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REPRESENTATTIONS OF PEACE AND SOCIOCULTURAL VALUES IN THE "*ENGLISH FOR NUSANTARA*" TEXTBOOK: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

This study examines how peace values are discursively represented in the Indonesian national English textbook English for Nusantara for Grade 8. Using Balasooriya's (2001) tripartite model of peace inner peace, social peace, and peace with nature and Fairclough's (1992, 2013) Critical Discourse Analysis (CDA) framework, it explores how linguistic and visual elements convey ideological meanings of peace. Textual and visual data from the textbook were analyzed through description, interpretation, and explanation. The findings show that peace values are integrated across multimodal representations forming three main discourses. Social peace appears through narratives and visuals of cooperation, cultural celebration, and national harmony. Inner peace emerges through portrayals of empathy, mindfulness, and digital ethics, highlighting moral discipline. Peace with nature is expressed through ecological awareness and civic responsibility. Elements of gender equality and self-acceptance also reinforce social and inner harmony. From a CDA perspective, the textbook positions English for Nusantara as an ideological tool promoting collectivism, moral order, and nationalism as ideal traits of Indonesian learners. The study concludes that CDA-based textbook analysis is crucial for fostering critical literacy and reflection on how English teaching materials shape moral and sociocultural worldviews.

Keywords: *Critical Discourse Analysis; English for Nusantara; Ideology; Peace education*

ABSTRAK

Studi ini mengkaji bagaimana nilai-nilai perdamaian direpresentasikan secara diskursif dalam buku teks Bahasa Inggris nasional Indonesia, Bahasa Inggris untuk Nusantara untuk Kelas 8. Dengan menggunakan model tripartit Balasooriya (2001) tentang perdamaian, kedamaian batin, kedamaian sosial, dan kedamaian dengan alam serta kerangka kerja Analisis Wacana Kritis (CDA) Fairclough (1992, 2013), studi ini mengeksplorasi bagaimana elemen linguistik dan visual menyampaikan makna ideologis perdamaian. Data tekstual dan visual dari buku teks dianalisis melalui deskripsi, interpretasi, dan penjelasan. Temuan menunjukkan bahwa nilai-nilai perdamaian terintegrasi di seluruh representasi multimoda yang membentuk tiga wacana utama. Kedamaian sosial muncul melalui narasi dan visual kerja sama, perayaan budaya, dan kerukunan nasional. Kedamaian batin muncul melalui penggambaran empati, perhatian, dan etika digital, yang menyoroti disiplin moral. Kedamaian dengan alam diekspresikan melalui kesadaran ekologis dan tanggung jawab sipil. Elemen kesetaraan gender dan penerimaan diri juga memperkuat keharmonisan sosial dan batin. Dari perspektif CDA, buku teks ini memposisikan Bahasa Inggris untuk Nusantara sebagai alat ideologis yang mempromosikan kolektivisme, tatanan moral, dan nasionalisme sebagai ciri-ciri ideal pembelajar Indonesia. Studi ini menyimpulkan bahwa analisis buku teks berbasis CDA sangat penting untuk mendorong literasi kritis dan refleksi tentang bagaimana materi ajar Bahasa Inggris membentuk pandangan dunia moral dan sosiokultural.

Kata Kunci: *Analisis Wacana Kritis; Bahasa Inggris untuk Nusantara; Ideologi; Pendidikan perdamaian*

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INTRODUCTION

Peace is a foundational sociocultural value essential for fostering just and harmonious societies. In an educational context, peace values extend beyond the mere absence of conflict to encompass a holistic framework that includes inner tranquility, social harmony, and ecological balance (Galtung, 2013). The integration of these values into curricula is paramount, as education serves as a primary vehicle for instilling moral principles and shaping the character of future generations (Lovat, 2017). Within the sphere of English Language Teaching (ELT), textbooks are not neutral instructional tools; rather, they function as potent cultural artifacts that carry implicit ideological and sociocultural meanings (Widodo, 2018). As (Fairclough, 2013) asserts, all discourse is a form of social practice, and textbooks, as institutionalized discourse, play a significant role in legitimizing and naturalizing specific worldviews. In the Indonesian context, where English is taught as a foreign language, textbooks serve as a key interface between global language acquisition and local value systems, making them a critical site for analyzing how national ideologies are discursively constructed and transmitted to learners.

To deconstruct the multifaceted nature of peace, this study adopts (Balasooriya, 2001) tripartite model of peace as its primary analytical lens. This framework posits that genuine and sustainable peace rests on three interconnected pillars: inner peace (freedom from internal conflict and the cultivation of emotional and intellectual harmony), social peace (freedom from direct and structural violence, encompassing justice, equality, and communal cohesion), and peace with nature (the eradication of ecological violence and the promotion of a sustainable relationship with the environment). This model resonates with and operationalizes by Galtung (2013) broader conceptualization of peace, which distinguishes between the absence of direct violence ("negative peace") and the presence of social justice and ecological balance ("positive peace"). By employing this tripartite model, the analysis moves beyond a superficial inventory of "peaceful" themes toward a critical examination of how these dimensions of peace are ideologically framed within the textbook discourse.

