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THE REPRESENTATION OF RELIGIOUS MODERATION VALUES IN AN ENGLISH TEXTBOOK FOR JUNIOR HIGH SCHOOL: A CONTENT ANALYSIS STUDY

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THE REPRESENTATION OF RELIGIOUS MODERATION
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Thesis

Submitted as partial fulfilment of the Requirement
for Bachelor Degree of English Education
(S.Pd)

DEPARTMENT OF ENGLISH EDUCATION
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The thesis "*The Representation of Religious Moderation Values in an English Textbook for Junior High School: A Content Analysis Study*" by Nabilah Adyan Utammy SIN.12010421030. It has been examined and approved by the final examination committee of Undergraduate Degree at Faculty of Education and Teacher Training of State Islamic University of Sultan Syarif Kasim Riau on Rajab 7th, 1445 H / January 17th, 2025 M. It is submitted as one of requirements for Bachelor Degree (S.Pd) at Department of English Education.

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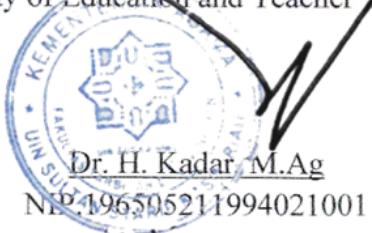
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ACKNOWLEDGMENT



In the name of Allah, the most Gracious and Merciful, praise belongs to Allah Almighty. With his guidance and blessing, the researcher has completed the final research paper entitled "The Representation of Religious Moderation Values in an English Textbook for Junior High School: A Content Analysis Study". It is a scientific writing to fulfil one of the academic requirements to finish the bachelor's degree (S. Pd) at the Department of English Education Faculty of Education and Teacher Training State the Islamic University of Sultan Syarif Kasim Riau.

Then, shalawat and greetings are always presented to the last messenger of Allah, Prophet Muhammad SAW who has inspired and lightened many people worldwide. Appreciation and sincere thanks to my beloved parents, **Mr. Dahlan** and **Mrs. Sri Yani**, who provided love, support, funding, and encouragement in order to complete this thesis. Thank you for trusting and waiting for researcher to complete this research. May Allah SWT always bestow grace, health, and blessings in the world and in the hereafter for the kindness that has been given to the researcher. Thank you so much Abi, Mami I love you so much. The researcher would like to show her gratitude to all beloved people that have encouraged, motivated, and helped the researcher in finishing this thesis. They are:

1. Prof. Dr. Hairunas, M. Ag., the Rector of the State Islamic University of Sultan Syarif Kasim Riau; Prof. Dr. Hj. Helmiati, M. Ag., as Vice Rector I; Prof. Dr. H. Mas'ud Zein, M. Pd., as Vice Rector II; Prof. Edi Erwan, S. Pt., M. Sc., Ph. D, as Vice Rector III; and all staff. Thanks for the kindness and encouragement.
2. Dr. H. Kadar, M. Ag., the Dean of the Faculty of Education and Teacher Training of the State Islamic University of Sultan Syarif Kasim Riau;

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Dr.H. Zarkasih, M. Ag., as the Vice Dean I; Prof. Dr. Zubaidah Amir, MZ, M. Pd., as the Vice Dean II; Prof. Dr. Amirah Diniaty, M. Pd. Kons., as the Vice Dean III; and all the staff. Thanks for the kindness and encouragement.

3. Dr. Faurina Anastasia, S.S., M. Hum., the Head of the Department of English Education, has given corrections, suggestions, support, advice, and guidance in completing the thesis.
4. Dr. Nur Aisyah Zulkifli, S. Pd. I., M. Pd., the Secretary of the Department of English Education, for her guidance to the researcher.
5. Mr. Robi Kurniawan, M.A, as Research Supervisor who has provided guidance, criticism, advice, encouragement and motivation to the researcher from the beginning of writing the thesis until its completion. May Allah bless and protect him.
6. The Academic Supervisor, Mr. Nuardi, for his assistance, support, and benevolence in assisting me in completing this thesis.
7. All lecturers and staff of English Education and Teacher Training Faculty of State Islamic University of Sultan Syarif Kasim Riau who have given knowledge, and support during the sources from semester one until now.
8. The researcher's beloved sister Najwah Adyani Dwitammi, who always give support and her accompany to finish this thesis.
9. Special thanks to Bunda Fina and Tante Sandra, who always give their support and always encourage researcher to finish this thesis.
10. Lovely thanks to my beloved Cacil and Cece, who always give me laugh and happiness through our friendship, let's keep this forever!!
11. For all people who have given the researcher great support in conducting and finishing this thesis, which cannot be written one by one.
12. The last, a very special big thanks to researcher itself who did a great job and against her laziness when finishing this thesis. Through ups and downs, you did really great!



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Finally, the researcher realizes that there are many shortcomings in this thesis, Therefore, constructive critiques and suggestions are needed to improve this thesis. May Allah Almighty, the lord of the universe blesses you all. Aameen.

Pekanbaru, January 4th 2025

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ABSTRACT

Nabilah Adyani Utammy, (2025): The Representation of Religious Moderation Values in an English Textbook for Junior High School: A Content Analysis Study.

This study examines the representation of religious moderation values in the Grade IX English textbook *English for Nusantara*, published under the *Kurikulum Merdeka* by the Ministry of Education, Culture, Research, and Technology. Through content analysis, the research identifies four key values—tolerance, nationalist commitment, anti-violence, and accommodation to local cultures—integrated across the textbook's content. The study highlights the textbook's role in fostering these values while recommending further enhancements, such as explicit activities and reflective questions, to deepen students' understanding. This research underscores the potential of educational materials to promote a tolerant and harmonious society in Indonesia. In conclusion, tolerance emerged as the most prominent value appearing 11 times, followed by nationalist commitment appearing 10 times, non-violence 8 times, and accommodating local culture which appeared the least, namely 7 times.

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Nabilah Adyani Utammy, (2025): Representasi Nilai-nilai Moderasi Beragama untuk Studi

ABSTRAK

Nabilah Adyani Utammy, (2025): Representasi Nilai-nilai Moderasi dalam Buku Teks Bahasa Inggris Sekolah Menengah Pertama: Sebuah Konten Analisis .

Penelitian ini mengkaji representasi nilai-nilai moderasi beragama dalam buku pelajaran Bahasa Inggris kelas IX, English for Nusantara, yang diterbitkan di bawah Kurikulum Merdeka oleh Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. Melalui analisis isi, penelitian ini mengidentifikasi empat nilai utama-toleransi, komitmen nasionalis, anti-kekerasan, dan akomodasi terhadap budaya lokal yang diintegrasikan ke dalam isi buku. Penelitian ini menyoroti peran buku teks dalam menumbuhkan nilai-nilai tersebut sambil merekomendasikan peningkatan lebih lanjut, seperti kegiatan eksplisit dan pertanyaan reflektif, untuk memperdalam pemahaman siswa. Penelitian ini menggarisbawahi potensi materi pendidikan untuk mendorong masyarakat yang toleran dan harmonis di Indonesia. Dan berdasarkan temuan penelitian, dapat disimpulkan bahwa, toleransi muncul sebagai nilai yang paling menonjol dengan kemunculan sebanyak 11 kali, diikuti oleh komitmen nasionalis yang muncul sebanyak 10 kali, anti-kekerasan sebanyak 8 kali, dan mengakomodasi budaya lokal yang muncul paling sedikit, yaitu 7 kali.

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ملخص

نبيلة أدياني أوتامي، (٢٠٢٥): تمثيل قيم الاعتدال الديني في كتاب اللغة الإنجليزية المدرسي للمرحلة المتوسطة: تحليل المضمون

هذا البحث يبحث في تمثيل قيم الاعتدال الديني في كتاب اللغة الإنجليزية للصف التاسع في المرحلة المتوسطة، الإنجليزية لنوسانتارا (*English for Nusantara*) الذي ينشر ضمن إطار المنهج المستقل من قبل وزارة التعليم والثقافة والبحث والتكنولوجيا. من خلال تحليل المضمون، يحدد البحث أربعة قيم رئيسية: التسامح والالتزام المحلي ومناهضة العنف والتكييف مع الثقافة المحلية، التي تم دمجها في محتوى الكتاب. يظهر التسامح كأبرز قيمة، يليه الالتزام الوطني، ثم مناهضة العنف، وأخيرا التكيف مع الثقافة المحلية. يسلط البحث الضوء على دور الكتب المدرسية في تعزيز هذه القيم، مع التوصية بمزيد من التحسينات، مثل إضافة أنشطة صريحة وأسئلة تأملية لتعزيز فهم التلاميذ. يؤكد البحث على إمكانات المواد التعليمية في تعزيز مجتمع متسامح ومنسجم في إندونيسيا.

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CHAPTER I

INTRODUCTION

A. Background of the Problem

English textbooks play a crucial role in education, particularly in language learning, by providing a structured framework that guides both teaching and learning. They serve as standardized instructional tools that ensure consistency in curriculum implementation across different regions and schools (Richards, 2001; Widodo, 2018). Beyond linguistic competence, English textbooks help develop students' critical thinking, intercultural communication, and moral reasoning. Given their influence, textbooks are not merely instructional materials but also social artifacts that shape learners' perceptions of cultural diversity and societal norms (Gunantar, 2017; Kobia, 2009).

In the Indonesian educational system, English textbooks are essential in fostering language acquisition and cross-cultural understanding. Since English serves as a global language, textbooks must be designed to incorporate relevant cultural, ethical, and social values that align with national identity and global citizenship. The introduction of Kurikulum Merdeka, which emphasizes character education alongside academic development, highlights the growing need for English textbooks that do not solely focus on language but also promote critical values such as tolerance, inclusivity, and social harmony (Kemendikbud, 2022).

Several studies have examined the role of English textbooks in shaping students' linguistic and cultural perspectives. Research suggests that textbooks


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significantly impact students' worldview, as they present narratives that can either reinforce or challenge dominant ideologies (Gunantar, 2017; Widodo, 2018).

Kobia (2009) argued that English textbooks often serve as vehicles for ideological messages, consciously or unconsciously influencing students' attitudes toward diversity and inclusion. Similarly, Cummingsworth (1995) emphasized that textbooks not only teach language skills but also convey broader social and moral lessons through their content and imagery. Despite these insights, there has been limited research on the representation of religious moderation values in English textbooks, particularly within the Indonesian educational context.

Consequently, numerous studies have examined how textbooks reflect and shape social perspectives, addressing issues such as religion (Behnam & Mozaheb, 2013), disabilities (Cheng & Beigi, 2011), and LGBTQ+ topics (MacGillivray & Jennings, 2008). These analyses highlight the broader implications of textbooks beyond language learning, demonstrating their role in reinforcing or challenging social and cultural narratives.

