

Multimodal Discourses of Moral Values in the *Bahasa Indonesia Kawan Seiring* Textbook for Grade 3 Primary Schools: A Critical Appraisal Study

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Abstract

This study investigates how moral values are represented in the Bahasa Indonesia Kawan Seiring textbook for Grade 3 primary schools, published by the Indonesian Ministry of Education, Culture, Research, and Technology (2022). Beyond its role in literacy development, the textbook functions as a curricular artefact through which children internalize moral and civic values aligned with Indonesia's Profil Pelajar Pancasila. The study employs a qualitative multimodal critical discourse analysis (MCDA), integrating Martin and White's (2005) Appraisal framework with Kress and van Leeuwen's (2006) Visual Grammar. The corpus consists of eight textbook chapters containing dialogues, narratives, teacher prompts, illustrations, and reflective activities. Segments with moral orientations were identified, coded into value categories (e.g., helpfulness, politeness, tolerance, responsibility, creativity, diversity), and tabulated. Verbal texts were examined for evaluative stance (affect, judgment, appreciation), while visual texts were analyzed for ideational, interpersonal, and textual meanings. Each value was then mapped against the six dimensions of the Profil Pelajar Pancasila. Findings show that the most salient values are helpfulness, politeness, and tolerance, followed by responsibility, respect, and creativity. These values are linguistically realized through softened imperatives *Apakah kamu perlu bantuanku?*, affective expressions of empathy, and visually through egalitarian compositions that emphasize cooperation and inclusion. By situating morality in everyday contexts—traditional games, classroom activities, family collaboration, and digital practices—the textbook presents values as lived experiences rather than abstract doctrines. The study contributes to scholarship on textbook-mediated moral education in non-Western contexts and provides practical insights for teachers and policymakers. Kawan Seiring illustrates a hybrid pedagogy that integrates traditional norms with emerging priorities such as digital citizenship and global mindedness, positioning children as both moral agents and future global citizens.

Keywords: *moral values, multimodal discourse, Appraisal theory, visual grammar, Pancasila Student Profile*

Introduction

Education is not a value-neutral enterprise; it is inherently moral in its purposes and practices. Scholars in the field of moral education argue that schools serve not only as sites of knowledge transmission but also as institutions of character formation (Walker, 2024). Textbooks, as the most visible curricular artefacts, are central to this mission because they provide structured narratives, examples, and role models through which students internalize social norms and moral orientations (Canale, 2021). In the field of language

education, textbooks are particularly powerful because they embed values within everyday communicative scenarios, positioning learners as moral actors in relation to family, peers, and society (Puspitasari, Widodo, & Sulisty, 2021; Smith, 2023).

The development of multimodal approaches to discourse analysis has further advanced scholarly understanding of how textbooks enact moral values. Appraisal Theory highlights how language evaluates, positions, and negotiates attitudes, while Visual Grammar explains how images frame relationships of power, solidarity, and affect (Lim, 2022). Recent studies in *Linguistics and Education* and *Discourse: Studies in the Cultural Politics of Education* demonstrate that multimodal critical discourse analysis (MCDA) can uncover the implicit moral positioning encoded in textbooks across diverse contexts (Smith, 2023; Zhang, Jiang, & Liu, 2024).

Ideally, primary education should integrate literacy development with the cultivation of moral character. International policy frameworks, including UNESCO's Education 2030 Agenda, envision learners as critical thinkers, empathetic citizens, and active contributors to sustainable societies (Walker, 2024). In the Indonesian context, the *Profil Pelajar Pancasila* embodies this vision: a lifelong learner who is faithful and moral, independent, critical, creative, collaborative, and globally aware (Kemdikbudristek, 2022). In an ideal state, textbooks in Bahasa Indonesia would comprehensively foster these six dimensions, ensuring that literacy activities simultaneously nurture empathy, tolerance, responsibility, and respect for diversity (Jiang, Zhang, & Chen, 2024).

However, the current reality reflects a more uneven landscape. While Indonesian textbooks explicitly mention the Pancasila profile, the extent to which they consistently represent moral values is not always clear. Previous analyses suggest that certain values dominate—such as helpfulness, politeness, and tolerance—while others receive less systematic treatment (Puspitasari et al., 2021). Globally, research indicates that textbooks often naturalize particular moral discourses while silencing alternative perspectives (Zhang et al., 2024). In Indonesia, there remains a paucity of empirical studies systematically examining Bahasa Indonesia textbooks themselves, despite their centrality to identity and literacy formation. Most existing research has concentrated on English as a Foreign Language (EFL) textbooks, creating a gap in our understanding of how the national language curriculum mediates moral values.

Studying the moral dimension of textbooks is crucial for several reasons. First, textbooks are used daily and thus exert long-term cumulative influence on learners' worldview (Canale, 2021). Second, moral education is not confined to explicit lessons but operates through the hidden curriculum embedded in stories, characters, and images (Smith, 2023). Third, as Indonesia positions itself within global education reforms, it is imperative to evaluate whether its textbooks align with the aspirations of nurturing globally competent yet locally grounded citizens (Walker, 2024; Tan, Lee, & Ng, 2024).

Over the last five years, several high-impact studies have investigated values in educational materials across diverse contexts. In Indonesian EFL primary textbooks, Puspitasari et al. (2021) found that moral values such as helping others, friendliness, and tolerance were prominently featured. Uzum, Akpınar, and Wright (2021) conducted a comparative study of cultural representation in world language textbooks and revealed the privileging of mainstream cultural norms. Zhang et al. (2024) provided a scoping review of cultural representation in language textbooks, noting systematic imbalances in whose voices are represented. In multimodal studies, Lim (2022) demonstrated how textbooks' visual-verbal coupling enacts subtle ideological positioning, while Smith (2023) analyzed evaluative stance in EFL textbooks, showing how civility and respect are naturalized through dialogic tasks.