To critically examine these constructions, this study is grounded in the principles of Critical Discourse Analysis (CDA). CDA is not merely a method of linguistic analysis but a theoretical perspective that investigates how social power, dominance, and inequality are enacted, reproduced, and resisted through text and talk in social and political contexts (Van Dijk, 2008). Fairclough (2013) explained the model of CDA, which links textual analysis to discursive and broader sociocultural practices, is particularly well suited for textbook analysis. It enables researchers to explore how linguistic features, narrative structures, and visual representations promote particular ideologies as common sense. Previous studies have effectively utilized CDA to uncover the ideological underpinnings of ELT materials. For instance, Setyono and Widodo (2019) demonstrated how Indonesian ELT textbooks promote neoliberal values, while Gebregeorgis

(2017) revealed how gender stereotypes are perpetuated in Ethiopian English textbooks. Collectively, this body of research confirms that textbooks act as active agents in shaping learner subjectivity and social norms.

Although existing literature provides a robust foundation for analyzing values in ELT, a significant gap remains. Prior CDA studies in the Indonesian context have primarily focused on cultural representation, gender, or neoliberal ideologies. However, a systematic and critical examination of peace values that analyzed through a dedicated theoretical framework such as Balasooriya's (2001) study is conspicuously absent. Moreover, there is a scarcity of research specifically investigating the latest national textbook series, English for Nusantara, which is mandated for use across the country. Therefore, this study addresses this gap by providing a focused CDA of how the tripartite dimensions of peace are discursively embedded in this pivotal educational resource.

Accordingly, this study aims to critically investigate the discursive construction of peace values in the Indonesian national textbook English for Nusantara for Grade 8 of Junior High School. Guided by Balasooriya's (2001) tripartite model and employing the critical lens of CDA, this research seeks to answer the following question: How does the English for Nusantara textbook discursively construct the ideologies of inner peace, social peace, and peace with nature? By addressing this question, the study aims to reveal the textbook's ideological role in promoting a specific vision of sociocultural peace and to discuss its critical implications for pedagogical practice.

LITERATURE REVIEW

Peace as Discursive Practice in ELT Textbooks

Textbooks are not politically neutral pedagogic resources; they operate as ideological instruments that disseminate, reinforce, and legitimate certain [specific] value systems that are woven in the state-prescribed educational curriculum (Apple, 2004; Pennycook, 2010). Within Critical Discourse Analysis (CDA), peace is theorized as a discursive construct in that it is not a universal or fixed moral ideal but rather is constituted through particular linguistic, visual, and contextual meaning-making practices (Fairclough, 1995; Machin & Mayr, 2012). Such theorizing aligns with Giroux's (1988) reading of curriculum texts as cultural narratives by which identity, citizenship, and moral imagination (as opposed to linguistic competence alone) are formed.

Recent empirical research on government-authorized ELT materials in Indonesia shows that the theme of peace is manifested both through explicit pedagogic content (E.g, tolerance, cooperation, empathy, mutual respect) and implicit semiotic strategies, including images and role-assignment in dialogues, as well as suggested socially appropriate activities within learning tasks. Academics found a minimum of three most frequent discursive views of peace: the personal or spiritual one (peace into oneself), the social or interpersonal (ideal coexistence), and environmental (green, ecological peace), thus demonstrating that peace is not just peace in textbooks but has several layers. Nevertheless, there is some evidence that representation may be one-sided toward

inner peace and interpersonal well-being, whereas structural and critical peace-making or challenging inequality, justice, or discrimination are referenced infrequently. This is in line with Galtung (1969), who distinguished between negative peace (absence of conflict) and positive peace (presence of justice).

For this reason, Fairclough's three-dimensional CDA model appears as an applicable analytical tool here, namely it can uncover. The first is the linguistic representation of peace (in terms of lexis, modality, evaluative stance and transitivity). Secondly, production and consumption practices in the discourse debate (including especially teacher and learner subjectivation-juxtaposition), and lastly, social-political aims forming curriculum goals. Through this view, peace in English for Nusantara is not just taught but constructed, legitimized, and normalized as an aspect of character-building in the moral narrative that supports national ideological objectives.