Despite their importance, English textbooks have been criticized for their limited representation of cultural and social realities. Many textbooks, particularly those designed for non-Western contexts, tend to prioritize Western cultural narratives, often marginalizing local traditions and values (Widodo, 2018). This lack of inclusivity raises concerns about whether textbooks adequately reflect Indonesia's diverse social and religious landscape. Additionally, some studies have highlighted the underrepresentation of critical issues such as tolerance, nationalism, and anti-violence, which are essential for fostering a cohesive and peaceful society (Pingel, 2009). Without a careful evaluation of the content,

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textbooks risk perpetuating biases that may hinder students' ability to engage with multiculturalism and religious pluralism.

Religious moderation (*wasatiyyah*) is a concept that promotes balance in religious beliefs and practices, rejecting both extremism and indifference (Kamali, 2015). In Indonesia, the Ministry of Religious Affairs has actively promoted four key indicators of religious moderation: nationalist commitment, tolerance, anti-violence, and accommodation of local cultures (Penyusun, 2019). These values are considered fundamental in fostering peaceful coexistence and preventing radical ideologies from taking root in society. Education plays a vital role in instilling these principles, and textbooks serve as a primary medium for transmitting them to young learners. By embedding religious moderation values in school curricula, educators can help students develop an inclusive mindset that respects religious and cultural diversity (Sutrisno, 2019).

While numerous studies have explored religious moderation in education, most have focused on pedagogical approaches rather than textbook content. For instance, Sholeh et al. (2022) examined how religious moderation is integrated into English language teaching in Islamic schools, while Nirwana (2022) investigated how thematic reading approaches influence students' understanding of moderation values. Similarly, Sukraini and Farida (2021) highlighted the role of classroom communication in promoting religious tolerance. However, little research has been conducted on how state-published English textbooks incorporate religious moderation values, leaving a significant gap in the literature. Given the increasing emphasis on religious harmony in Indonesian education, it is crucial to examine whether textbooks, as fundamental learning tools, reflect these



values effectively.

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Given the role of English textbooks in shaping both language skills and students' moral and social values, it is essential to investigate how religious moderation values are represented in these learning materials. As Indonesia continues to promote Kurikulum Merdeka, there is a pressing need to assess whether government-published textbooks align with the national education agenda and contribute to fostering religious tolerance.

This study focuses on the Grade IX English textbook English for Nusantara, published under Kurikulum Merdeka by the Ministry of Education, Culture, Research, and Technology. The research seeks to analyze how tolerance, nationalist commitment, anti-violence, and accommodation of local cultures are integrated into the textbook's content. By identifying strengths and gaps in the representation of religious moderation, this study aims to provide valuable insights for curriculum developers, educators, and policymakers, contributing to the improvement of future educational materials. The findings will help ensure that English textbooks not only serve as tools for language learning but also as instruments for fostering a more inclusive and harmonious society.

B. Identification of the Problem

Indonesia's diverse religious landscape presents ongoing challenges in maintaining harmony, with issues of intolerance and extremism highlighting the need for religious moderation in education. The Ministry of Religious Affairs promotes *Moderasi Beragama*, emphasizing tolerance, nationalism, anti-violence, and cultural accommodation. However, while these values are prioritized in

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national policies, their integration into English textbooks remains unclear.

English textbooks are not just language tools; they shape students' worldviews and ethical values. Studies suggest that many textbooks fail to reflect Indonesia's multicultural and religious context, often prioritizing Western narratives. While research has explored religious moderation in teaching practices, little attention has been given to textbooks as key learning materials. Without this analysis, textbooks risk neglecting tolerance and inclusivity, which are crucial in Indonesia's pluralistic society.

This study addresses this gap by analyzing the representation of religious moderation values in the Grade IX English textbook *English for Nusantara* under Kurikulum Merdeka. By assessing how tolerance, nationalism, anti-violence, and cultural accommodation are embedded in the content, this research provides insights for curriculum developers, textbook authors, and educators to create more inclusive and culturally relevant educational materials.

C. Limitation of the Problem

Based on the identification of the problem, it's important for the researcher to limit the problem that was investigated. Therefore, researcher focused on the representation of religious moderation values in the 9th grade English textbook for junior high school that were embedded in texts and images found in the book.

D. Formulation of the Problem

Based on the problem depicted in previous section, the researcher formulates the problem in the following question: What are the religious moderation values that represented in the English textbook?

E. Objective of the Research

The objective of this research was to explain what religious moderation values were represented in the English textbook for 9th grade Junior High School published by the Ministry of Education, Culture, Research, and Technology.

F. Significance of the Research

Theoretically, this study contributes to the academic discourse on religious moderation in English language education by analyzing its representation in textbooks, an area that remains underexplored. It expands research on content analysis in English Language Teaching (ELT) by evaluating how values like tolerance, nationalist commitment, anti-violence, and cultural accommodation are embedded in learning materials. Additionally, this research supports the understanding of textbooks as ideological tools, shaping students' perceptions beyond linguistic skills.

Practically, the findings provide valuable insights for curriculum developers, textbook authors, educators, and policymakers to enhance English textbooks by ensuring a balanced representation of religious moderation values. It helps teachers supplement lessons with inclusive and culturally relevant discussions, fostering critical thinking and social harmony. Furthermore, this study serves as a foundation for future research in ELT material development and value-based education, encouraging further exploration across different textbooks and educational levels.

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G. Definition of Key Terms

Related to the title of this research, there are many terms involved. Thus, each term is necessary to be defined in purpose to avoid misunderstanding and misperception toward the terms. The definitions are as follows:

1. Textbook

Richards (2001) views textbooks as essential tools that help standardize instruction. They provide a clear framework for teaching, ensuring that students across different locations and courses are exposed to the same materials and assessments. In a similar vein, Cummingsworth (1995) highlights that textbooks are a key source of learning materials, offering both content and support tools like workbooks, audio-visual aids, and online resources.

To be concluded that textbook is a printed work that acts as a source and a guide for teacher and student, and it typically takes the shape of a school book, a textbook, or a topic book. It contains exercises and references.

2. Religious Moderation Values

Religious moderation can be regarded as the way thoughts, attitudes, and actions constantly take a position in the middle, always act fairly, and not be excessively religious (Penyusun, 2019). In this research, religious moderation referred to maintaining a balanced and just approach by avoiding extremes. It encompassed beliefs, morals, and character, promoting fairness in interactions with individuals and state institutions.

According to the book *Moderasi Beragama* published by the Indonesian Ministry of Religious Affairs (2019), there were four indicators of religious



moderation, namely: 1) nationalist commitment ; 2) tolerance; 3) anti-violence; and 4) accommodative towards local culture. In this research, these four indicators were used to measure how strongly one practiced religious moderation, as well as how vulnerable they are towards extreme ideology.

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CHAPTER II

LITERATURE REVIEW

A. Theoretical Framework

I. English Textbook

The most popular type of printed material is a textbook. Any school or educational setting uses it as a teaching and learning tool. Richards (2001) stated that, textbook is a significant teaching-learning tool provides students and teachers with a source and set of guidelines, balancing lesson content, taught skills, and types of language training in which the student participates. Richards (2001) also notes that textbook acts as a basis for various language inputs for language acquisition. This demonstrates why textbooks are still regarded as valuable sources by students at all language levels.

Textbooks are used mostly in classrooms and text books offer guidance on a subject. According to Thomson (2000), a textbook serves as a stimulus or instructional tool. In another definition, the textbook is a crucial component of modern education. It also becomes an essential component of the teaching-learning process, which is made up of instructional system output components (Banathy, 1986). The textbook has a significant impact on the educational system because it is a component of the learning system.

Additionally, some professionals think that textbooks still play a role in a larger educational framework, both within and outside of the classroom (Graves in

Littlejohn, 2011). To be concluded that textbook is a printed work that acts as a source and a guide for teacher and student, and it typically takes the shape of a school book, a textbook, or a topic book. It contains exercises and references.

The Role of Textbook

Textbooks are books created and published for instructional purposes, or even any book used to support classroom learning. According to Juan (2010) textbook serves a crucial role in the dissemination of knowledge. He stated that, textbooks give a great influence in the teaching learning process both to the teachers and to learners, so it is called as the heart of a course. It provides many benefits from textbook use in knowledge transmission for teachers and makes the subject matter and instruction simple for students (Juan, 2010).

According to Diniah's (2013) analysis of the value of textbook use from the viewpoint of teachers, textbooks are considered essential teaching and learning aids. Teachers believe that the main textbooks they use are well-suited to their students' needs, as they contain appealing qualities that attract students to the learning materials. Additionally, textbooks provide real-world examples and realistic materials, helping students connect the subject matter to their own lives. Another significant advantage of textbooks is that they require little to no time-intensive preparation when adapted by teachers, allowing educators to focus on other tasks. Furthermore, textbooks serve as a reflection of the actual curriculum and syllabus, making it easier for teachers to assign exercises that align with the syllabus. They offer systematic and well-organized coverage of the language, ensuring that students are well-prepared for their exams. Overall, teachers have a

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favourable opinion of textbooks due to their practicality, efficiency, and effectiveness in the learning process.

Additionally, Richards (2001) outlined the benefits of textbooks based on their application. One of the key advantages is that they help standardize instruction by providing a structured program framework and syllabus. This ensures that all students, regardless of their location or course, receive the same materials and are assessed in a consistent manner. Additionally, textbooks offer a variety of learning resources while maintaining quality. They often come with supplementary materials such as CDs, cassettes, DVD-ROMs, and detailed teaching manuals, which enhance the learning experience and facilitate the application of the material. Moreover, textbooks serve as effective language models and provide valuable input for both students and teachers. They are particularly beneficial for new or inexperienced teachers, as they offer guidance and training opportunities, helping them navigate the teaching and learning process with greater confidence.

Textbook Role in English Language Teaching

Books created and published for educational reasons are considered textbooks, as is any book used to support classroom instruction. Textbooks are now considered to be a type of media instruction that also includes other resources for both teachers and students. A textbook serves a crucial role as the primary tool for disseminating knowledge. One may argue that an EFL textbook shapes students' perception of English as a language and culture as well as their practice of studying the language. Textbooks are the primary teaching and learning tools

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used in language classrooms all over the world (Basal, 2016). Language teachers frequently employ textbooks and instructional materials as the fundamental elements of EFL classrooms. A textbook is used nearly exclusively for teaching English.

In order to make language learning relevant and important, language teaching always entails the teaching of both language and culture, which transfers the intercultural contact for both teacher and students. Textbooks play a significant role in the teaching and learning of English since they serve a variety of purposes. Textbooks are seen to play a number of roles that can help communicate new cultural content and its diversity (Kobia, 2009). Textbooks may reflect an ideology that reflects a cultural system and social constructs. It affects how teachers and students see the culture in some way. This is consistent with McGrath's (2002) assertion that the textbooks contain a covert curriculum that promotes particular values and ideologies. When deciding which textbook to use, evaluate whether the material is acceptable for the students' cultural circumstances and whether the coursebook is non-judgmental in its treatment of different customs, ethnicities, races, and gender (Harmer, 2007).

