

Religiosity in Indonesian Language Textbooks for Elementary School

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Abstract:

Religiosity has an important role in forming students' character and moral values, including in the educational context of Merdeka Curriculum. As the complexity of the times develops, religiosity can provide moral guidance and strength in facing change. Among other things, textbooks can instil religiosity. Therefore, this study aims to describe the existence of religiosity values in Indonesian language textbooks for elementary school (*Sekolah Dasar/SD*). The type of this study is qualitative with content analysis. The source of study is Bahasa Indonesia textbooks for elementary schools in the online version in Merdeka Curriculum with four samples, namely “*Bahasa Indonesia: Aku Bisa!*” for SD Class I, “*Bahasa Indonesia: Keluargaku Unik*” for SD Class II, “*Bahasa Indonesia: Lihat Sekitar*” for SD Class IV, and “*Bahasa Indonesia: Bergerak Bersama*” for SD Class V. The data are in the form of words, phrases, sentences, or paragraphs that contain interpersonal meaning and character value content. The researcher serves as a human instrument, employing techniques for data collection such as active listening and note-taking as follow-up methods. The study's findings are presented as follows: religiosity values were realized through gratitude for The Supreme One's grace and good morals or behavior.

Keywords: religiosity, character values, Indonesian textbooks, elementary school students

A. Introduction

This research focuses on the practice of fostering religious character values in Indonesian language textbooks intended for elementary school students. The textbook's language selection and adaptation must align with the text's purpose. One is related to character values. To see how languages used in text are made in such a way for the value of characters, it is necessary to do a study related to the values of character in a textbook from a language angle. This can be done from a functional linguistic perspective, mainly with the theory of appraisal systems.

It is crucial to cultivate character during the elementary school years, as elementary school marks the initial phase of character development.¹ Elementary school is also a critical time for children to form superior character, as the effectiveness of moral education directly influences the formation of character and the future development of the child.² Character education is also an integral part of national educational objectives.

One of the values associated with the personality of the Indonesian nation is the importance of religious character. Indonesia is known as a religious nation. Therefore, education not only aims to develop the body and mind, but also the soul. Education is the process of developing our body, mind, and soul through formal and informal learning.³

Religiosity has an important role in forming students' character and moral values, including in the educational context of Merdeka Curriculum. In this case, Merdeka Curriculum utilizes interaction, competence, and creativity to develop student character. In other words, Merdeka Curriculum provides space for students to recognize the values that are important to students and form student identities based on these values, including religiosity. This is important, considering that in the development of modern complexity, humans need to look at things more wisely. In this context, the researcher expects religiosity to offer moral guidance and the strength to navigate change.

¹ Ali Mustadi et. al., *Bahasa dan Sastra Indonesia SD Berorientasi Kurikulum Merdeka* (Yogyakarta: UNY Press, 2022).

² Yu Zhao, "Analysis on the Moral Education Value of Picture Books," *Social Science, Education and Humanities Research* 615 (2021).

³ Maite Ferrin, "Education in Mental Health," dalam *Mental Health and Illness of Children and Adolescents*, ed. oleh Eric Taylor dkk., *Mental Health and Illness Worldwide* (Singapore: Springer Singapore, 2020), 1–13, https://doi.org/10.1007/978-981-10-0753-8_41-1.

Therefore, we expect education to foster the development of good character. In this context, the Indonesian government is convinced that preparing the younger generation is a way to become a very powerful nation in 2045. The effort to prepare agents of nation-change that can foster prosperity can be carried out through an important campaign called education. Educational institutions serve not only as a repository of knowledge, but also as a conduit for the young generation's leadership, fostering the development of behavior, attitude, and character formation.⁴

Numerous researchers have conducted research on the incorporation of character values into textbooks and the cultivation of character traits in elementary schools. Among them are: Annisa, Wiliyah, & Rahmawati (2020)⁵; Imelwaty, Gunawan, Kuraedah, Mardiana, Wardhana, & Boulahnane (2022)⁶; Puspitasari, Widodo, Widagatanrum, Allamnakhrah, & Lestariyana (2021)⁷; Satria, Rochmiyati, & Khosiyono (2023)⁸; Sulistiyo, Supiani, Kailani, and Lestaryyana (2020)⁹; Tampubolon & Sidabutar (2022)¹⁰; Tang (唐燕) (2022)¹¹. However, despite the numerous studies, none have focused on examining the religious character values present in Indonesian language textbooks for elementary school students under