Sociocultural Values and Identity Construction in Indonesian ELT Textbooks

The portrayal of sociocultural values and identity construction in English for Nusantara. Indonesian ELT materials are intended not only to develop competences in communication, but also to reflect and conserve national and local cultural identities in line with curricular requirements (e.g., the Profil Pelajar Pancasila). Quoting Byram (1994) and Cortazzi & Jin (1999), cultural representation in language textbooks should reflect the local culture (C1), target culture (C2), and international culture C3; however, research on Indonesian ELT textbooks indicates imbalance with C1 and local/national identity frequently dominating over a multicultural or global stance In Indonesia, structural functional approach of Curriculum 1975 was implemented hundred percent at that time.

Studies indicate that any English for Nusantara worth its salt would value national unity, local culture, environmental reverence, and collective ethos, rather like one nurtured by the values underpinning Nusantara-based civics education. However, scholars also highlight its representations: minoritized language and cultural communities, diverse language identities and abilities, and global citizen ideals are less common or more symbolic than dialogically represented. In other cases, cultural values are portrayed descriptively and not critically, at times potentially impoverishing the theoretical output of intercultural criticality as an aim to be pursued in EFL teaching today. Here are the kinds of tendencies that connect to Kumaravadivelu's (2016) criticisms that post-method pedagogy should enable students not only to internalize cultural values, but also to hyphenate, scrutinize, and re-formulate cultural meanings during dialogic acts.

In addition, viewed through multimodal discourse perspectives (e.g., Kress & van Leeuwen, 2006), visual resources in the textbook could also serve to perpetuate majority cultural iconography over pluralistic representation more dominantly than others, which signals an implicit ideological alignment towards unity by way of commonality and not diversity. In this respect, then, English for Nusantara is a promising culturally based national textbook, but its sociocultural discourse seeks wider inclusion, dialogical representation, and intercultural critical engagement, especially in global citizenship education contexts.

RESEARCH METHOD

To address the study's objective, a qualitative research design based on Critical Discourse Analysis (CDA) was employed to analyze how peace values for SFL were formulated in the English Nusantara Grade VIII textbook. The textbook was chosen as the primary source of data since it constitutes an official state discourse aimed at shaping the moral and civic orientations of Indonesian learners. To maintain methodological transparency, data were collected based on clear inclusion criteria. Excerpts were considered as relevant if they featured wording, a lexical construction associated with peace values (ie, cooperation, respect, tolerance, empathy, or caring for the environment) or if they included visual representations of interaction and setting that aligned with Balasooriya's (2001) three dimensions of peace. Excerpts were followed by dialogues, instructions, and task materials that fostered moral reasoning or implied specific social behaviors, and those with a theme that overtly contained ideological assumptions related to peace education.

The authors also found that the units of analysis included text, visuals, and activities, whereby the analysts examined these three modes together in relation to a completely multimodal textbook. Language units were clauses, sentences, and non-sentence units in dialogue and activity instructions. The unit examples included images, character placement, gaze, pose, mise-en-scène, and color palette. Task-based features (e.g., reflection questions or value-laden prompts) were also examined, as they help guide the types of interpretive and moral frameworks learners can build.

The monitoring was based on and implemented in a step-by-step manner. The full text of the textbook was inspected to identify all passages, images, and tasks that met the inclusion criteria. These quotations were arranged into an initial dataset. Second, inductive coding was used to identify further patterns within the data. During the second stage of analysis, each quote was deductively coded using the three categories of inner peace, social peace, and ecological peace proposed by Balasooriya, as well as three newly identified categories. This stage involves a detailed textual and multimodal linguistic description. For example, we considered the sentence "We should help our friends to build a harmonious class" as reflecting social peace because of its moral ideal (a harmonious class), modal expression of obligation (should), and emphasis on cooperative agency (help our friends). In the same vein, a picture of pupils sweeping their school compound was construed as a message of ecological peace because the story brought action-oriented environmental caring processes to the fore, characterized primarily by task performance and a green, tidy environment.

The third stage involved closer interpretation by relating the coded data pieces to their corresponding discursive contexts. This included analyzing how students are positioned by texts (an examination of the types of learner identities produced, such as cooperative, obedient, or environmentally responsible) and how these constructions might be perceived within classrooms. The final stage was correlating the findings with wider social practices in Indonesia, namely the Pancasila values, national focus on harmony and collectiveness, and recent educational trends such as Profil Pelajar Pancasila and environmental citizenship.

The analysis process was designed to ensure trustworthiness and credibility. Two researchers independently coded and interpreted the transcripts. In a second step, they compared their coding to achieve agreement regarding categorization and themes. This helped ensure that the analysis was systematic, replicable, and based on a communally shared understanding of our data

FINDING

This analysis examines the representation of peace values and multicultural principles portrayed in the English for Nusantara textbook and explores how the textbook provides opportunities for EFL learners to develop intercultural knowledge and awareness. The table below presents the findings related to peace values identified in the Grade VIII English for Nusantara textbook.