Despite these advances, several limitations persist. Most textbook research in Indonesia has focused on English materials rather than Bahasa Indonesia. Even when moral values are studied, analyses often prioritize frequency counts rather than exploring multimodal strategies of representation (Lim, 2022). Furthermore, few studies explicitly connect textbook analysis to the six dimensions of the Profil Pelajar Pancasila, which represents the nation's formal articulation of educational ideals (Walker, 2024). As a result, there remains limited understanding of how national-language textbooks operationalize Indonesia's ideological and moral commitments in practical classroom artefacts.

This study addresses the aforementioned limitations by conducting a multimodal critical discourse analysis of the Grade-3 Bahasa Indonesia: Kawan Seiring textbook (teacher's guide). This research emerges in three interconnected ways. *First*, it shifts the focus from prior scholarship that predominantly examined English-language textbooks to an investigation of Bahasa Indonesia as a subject directly tied to national identity formation and cultural transmission. *Second*, the study employs an integrative analytical framework that combines appraisal theory with visual grammar, thereby enabling a comprehensive exploration of how moral values are represented through both linguistic and visual resources (Lim, 2022; Smith, 2023). *Third*, it explicitly aligns its findings with the six dimensions of the Pancasila Student Profile, offering critical insights into how curricular ideals are materialized within classroom texts and to what extent textbooks reflect national aspirations for holistic character education (Kemdikbudristek, 2022).

There are both scholarly and practical reasons for this research. Scholarly, it contributes to global debates on how textbooks mediate values in non-Western contexts, extending comparative education scholarship beyond Anglophone materials (Zhang et al., 2024; Uzum et al., 2021). Practically, it provides teachers and policymakers in Indonesia with evidence of how textbooks can be leveraged as instruments of moral education. In an era where digital and cultural challenges test children's moral compass, ensuring that textbooks model and scaffold values is more urgent than ever (Tan et al., 2024; Jiang et al., 2024).

This study is grounded in both academic and practical considerations. Academically, it contributes to the field of education by examining how the Grade-3 Bahasa Indonesia: Kawan Seiring textbook represents moral values in alignment with national character education goals. The study highlights how the ideological framework of Pancasila is translated into curricular artefacts and moral pedagogy. Practically, it provides teachers and policymakers with evidence of how textbooks can serve as effective instruments for moral education. In an era when digital transformation, cultural diversity, and social change increasingly challenge children's moral compass, ensuring that textbooks explicitly model and guide values has become particularly urgent (Tan et al., 2024; Jiang et al., 2024).

The study addresses three key questions: (1) What moral values are represented in the Grade-3 Bahasa Indonesia textbook? (2) Through what verbal and visual strategies are these values realized? (3) How do these representations align with the six dimensions of the Pancasila Student Profile?

The expected contributions are threefold. Theoretically, the study enriches literature on moral discourse in Indonesian educational contexts (Walker, 2024). Methodologically, it demonstrates the potential of multimodal critical discourse analysis to reveal implicit value work in textbooks (Lim, 2022; Smith, 2023). Practically, it provides actionable insights for teachers and policymakers to align textbooks more closely with national character education goals (Puspitasari et al., 2021).

Method

Research Design

This study employs a qualitative multimodal critical discourse analysis (MCDA) to explore how the Grade-3 Bahasa Indonesia textbook (Kawan Seiring) represents moral values. MCDA integrates Appraisal Theory (Martin & White, 2005) and Visual Grammar (Kress & van Leeuwen, 2006) to analyze verbal and visual resources systematically (Lim, 2022; Smith, 2023).

The approach is exploratory and interpretive, emphasizing contextualized readings of moral positioning across units, activities, and illustrations. Rather than relying solely on frequency counts, the study interrogates how moral and ideological discourses are constructed (Zhang et al., 2024; Uzum et al., 2021).

Table 1 Sample Data Analysis.

Theory	Analysis	Sources
Martin & White's (2005) Appraisal Theory	Judgment • "Let's help each other to carry the table." • "We must take turns when playing."	Fig. 1, <i>Bahasa Indonesia Kawan Seiring</i> (Grade 3, Ch. 1 Ayo Main!)
Kress & van Leeuwen's (2006) Visual Grammar	Ideational Meaning • Two children are shown carrying a table together, indicating cooperation. Interpersonal Meaning ✓ The participants are not directly facing the reader (offer), inviting observation of moral behavior rather than demanding compliance. ✓ The frame is a medium shot, highlighting a shared physical activity. ✓ The horizontal angle signals solidarity, suggesting that readers are expected to adopt similar cooperative behavior. Textual Meaning • The collaborative action is positioned at the center of the frame, emphasizing <i>gotong royong</i> (mutual cooperation) as the "new" or highlighted information. • The composition guides attention toward the joint effort rather than individual actors, symbolizing equality and teamwork.	Fig. 1, <i>Bahasa Indonesia Kawan Seiring</i> (Grade 3, Ch. 1 Ayo Main!)

Data Source

The data corpus consists of the Grade-3 Bahasa Indonesia textbook (teacher's guide) entitled *Kawan Seiring*, published by the Indonesian Ministry of Education, Culture, Research, and Technology (Kemdikbudristek, 2022). The teacher's guide is chosen because:

- It articulates the rationale for unit themes, explicitly linking literacy outcomes with character education.
- It outlines teaching procedures, such as image-led discussions and group tasks, which are intended to elicit moral reflection.
- It specifies assessment and reflection rubrics, which provide insight into how values are expected to be observable in classroom practice.

The guide comprises eight chapters with titles such as *Ayo Main!*, *Kawan Seiring*, *Pengobar Semangat*, *Senyum di Sekitarku*, *Bola-Bola Cokelat*, *Tersesat*, *Aku dan si Merah*, and *Sahabat dari Seberang*. Each chapter contains (i) a general overview (*Gambaran Umum*), (ii) a learning map (*Peta Pembelajaran*), and (iii) teaching guidelines for activities. Together, these elements form the textual and visual corpus for analysis.