A textbook is an excellent instructional tool that can represent the values and sensibilities of individuals as well as nations (Hinkel, 2005). Textbooks and other teaching aids have occupied such a vital place in education that they are now beginning to dictate classes, homework, and students' study time. The targets of action are now texts and contents. The most crucial element of using textbooks, according to Harmer (2007), is for teachers to make an effort to get students interested in the material they would be studying. Once more, a textbook is a

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piece of educational content that includes subject-related information that is clearly organized in writing and makes a significant contribution to the teaching and learning process.

The Role of Textbooks in Shaping Ideology and Values in ELT

Textbooks play a crucial role in shaping students' perceptions, not only in terms of language acquisition but also in influencing their values and worldviews. Apple (1992) argues that textbooks serve as ideological tools, embedding social, cultural, and moral messages within their content. Similarly, Pennycook (1994) highlights how language education is intertwined with issues of power and identity, reinforcing or challenging dominant societal narratives.

In the context of English language teaching, incorporating values into textbooks helps students connect linguistic content with real-life applications, fostering critical thinking and ethical reasoning. Widodo (2017) highlights that EFL textbooks can include narratives, activities, and cultural discussions that promote respect for diversity, empathy, and civic responsibility. These elements align closely with the values of religious moderation, such as tolerance and anti-violence, as they encourage learners to engage with cultural differences respectfully.

Tomlinson (2011) further emphasizes that effective EFL textbooks integrate values into their content in a way that is both explicit and implicit. Explicit representations include narratives about ethical behavior, cultural diversity, or social responsibility, while implicit representations emerge through

dialogues, visuals, and collaborative tasks that model inclusive and respectful interactions.

In multicultural societies like Indonesia, the integration of values into EFL textbooks is essential for fostering social cohesion. Kobia (2009) notes that textbooks serve as a reflection of cultural systems, influencing how students perceive their own identities and others'. For instance, promoting values like tolerance and cultural appreciation in EFL materials can help students navigate a pluralistic society and reduce prejudice.

The integration of values into EFL textbooks also aligns with the goals of character education and global citizenship education (UNESCO, 2015). By embedding moral and civic values into language learning materials, textbooks encourage students to develop not only linguistic competence but also the ethical and cultural awareness needed to thrive in a globalized world.

2. Religious Moderation Values

The word moderation is derived from the Latin *moderatio*, which signifies neither excess nor lack. It also denotes self-control (from being excessive or insufficient) (Penyusun, 2019). Moderation is strongly related to fairness, and it involves choosing a middle ground between extremes (Kamali, 2015). In English, the word moderation is commonly used to mean average, core, standard, or non-aligned. The Indonesian Great Dictionary (KBBI) offers two interpretations of the word moderation: reducing violence and avoiding extremes. In general, moderation means striking a balance in views, values, and character, both while dealing with others as individuals and with state organizations (Penyusun, 2019).

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In the religious context, moderation can be regarded as the way thoughts, attitudes, and actions constantly take a position in the middle, always act fairly, and not be excessively religious (Penyusun, 2019). Moderation in religion is frequently misinterpreted as appeasement or mediocrity and is connected with a lack of enthusiasm. However, these interpretations are wrong. Although moderation necessitates tolerance for the beliefs of others, it does not imply that moderates can compromise on religious principles or religious duties. Thus, moderation in religion must be defined as a religious attitude that balances the practice of one's own religion (exclusive) and respect for the religious activity of others who have other beliefs (inclusive) (Penyusun, 2019).

Religious Moderation and Character Education

Religious moderation aligns strongly with the principles of character education, which focuses on fostering ethical values, moral reasoning, and responsible behavior in students. Lickona (1991) defines character education as a deliberate effort to cultivate virtues such as respect, empathy, and civic responsibility, which prepare students to be ethical individuals and engaged citizens. These virtues overlap with the core values of religious moderation, including tolerance, anti-violence, and accommodation to local cultures (Penyusun, 2019).

In the context of education, character development is essential for shaping students' attitudes toward diversity and social harmony. Berkowitz and Bier (2005) emphasize that character education provides students with the moral foundation to respect others' rights, resolve conflicts peacefully, and contribute to

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the common good. Religious moderation complements this by promoting balance, fairness, and inclusivity in interactions between individuals of different faiths and cultures.

Indonesia's religious moderation framework reflects the integration of religious moderation into character education by embedding values such as tolerance, mutual respect, and civic responsibility into the curriculum (Penyusun, 2019). English textbooks, as tools for character-building, play a pivotal role in this process by incorporating narratives and activities that encourage ethical decision-making and cultural appreciation. For example, Widodo (2017) highlights that Indonesian English textbooks frequently include local stories, collaborative projects, and intercultural discussions to foster both linguistic skills and character development.

This integration is particularly relevant in Indonesia's pluralistic society, where fostering respect and unity among diverse cultural and religious groups is vital for national cohesion. By embedding religious moderation values into character education, students not only learn to navigate their immediate cultural context but also acquire the moral compass needed to engage in broader societal issues.

Moreover, the inclusion of religious moderation in English language learning supports the objectives of character education by providing students with opportunities to practice critical thinking, empathy, and respect through language activities. For instance, discussions about cultural diversity, rejection of violence, and the preservation of local traditions within English textbooks can enhance students' moral reasoning and social awareness.

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The Importance of Religious Moderation

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Moderation plays a crucial role in promoting harmony and balance across various aspects of life, including personal relationships, social interactions, environmental responsibility, religious practices, and even international affairs (Kamali, 2015). In today's interconnected and pluralistic world, where diverse cultures and ideologies coexist, religious moderation is more important than ever. The rapid advancement of modern information technology has facilitated the unprecedented spread of extremism and violence.

There are three key reasons why religious moderation is essential. First, the fundamental purpose of religion is to uphold human dignity as a creation of God. In other words, preserving humanity is a core teaching of all faiths. However, religious extremists often engage in practices that neglect the compassionate and humane aspects of religion. At the same time, some individuals manipulate religious teachings for personal gain or to justify political ambitions. Religious moderation is necessary to restore the true essence of religion, which is meant to safeguard humanity (Penyusun, 2019).

Secondly, diversity in ethnicity, race, culture, and ideology is an inherent and valuable aspect of human society. Religious texts are subject to different interpretations, and conflicts are inevitable when individuals rigidly adhere to interpretations that align with their political interests (Penyusun, 2019). Religious moderation allows people with differing views to coexist peacefully, fostering mutual understanding and respect.

Lastly, in a highly diverse nation like Indonesia, religious moderation is especially critical. The foundation of Indonesia as a nation is built on the

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collective agreement and commitment of its people to remain united despite differences in religion, ethnicity, language, and culture. While Indonesia is not a theocratic state, religion remains deeply embedded in its national ideology (Penyusun, 2019). Without religious moderation, the very principles that hold the country together would be threatened, potentially leading to social fragmentation and instability.

Religious Moderation Values

One of the basic principles of religious moderation is always to maintain a balance between two things, for example the balance between reason and revelation, between physics and spirituality, between rights and duties, between individual interests and communal utilities, between necessity and voluntarism, between religious texts and religious idolatry, between ideals and reality, and between past and future (Penyusun, 2019). Kamali (2015) explains that the principles of balance and justice in the concept of moderation mean that in religion, one should not be extreme in view, but must always seek a meeting point. Thus, the essence of religious moderation is fair and balanced in viewing, grasping, and practicing all the concepts that pair up above.

Moderation is not only taught by Islam, but also by other religions. Moreover, moderation is a virtue that drives the creation of social harmony and balance in personal life, family and community to broader interpersonal relationships. Religious moderation enables religious people not to be confined, not exclusive (closed), but inclusive (open), flushing, adapting, interacting with

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various communities, and always learning alongside teaching. Thus, religious moderation will encourage each religious community not to be extreme and excessive in its diversity, including religious diversity and religious interpretation, but to be fair and equitable in order to live in a mutual agreement.

Then what's the indicator of religious moderation? It can be formulated as many measures, limits, and indicators as possible to determine whether a particular religious view, attitude, and behavior belongs to moderate or otherwise, extreme. Furthermore, according to the book *Moderasi Beragama* published by the Indonesian Ministry of Religious Affairs, the four indicators of religious moderation that will be considered are: 1) Nationalist commitment; 2) tolerance; 3) anti-violence; and 4) Accommodating to local cultures. These are values that are necessary, relevant, or indicative of religious moderation. And for the purpose of the research, it is important that these values are clearly defined, compiled the following definitions stated in the book *Moderasi Beragama* published by the Indonesian Ministry of Religious Affairs (Penyusun, 2019):

1. Nationalist commitment, which is a person's perspective, attitude, and religious practices that have an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as a state ideology, his attitude towards ideological challenges that are opposite to Pancasila, and nationalism. In the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as a citizen, as fulfilling obligations as a citizen is a form of practicing religious teachings.

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2. Tolerance, Tolerance is the attitude of giving space and not interfering with the rights of others to believe, express their beliefs, and express their opinions, even if they are different from what we believe. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of ourselves, and positive thinking.

3. Anti-violence, in the context of religious moderation, believers of radical ideologies often use violence in the name of religion to cause drastic change. This includes verbal, physical, and mental violence. Therefore, to be moderate, one must be against the use of violence to spread ideology.

4. Accommodating to local cultures, namely the extent to which the willingness to accept religious practices that accommodate local culture and traditions, which is marked by a willingness to accept religious practices and behavior that do not solely emphasize normative truth, but also accept religious practices based on virtues, of course, once again, as long as the practice does not conflict with the principles in religious teachings.

B. Relevant Research

This section reviewed relevant studies on religious moderation in English Language Teaching (ELT) materials. However, there is limited research specifically analyzing religious moderation values in English textbooks for junior high schools, making it challenging to find directly related studies. As a result, this section includes research on religious moderation in various aspects of ELT, highlighting their contributions, limitations, and the gaps that the present study

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seeks to address. The first study, conducted by Adriani and Puspitasari (2024), focuses on developing an English coursebook with religious moderation indicators to address the lack of suitable materials. Using the Research and Development (R&D) cycle by Borg and Gall, the study produced a coursebook with instructional sentences in English, fostering an active language environment while integrating religious moderation values. The book was designed based on students' interests and needs, with each chapter incorporating these values. While this study provides an important framework for designing materials with religious moderation, its focus is on coursebook development rather than analyzing the presence of religious moderation values in existing textbooks. Thus, the gap remains in evaluating the extent to which religious moderation is already embedded in officially published English textbooks, which is the focus of the present research.