Table 1. Representation of Peace Values in the English for Nusantara Textbook

Chapter	Unit	Theme	Description	Page	Peace Values Reflected
1	1	The Beginning (The Champion of *Panjat Pinang*)	Illustrates the celebration of Independence Day through the *Panjat Pinang* competition.	23	Social peace
1	2	The Beginning (Going to a Parade)	Depicts students' participation in a local parade.	41	Social peace
1	2	The Beginning (Going to a Parade)	Presents Andre's activities during the parade in written text.	42	Inner peace
2	3	Kindness Begins with Me (Kindness and Friendship)	Depicts a story about an elephant and other animals that promotes friendship and empathy.	109–110	Social peace
3	1	Love Our World (Look Around You)	Shows two students solving a trash problem.	133–134	Social peace
3	1	Love Our World (Look Around You)	Illustrates the correct way to wash hands as a form of self-care and hygiene.	136–137	Inner peace
3	1	Love Our World (Look Around You)	Shows a male student reminding a female student of proper behavior.	142–143	Social peace
3	2	Love Our World (This Is the Way)	Highlights the importance of giving thoughtful feedback and	154–155	Social peace

			showing understanding in communication.		
3	3	Love Our World (Act Now)	Displays a poster encouraging collective action for the environment.	163–164	Social peace
4	1	No Littering (Did It Rain Last Night?)	Illustrates environmental awareness by showing the condition of a city after rainfall.	185	Peace with nature
4	2	No Littering (What Happened to the Sea Animals?)	Depicts the poor condition of the sea and pollution's impact on marine life.	205–206	Peace with nature
5	1	Embrace Yourself (Be Yourself)	Shows girls motivating themselves and supporting one another.	239–240	Inner peace
5	2	Embrace Yourself (I Know I Can Do It)	Portrays students' happiness after recognizing their personal strengths.	255	Inner peace



Figure 1. Panjat Pinang

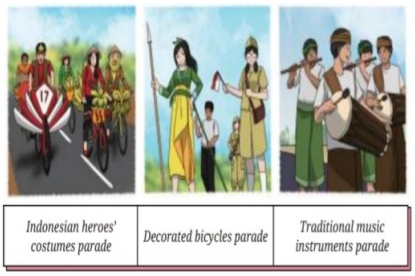


Figure 2. Independence Parade

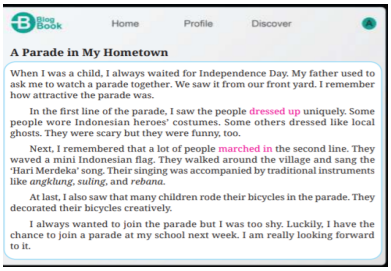


Figure 3. Recount Text

Figure 1 depicts the traditional Panjat Pinang competition, an activity commonly held to celebrate Indonesia's Independence Day. The image reflects a significant cultural practice in which participants climb a greased pole to reach prizes at the top. Symbolically, this competition represents perseverance, teamwork, and determination values deeply embedded in Indonesian society. Although the event poses physical challenges and often provides entertainment for spectators, it also conveys an important moral lesson: success requires persistent effort and cooperation despite obstacles.

Figure 2 illustrates a vibrant Independence Day parade featuring three different segments: participants dressed as national heroes, cyclists riding decorated bicycles, and performers showcasing traditional musical instruments. This figure embodies the spirit of nationalism and

unity through collective celebration. It also provides opportunities for students to engage with their cultural heritage by participating in local parades, thereby fostering pride in Indonesia's diversity. The image captures the joy and enthusiasm of community members who animate the event through shared participation.

Figure 3 presents a student enthusiastically recounting his experience in the parade through written text. The student expresses happiness and pride in joining the procession held in his neighborhood. He describes observing traditional musical performances and feeling honored to participate in an event that celebrates national identity. This narrative emphasizes how personal involvement in cultural traditions can evoke feelings of belonging, joy, and patriotism. Through writing, students are encouraged to articulate their emotions, reflect on their cultural experiences, and appreciate the significance of Independence Day celebrations.