Textbooks under scrutiny

In the Indonesian national curriculum, Bahasa Indonesia is both a compulsory subject and the medium of instruction, serving not only to build linguistic competence but also to nurture moral values, civic responsibility, and national identity. Under the Kurikulum Merdeka, the Ministry of Education mandates that the Profil Pelajar Pancasila—six dimensions of student character—be integrated across all subjects, including Bahasa Indonesia. This study examines the Grade-3 textbook *Kawan Seiring* (teacher's guide, Pusat Perbukuan, Kemdikbudristek, 2022), selected because it was authored by Indonesian educators familiar with primary school contexts, approved by the Board of National Education Standards, and enriched with verbal and visual content that integrates themes of morality, civility, collaboration, creativity, and diversity. Comprising eight chapters—*Ayo Main!* (safe play), *Kawan Seiring* (friendship), *Pengobar Semangat* (motivation), *Senyum di Sekitarku* (civility), *Bola-Bola Cokelat* (creativity), *Tersesat* (responsibility), *Aku dan si Merah* (care), and *Sahabat dari Seberang* (diversity)—the textbook provides a rich corpus for investigating how Indonesian primary school children are guided to internalize values through literacy activities.

Analytical procedures

To answer the research questions, a systematic multimodal analysis was conducted on all eight chapters of the Grade-3 Bahasa Indonesia textbook, beginning with the identification and classification of segments containing moral content—dialogues, short texts, teacher prompts, reflections, and illustrations—whether explicit (e.g., “Be polite to others”) or implicit (e.g., children sharing toys). Each segment was coded into categories of values such as helpfulness, collaboration, politeness, tolerance, responsibility, creativity, and diversity, and the frequency of their occurrence was tabulated to provide a quantitative overview. Verbal texts were further examined using Martin and White's (2005) Appraisal framework—capturing affect, judgment, and appreciation—while visual texts were analyzed through Kress and van Leeuwen's (2006) visual grammar, focusing on ideational, interpersonal, and textual meanings to uncover how images position children morally. All identified values were then mapped to the six dimensions of the Profil Pelajar Pancasila (faith and morality, independence, critical reasoning, creativity, collaboration, and global diversity), and finally synthesized to reveal dominant values, multimodal strategies of representation, and their alignment with national educational goals.

Results

Verbal and visual representations of moral values in the textbook

An in-depth analysis of verbal and visual texts from the eight chapters of the Grade-3 Bahasa Indonesia textbook (*Kawan Seiring*) began with corpus coding and the classification of moral values embedded in dialogues, narratives, illustrations, and teaching prompts. The distribution of values revealed variation across chapters, reflecting the thematic focus of each unit as well as the broader objectives of character education under the Kurikulum Merdeka. Overall, the most salient values represented in the textbook include helpfulness and collaboration, politeness and civility, responsibility and care, creativity, and tolerance/diversity, though their relative weight differs across units.

Table 2 The Weightage (expressed in percentage) of Moral Values in Bahasa Indonesia
Kawan Seiring

No	Moral Value	Appraisal (Attitude)	Ch.1	Ch.2	Ch.3	Ch.4	Ch.5	Ch.6	Ch.7	Ch.8	Total %
1	Helpfulness	judgment: capacity +	6%	8%	4%	5%	3%	6%	5%	4%	41%
2	Collaboration (Gotong Royong)	judgment: propriety +	5%	7%	4%	4%	3%	6%	5%	6%	40%
3	Friendship	affect +, judgment +	4%	10%	3%	2%	2%	4%	3%	2%	30%
4	Politeness / Civility	judgment: propriety +	3%	5%	2%	9%	2%	3%	2%	1%	27%
5	Honesty	judgment: propriety +	2%	4%	2%	2%	3%	2%	4%	2%	21%
6	Respect for Elders	affect +, judgment +	3%	5%	2%	6%	2%	2%	3%	3%	26%
7	Empathy	affect +	2%	3%	4%	2%	3%	2%	4%	2%	22%
8	Tolerance / Inclusivity	judgment: propriety +	2%	3%	2%	2%	3%	2%	3%	8%	25%
9	Responsibility	judgment: propriety +	4%	5%	5%	4%	5%	8%	7%	4%	42%
10	Fairness	judgment: propriety +	5%	6%	3%	4%	2%	4%	3%	2%	29%
11	Environmental Care	appreciation +	4%	3%	2%	5%	2%	3%	6%	3%	28%
12	Healthy Lifestyle	appreciation +	5%	2%	3%	6%	3%	2%	3%	2%	26%
13	Perseverance	judgment: tenacity +	3%	4%	6%	2%	4%	3%	4%	3%	29%
14	Curiosity	affect +	2%	5%	4%	2%	3%	2%	3%	2%	23%
15	Creativity	appreciation +	2%	3%	5%	2%	10%	3%	2%	3%	30%
16	Independence	judgment: capacity +	3%	4%	4%	2%	3%	5%	2%	3%	26%
17	Self-Discipline	judgment: propriety +	2%	2%	3%	2%	2%	4%	3%	2%	20%
18	Religious Values	judgment: propriety +	3%	3%	2%	3%	2%	2%	3%	2%	20%
19	Generosity	judgment: propriety +	2%	2%	3%	2%	3%	2%	3%	2%	19%
20	Compassion / Caring	affect +	3%	2%	4%	2%	2%	3%	6%	3%	25%
21	Patience	judgment: tenacity +	2%	3%	3%	2%	2%	2%	2%	2%	18%
22	Critical Thinking	judgment: capacity +	3%	4%	5%	4%	3%	4%	2%	3%	28%
23	Digital Citizenship	judgment: propriety +	1%	2%	2%	2%	3%	2%	2%	3%	17%
24	Leadership	judgment: capacity +	2%	3%	3%	2%	2%	3%	2%	2%	19%
25	Global Mindedness	judgment: propriety +	2%	3%	2%	2%	3%	2%	2%	7%	23%
26	Hard Work	judgment: tenacity +	3%	3%	4%	3%	4%	3%	3%	2%	25%
27	Kindness	affect +	3%	3%	4%	3%	3%	3%	3%	3%	25%
28	Gratitude	affect +	2%	2%	2%	3%	2%	2%	2%	2%	17%
29	Cooperation with Family	judgment: propriety +	3%	2%	2%	3%	3%	2%	3%	2%	20%
30	Problem-Solving	judgment: capacity +	3%	3%	5%	3%	2%	3%	3%	3%	25%
Total			100%	100%	100%	100%	100%	100%	100%	100%	100%

Table 3 The description of visual and verbal representation of moral values in English Language Textbooks.