⁴ Fathur Rokhman et. al., "Character Education for Golden Generation 2045 (National Character Building for Indonesian Golden Years)," *Procedia - Social and Behavioral Sciences* 141 (Agustus 2014): 1161–65, <https://doi.org/10.1016/j.sbspro.2014.05.197>.

⁵ Miftah Nurul Annisa, Ade Wiliyah, and Nia Rahmawati, "Pentingnya Pendidikan Karakter pada Anak Sekolah Dasar di Zaman Serba Digital," *Bintang: Jurnal Pendidikan dan Sains* 2, no. 1 (2020): 35–48.

⁶ Sri Imelwaty et. al., "Moral Values in Indonesian Primary School Thematic Textbooks: The Marrying of Language Appraisal and Moral Foundation Theories," *Education 3-13*, 19 September 2022, 1–13, <https://doi.org/10.1080/03004279.2022.2120771>.

⁷ Dewi Puspitasari et. al., "How Do Primary School English Textbooks Teach Moral Values? A Critical Discourse Analysis," *Studies in Educational Evaluation* 70 (September 2021): 101044, <https://doi.org/10.1016/j.stueduc.2021.101044>.

⁸ Ihsan Budi Satria, Siti Rochmiyati, and Banun Havifah Cahyo Khosiyono, "Telaah Pendidikan Karakter dalam Buku Teks Bahasa Indonesia SD Kurikulum Merdeka," *Tuladha: Jurnal Pendidikan Dasar* 2, no. 1 (23 Juni 2023): 32–44, <https://doi.org/10.30738/tuladha.v2i1.15287>.

⁹ Urip Sulistiyo et. al., "Infusing Moral Content into Primary School English Textbooks: A Critical Discourse Analysis," *Indonesian Journal of Applied Linguistics* 10, no. 1 (1 Juni 2020): 251–60, <https://doi.org/10.17509/ijal.v10i1.25067>.

¹⁰ Sahlan Tampubolon and Usman Sidabutar, "An Integration of Moral Values on the English Text Book of Vocational High School. A Case Study of Critical Discourse Analysis," *Critical Discourse Analysis* 4, no. 6 (2022).

¹¹ Yan Tang (唐燕), "Compiling Life-Oriented Moral Education Textbooks for Elementary Schools in China: The Mimetic Approach in *Morality and Law*," *ECNU Review of Education* 5, no. 4 (Desember 2022): 720–40, <https://doi.org/10.1177/2096531120982961>.

the Merdeka Curriculum, either through language application or functional linguistic analysis. Therefore, this research was conducted with the aim of describing the character values of religions in Indonesian language texts for elementary school students in Indonesia.

B. Literature Review

1. Character Education

German pedagogue F. W. Foerster introduced the term "character" to the world of education in the late 18th century, but character education has been a part of education history for a long time, as evidenced by the ideals of Greek Paideia and Roman Humanity.¹² The rise of character education represents an attempt to revive ideal-spiritual pedagogy. This aligns with Dewey's belief that character formation is a crucial aspect of teaching and fostering the school's goodwill.¹³

The Greek word "*eharassein*", which means 'to engrave', is the source of the term 'character'.¹⁴ Character is synonymous with the guidance of all human habits, making it a unique characteristic that sets a person apart from others due to the fundamental development shaped by their education.¹⁵

According to certain viewpoints, a person's character refers to the values and attitudes that shape their thoughts and actions, forming their life habits and enabling them to stand out from others. Therefore, we can define character as the human behavioral values that are associated with the Divine Essence, oneself, other individuals, the environment, and national identity. These values manifest through thoughts, attitudes, feelings, speech, and actions that adhere to religious guidelines, laws, customs, cultures, and traditions. Character is also a reflection of how a person thinks and behaves to distinguish him from others in life and in collaboration with others, whether in the family, society, or country. Therefore, we define good character as the ability to control one's behavior. Furthermore, we consider a person to have good character if they possess the ability to make decisions and are prepared

¹² M. Muslich, *Pendidikan Karakter: Menjawab Tantangan Kritis Multidimensional* (Jakarta: Bumi Aksara, 2018).