The second study by Budiasih and Dewi (2023) examines the internalization of religious moderation in English teaching materials for non-English students at Islamic higher education institutions. This R&D-based study developed a module incorporating religious moderation values through contextual learning, specifically within an English for Specific Purposes (ESP) framework. The themes integrated into the materials include tolerance, respecting others, combating false information (hoaxes), helping others, multiculturalism, and bullying. While this research highlights the importance of incorporating religious moderation in ELT materials, it is limited to Islamic higher education and does not examine English textbooks used at the junior high school level. Therefore, there is a need to investigate whether similar values are embedded in state-



published English textbooks for secondary education, which the current study aims to do.

The third study, conducted by Ghufron (2022), explores how Indonesian EFL teachers integrate religious moderation values into ELT instructional materials. Through a qualitative case study involving four EFL teachers at an Islamic State University in Central Java, the research identifies strategies for embedding religious moderation in language teaching. These strategies include selecting passages that emphasize pluralism for listening and reading activities and designing speaking and writing tasks that address topics such as religious tolerance and pluralism. Although this study provides valuable insights into pedagogical strategies for integrating religious moderation, its focus is on teachers' efforts rather than an analysis of state-issued English textbooks. Consequently, this study does not evaluate how religious moderation values are structured within standardized textbooks, leaving a gap that the present research intends to fill.

While these studies contribute to the understanding of religious moderation in ELT, they primarily focus on developing new materials or exploring teaching strategies rather than evaluating existing English textbooks. The present study seeks to address this gap by analyzing how religious moderation values are represented in the grade IX English textbook published under the Kurikulum Merdeka by the Ministry of Education. Unlike previous studies that focus on tertiary education or newly designed course materials, this research examines an official state-published textbook, providing insights into whether religious moderation values are already embedded in government-

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approved ELT materials for junior high school students. This analysis is crucial in understanding how religious moderation is introduced at an early stage of English education and whether it aligns with national educational goals and policies.

C. Conceptual Framework

The framework is based on the four key indicators of religious moderation outlined by the Indonesian Ministry of Religious Affairs: nationalist commitment, tolerance, anti-violence, and accommodation to local cultures. These values are examined in relation to the textbook's texts and images, assessing how they are embedded within educational content.

These four indicators interact to create a holistic approach to religious moderation in education. By analyzing the *English for Nusantara* textbook, this study evaluates how effectively these values are represented and whether they align with Indonesia's broader educational and cultural goals. The findings can provide insights for improving textbook content to promote inclusivity, national unity, and social harmony among students. Thus, to draw the flow of this research, the researcher presented the conceptual framework below:

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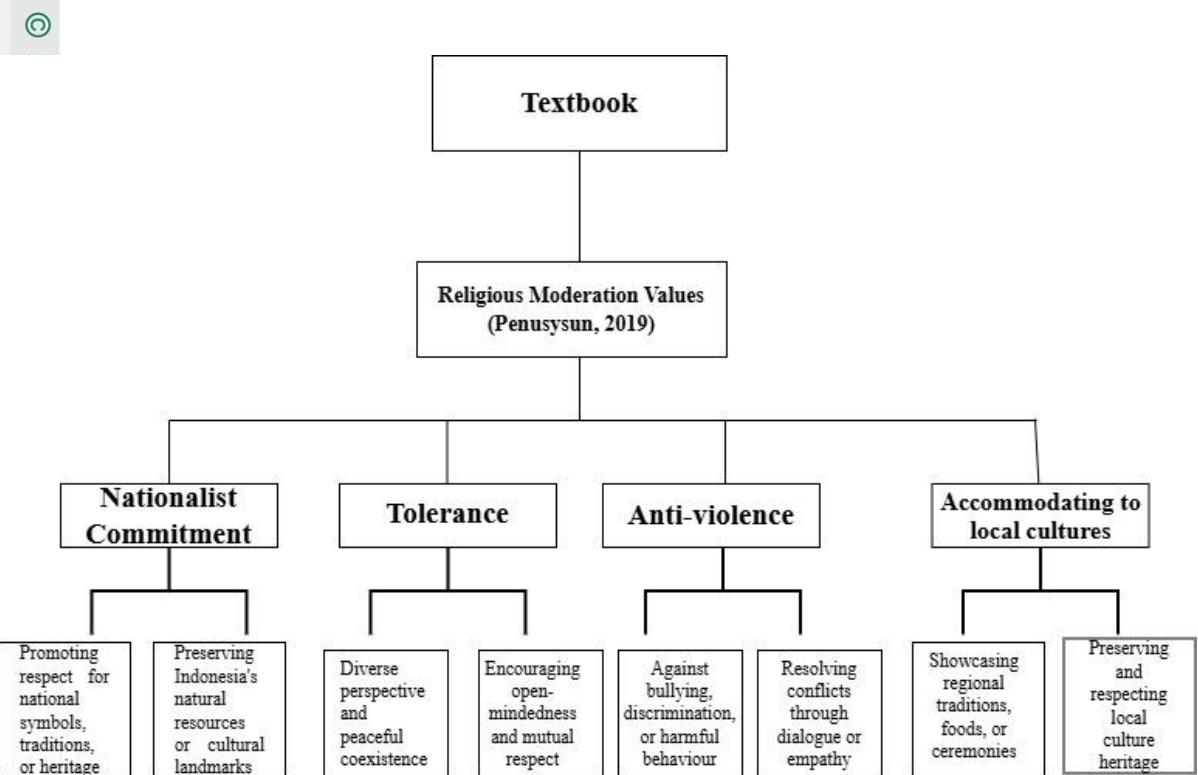


Figure II. 2. Conceptual Framework (Adapted from Indonesian Ministry of Religious Affairs, 2019)

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CHAPTER III

RESEARCH METHOD

A. Research Design

This research used content analysis as research design. According to Krappendorff (2004), content analysis was a research technique for making replicable and valid inferences from texts or other meaningful material to the contexts of their use. This design provided new insights, enhancing a researcher's understanding of particular phenomena or informing practical actions. Furthermore, content or document analysis was a method applied for written or visual data with the purpose of identifying specific characteristics of materials. The materials could be taken from textbooks, newspapers, web pages, speeches, television programs, advertisements, musical compositions, or any other types of documents (Ary, Jacobs, Sorensen, & Walker, 2014). Content analysis was a research technique for making replicable and valid inferences from texts or other meaningful material to the contexts of their use. This design provided new insights, enhancing a researcher's understanding of particular phenomena or informing practical actions. Furthermore, content or document analysis was a method applied for written or visual data with the purpose of identifying specific characteristics of materials. The materials could be taken from textbooks, newspapers, web pages, speeches, television programs, advertisements, musical compositions, or any other types of documents (Ary, Jacobs, Sorensen, & Walker, 2014). Content analysis had been used in various ways and within multiple contexts. It had been successfully used to analyze text and resolve issues of disputed authorship in academic papers. The techniques used included an examination of prior writings and a frequency count of nouns or commonly

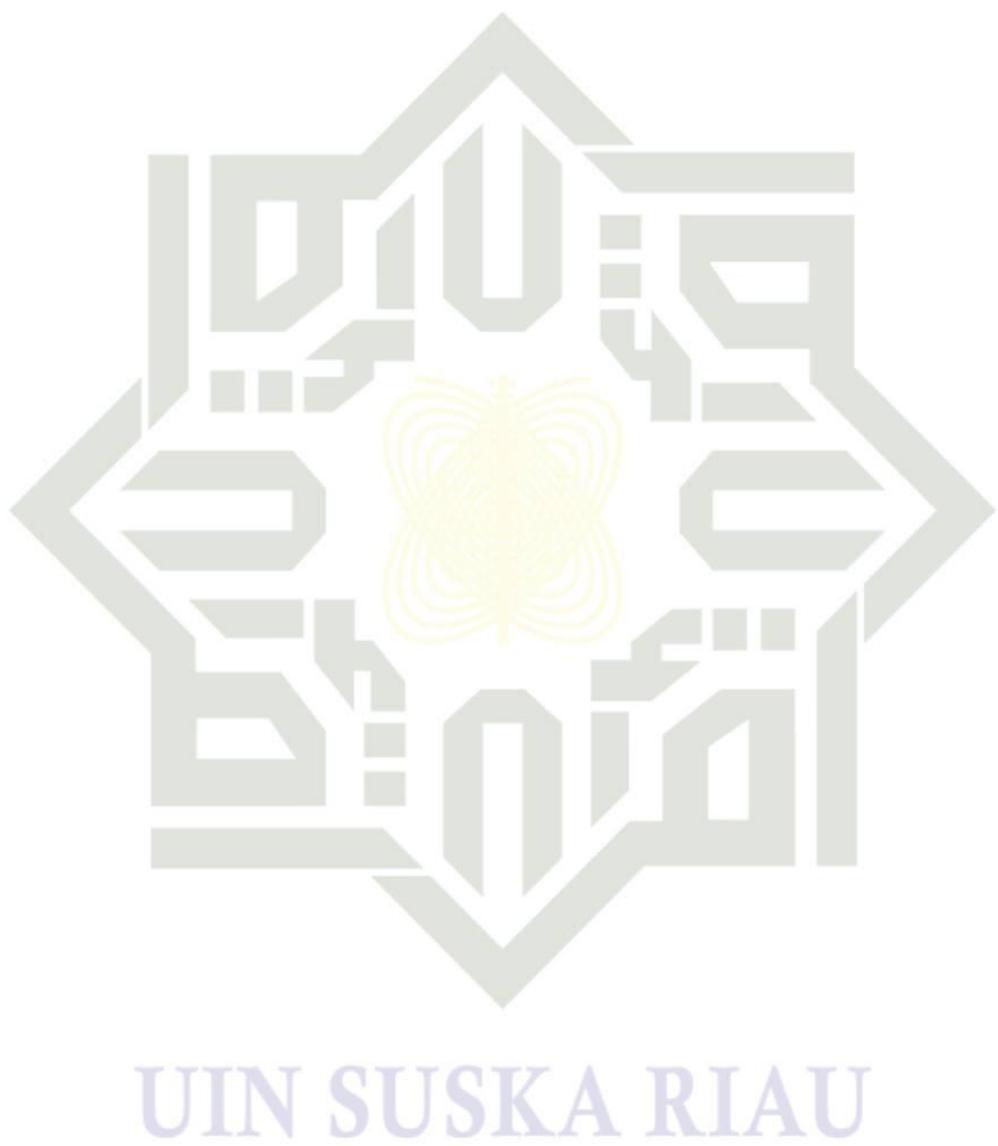
occuring words to help determine the probability of authorship

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(Wilkinson & Brimingham, 2003).