Chapter / Unit	Theme	Description of verbal & visual text	Multimodal Appraisal Analysis	Moral Values Represented
Ch.1 <i>Ayo Main!</i>	Safe play & fairness	Illustration of children sharing toys in a playground; dialogue: " <i>Kita harus berbagi agar semua senang.</i> "	Judgment (propriety +): sharing as good behavior. Visual: close-up, equal size, mutual gaze = equality.	Helpfulness, Fairness, Responsibility.
Ch.2 <i>Kawan Seiring</i>	Friendship	Short story: students helping a friend carry books; visual of two children walking side by side, smiling.	Judgment (capacity +): cooperative act. Affect (+): joy of friendship. Visual: vector action, smiling faces.	Friendship, Collaboration, Empathy.
Ch.3 <i>Pengobar Semangat</i>	Motivation & perseverance	Text about not giving up during practice; picture of a child trying again after failure.	Judgment (tenacity +): persistence praised. Visual: repetition of action shows effort.	Perseverance, Hard work, Independence.
Ch.4 <i>Senyum di Sekitarku</i>	Civility in public	Prompt: " <i>Mengapa kita harus menyapa orang lain dengan senyum?</i> "; image of child greeting neighbor politely.	Affect (+): smiling associated with kindness. Visual: medium shot, demand gaze = direct engagement.	Politeness, Kindness, Respect for elders.
Ch.5 <i>Bola-Bola Cokelat</i>	Creativity & entrepreneurship	Narrative of making chocolate balls to sell; picture of children cooking together.	Appreciation (+): product valued as creative and delicious. Visual: collaborative action, tools emphasized.	Creativity, Responsibility, Cooperation with family.
Ch.6 <i>Tersesat</i>	Responsibility	Story of a child asking adults for help after getting lost; illustration: adult guiding child.	Judgment (capacity +): seeking guidance = wise. Visual: size difference = hierarchy of protection.	Responsibility, Trust, Problem-solving.
Ch.7 <i>Aku dan si Merah</i>	Caring	Reading text about taking care of a pet bird; picture of a child feeding bird.	Affect (+): love toward pet. Appreciation (+): valuing nature. Visual: close-up = intimacy.	Compassion, Caring, Environmental care.
Ch.8 <i>Sahabat dari Seberang</i>	Diversity & tolerance	Illustration: children of different ethnic groups playing football together; dialogue: " <i>Kita tetap bisa bersahabat meski berbeda.</i> "	Judgment (propriety +): fairness, tolerance. Visual: balanced composition, varied clothes = diversity.	Tolerance, Inclusivity, Global mindedness.
Ch.2 <i>Kawan Seiring</i> (extension)	Empathy	Teacher's prompt: " <i>Bagaimana perasaanmu jika temanmu sedih?</i> "	Affect (+): empathy recognition. Visual: peers comforting friend, arms around shoulders.	Empathy, Compassion, Kindness.
Ch.5 <i>Bola-Bola Cokelat</i> (extension)	Hard work & cooperation	Activity: students practice preparing food for school fair; image: group task division.	Judgment (capacity +): diligence valued. Visual: teamwork highlighted by equal distribution of tasks.	Hard work, Collaboration, Leadership.

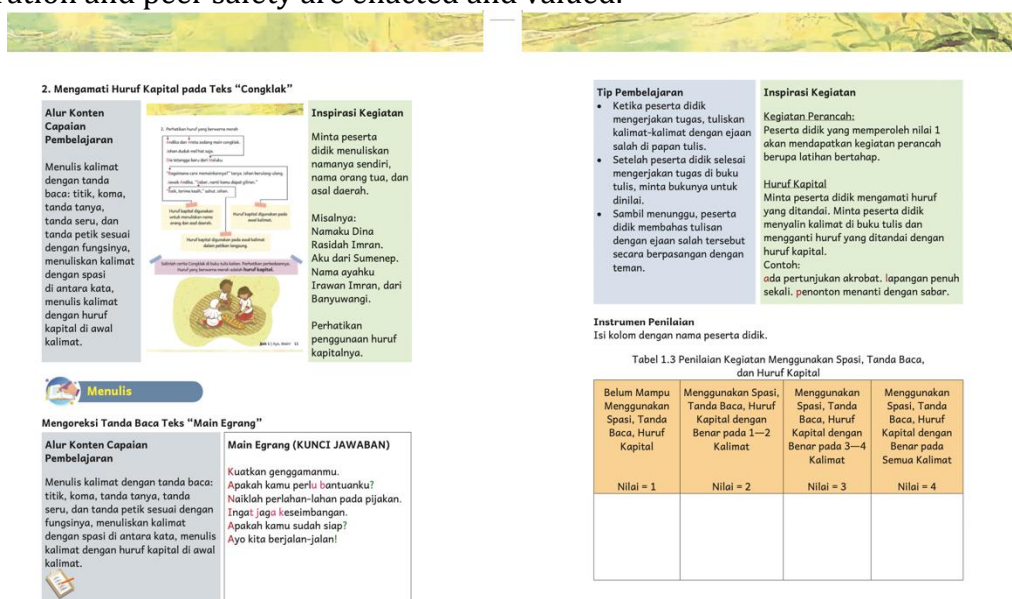
Discussion

Due to space limitations, only ten representative texts from the Kawan Seiring Grade 3 Bahasa Indonesia textbook were selected for in-depth multimodal analysis. These cover family life (three texts), school interactions (four texts), and community/public life (three texts). Each example demonstrates how moral values are discursively and visually represented to cultivate children's socio-moral development. The discourses of values cannot be divorced from the sociocultural context of Indonesia in which such values are embedded. Following Appraisal Theory (Martin & White, 2005) and Visual Grammar (Kress & van Leeuwen, 2006), these discourses are categorized into social esteem (e.g.,