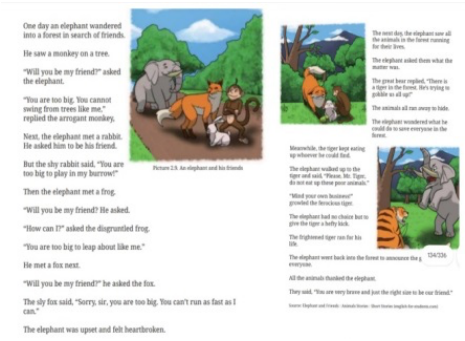


Figure 4. The Story of the Elephant



Figure 5. Students Discussing Waste Management

Figure 4 presents a narrative about an elephant and several other animals. The story illustrates how the elephant is initially disliked and excluded by other animals because of negative perceptions about its appearance and behavior. Feeling lonely and rejected, the elephant later proved its worth by bravely rescuing the other animals from a ferocious tiger. By kicking the tiger and driving it away, the elephant demonstrates courage and compassion. Consequently, the other animals come to respect and appreciate the elephant's bravery. The moral lesson conveyed through this figure is the importance of empathy, acceptance, and mutual support. It reminds learners not to underestimate or reject others based on their perceived weaknesses, as every individual has unique strengths and value within a community.

Figure 5 depicts a group of male and female students engaged in a discussion about waste management. The image shows students reminding one another to dispose of their litter properly before entering the classroom. However, the overflowing trash bins indicate that waste collection has been delayed, requiring the students to transfer the garbage to a designated container the following week. The key message in this figure emphasizes the importance of collective responsibility in maintaining cleanliness and environmental awareness. It highlights the need for collaboration and problem-solving when addressing hygiene and ecological issues, rather than relying solely on individual action.

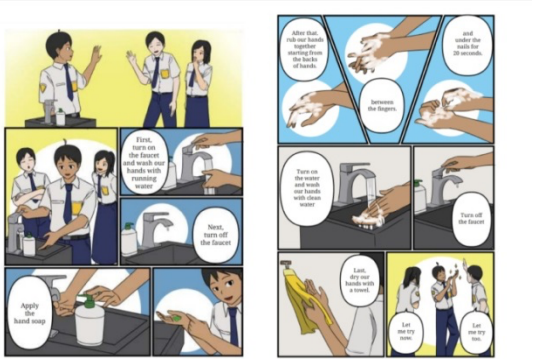


Figure 6. Teaching Proper Handwashing

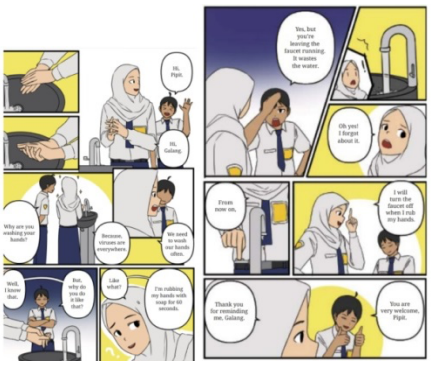


Figure 7. Reminder to Be Careful

Figure 6 illustrates a student demonstrating the correct technique for handwashing to their peers. The image emphasizes the importance of maintaining personal hygiene and following proper procedures when washing hands. Both teachers and students are encouraged to internalize and practice these steps to promote health and cleanliness. By studying the guidance presented in the textbook, learners can strengthen their understanding of hygienic behavior as part of daily routines.

Figure 7 presents a related situation in which a female student forgets to turn off the water tap after washing her hands. A male student politely reminds her to be more attentive and responsible in conserving water. This scenario underscores the importance of mutual awareness, environmental care, and gratitude in interpersonal interactions. Expressing appreciation when others assist us, no matter how small the gesture of fosters respect, empathy, and positive social relationships both in and outside the classroom.



Figure 8. Thinking Before Commenting



Figure 9. Educational Posters

Figure 8 depicts a female student thoughtfully engaging with a topic, symbolizing mindfulness and digital ethics. The illustration encourages learners to practice politeness and respect when using social media platforms. It conveys the importance of avoiding offensive or emotionally harmful language in online communication. The figure promotes the idea that users should "think before they comment," demonstrating empathy and responsibility in digital spaces.

Figure 9 presents two educational posters designed to inspire students to perform acts of kindness in everyday life. The first poster provides step-by-step instructions on proper handwashing, reinforcing hygiene practices. The second encourages students to donate useful books to a community library. To carry out this action, students are advised to identify a library's location, confirm the types of books it needs, and communicate with the librarian to ensure their donations are suitable. This activity exemplifies how the textbook integrates peace values, particularly social harmony and caring for others into practical classroom learning. Teachers and students can also create their own posters based on these examples (pp. 163–164) to reinforce moral and civic values through creative expression.