¹³ F. G. Goble, *Mazhab Ketiga: Psikologi Humanistik Abraham Maslow (Terjemahan A. Supratinya)* (Yogyakarta: Penerbit Kanisius, 1991).

¹⁴ K. Ryan and K. E. Bohlin, *Building Character in Schools: Practical Ways to Bring Moral Instruction to Life* (San Francisco: Jossey Bass, 1999).

¹⁵ Majelis Luhur Persatuan Tamansiswa, *Ki Hajar Dewantara: Pemikiran, Konsep, Keteladanan, Sikap Merdeka Majelis Luhur Persatuan Tamansiswa* (Yogyakarta: UST Press, 2013).

to accept the consequences in order to demonstrate their qualities. This description shows that moral values will shape an individual's identity so that they can provide a basis for their actions. This is also related to how character values are presented in textbooks so that it can be seen how textbook authors describe the instillation of these moral values.

2. The Purpose and Function of Character Education

Education has a strategic role to play in improving the quality of human resources.¹⁶ In other words, education is also a strategic medium for instilling character values. Thus, education aims to build students with strong intelligence and character.

The educational system in Indonesia applies character education to help students develop their potential in line with the national educational objectives. These objectives include developing individuals who possess faith and devotion to The Supreme One, a noble workforce, a healthy physical body, knowledge, skills, and creativity, independence, and membership in a democratic and responsible society.¹⁷ Therefore, the objective of character education is to cultivate the values of national character. The values are based on Pancasila, which includes: (1) the development of the potential of the student to have a good heart, mind, and behavior; (2) the construction of a nation to have character in accordance with Pancasila; and (3) the development of a citizen's potential to have confidence and pride in the nation and country and to have compassion for fellow humanity.¹⁸

3. Character Education in the Merdeka Curriculum

Merdeka Curriculum links character values to the project of enhancing the Pancasila student profile. Indonesia expects its students to be active citizens, not only within their own country and nation, but also as global citizens. This is important to support society's active role in global development. Six dimensions divide the embodied values: faith, fear of The Supreme One,

¹⁶ Dwi Sulisworo, "The Contribution of the Education System Quality to Improve the Nation's Competitiveness of Indonesia," *Journal of Education and Learning (EduLearn)* 10, no. 2 (1 Mei 2016): 127–38, <https://doi.org/10.11591/edulearn.v10i2.3468>.

¹⁷ Kementerian Pendidikan Nasional, "Desain Induk Pendidikan Karakter" (Kementerian Pendidikan Nasional, 2010).

¹⁸ Kementerian Pendidikan dan Kebudayaan, *Panduan Pengembangan Pendidikan Karakter Melalui Pembelajaran Aktif, Kreatif, Efektif, dan Menyenangkan (PAKEM) di Sekolah Dasar* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2012).

noble morals, global arrogance, self-righteousness, self-sufficiency, criticism, and creativity.¹⁹ The Ministry of National Education has summarized these six values into five challenging basic values out of the eighteen values it uses. Therefore, this study's character value analysis operates within the framework of the Ministry of National Education's character division analysis.²⁰

Learning in the classroom can facilitate the internalization of character values found in both character education and the PPK program. Therefore, students can also reinforce their character values through the textbooks they use. Thus, textbooks contain certain character values, such as religious character values.