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B. Time and Location of the Research

This research was conducted from November to December 2024. As the study focused on analyzing the representation of religious moderation values in an Indonesian EFL textbook, the research was conducted in Indonesia.

C. Subject and Object of the Research

The subject of the research was the English textbook entitled “English for Nusantara” for 9th grade. The book was published by the Ministry of Education, Culture, Research, and Technology, which meant that it best represented the Ministry’s vision of the ideal English textbook and was the default choice for many English teachers in Indonesia. The identity of the textbook was as follows:

Title : English for Nusantara
 Author : Ika Lestari Damayanti, Yusnita Febrianti, Pipit Prihartanti Suharto, Iyen Nurlaelawati, Aji Jehan Fellani & Hendra.
 Publisher : Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (Ministry of Education, Culture, Research and Technology)
 Edition : 1
 Year : 2022
 ISBN : 978-602-244-884-6
 Pages : 368



The book mainly consisted of activities that students performed in class or at home, along with the materials necessary to complete those activities.

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Chapter 0	The beginning
Chapter 1	Exploring Fauna of Indonesia
Chapter 2	Taking Trips
Chapter 3	Journeys to the Fantasy Worlds
Chapter 4	Upcycling Used Materials
Chapter 5	Digital Life

Table III. 1. List of Chapters in the Book

The object of this research was the religious moderation values represented in the English textbook “English for Nusantara” for the 9th grade of Junior High School, published by the Ministry of Education, Culture, Research, and Technology.

D. Technique of Collecting Data

In this study, the researcher used documentation as a method for collecting data. Sugiyono (2019) defined documentation as a means for obtaining data and information in the form of archives, books, documents, writings, numbers, and photographs in reports and other relevant materials that supported research. In this research, the data were taken from reading passages and pictures in an English textbook “English for Nusantara” for the 9th grade of Junior High School, published by the Ministry of Education, Culture, Research, and Technology.

To support the data collection process, the researcher used a collection form to organize the data that had been collected. The format of the table used for this process is shown below:

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No.	Chapter	Page number	Content description	Value(s) represented	Data sample
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Table III. 2. Data collection form

E. Technique of Data Analysis

This study employed the content analysis approach as outlined by Miles, Huberman, & Saldana(2014) This method was selected for its ability to systematically examine textual and visual data, allowing for a comprehensive understanding of the representation of religious moderation values within the textbook. The process involved three main stages: data reduction, data display, and conclusion verification.

Miles, Huberman, & Saldana (2014) stated that data reduction was the process of classifying, eliminating, and simplifying data in order to provide useful information and ease decision-making. Based on that, the researcher reduced and deleted material that was unnecessary or irrelevant to the research's purpose, making the process of drawing conclusions easier.

After that, the researcher displayed the data by organizing it in a logical and understandable manner, allowing conclusions to be drawn. In this step, the researcher presented data that contained relevant values to assist in describing the findings.

The last stage was verifying conclusions. In order to arrive at findings that served as answers to the research questions, this stage aimed to determine the relevance of the data collected by looking for connections, similarities, and

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contrasts in religious moderation values within the textbook.

Throughout the process of data collection and analysis, it was important to ensure that the data were valid and free from bias. Creswell (2012) defined validity in qualitative research as both trustworthiness and understanding. In this research, the researcher employed triangulation to ensure data validity. Triangulation was the process of corroborating evidence from different individuals, types of data, or methods of data collection (Creswell, 2012). This research, used different individuals, raters or experts to validate the data.

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CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

This study examines the representation of religious moderation values in the Grade IX English textbook *English for Nusantara*, published under the *Kurikulum Merdeka* by the Ministry of Education, Culture, Research, and Technology. Through content analysis, the research identifies four key values—tolerance, nationalist commitment, anti-violence, and accommodation to local cultures—integrated across the textbook's content.

The findings reveal a balanced representation of religious moderation values, with tolerance as the most emphasized appeared 11 times, promoting respect and inclusivity. Nationalist commitment appeared 10 times, highlights unity and pride in Indonesia's heritage, while accommodating to local culture represented 7 times, showcases cultural diversity and environmental efforts. Anti-violence appeared 8 times, reinforces peaceful coexistence and the rejection of harmful behaviors. Overall, the textbook effectively integrates these values, fostering a comprehensive understanding among students.

B. Suggestions

To strengthen religious moderation in English textbooks, curriculum developers should include activities that foster critical thinking and real-life application. Collaboration with educators is key to ensuring these values are reflected in content and teaching. Textbook authors should diversify cultural examples and add follow-up discussions, while teachers can enhance learning through discussions, role-plays, and projects. Future research should compare



representation across subjects and assess its impact on students. These steps will improve educational materials in promoting tolerance and harmony.

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APPENDIX I

UIN SUSKA RIAU

Categorization Codes for Religious Moderation Values

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Value	Definition	Indicators	Hak Cipta Dilindungi Undang-Undang	
			1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:	2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.
Tolerance	Data promoting respect, understanding, and acceptance of differences in opinions, beliefs, or culture.	<ul style="list-style-type: none"> - Content showcasing diverse perspectives and peaceful coexistence. - Dialogues or images encouraging open-mindedness and mutual respect. 		
Nationalist Commitment	Data emphasizing pride in and loyalty to Indonesia's national identity, culture, and unity.	<ul style="list-style-type: none"> - Content promoting respect for national symbols, traditions, or heritage. - Discussions on preserving Indonesia's natural resources or cultural landmarks. 		
Anti-Violence	Data rejecting verbal, physical, or psychological violence and promoting peaceful solutions to conflict.	<ul style="list-style-type: none"> - Explicit messages against bullying, discrimination, or harmful behaviour. - Depictions of resolving conflicts through dialogue or empathy. 		
Accommodation to Local Cultures	Data highlighting the integration or appreciation of local traditions and cultural practices.	<ul style="list-style-type: none"> - Stories or images showcasing regional traditions, foods, or ceremonies. - Emphasis on preserving and respecting local cultural 		



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heritage.

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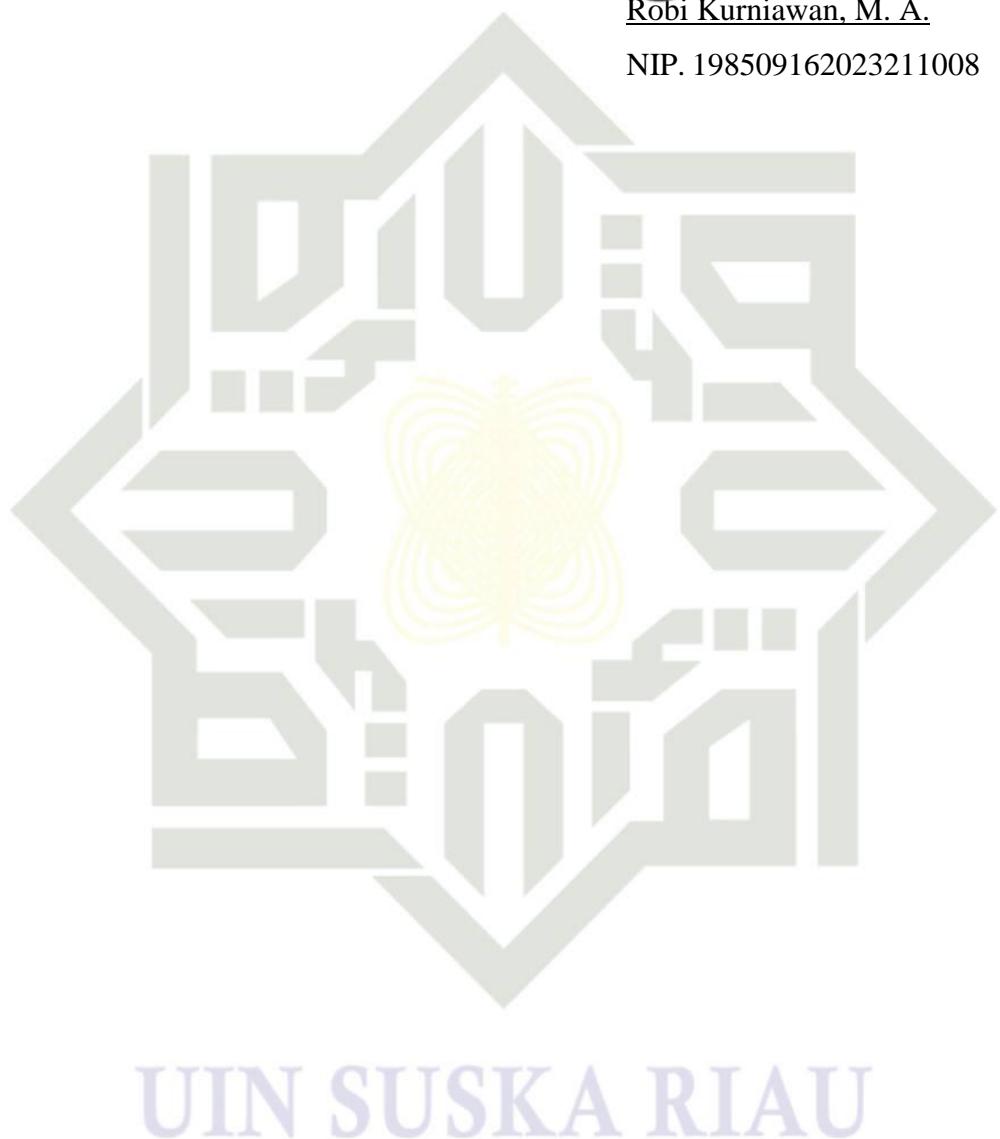
1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber:
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Validated by,

Supervisor

Robi Kurniawan, M. A.

NIP. 198509162023211008





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APPENDIX II

UIN SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang 1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber. a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah. 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.	Page number	Content description	Value(s) Represented	Data sample	Indicators
© Hak Cipta milik UIN Suska Riau State Islamic University of Sultan Syarif Kasim Riau Chapter xxii Hak Cipta Dilindungi Undang-Undang 1. Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber. a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah. 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.	xxii	Introduct on to characters	Tolerance, Nationalist Commitment Accommodat ing to local culture,		The diverse names and backgrounds of characters reflect inclusivity (Tolerance), shared national identity (Nationalist Commitment), and appreciation for local cultural elements (Accommodati on to Local Culture).
	Chapter 1	Comic strip	Nationalist Commitment Accommodat ing to local culture, Anti-violence.		Depicts an effort to preserve Indonesia's biodiversity (Nationalist Commitment), references

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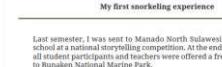
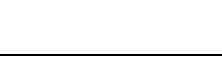
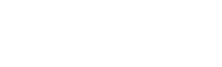
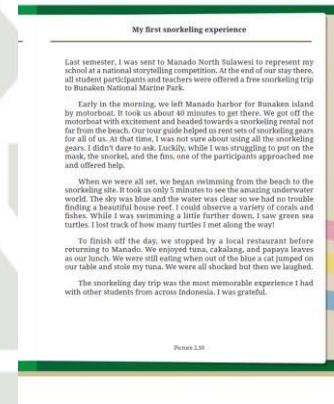
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Comic strip Tolerance, Nationalist Commitment Accommodating to local culture, Anti-violence.



local traditions (Accommodation to Local Culture), and advocates against destructive activities (Anti-Violence).