Figure 10. Environmental Awareness

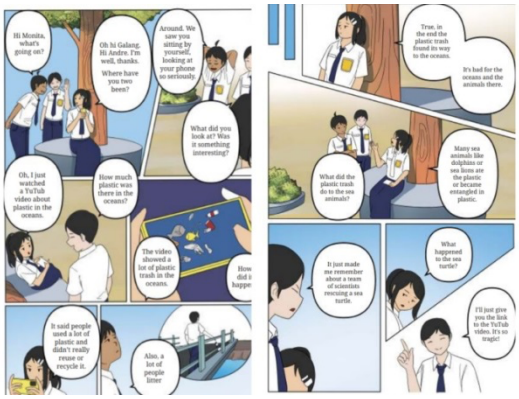


Figure 11. Discussing Ocean Pollution

Figure 10 illustrates an urban setting with contrasting environmental conditions. The image presents a clean bridge and roadway; however, significant litter is visible beneath the bridge. This visual contrast underscores the inconsistency between visible cleanliness and hidden pollution. It serves as a reminder of the collective responsibility individuals hold in maintaining environmental sustainability. Students are encouraged to translate this awareness into action, such as properly disposing of waste in designated bins to cultivate environmentally responsible habits. Teachers can integrate this lesson into classroom activities to promote environmental stewardship and civic responsibility among learners.

Figure 11 depicts a scene of individuals discussing marine pollution. The image highlights a person irresponsibly discarding plastic waste into the ocean, demonstrating a lack of environmental awareness. This act symbolizes a broader issue: human negligence toward marine ecosystems. The figure reinforces the importance of protecting ocean environments to sustain biodiversity and ensure the continued survival of marine life. It encourages students to develop ecological consciousness and recognize how individual behaviors contribute to larger environmental outcomes.



Figure 12. Encouraging Self-Acceptance



Figure 13. Praising Oneself and Others

Figure 12 portrays two young women admiring a photograph of a fashionable model. One expresses a desire to enhance her appearance through makeup, while another woman approaches them and encourages self-acceptance. She reminds them that beauty lies in appreciating their natural selves and recognizing their intrinsic worth. The message conveyed in this figure emphasizes the importance of confidence, gratitude, and positive self-perception, particularly for young women. It teaches learners to embrace their individuality and cultivate self-respect as a foundation for inner peace.

Figure 13 depicts students feeling motivated after watching a video on a digital device. In the video, one student initially expresses doubt about their ability to play basketball but later feels confident after encouragement from peers. Another student takes pride in a friend's exceptional fishing skills and expresses eagerness to learn from her. The underlying message of this figure is the importance of self-confidence, mutual encouragement, and continuous self-improvement. Teachers are encouraged to foster these values in the classroom by helping students recognize both their strengths and areas for growth, promoting a balanced sense of self-worth and perseverance.

The analysis of English for Nusantara for eighth grade reveals that the textbook integrates a range of peace values through both textual and visual components. The identified categories social peace, inner peace, and peace with nature are adapted from Balasooriya's (2001) tripartite framework. These dimensions encompass moral, cultural, and ecological harmony, each contributing to the holistic development of students' character within English Language Teaching (ELT) contexts. The representations in the textbook demonstrate not only the linguistic function of English but also its moral and social significance, highlighting the interconnection between language, ideology, and social practice.

DISCUSSION

The Discourse of Social Peace: Collectivity and Cultural Pride

Figures 1 to 3 depicting Panjat Pinang competitions and Independence Day parades promote social peace by emphasizing togetherness and cultural pride. Galtung (2013) conceptualizes peace

as more than the absence of conflict; it entails active collaboration and social justice. These depictions reflect that principle by portraying communal effort and collective joy.

When viewed through the lens of CDA, the image of Panjat Pinang (Figure 1) functions as a metaphor for collective struggle toward a shared goal, naturalizing perseverance and teamwork while reinforcing a hegemonic discourse of national unity. The accompanying recount text (Figure 3) operates as a personal testimony, positioning the student's happiness as directly linked to participation in these state-sanctioned celebrations. This intertextual construction echoes Fairclough's (2013) notion that discourse reproduces dominant social practices in this case, the celebration of unity through cultural ritual. This finding supports the view from Widodo (2018) that ELT textbooks serve as cultural mediators. The discourse promotes a vision of social peace rooted in conformity and nationalism, which may simultaneously marginalize alternative expressions of Indonesian identity. The text thus constructs the learner as a proud, participatory citizen who contributes to national harmony.

The Discourse of Inner Peace: Discipline and Digital Citizenship

The concept of inner peace is represented through themes of self-regulation, discipline, and digital ethics. Figures 6 to 8 illustrating handwashing routines and responsible online behavior serve as instructive narratives that frame ethical conduct as essential to personal integrity. The textual instructions on handwashing and reminders to turn off taps (Figure 7) employ directive and deontic language ("ensure you take all essential steps"), positioning the ideal student as conscientious and orderly. Similarly, the social media segment (Figure 8) uses modal verbs of obligation ("must exhibit politeness," "refrain from being impolite"), constructing a discourse of digital citizenship. From a CDA perspective, this discourse individualizes moral responsibility by emphasizing behavioral control over structural critique. Van Leeuwen's (2008) concept of moral evaluation helps explain how the textbook legitimizes certain behaviors, such as politeness and self-restraint as "good" and necessary for moral harmony. The text thereby produces a disciplined subject whose self-control and mindfulness are framed as prerequisites for both inner peace and social harmony, aligning with Balasooriya's (2001) argument that inner peace is foundational to peaceful coexistence.