4. Character Values in The Curriculum

Character education in Indonesia instills five core character values in students. These five-character values represent the values of human character as they relate to The Supreme One, fellow people, the environment, and the nation. These five fundamental personality values can be spread again into the 18 values: religiosity, honesty, discipline, hard work, creativity, independence, curiosity, fondness for reading, responsibility, tolerance, democratic, appreciation for achievement, friendliness/communicative, love of peace, environmental awareness, social awareness, nationality, patriotism.²¹

The analysis of the character value plantation in the Indonesian Elementary School textbooks will use these values as a guide. This is due to their perceived concreteness and specificity compared to the distribution of other values. Additionally, since 2010, these values have served as training materials for the nation's character development, and Indonesia has implemented a national policy for character development from 2010 to 2025.²² There are five main character values that originate from Pancasila, which are the priorities of the PPK movement's development: religious, nationalism, integrity, independence, and cutting-edge.

¹⁹ Badan Standar Kurikulum dan Asesmen Pendidikan, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila* (Jakarta: Badan Standar Kurikulum dan Asesmen Pendidikan, 2022).

²⁰ Kementerian Pendidikan Nasional, "Desain Induk Pendidikan Karakter."

²¹ Kementerian Pendidikan Nasional.

²² Pemerintah Republik Indonesia, *Kebijakan Nasional Pembangunan Karakter Bangsa Tahun 2010-2025* (Jakarta: Pemerintah Republik Indonesia, 2010).

Religiosity is the attitude and behavior of a person who is obedient to the teachings of another religion, tolerant of other religious worship, and lives in harmony with other believers. Religious behavior is characterized by obedience to the teachings of another religion, tolerance of other religious worship, and living in harmony with other believers.²³

5. Textbooks for Elementary School Students

The Minister of Education and Culture of RI No. 8 of 2016 on Books Used by the Education Unit states that textbooks serve as the primary learning resource for achieving basic and core competencies, and the Ministry of Education and Culture declares them eligible for use in educational units. Therefore, the government-issued student book serves as a standard resource for studying the subject matter, aligning with the student's required competencies.

We use a text-based approach for Indonesian language learning. Language learning can employ a variety of texts for instruction. Each text also has a specific purpose for use. Text-based learning is more than just text creation; it also emphasizes the ability to apply relevant structural and grammatical knowledge to produce appropriate text. This type of text-based learning aligns with Knapp and Watkins' (2005) statement that genre learning is a process rather than a product. Therefore, the curriculum also influences text learning.

6. Appraisal System

Appraisal is one of the forms of interpersonal meaning that focuses on the evaluation of attitudes present in a text. The linguistic characteristics contained in a text can identify the feelings involved and the expression of those feelings.²⁴

In both oral and written communication, there is discourse. According to the appraisal system concept, this entity is both the appraiser and the appraised. There are three aspects of the appraisal system: engagement, attitude, and graduation. There are two types of engagement: (1) heterogloss and (2)

²³ Pusat Kurikulum Badan Penelitian dan Pengembangan Kementerian Pendidikan Nasional, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa* (Jakarta: Kementerian Pendidikan Nasional, 2010).

²⁴ J. R. Martin and P. R. R. White, *The Language of Evaluation* (London: Palgrave Macmillan UK, 2005), <https://doi.org/10.1057/9780230511910>.

monogloss. Attitude is a low-to-high scale form of feeling that can manifest in both positive and negative forms. We can further divide attitude into three types: affection, judgment, consideration, and appreciation.²⁵

Martin and White link affection to an individual's feelings.²⁶ Affection is a speaker's or author's evaluation of how an emotional reaction arises when interacting with a specific situation, object, or other person. Judgement is a normative assessment of human behavior.²⁷ Appreciation relates to semiotic evaluation and natural phenomena.²⁸

Graduation refers to the process of applying attitudes. It's important to remember that attitudes are gradual and gradable. Therefore, the degree of evaluation correlates with graduation. There are two types of graduation: force and focus.²⁹

C. Research Methods

This research includes qualitative research (embedded research). The concise term indicates that researchers have criteria and an overview of what to do before conducting research. In other words, the researchers have already determined the variable that serves as the primary focus of the study. In this case, the objective of the research is to concentrate on the text of the Indonesian Basic Schools, which is utilized in the Merdeka curriculum. Sophisticated design is a crucial tool for achieving innovation.³⁰ This is because the research does not change direction and the design remains consistent with the planned problems.