Highlights the importance of protecting the environment peacefully (Anti-Violence), showcases collaboration (Tolerance), and emphasizes pride in national heritage (Nationalist Commitment).

Chapt 4 Hak Cipta Dilindungi Undang-Undang Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber: a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah. b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.	89-90 © Hak cipta milik UIN Suska Riau	Comic strip Nationalist Commitment Accommodating to local culture	                     
Chapt 2 Dilarang mengutip sebagian atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber: a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah. b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.	124 State Islamic University of Sultan Syarif Kasim Riau	Text Tolerance, Nationalist Commitment Accommodating to local culture.	 <p>My first snorkeling experience</p> <p>Last semester, I was sent to Manado North Sulawesi to represent my school at a national swimming competition. At the end of our stay there, all other participants and I were offered a free snorkeling trip to Bunaken National Marine Park.</p> <p>Early in the morning, we left Manado harbor for Bunaken Island by boat. It took us about 40 minutes to get there. We got off the boat at a snorkeling spot where we were given all the necessary equipment to rent. The water was clear and the sky was blue. Our tour guide helped us rent sets of snorkeling gears for our trip. I was a bit nervous about using the gears for the first time. I didn't dare to ask. Luckily, while I was struggling to put on the mask, the snorkel, and the fins, one of the participants approached me and offered help.</p> <p>After we were all set, we began swimming from the beach to the snorkeling site. It took us only 5 minutes to see the amazing underwater world. The sky was blue and the water was clear so we had no trouble finding our way. We saw many different kinds of fish and corals. While I was swimming a little further down, I saw green sea turtles. I lost track of how many turtles I met along the way!</p> <p>At the end of the day, we stopped by a local restaurant before returning to the boat. We were given a delicious meal of papaya leaves as our lunch. We were still eating when out of the blue a cat jumped on our table and stole my tuna. We were all shocked but then we laughed.</p> <p>The snorkeling day trip was the most memorable experience I had with other students from across Indonesia. I was grateful.</p> <p>Picture 2.30</p> <p>Picture 2.31</p> <p>Picture 2.32</p> <p>Picture 2.33</p> <p>Picture 2.34</p> <p>Picture 2.35</p> <p>Picture 2.36</p> <p>Picture 2.37</p> <p>Picture 2.38</p> <p>Picture 2.39</p> <p>Picture 2.40</p> <p>Picture 2.41</p> <p>Picture 2.42</p> <p>Picture 2.43</p> <p>Picture 2.44</p> <p>Picture 2.45</p> <p>Picture 2.46</p> <p>Picture 2.47</p> <p>Picture 2.48</p> <p>Picture 2.49</p> <p>Picture 2.50</p> <p>Picture 2.51</p> <p>Picture 2.52</p> <p>Picture 2.53</p> <p>Picture 2.54</p> <p>Picture 2.55</p> <p>Picture 2.56</p> <p>Picture 2.57</p> <p>Picture 2.58</p> <p>Picture 2.59</p> <p>Picture 2.60</p> <p>Picture 2.61</p> <p>Picture 2.62</p> <p>Picture 2.63</p> <p>Picture 2.64</p> <p>Picture 2.65</p> <p>Picture 2.66</p> <p>Picture 2.67</p> <p>Picture 2.68</p> <p>Picture 2.69</p> <p>Picture 2.70</p> <p>Picture 2.71</p> <p>Picture 2.72</p> <p>Picture 2.73</p> <p>Picture 2.74</p> <p>Picture 2.75</p> <p>Picture 2.76</p> <p>Picture 2.77</p> <p>Picture 2.78</p> 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2.507</p> <p>Picture 2.508</p> <p>Picture 2.509</p> <p>Picture 2.510</p> <p>Picture 2.511</p> <p>Picture 2.512</p> <p>Picture 2.513</p> <p>Picture 2.514</p> <p>Picture 2.515</p> <p>Picture 2.516</p> <p>Picture 2.517</p> <p>Picture 2.518</p> <p>Picture 2.519</p> <p>Picture 2.520</p> <p>Picture 2.521</p> <p>Picture 2.522</p> <p>Picture 2.523</p> <p>Picture 2.524</p> <p>Picture 2.525</p> <p>Picture 2.526</p> <p>Picture 2.527</p> <p>Picture 2.528</p> <p>Picture 2.529</p> <p>Picture 2.530</p> <p>Picture 2.531</p> <p>Picture 2.532</p> <p>Picture 2.533</p> <p>Picture 2.534</p> <p>Picture 2.535</p> <p>Picture 2.536</p> <p>Picture 2.537</p> <p>Picture 2.538</p> <p>Picture 2.539</p> <p>Picture 2.540</p> <p>Picture 2.541</p> <p>Picture 2.542</p> <p>Picture 2.543</p> <p>Picture 2.544</p> <p>Picture 2.545</p> <p>Picture 2.546</p> <p>Picture 2.547</p> <p>Picture 2.548</p> <p>Picture 2.549</p> <p>Picture 2.550</p> <p>Picture 2.551</p> <p>Picture 2.552</p> <p>Picture 2.553</p> <p>Picture 2.554</p> 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Chapt 6 Hak Cipta Dilindungi Undang-Undang a. Dilarang mengutip sebuahan atau seluruh karya tulis ini tanpa mencantumkan dan menyebutkan sumber. b. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.	213-  Hak cipta milik UIN Suska Riau	215 Comic strip	Tolerance, Anti-violence	 Chapter 4 Upcycling Used Materials 213	Features students resolving a conflict through dialogue (Tolerance) and rejecting harmful behaviors (Anti-Violence).
		235 Text	Nationalist Commitment	 Galang was at the school bazaar. The bazaar was held to raise funds for Blimbing Orphanage. He participated in the event by selling his preserved items, which were in a good condition. They were a pair of sneakers, two backpacks, a pair of jeans, a T-shirt, and a shirt.	Encourages pride in Indonesia's natural and cultural heritage, reflecting the importance of civic responsibility.



Merdeka Friday Shop

Students at IMF Merdeka are very passionate about charity and donations in their school. This year, the school's students have a charity shop. They name it Merdeka Friday Shop. It is run by students and is open every Friday from 11:00 AM to 1:00 PM.

Merdeka Friday Shop is a small shop that sells a variety of items at a low price. The students can purchase high-quality used items from the shop. These items are sold at a price that is significantly lower than that in regular stores. For example, shoppers can buy a book for only 10,000 rupiah.

Students can donate their preloved items to Merdeka Friday Shop. Donations of books, clothes, and other items such as toys, cosmetics, and other left-a-beat are accepted by the shop. However, there are things that are not accepted, such as food, alcohol, and weapons. The charity shop is not permitted to sell anything that is illegal, unsafe, or immoral.

All profits from Merdeka Friday Shop are donated to a good cause. The money is used to help students in the school or people around them, such as providing food for the hungry or free wheelchairs for disabled students.

Chapter 4 | Copyright Uned Materials 247

Discusses the importance of mutual respect (Tolerance) while emphasizing shared goals and unity (Nationalist Commitment).

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Chapt 4
Hak Cipta Dilindungi Undang-Undang
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Flyer
picture

Tolerance,
Nationalist
Commitment
Accommodat-
ing to local
culture, Anti-
violence.

b. Look at the following flyer about a charity shop in Garuda village where Pipit and her family live. Then, write a short description of the charity shop based on the information in the flyer.



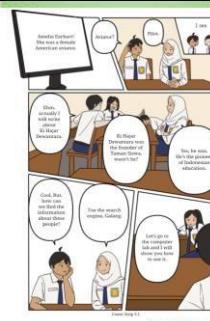
Promotes
inclusivity
(Tolerance),
national
solidarity
(Nationalist
Commitment)
, and
rejection of
aggression
through
peaceful
cooperation
(Anti-
Violence).

Chapt 5

State Islamic University of Sultan Syarif Kasim Riau

Comic
strip

Tolerance,
Nationalist
Commitment
Accommodat-
ing to local
culture, Anti-
violence.



Illustrates
collaborative
environmental
efforts that
reflect mutual
respect
(Tolerance),
civic duty
(Nationalist
Commitment),
and cultural
appreciation
(Accommodati-
on
to Local
Culture).

2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

UNIVERSITY OF SULTAN SYARIF KASIM RIAU



Promotes respect for others' opinions (Tolerance) and raises awareness against harmful online behavior (Anti-Violence).

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- Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.



Advocates against cyberbullying, emphasizing respect and rejection of psychological harm (Anti-Violence and Tolerance).



Robi Kurniawan, M. A.