The Discourse of Peace with Nature: Environmental Responsibility

The textbook also constructs "peace with nature" as a civic and moral responsibility through lessons on waste management and marine pollution (Figures 10 and 11). The imagery of a polluted city and plastic-filled oceans create a problem-solution discourse that positions environmental neglect as a moral failure ("irresponsibly dispose") and ecological care as a collective obligation ("we are responsible for maintaining"). The repeated use of we inter palates learners into a moral community of environmentally conscious citizens. This discourse merges local ecological issues with a global environmental ethic, reinforcing Husna's (2024) assertion that educational materials should promote environmental stewardship while preserving local identity. Gebregeorgis (2017) highlights that incorporating ecological awareness within peace education nurtures moral

consciousness. In English for Nusantara, such environmental discourse connects English learning to sustainability and global citizenship, framing the Indonesian learner as an ethical participant in both local and global ecosystems

Empowerment and Gender in the Construction of Peace

Figures 12 and 13 present a discourse of empowerment and gender sensitivity through the themes of self-acceptance and mutual encouragement. The dialogue encouraging a girl to "embrace herself" (Figure 12) directly challenges conventional beauty standards and serves as a counter-discourse to commercialized media ideals. Likewise, students praising their own and others' skills (Figure 13) promote self-efficacy and peer appreciation.

When viewed holistically through CDA, English for Nusantara reflects the concept from Fairclough (2013) that the dialectical relationship between discourse and social structure. Texts within the textbook are both shaped by and actively reproduce cultural and moral norms. Van Leeuwen's (2018) theory of moral assessment further explains how the textbook legitimizes certain behaviors cooperation, respect, and ecological care as socially acceptable and desirable. This suggests that the textbook functions as an ideological mediator, embedding social harmony and empathy within the cognitive and linguistic development of learners. The findings correspond with Rogers (2016) and Mandarani et al. (2021), who demonstrate that CDA-based textbook analyses can uncover hidden ideologies and pedagogical purposes in ELT resources. Unlike some previous studies revealing gender or cultural imbalances (Adhitya et al., 2022; Jameaah et al., 2024). English for Nusantara presents a relatively progressive discourse promoting inclusiveness and reflection. Additionally, Javed (2024) highlights that culturally grounded and visually rich textbooks enhance engagement and comprehension. The multimodal presentation of English for Nusantara, featuring high-quality illustrations and comic-like visuals creates affective engagement that helps students internalize peace-related themes effectively. This supports Habibah's (2024) view that textbooks serve as bridges between cultural preservation and moral development.

According to Fairclough (2013), Critical Discourse Analysis (CDA) views discourse as a social practice that both shapes and reflects sociocultural realities. From this perspective, the peace values embedded in English for Nusantara are not merely linguistic features but ideological constructs emphasizing collectivism, empathy, and cooperation values central to Indonesian social identity. Through textual narratives and visual representations, the textbook fosters attitudes of inclusiveness, responsibility, and intercultural understanding. Yuen (2011), Aljuaythin (2018), and Pradana (2023) suggest that reading about indigenous cultures can evoke pride and appreciation among students and teachers by connecting them to shared beliefs, customs, and cultural products. English educators can leverage such content to promote intercultural awareness and broaden students' perspectives on cultural diversity within Indonesia. By engaging with these traditions, learners develop insights into indigenous wisdom and practices that reflect a strong commitment to hard work, integrity, and social harmony. This finding aligns with the finding from Setyono and Widodo's (2019) argument that ELT textbooks function not only as tools for language acquisition but also as cultural artifacts and moral mediators that shape students' worldviews.

The images of national events, such as Panjat Pinang and Independence Day parades (Figures 1–3), promote social peace by depicting togetherness and cultural pride from the participants' perspectives. Galtung (2013) asserts that constructive peace encompasses more than the absence of conflict; it also involves active collaboration and social justice. These visuals align with that concept. The portrayal of Indonesian students participating in traditional activities supports Widodo's (2018) claim that textbooks communicate collective values and encourage unity in diversity. Such images illustrate how language learning can function as a means of character education and the formation of national identity. Stories such as The Elephant and Other Animals (Figure 4) exemplify empathy and solidarity through moral transformation. In line with the stages of moral development described by Piaget (1999) and Kohlberg (1817), the elephant's journey from rejection to recognition for its bravery illustrates advanced stages of ethical reasoning characterized by altruism and justice. Gebregeorgis (2017) similarly notes that peace-oriented materials promote moral reflection by using accessible narratives to model fairness and compassion. These observations reinforce the idea that English for Nusantara effectively integrates moral education into language instruction, balancing linguistic proficiency with ethical development.