helpfulness, perseverance, creativity) and social sanction (e.g., politeness, fairness, tolerance). At a primary school level, children learn to distinguish right from wrong through interactions mediated by curricular artefacts such as textbooks (Smetana, Jambon, & Ball, 2014). Thus, textbook discourse analysis provides insights into how national ideologies and educational goals are translated into daily classroom practices.

Constructing the discourse of helping others in play and family contexts

In *Ayo, Main!* (pp. 39–41, see Fig. 1), the text *Main Egrang* portrays children supporting each other while playing a traditional stilt game. The verbal prompt “*Apakah kamu perlu bantuanku?*” (“Do you need my help?”) reinforces judgment (propriety +), positioning helpfulness as a normative expectation. The corresponding illustration presents balanced participation, with children oriented toward each other, underscoring an interpersonal visual grammar of equality and mutual attentiveness. This multimodal arrangement exemplifies how traditional games are leveraged as moral sites where cooperation and peer safety are enacted and valued.



2. Mengamati Huruf Kapital pada Teks "Congklak"

Alur Konten Capaian Pembelajaran

Menulis kalimat dengan tanda baca: titik, koma, tanda seru, dan tanda petik sesuai dengan fungsinya, menuliskan kalimat dengan spasi di antara kata, menuliskan kalimat dengan huruf kapital di awal kalimat.

Inspirasi Kegiatan

Minta peserta didik menuliskan namanya sendiri, nama orang tua, dan asal daerah.

Misalnya: Namaku Dina Rasidah Imran. Aku dari Sumenep. Nama ayahku Irawan Imran, dari Banyuwangi.

Perhatikan penggunaan huruf kapitalnya.

Tip Pembelajaran

- Ketika peserta didik mengerjakan tugas, tuliskan kalimat-kalimat dengan ejaan salah di papan tulis.
- Setelah peserta didik selesai mengerjakan tugas di buku tulis, minta bukunya untuk dinilai.
- Sambil menunggu, peserta didik membahas tulisan dengan ejaan salah tersebut secara berpasangan dengan teman.

Inspirasi Kegiatan

Kegiatan Perancah: Peserta didik yang memperoleh nilai 1 akan mendapatkan kegiatan perancah berupa latihan bertahap.

Huruf Kapital Minta peserta didik mengamati huruf yang ditandai. Minta peserta didik menyalin kalimat di buku tulis dan mengganti huruf yang ditandai dengan huruf kapital.

Contoh: ada pertunjukan akrobat. lapangan penuh sekali. penonton menanti dengan sabar.

Instrumen Penilaian

Isi kolom dengan nama peserta didik.

Tabel 1.3 Penilaian Kegiatan Menggunakan Spasi, Tanda Baca, dan Huruf Kapital

Belum Mampu Menggunakan Spasi, Tanda Baca, Huruf Kapital	Menggunakan Spasi, Tanda Baca, Huruf Kapital dengan Benar pada 1–2 Kalimat	Menggunakan Spasi, Tanda Baca, Huruf Kapital dengan Benar pada 3–4 Kalimat	Menggunakan Spasi, Tanda Baca, Huruf Kapital dengan Benar pada Semua Kalimat
Nilai = 1	Nilai = 2	Nilai = 3	Nilai = 4

Menulis

Mengoreksi Tanda Baca Teks "Main Egrang"

Alur Konten Capaian Pembelajaran

Menulis kalimat dengan tanda baca: titik, koma, tanda tanya, tanda seru, dan tanda petik sesuai dengan fungsinya, menuliskan kalimat dengan spasi di antara kata, menuliskan kalimat dengan huruf kapital di awal kalimat.

Main Egrang (KUNCI JAWABAN)

Kuatkan genggamannya. Apakah kamu perlu bantuanku? Naiklah perlahan-lahan pada pijakan. Ingat jaga keseimbangan. Apakah kamu sudah siap? Ayo kita berjalan-jalan!

This pattern resonates with global findings on preschool moral education. For instance, Chen et al. (2025) showed that shared reading of socially themed picture books effectively fosters prosocial behavior—helping, empathy, sharing—in young children. These stories function as narrative models, facilitating internalization of helping behaviors through emotionally engaging contexts. Although our medium differs (print game activity vs. storybooks), both tap into the principle that familiar cultural scenarios can activate prosocial norms in young learners.

Furthermore, Sitio, Sinar, and Rangkuti (2023) analyzed Indonesian primary school English-language textbooks using Fairclough’s Critical Discourse Analysis plus Kress and van Leeuwen’s Visual Grammar. They found that values such as friendship, perseverance, modesty, and generosity are frequently represented—especially within family and school contexts—through integrated verbal-visual modes. Their findings support our observation that the *Kawan Seiring* textbook similarly employs everyday scenarios (e.g., play, marketplace, family routines) as vehicles for social value formation, rather than abstract moral exhortations.