NIP. 198509162023211008



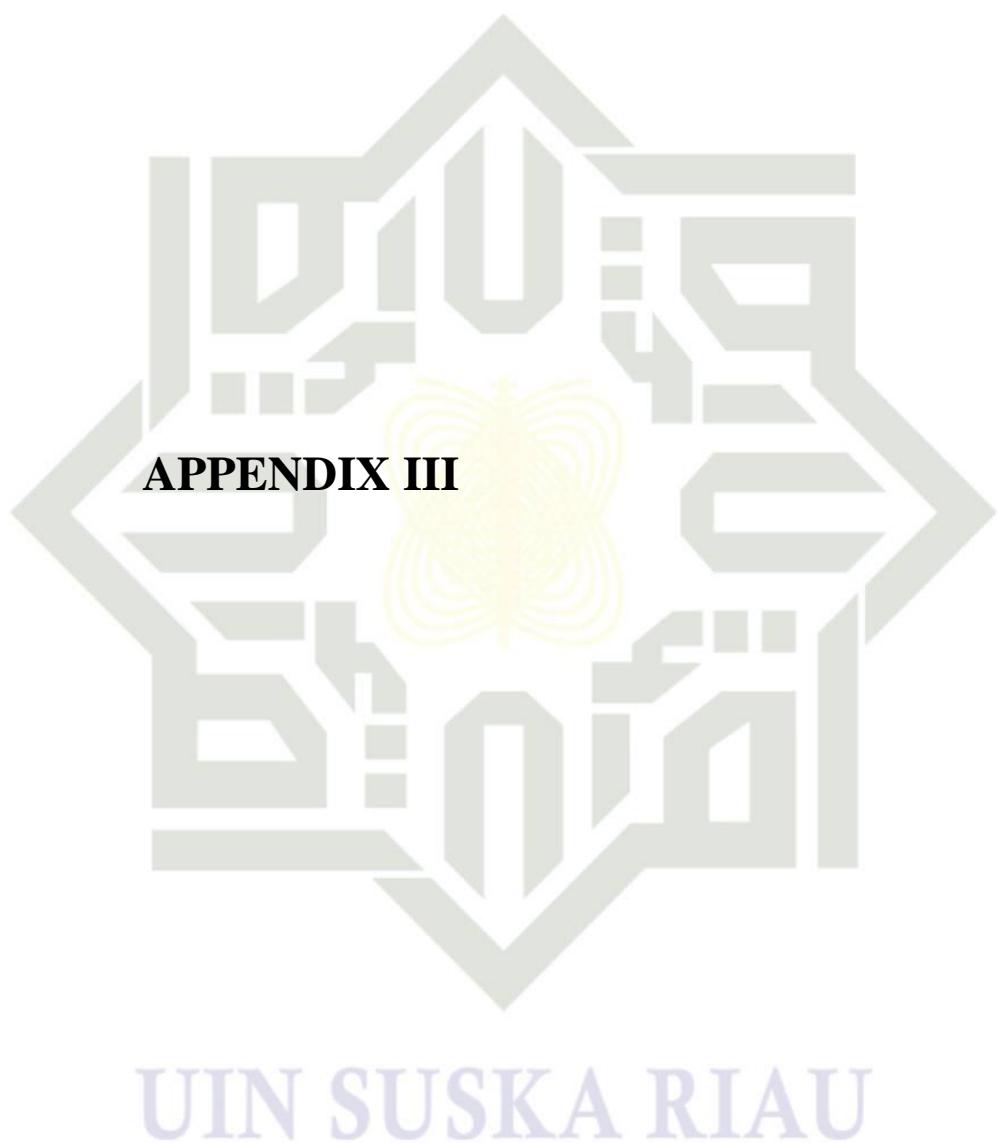
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APPENDIX III



UIN SUSKA RIAU

Validation Statement for Rater

To ensure the reliability and validity of data categorization, a systematic approach was used to align content with the values of religious moderation, guided by definitions, indicators, and examples for Tolerance, Nationalist Commitment, Anti-Violence, and Accommodation to Local Cultures. Data from the Grade 9 English textbook was reviewed for relevance to these criteria. The categorization and analysis were independently verified by a rater to ensure consistency, reduce bias, and confirm alignment, strengthening the credibility of the findings.

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Validated by,
Supervisor


Robi Kurniawan, M. A.

NIP. 198509162023211008



UIN SUSKA RIAU

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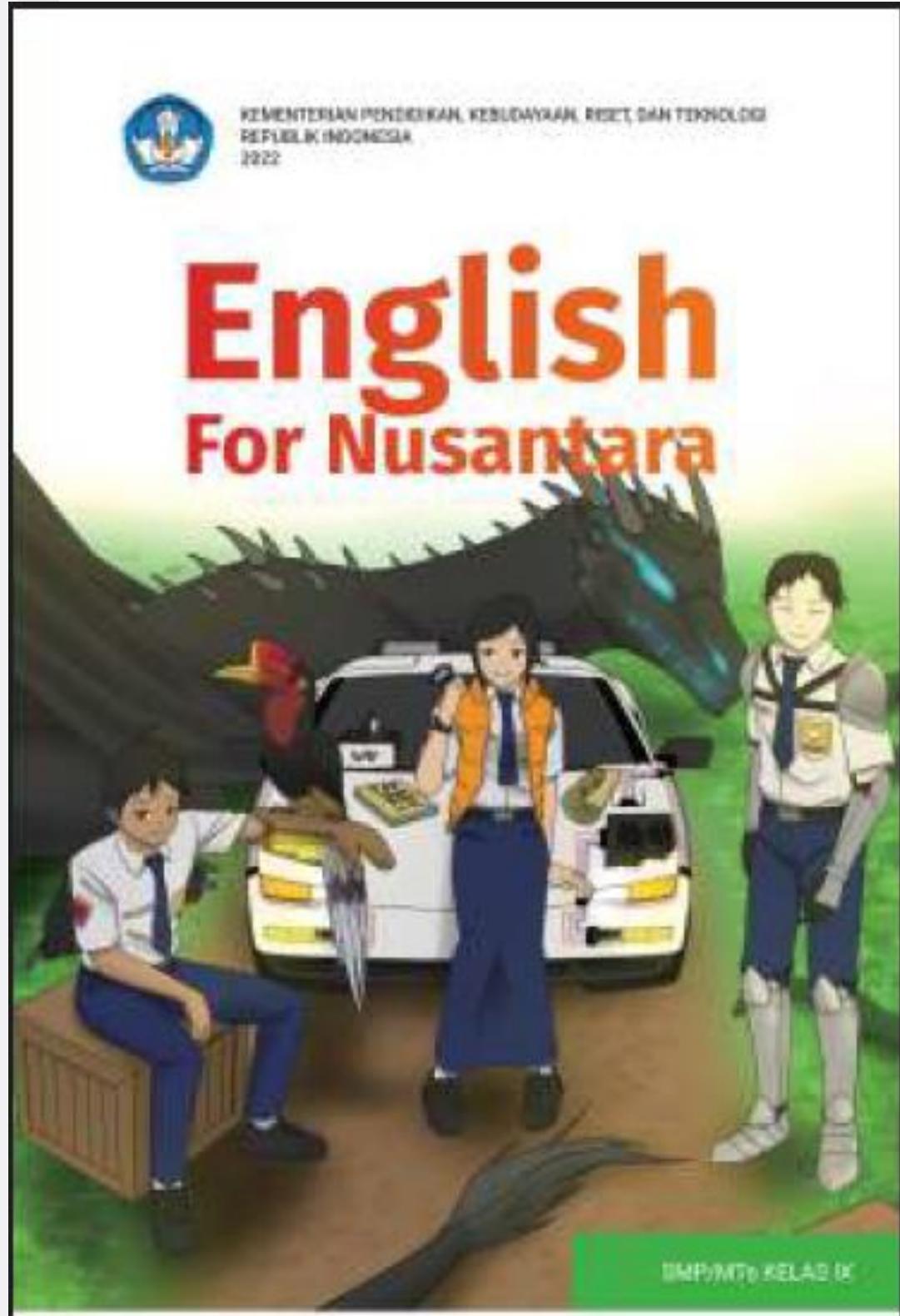
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APPENDIX IV

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 - b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.
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UIN SUSKA RIAU

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KEMENTERIAN AGAMA RI

Moderasi **BERAGAMA**

Prolog:

Lukman Hakim Saifuddin

by of Sultan Syarif Kasim Riau



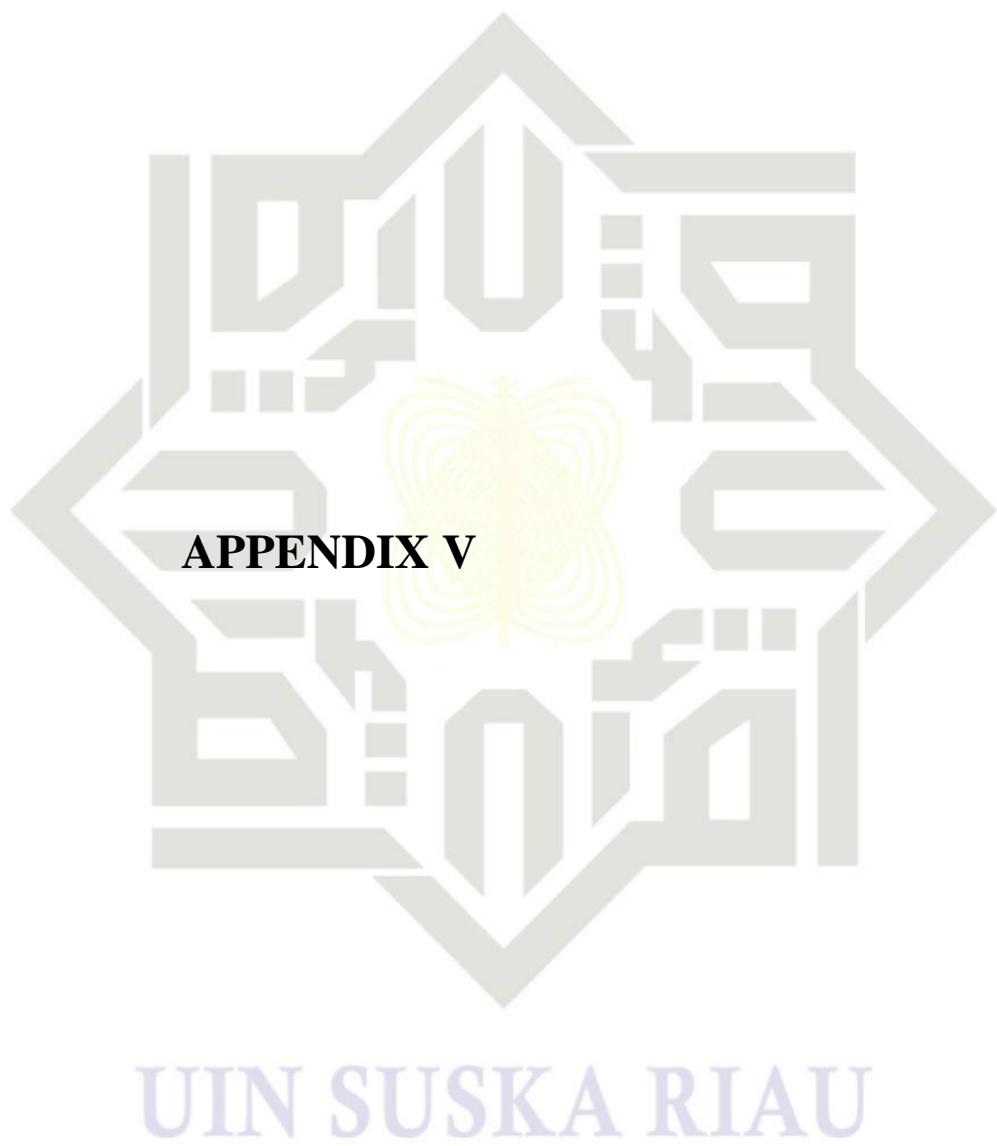
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APPENDIX V

Pekanbaru, 28 Februari 2023

Hal : Permohonan SK pembimbing

Lampiran : -

Kepada
Yth. Dekan
Fakultas Tarbiyah dan Keguruan
UIN SUSKA RIAU
Di Pekanbaru

Assalamualaikum Wr. Wb

Dengan Hormat,

Saya yang bertanda tangan dibawah ini :

Nama : Nabilah Adyani Utammy

NIM / HP : 12010421030/ 081319554482

Tempat / tanggal lahir : Pekanbaru, 16 Januari 2002

Semester / Tahun : VI / 2023

Jurusan : Pendidikan Bahasa Inggris

Dengan ini saya mengajukan kepada bapak/ ibu permohonan SK pembimbing dengan judul "**MORAL AND RELIGIOUS VALUES REPRESENTATION IN ENGLISH TEXTBOOK FOR JUNIOR HIGH SCHOOL: A CONTENT ANALYSIS**"

Adapun pembimbing yang direkomendasikan oleh ketua jurusan adalah Abdul Hadi, Ph. D.