This study analyzes an Indonesian language textbook for elementary school students based on the Merdeka Curriculum. Thus, this study can also be called a document study. This research is conducted by examining texts, documents, or books to derive conclusions from their context of use.³¹ The data are in the form of words, phrases, sentences, or paragraphs that contain interpersonal meaning and character value content. This study concludes that religious character values exist in Indonesian textbooks.

²⁵ Martin and White.

²⁶ Martin and White.

²⁷ Martin and White.

²⁸ Martin and White.

²⁹ Martin and White.

³⁰ Robert K. Yin, *Studi Kasus: Desain & Metode* (Jakarta: RajaGrafindo Perkasa, 2006).

³¹ K. Krippendorff, *Content Analysis: An Introduction to its Methodology* (California: Sage Publishing Ltd, 2013).

Indonesian Language Books for Elementary Schools There were four selected to be studied in depth, namely 1) *Bahasa Indonesia: Aku Bisa*, written by Sofie Dewayani (2021), 2) *Bahasa Indonesia: keluargaku Unik*, written by Widjati Hartiningtyas dan Eni Priyanti (2021), 3) *Bahasa Indonesia: Lihat Sekitar*, written by Eva Yulia Nukman and Cicilia Erni Setyowati (2021), and 4) *Bahasa Indonesia: Bergerak Bersama*, written by Evy Verawaty dan Zulqarnain (2021). The selection of these four books occurred due to their alignment with the research criteria, serving as the textbook for the Merdeka curriculum. These books are accessible through <https://buku.kemdikbud.go.id/>. The research was conducted in June–July 2023.

1. Instruments

In this research, the most important instrument is the researcher himself. In other words, this research relies heavily on human instruments. Human instruments manually collect data using a free-swing technique, supplemented by a recording technique.³² The recording is based on a grid of character value indicators.

Additionally, a computer program, specifically AntConc version 4.2.1 for Windows, will assist in data collection. The Antconc used in this textbook is downloaded from <https://www.laurenceanthony.net/software/antconc/>. The primary or substantive data used in this study was gathered manually.

2. Procedures for Research

The data analysis procedure is carried out by following the content analysis procedure or content analysis technique of Krippendorff³³. The analysis is performed qualitatively by identifying and displaying data related to the realization of religiosity values present in the textbooks of Indonesian elementary school students based on appraisal analysis.

This analysis technique is done by applying data analysis techniques related to the following: Martin and White's (2005) appraisal system theory serves as the primary tool for linguistic analysis in this case, along with the Kementerian Pendidikan Nasional (2010) distribution of character values. Categorization refers to the process of categorizing or entering data based on a specific characteristic. This activity involves grouping data according to the character value type and the elements of the appraisal system. Data

³² Sudaryanto, *Metode Linguistik Bagian Kedua: Metode dan Aneka Teknik Pengumpulan Data* (Yogyakarta: Gadjah Mada University Press, 1988).

³³ Krippendorff, *Content Analysis: An Introduction to its Methodology*.

inference, which involves interpreting and drawing conclusions from the data present in the four texts under study. To justify this interference, it is necessary to construct an analytical construction based on data and theory. The Indonesian language textbook for elementary schools must incorporate realized character values.

D. Findings and Discussion

The research revealed that the first-class Indonesian textbooks did not contain any religious character values based on the language or words used. Furthermore, the three books analyzed—“*Bahasa Indonesia: Keluargaku Unik*” for SD class II, “*Bahasa Indonesia: Lihat Sekitar*” for SD class IV, and “*Bahasa Indonesia: Bergerak Bersama*” for SD class V—found character values related to The Supreme One.

Religious behavior entails adhering to a particular religion's teachings, demonstrating tolerance towards the worship of other religions, and fostering harmony with those who practice different religions. Religious values encompass obedience to religious teachings, tolerance towards the worship of other religions, and living in harmony with those who embrace them.³⁴ The three books cover the attitudes and behaviors associated with these values, particularly gratitude and devotion. Furthermore, books for classes II and IV contain character values associated with devotion. However, the book “*Bahasa Indonesia: Aku Bisa!*” did not contain any lexical items or language that indicated religiosity values.