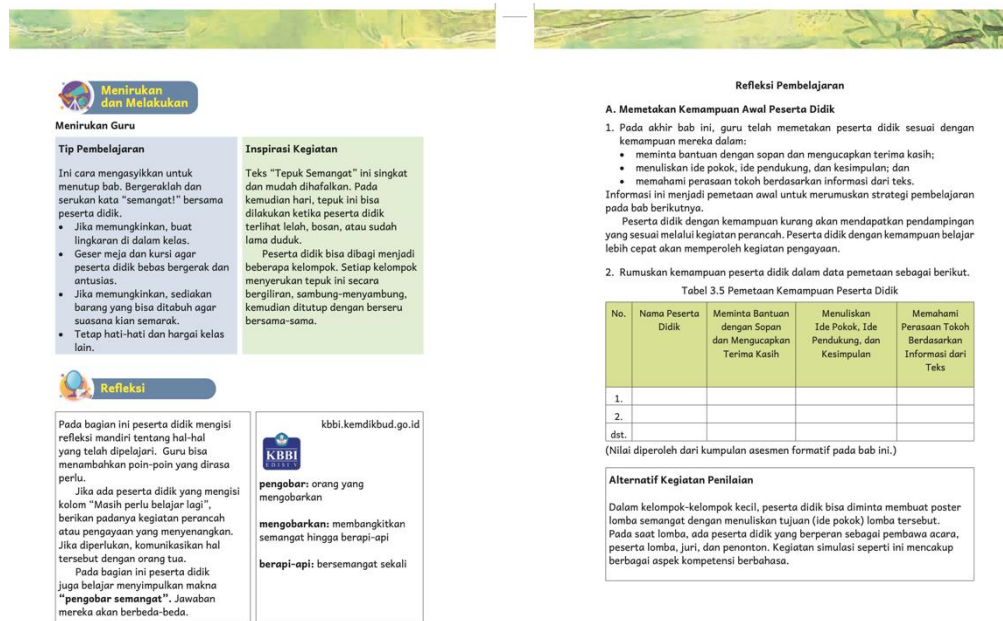
Moving to family contexts: in *Bola-Bola Cokelat* (pp. 143–147, see Fig. 2), a bazaar activity involves children preparing snacks with family members. The instructional text “work together to prepare products” encapsulates judgment (capacity +) and

appreciation (+) of creativity and shared effort. Visually, the scene depicts collaborative engagement—family and peers around a shared task—symbolizing collective responsibility and mutual support.

This aligns with research on the importance of family in moral socialization. Elsayed (2024) found that familial routines and shared activities significantly enhance young children's giving behavior and social awareness, suggesting that moral norms are internalized through modeled behavior in home settings. In sum, these textbook examples illustrate how *Kawan Seiring* uses multimodal semiotic resources—verbal cues softening imperatives, and egalitarian visual arrangements—to construct a discourse where helpfulness and cooperation emerge as socially esteemed and socially sanctioned values. This supports Smetana's (2006) assertion that moral development is a socio-affective process grounded in everyday interactions.

Accustoming the discourse of being friendly and polite in schools

School-based interactions are prominent in *Kawan Seiring*. In *Pengobar Semangat* (pp. 111–114, see Fig. 3), the narrative “Gagal Lagi” recounts a child who repeatedly fails but receives encouragement from peers. The evaluative lexis “Jangan menyerah” (“Don’t give up”) signals judgment (tenacity +), while the accompanying illustration of classmates clapping conveys affect (positive encouragement). This multimodal text positions perseverance, empathy, and friendship as desirable dispositions within school communities.



Menirukan dan Melakukan

Menirukan Guru

Tip Pembelajaran

Ini cara mengasyikkan untuk menutup bab. Bergeraklah dan serukan kata “semangat!” bersama peserta didik.

- Jika memungkinkan, buat lingkaran di dalam kelas.
- Geser meja dan kursi agar peserta didik bebas bergerak dan antusias.
- Jika memungkinkan, sediakan barang yang bisa ditubuh agar suasana kian semarak.
- Tetap hati-hati dan hargai kelas lain.

Inspirasi Kegiatan

Teks “Tepuk Semangat” ini singkat dan mudah dihafalkan. Pada kemudian hari, tepuk ini bisa dilakukan ketika peserta didik terlihat lelah, bosan, atau sudah lama duduk.

Peserta didik bisa dibagi menjadi beberapa kelompok. Setiap kelompok menyerukan tepuk ini secara bergiliran, sambung-menyambung, kemudian ditutup dengan berseru bersama-sama.

Refleksi

Pada bagian ini peserta didik mengisi refleksi mandiri tentang hal-hal yang telah dipelajari. Guru bisa menambahkan poin-poin yang dirasa perlu.

Jika ada peserta didik yang mengisi kolom “Masih perlu belajar lagi”, berikan padanya kegiatan pencah atau pengayaan yang menyenangkan. Jika diperlukan, komunikasikan hal tersebut dengan orang tua.

Pada bagian ini peserta didik juga belajar menyimpulkan makna “pengobar semangat”. Jawaban mereka akan berbeda-beda.

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KBPI

pengobar: orang yang mengobarkan

mengobarkan: membangkitkan semangat hingga berapi-api

berapi-api: bersemangat sekali

Refleksi Pembelajaran

A. Memetakan Kemampuan Awal Peserta Didik

1. Pada akhir bab ini, guru telah memetakan peserta didik sesuai dengan kemampuan mereka dalam:

- meminta bantuan dengan sopan dan mengucapkan terima kasih;
- menuliskan ide pokok, ide pendukung, dan kesimpulan; dan
- memahami perasaan tokoh berdasarkan informasi dari teks.

Informasi ini menjadi pemetaan awal untuk merumuskan strategi pembelajaran pada bab berikutnya.

Peserta didik dengan kemampuan kurang akan mendapatkan pendampingan yang sesuai melalui kegiatan pencah. Peserta didik dengan kemampuan belajar lebih cepat akan memperoleh kegiatan pengayaan.