Dengan ini saya melampirkan sebagai persyaratan :

1. Foto copy kartu tanda mahasiswa
2. Foto copy kartu rencana study
3. Foto copy kartu hasil study
4. Foto copy synopsis

Dengan demikian surat permohonan ini saya sampaikan sekiranya bapak/ ibu dapat mempertimbangkan, atas perhatian saya ucapan terima kasih.

MENGETAHUI
Ketua Jurusan


Dr. Faurina Anastasia, S.S., M.Hum.
NIP. 198106112008012017

Hormat Saya,



Nabilah Adyani Utammy
NIM. 12010421030



UIN SUSKA RIAU

KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU
FAKULTAS TARBIYAH DAN KEGURUAN
كالجية التربيية والكلية
FACULTY OF EDUCATION AND TEACHER TRAINING
JL. H. R. Boenbrant No.151 Km. 18 Pekanbaru Riau 28291 PO. BOX 1004 Telp. (0761) 881847
Fax. (0761) 581647 Web: www.fkt.uisr.ac.id E-mail: fkt.uisr@yahoo.co.id

Nomor: Un.04/F.II.4/PP.00.9/7244/2023

Pekanbaru, 06 April 2023

Sifat : Biasa

Lamp. : -

Hal : *Pembimbing Skripsi*

Kepada
Yth. Robi Kurniawan, MA

Dosen Fakultas Tarbiyah dan Keguruan UIN Suska Riau
Pekanbaru

Assalamu'alaikum warhmatullahi wabarakatuh

Dengan hormat, Fakultas Tarbiyah dan Keguruan UIN Suska Riau menunjuk Saudara
sebagai pembimbing skripsi mahasiswa :

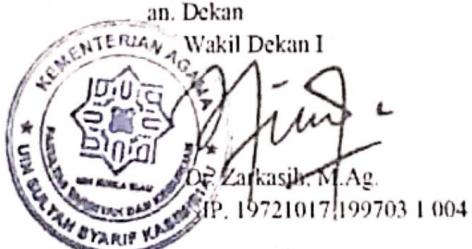
Nama : NABILAH ADYANI UTAMMY
NIM : 12010421030
Jurusan : Pendidikan Bahasa Inggris
Judul : MORAL AND RELIGIOUS VALUES REPRESENTATION IN ENGLISH
TEXTBOOK FOR JUNIOR HIGH SCHOOL: A CONTENT ANALYSIS
Waktu : 6 Bulan terhitung dari tanggal keluarnya surat bimbingan ini

Agar dapat membimbing hal-hal terkait dengan Ilmu Pendidikan Bahasa Inggris Redaksi dan teknik penulisan skripsi, sebagaimana yang sudah ditentukan. Atas kesediaan Saudara dihaturkan terimakasih.

W a s s a l a m

an. Dekan

Wakil Dekan I



Tembusan :
Dekan Fakultas Tarbiyah dan Keguruan UIN Suska Riau

Pekanbaru, 26 Februari 2024

Hal : Pergantian Judul

Lampiran : -

Kepada
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Fakultas Tarbiyah dan Keguruan
UIN SUSKA RIAU
Di Pekanbaru

Assalamualaikum Wr. Wb

Dengan Hormat,

Saya yang bertanda tangan dibawah ini:

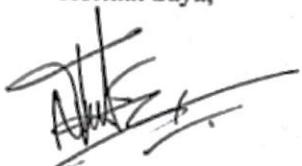
Nama : Nabilah Adyani Utammy
NIM / HP : 12010421030/ 081319554482
Tempat / tanggal lahir : Pekanbaru, 16 Januari 2002
Semester / Tahun : VIII / 2024
Jurusan : Pendidikan Bahasa Inggris
Dosen Pembimbing : Robi Kurniawan, MA.

Berdasarkan Rekomendasi Dosen pembimbing, dengan ini saya mengajukan kepada Bapak/Ibu permohonan pergantian judul dari **“MORAL AND RELIGIOUS VALUES REPRESENTATION IN ENGLISH TEXTBOOK FOR JUNIOR HIGH SCHOOL: A CONTENT ANALYSIS”** menjadi **“RELIGIOUS MODERATION VALUES REPRESENTATION IN ENGLISH TEXTBOOK FOR JUNIOR HIGH SCHOOL: A CONTENT ANALYSIS”**. Dengan ini saya sampaikan sekiranya Bapak/Ibu dapat mempertimbangkan, atas perhatiannya saya ucapan terima kasih.

MENGETAHUI
Ketua Jurusan


Dr. Faturina Anastasia, S.S., M.Hum.
NIP. 198106112008012017

Hormat Saya,


Nabilah Adyani Utammy
NIM. 12010421030



LAMPIRAN BERITA ACARA
UJIAN PROPOSAL

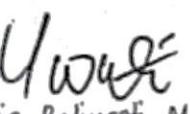
Nama : Nabilah Adyani Utammy
 Nomor Induk Mahasiswa : 12010421030
 Hari/ Tanggal : selasa / 9 Juli 2024
 Judul Proposal Penelitian : Religious Moderation Values Representation in English Textbook for Junior High School : A Content Analysis

NO	URAIAN PERBAIKAN
1.	Revise the title!
2.	Revise the background of problem! Start from the variable!
3.	Revise the time of the research!
4.	Revise the technique of collecting data!
5.	Revise the tables based on APA style!
6.	Revise the references!
7.	Revise the grammatical mistakes!

Pengugi I


Dr. Fauzina Anafasia, M.Pd

Pekanbaru, 9 Juli 2024
 Pengugi II


Kurnia Budiyanti, M.Pd

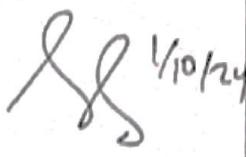
Note:

Dengan harapan Dosen Pembimbing dapat memperhatikan keputusan seminar ini dalam memperbaiki proposal mahasiswa yang dibimbing



**PENGESAHAN PERBAIKAN
UJIAN PROPOSAL**

Nama Mahasiswa : Nabilah Adyani Utammy
Nomor Induk Mahasiswa : 12010421030
Hari/Tanggal Ujian : Selasa/ 9 Juli 2024
Judul Proposal Ujian : Religious Moderation Values Representation in English
Textbook for Junior High School: A Content Analysis
Isi Proposal : Proposal ini sudah sesuai dengan masukan dan saran yang dalam Ujian proposal

No	NAMA	JABATAN	TANDA TANGAN	
			PENGUJI I	PENGUJI II
1.	Dr. Faurina Anastasia, M. Hum.	PENGUJI I	 10/12/24	
2.	Kurnia Budyanti, M. Pd.	PENGUJI II		 10/07/24

Mengetahui
 a.n. Dekan
 Wakil Dekan I

Dr. Zarkasih, M.Ag.
 NIP. 19721017 199703 1 004

Pekanbaru, 12/12/2024
 Peserta Ujian Proposal



Nabilah Adyani Utammy
 NIM. 12010421030



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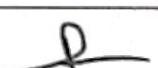
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APPENDIX VI

UIN SUSKA RIAU

**KEGIATAN BIMBINGAN MAHASISWA
 SKRIPSI MAHASISWA**

1. Jenis yang dibimbing :
 a. Seminar usul Penelitian :
 b. Penulisan Laporan Penelitian :
2. Nama Pembimbing : Robi Kurniawan, M.A.
 a. Nomor Induk Pegawai (NIP) : 198509162023211008
3. Nama Mahasiswa : Nabila Adyani Utamny
4. Nomor Induk Mahasiswa : 12010421030
5. Kegiatan :

No	Tanggal Konsultasi	Materi Bimbingan	Tanda Tangan	Keterangan
1.	Kamis, 14 Desember 2023	Proposal Title.		
2.	Jumat, 12 Januari 2024	Chapter I		
3.	Selasa, 6 Februari 2024	Chapter I		
4.	Senin, 3 June 2024	Chapter II - III		
5.	Selasa, 25 June 2024	Acc for Seminar.		Ma.

Pekanbaru, 25 Januari 2024
 Pembimbing,

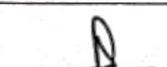


Robi Kurniawan, M.A.
 NIP. 198509162023211008



KEGIATAN BIMBINGAN MAHASISWA
SKRIPSI MAHASISWA

1. Jenis yang dibimbing :
 a. Seminar usul Penelitian :
 b. Penulisan Laporan Penelitian :
 2. Nama Pembimbing : Robi Kurniawan, M.A.
 a. Nomor Induk Pegawai (NIP) : 198509162023211008
 3. Nama Mahasiswa : Nabilah Adyani Utamny
 4. Nomor Induk Mahasiswa : 12010421030
 5. Kegiatan :

No	Tanggal Konsultasi	Materi Bimbingan	Tanda Tangan	Keterangan
1.	Senin, 15 Juli 2024	Revisi Seminar Proposal.		
2.	Senin, 21 Oktober 2024	Focus of Research		
3.	Kamis, 2 Januari 2025	Data analysis steps		
4.	4 Januari 2025	Overall discussion		
5.	6 Januari 2025	Alle. for exam.		See

Pekanbaru, 4 Januari 2025
Pembimbing,



Robi Kurniawan, M.A.
NIP. 198509162023211008



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CURRICULUM VITAE

Nabilah Adyani Utammy is the oldest daughter of Mr. Drs. H. Dahlan Jamil, M. A. and Mrs. Hj. Sri Yani, S. Pd. She was born in Pekanbaru, 16 January 2002. In 2014, she graduated from Elementary School of MIN 3 Pekanbaru. She also completed her studies at Junior High School of MTSN Darel Hikmah Pekanbaru and Senior High School of MAN 1 Pekanbaru.

In 2020, she was accepted to be a student at Department of English Education, Faculty of Education and Teacher Training, UIN Suska Riau. In July, she was doing KKN (*Kuliah Kerja Nyata*) program at Pangkalan Kerinci in Terusaan Baru District, Pelalawan. Then she took part in the Pre-Service Teacher Practice (PPL) program at Senior High School of MAN 2 Pekanbaru from September until December 2023. To fulfill requirements for undergraduate Degree in English Education, she conducted the research on October 2024 by the thesis untitled “The Representation of Religious Moderation Values in an English Textbook for Junior High School: A Content Analysis Study”.