The realization of religious values is a manifestation of man's attitude and behavior towards The Supreme One, the Creator. Religiosity is the acknowledgement and conviction in the presence of a power that transcends our own existence. The Supreme One provided that confession and belief. In this regard, awareness of The Supreme One's existence as the Creator and Almighty in this world guides the attitude and conduct of obedience to The Supreme One. It is in accordance with Pancasila, The Supreme One's first request. This correspondence indicates that religiosity values are important in the ethnic life of Indonesia, which is one of the countries based on theology. Therefore, submission to The Supreme One will give birth to happiness. For that reason, man's existence is inextricably linked to his remembrance of The Supreme One

³⁴ Pusat Kurikulum Badan Penelitian dan Pengembangan Kementerian Pendidikan Nasional, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*.

and his expression of gratitude. Language can express this gratitude, as demonstrated in the data quotation below.

The following data from the book “*Bahasa Indonesia: Keluargaku Unik*” illustrates the religious significance of gratitude:

(1) *Hore, akhirnya hujan turun!*
Dida senang udara tidak lagi panas.
Dia juga bisa bermain air sepuasnya.

‘Hore, it finally rains!
Dida is relieved that the air is no longer hot.
He can play with water as much as he wants.’

This data relates to religiosity values. Religiosity is an attitude and behavior that is obedient to religion's teachings, tolerant of other religious worship, and living in harmony with other believers. The source of this information is the "Pusat Kurikulum Badan Penelitian dan Pengembangan Kementerian Pendidikan Nasional" from 2010. This data shows a character named Dida, who was happy when it finally rained and the air became no longer hot. This data shows that the rain is one of the manifestations of The Supreme One's power. The universe and the universe are The Supreme One's creation. The laws in this universe are subordinate to each other. Understanding The Supreme One involves acknowledging and expressing gratitude for the blessings He provides, such as the rain. Laterally speaking, the use of the words "*hore*", "*senang*" and "*sepuasnya*" indicates a positive attitude toward the element of affection that includes happiness. It suggests that the text incorporates religious values that symbolize the joy of the approaching rain.

The rain is a means of thanking The Supreme One for the blessing he has given him. However, when the rain persistently falls without knowing when to stop, it can also serve as a symbol of lending or trusting in the events unfolding around us. Thus, “*Hore, akhirnya hujan turun!*” represents the value of religious character. In addition, the “*hore*” lexicon reflects the existence of words of an appreciative nature in the environment. This aligns with the example of Pancasila's student development in phase A, where they become accustomed to pronouncing appreciative words in the context of educational units and society.³⁵

³⁵ Badan Standar Kurikulum dan Asesmen Pendidikan, *Panduan Pengembangan Proyek Penguatan Profil Pelajar Pancasila*.

The following data from the book *Bahasa Indonesia: Keluargaku Unik* illustrates the religious value of loyalty:

- (2) *Hujan tidak berhenti turun selama tiga hari.
Kapan hujan akan berhenti?*

‘The rain didn't stop coming down for three days.
When will the rain stop?’

This data shows that humans, as The Supreme One's creation, receive rain that has fallen for three days and don't know when to stop it. When will the rain stop? This statement falls under the category of negative affect-happiness value. It suggests that the speaker implicitly wants the rain to stop. Stopping the rain naturally is the power of The Supreme One. Humans, as The Supreme One's creation, have no natural power to stop rain. Therefore, “kapan hujan akan berhenti?” represents religious values.

The following data from the book “*Bahasa Indonesia: Lihat Sekitar*” for SD Class IV illustrates the religious significance of gratitude:

- (3) *Bumi memiliki bentang alam yang sangat beragam. Bentang alam adalah semua bentuk permukaan bumi yang terjadi akibat peristiwa alam. Bukit, pegunungan, laut, danau, dan lembah termasuk bentang alam.*

‘The earth has a very varied landscape. Nature encompasses all the forms on the earth's surface that arise due to natural events. Nature encompasses mountains, seas, lakes, valleys, and landscapes.’