2. Rumuskan kemampuan peserta didik dalam data pemetaan sebagai berikut.

Tabel 3.5 Pemetaan Kemampuan Peserta Didik

No.	Nama Peserta Didik	Meminta Bantuan dengan Sopan dan Mengucapkan Terima Kasih	Menuliskan Ide Pokok, Ide Pendukung, dan Kesimpulan	Memahami Perasaan Tokoh Berdasarkan Informasi dari Teks
1.				
2.				
dst.				

(Nilai diperoleh dari kumpulan asesmen formatif pada bab ini.)

Alternatif Kegiatan Penilaian

Dalam kelompok-kelompok kecil, peserta didik bisa diminta membuat poster lomba semangat dengan menuliskan tujuan (ide pokok) lomba tersebut. Pada saat lomba, ada peserta didik yang berperan sebagai pembawa acara, peserta lomba, juri, dan penonton. Kegiatan simulasi seperti ini mencakup berbagai aspek kompetensi berbahasa.

Another instance is found in *Senyum di Sekitarku* (p. 127, see Fig. 4). The story “Senyum di Pasar” includes teacher prompts asking, “Mengapa kita harus menyapa orang lain dengan senyum?” (“Why should we greet others with a smile?”). Linguistically, this is an appreciation (+) of courteous behavior. The visual depicts a child smiling at an adult, with direct gaze suggesting a demand on readers to replicate civility. This aligns with the Pancasila profile dimension of politeness and civility, socializing children into everyday practices of respect.



In another classroom example (pp. 125–126, see Fig. 5), discussion activities with keywords encourage students to take turns and listen to peers. The textual instructions value fairness and respectful debate, while visuals depict students facing each other in equal eye-level interaction. These multimodal resources frame critical reasoning as inseparable from politeness, modeling democratic participation at a young age.

Introducing the discourse of tolerance and diversity in community life

In Sahabat dari Seberang (pp. 226–227, see Fig. 6), the unit introduces learners to the concept of digital communication and the responsible use of the internet. The teacher's guide begins by prompting students to share experiences of using devices such as smartphones, tablets, or laptops to connect online. Linguistically, instructional clauses such as "mencari informasi yang telah diverifikasi kebenarannya" ("search for information that has been verified for accuracy") and "menyampaikan pendapat dengan percaya diri" ("express opinions with confidence") encode judgment (propriety +, capacity +), emphasizing honesty, responsibility, and self-assurance in digital contexts.



Alur Konten Cepatan Pembelajaran	Tujuan Pembelajaran	Pokok Materi	Aktivitas	Kosakata	Sumber Belajar
Menunjukkan antusiasme dan kepercayaan diri dalam mempresentasikan sebuah topik yang diminati dengan memperhatikan intonasi untuk menarik minat pendengar.	Melalui diskusi kelompok, peserta didik dapat mempresentasikan dengan antusias.	Cara mengemukakan pendapat	Peserta didik membaca teks "Jika Aku Menjadi ..." dan mengemukakan pendapat masing-masing dalam diskusi kelompok.		Buku Siswa, sumber belajar lain
Mencari informasi untuk mendukung presentasinya menggunakan mesin pencari pada internet yang telah diverifikasi keamanannya.	Melalui membaca berbagai sumber informasi, peserta didik dapat mendiskusikan materi dengan benar.	Berbagai sumber informasi tentang internet	Peserta didik membaca berbagai sumber informasi melalui internet atau teks pada Buku Siswa dan berdiskusi tentang informasi yang diperoleh.		Buku Siswa, sumber belajar lain
Mencari informasi untuk mendukung presentasinya menggunakan mesin pencari pada internet yang telah diverifikasi keamanannya.	Melalui membaca buku, peserta didik mampu menyampaikan pendapat dengan percaya diri.	Sumber informasi untuk keperluan presentasi	Asesmen formatif Kecakapan Berbahasa, Berdiskusi, dan Mempresentasikan. Peserta didik membaca buku atau informasi lain berkaitan dengan internet dan menyampaikan pendapatnya dalam diskusi kelompok.		Buku Siswa, buku, majalah, koran, internet, sumber belajar lain
Membaca dan mengucapkan kata-kata dengan tiga suku kata atau lebih, menggunakan pengetahuan terhadap kombinasi huruf.	Melalui membaca nyaring, peserta didik dapat mengucap kosakata dengan tepat.	Kosakata dengan tiga suku kata atau lebih	Peserta didik mengumpulkan kamus kata yang telah dibuat selama kelas tiga, membaca beberapa kata dengan nyaring, kemudian menjahitnya dengan bantuan orang tua.	alfabet	Buku Siswa, kamus, internet, sumber belajar lain

C. Panduan Pembelajaran

Siap-Siap Belajar

Awali bab ini dengan mendampingi peserta didik mengamati gambar pembuka bab. Jika memungkinkan, tunjukkan kepada peserta didik berbagai macam gawai yang biasa digunakan untuk online, misalnya komputer, telepon cerdas (*smart phone*), tablet, atau laptop.

Ajak peserta didik berbagi pengalaman di mana, dan kapan mereka menggunakan gawai dan internet. Tanyakan apa yang terjadi ketika mereka menggunakan internet.

Jika peserta didik belum pernah menggunakan internet, sampaikan kepada mereka bahwa internet adalah jaringan komputer seluruh dunia yang bisa digunakan untuk berkomunikasi. Walau belum bisa menggunakannya secara langsung, mereka tahu bahwa teknologi ini ada.

Jelaskan kepada peserta didik dengan ilustrasi gambar ini. Secara sederhana ada sistem yang mengumpulkan berbagai jenis informasi dan menyebarkannya kepada semua orang di seluruh dunia melalui perangkat seperti komputer, telepon cerdas, dan lain-lain.

Ada juga kemungkinan bahwa sebagian peserta didik lebih terbiasa dengan istilah *gadget* dan *online*. Pada bab ini, kata yang sering digunakan adalah *gawai* dan *internet*. Kata daring atau dalam jaringan juga bisa mulai diperkenalkan kepada peserta didik sebagai pengganti kata *online*. Jika dirasa perlu, guru bisa menjelaskan makna istilah-istilah ini terlebih dulu. Jika guru pun belum mengenal internet dengan baik, kini saatnya belajar bersama dengan peserta didik.

