another example of utterance that relates to the social culture in society. Future research may compare how moral values are portrayed in textbooks published by various authors or publishers, either locally or globally.

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