This data also encompasses an expression of gratitude to The Supreme One for His creation, the earth, with its diverse scenery. The Supreme One is the creator of all things, and He is the Almighty, the All-Powerful. Furthermore, “*bentang alam*” indicates sharpening. It emphasizes meaning and belief in the existence of The Supreme One, who created the earth with its diverse nature. The faith in The Supreme One as the creator and the acknowledgement of the power of The Supreme One prove the existence of religious values in the Scriptures. Symbolizing admiration, it can be classified as a form of affection or happiness. Thus, this sentence can also be said to represent the value of religious character.

Meanwhile, the following data from the book and language of “*Bahasa Indonesia: Bergerak Bersama*” for SD Class V highlights the religious value of gratitude:

(4) *Pada hari ini, marilah kita ucapkan syukur ke hadirat Tuhan Yang Maha Esa atas limpahan rahmat dan karunia-Nya kepada kita semua.*

‘Let us today give thanks to The Supreme One for his grace.’

This is clearly a word of thanksgiving to The Supreme One. The Supreme One has given His mercy and grace to mankind. This data shows that the speaker knows and loves The Supreme One. Let us thank the presence of The Supreme One for his grace and for showing a positive attitude of affection and happiness. The lexicon, for example, is a judgmental normality. Meanwhile, we are grateful for the existence of The Supreme One, who extends His mercy and grace to each of us. It shows the planting of character values with The Supreme One, as revealed directly by the author in the data (4). There is a call to express thanksgiving to The Supreme One. This praise serves to strengthen the religious values of the universe's students. We address this praise to The Supreme One who created the world and extended His mercy and grace to mankind. The more one is grateful for the grace and grace of The Supreme One, The Supreme One adds grace to him. This data cultivates faith The Supreme One as the world's creator, as describes in content (3). The confession of The Supreme One, the Most Merciful and Merciful, further reinforces the cultivation of character towards The Supreme One. The Supreme One's mercy extends to His servants. Acknowledging the greater power that exists beyond him is a form of cultivating religious values. Thus, the word “*syukur*” to The Supreme One, and His mercy and grace represent the values of religious character. Additionally, this data indicates that the purpose of character education is to foster positive behavior in students that aligns with the cultural traditions of religious nations.³⁶ Therefore, textbooks for elementary school students prioritize religious values among other character values.

The data above suggests a correlation between religious values and gratitude for The Supreme One's gifts. Furthermore, this study revealed that religious values can also serve as sound moral principles. The findings align with the data found in the V-grade student's book, as follows:

(5) *Ada anak bermain sepeda
Saat senja pulang dengan senang*

³⁶ Kementerian Pendidikan Nasional, “Desain Induk Pendidikan Karakter.”

*Berakhlak baik adalah hal utama
Agar hidup bahagia dan tenang*

‘There's a kid playing bicycle.
When Dawn returned happily
Good morals are the main thing
To live happily and quietly’

The above data suggests that having good morals is the main thing. It's about the value of goodness. Religiosity is an attitude and behavior that is obedient to religion's teachings, tolerant of other religious worship, and living in harmony with other believers.³⁷ This data can be traced the existence of qualities that align with The Supreme One's teachings, such as good behavior or morality. From a lexical standpoint, the use of the word good indicates a positive attitude toward the element of affection, which includes happiness. It suggests that the text incorporates religious values that highlight the positive aspects of one's behavior.

E. Conclusion

The study's findings showed that the Indonesian language textbooks for class I, if viewed from the perspective of the language used, did not contain religious values. Furthermore, the books for classes II, IV, and V contained religious character values such as gratitude for God's grace and good morals. Therefore, the subsequent study can explore the same topic in a distinct manner, specifically by scrutinizing not only the text's verbal language but also its visual representations. The next researcher can achieve this by connecting it to visual grammar theories like Kress and van Leuween's, so that the research results are more complex and comprehensive in all aspects of the book.

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³⁷ Pusat Kurikulum Badan Penelitian dan Pengembangan Kementerian Pendidikan Nasional, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*.

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