Hal terpenting yang mesti disampaikan kepada peserta didik adalah bahwa internet menghubungkan berbagai informasi dengan segala macam manusia dari berbagai usia dan latar belakang. Tanpa menakut-nakuti, jelaskan kepada peserta didik bahwa ada pula orang yang memanfaatkan internet untuk hal-hal yang tidak bertanggung jawab.



The accompanying visual (see Fig. 6) depicts various gadgets—computers, phones, tablets—positioned as equal semiotic participants, signifying the ideational meaning of connectivity. The textual explanation situates the internet as a global system through which children can access and share information responsibly. This aligns with interpersonal meaning: learners are invited to see themselves as active participants in the digital community, entrusted with moral agency to choose reliable sources and to avoid harmful practices.

These discourses resonate with recent findings in textbook research. For example, Canale (2021) argued that curricular texts increasingly embed digital literacy as moral literacy, positioning children not just as language users but also as ethical participants in mediated communication. Similarly, Xiong and Yuan (2018) found that Chinese textbooks framed technology use as both a skill and a civic responsibility, highlighting the dual role of digital education in promoting knowledge and moral conduct. In the Indonesian context, this mirrors the Profil Pelajar Pancasila dimensions of beriman dan berakhlak mulia (faith and morality) and berkebinekaan global (global diversity), since internet use connects learners to diverse voices worldwide.

Thus, the Sahabat dari Seberang unit demonstrates how textbooks can cultivate digital citizenship by intertwining technical competence with moral values such as responsibility, honesty, and openness. Instead of presenting diversity only through face-to-face interactions, the textbook expands moral education into virtual spaces, preparing learners to navigate multicultural and transnational encounters in the digital age.

The sociocultural embedding of moral values

The ten analyzed texts reveal that helpfulness, politeness, and tolerance are the most frequently emphasized values in the Grade 3 Kawan Seiring textbook. These orientations reflect Indonesia's collectivist ethos and the six dimensions of the Profil Pelajar Pancasila, particularly gotong royong (collaboration), beriman dan berakhlak mulia (faith and morality), and berkebinekaan global (global diversity). Through verbal imperatives softened into interrogatives (e.g., "Apakah kamu perlu bantuanku?"), the texts linguistically model respectful negotiation rather than coercive command. Where

visuals accompany the texts, such as in depictions of group play or classroom activities, balanced composition and equal gaze signal egalitarian relations, positioning children as moral agents learning by example.

By embedding these moral discourses in familiar contexts—traditional games, classroom cooperation, family collaboration, and digital/global encounters—the textbook ensures that morality is experienced not as abstract doctrine but as lived practice. This supports Smetana's (2006) claim that moral development is a socio-affective process shaped by daily interactions in multiple social domains. Moreover, it illustrates how national ideology (Pancasila) is materialized in the semiotic fabric of curricular texts, making moral learning both culturally grounded and policy-driven. These findings are consistent with cross-national research. Johansson et al. (2011) highlighted that early moral education is most effective when situated in participatory practices rather than prescriptive codes. Engelen et al. (2018) further argued that moral development benefits from combining explicit exemplars with subtle nudges, precisely the approach evident in the textbook's use of stories, questions, and collaborative activities. In the Asian context, Feng (2019) demonstrated that Hong Kong EFL textbooks often foreground civic duties—such as politeness and order—as central to citizenship education, paralleling the emphasis in Indonesian materials. More recently, Davidson and Liu (2020) showed how Japanese elementary textbooks embed global citizenship through narratives of fairness and respect for diversity, echoing Kawan Seiring's orientation toward tolerance and intercultural awareness.

Taken together, the Grade 3 Kawan Seiring textbook represents a hybrid moral pedagogy, combining traditional values (e.g., respect for elders, cooperation) with emerging priorities such as digital responsibility and global mindedness. This synthesis positions children not only as respectful members of local communities but also as future citizens capable of navigating multicultural and transnational contexts.

Conclusion

This study set out to examine how moral values are discursively and visually represented in the Bahasa Indonesia Kawan Seiring textbook for Grade 3 primary schools. By employing multimodal critical discourse analysis, integrating Appraisal theory and Visual Grammar, the research revealed how everyday narratives, classroom prompts, and illustrations function as vehicles for character education within the framework of the *Profil Pelajar Pancasila*.

The findings demonstrate that three values—helpfulness, politeness, and tolerance—are most salient across the eight chapters, complemented by responsibility, respect, creativity, and diversity. These values are linguistically encoded through softened imperatives and evaluative expressions, while visually they are enacted through egalitarian compositions, mutual gaze, and depictions of cooperation. Together, these semiotic strategies position children as moral agents who learn by observing and participating in familiar cultural practices.

By embedding values in contexts such as traditional games, family collaboration, school interactions, and digital engagement, the textbook frames morality as a lived practice rather than an abstract doctrine. This aligns with socio-affective theories of moral development (Smetana, 2006) and supports international scholarship that highlights the pedagogical role of textbooks in naturalizing civic norms and ethical orientations (Engelen et al., 2018; Feng, 2019; Davidson & Liu, 2020).

The study contributes to global debates by foregrounding moral education in a non-Western, national-language textbook, thereby extending the scope of comparative

textbook research beyond English-language materials. Practically, the findings provide evidence for teachers and policymakers to strengthen the alignment between textbooks and the six dimensions of the Profil Pelajar Pancasila. Ultimately, Kawan Seiring exemplifies a hybrid pedagogy, combining traditional Indonesian cultural norms with emerging demands of digital citizenship and global mindedness. Such integration is vital for preparing learners to become empathetic, responsible, and globally aware citizens.

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