Figures 6 through 8 highlight the development of discipline, mindfulness, and responsible communication. The activities of handwashing and practicing respectful online behavior exemplify inner peace and social awareness. This representation aligns with Balasooriya's (2001) notion that peace education begins with the self and extends outward to relationships with others. Moreover, Van Dijk's (2008) concept of discourse and power helps explain how linguistic choices convey moral positioning. This is reflected in the textbook's emphasis on courteous language and the avoidance of harmful digital interactions. Such representations promote self-control, empathy, and ethical engagement in digital communication, underscoring how everyday practices can nurture peace-oriented values.

Environmental themes in Figures 10 and 11 further demonstrate the concept of peace with nature. The depictions of waste management and marine pollution reflect that instructional materials should preserve local identity while instilling environmental responsibility (Habibah et al., 2024; Tyarakanita et al., 2021; Wang, 2022). Gebregeorgis (2017) also supports integrating ecological awareness into peace education as an essential aspect of moral formation. By linking language learning with sustainable living and global citizenship, English for Nusantara extends ELT beyond linguistic competence toward environmental consciousness and civic responsibility.

The final set of visuals (Figures 12–13) emphasizes self-acceptance and gender sensitivity. Rebecca's (2005) found that inclusive gender representation in ELT materials enhances learners' emotional well-being and confidence. This is reflected in the textbook's portrayal of female students supporting one another in recognizing their individuality. Similarly, Leeuwen (2018) argues that textbooks play a vital role in fostering positive self-identity and empowering communicative competence. The depictions in these figures promote equality, empathy, and mutual respect, contributing to social harmony and challenging implicit gender biases.

These findings are consistent with the perspectives of Rogers (2016) and Mandarani et al. (2021), who emphasize that CDA-based textbook analyses often uncover implicit ideologies and pedagogical intentions within language materials. English for Nusantara exemplifies a progressive discourse that promotes inclusiveness and critical reflection rather than bias or exclusion. The textbook constructs a balanced moral narrative aligned with the principles of peace pedagogy and character education, contrasting with earlier studies that identified gender or cultural imbalances in ELT materials (Adhitya et al., 2022; Jameaah et al., 2024). In addition, Javed (2024) highlights that textbooks with strong cultural grounding and rich visual elements tend to enhance student engagement and comprehension. The use of high-quality, comic-style illustrations in English for Nusantara fosters affective engagement, enabling students to internalize peace-related themes more effectively. Furthermore, the multimodal design supports Husna's (2024) claim that textbooks act as bridges between preserving cultural heritage and promoting moral values.

CONCLUSION

This CDA demonstrates that English for Nusantara serves as a rich discursive site where ideologies of peace are both constructed and naturalized. The textbook does not merely contain peace values; it produces them through narratives of national ritual, directives for self-conduct, and appeals to environmental responsibility. Across its multimodal content, the textbook primarily promotes a vision of social harmony rooted in Indonesian collectivism and cultural pride, while also incorporating discourses of individual discipline, digital ethics, and personal empowerment. The findings underscore that ELT textbooks function as powerful ideological instruments. Consequently, teachers should not be positioned merely as transmitters of content but as critical facilitators who guide students in deconstructing the underlying discourses within their learning materials. Incorporating CDA principles into teacher education programs can enhance educators' capacity to foster critical literacy and reflective engagement with classroom texts.

The findings offer practical implications for both teachers and materials developers. For classroom practitioners, CDA-based activities can be integrated to help students critically examine linguistic and visual choices in the textbook. Teachers may use reflective prompts, such as "Whose perspective is missing?" or "How is this value being normalized?" to encourage learners to question representations rather than accept them passively. For materials developers, the results highlight the need for more dialogic and inclusive content. Future editions of English for Nusantara could incorporate minority perspectives, multiple viewpoints on social issues, and tasks that promote ecological awareness. Clear indicators of critical literacy, such as the ability to detect bias, evaluate evidence, and propose alternative interpretations that should also be included to support the goals of peace education.

A limitation of this study lies in its focus on a single textbook. Future research should expand this inquiry by analyzing textbook series across different educational levels or by examining how teachers and students interpret and negotiate these discourses in authentic classroom settings. Additionally, employing a multimodal CDA framework could yield deeper insights into the interaction between visual and textual elements. Ultimately, the critical

examination of textbooks is not an end in itself but a necessary step toward cultivating a generation of learners who are socially aware, critically engaged, and committed to peace. Through such pedagogical awareness, English language education can transcend linguistic objectives to become a vehicle for fostering intercultural understanding and moral development.

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