



Discursive practices instilling the peace values for foreign learners in the BIPA textbook

Roekhan*, Imam Suyitno, Kusubakti Andajani, Martutik, Bambang Prastio

Universitas Negeri Malang, Indonesia

*Corresponding Author: roekhan.fs@um.ac.id

ABSTRACT

The inculcation of cultural values in BIPA learning has a positive value in fostering an appreciative attitude among foreign students, which has an impact on growing mutual respect and maintaining peace between nations. For this reason, BIPA textbooks as learning materials for foreign students have an essential role in directing and instilling these values. This study aimed to reveal (a) the various values of peace in the BIPA textbook and (b) the strategy of discursive practice in inculcating the values of peace. This study used a qualitative approach that utilizes the critical discourse analysis theory paradigm. The Indonesian Ministry of Education and Culture's 2019 BIPA textbook for advanced levels is the source of the research's verbal and visual texts. Data analysis was done through data reduction, data presentation, and interpretation of the meaning of data based on the views of Critical Discourse Analysis (CDA) and Visual Grammar Theory (VGT). This study found three categories of values: self, social relations, and environment. Values about caring for society, the environment, and democracy dominated the BIPA textbook. Instilling these values, the strategies adopted are determining cultural topics according to the needs of students, using dialogue discourse models, using images that support reading texts, and selecting a functional and meaningful language. This finding significantly contributes to the authors of language textbooks encouraging foreign learners to consider cultural values that lead to developing more comprehensive subject matter. In addition, these findings also make it clear that foreign language teachers do not only teach their language but also need to emphasize learning about values that support students' communicative competence.

Keywords: discourse practice, peace value, foreign learner, BIPA textbook

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INTRODUCTION

World peace is a global idea or issue that leads to the desire to create comfort in life, freedom, and happiness for all countries. World peace is achieved when all countries are in one empire with the same perception and mutual respect for all countries. World peace for a country is important because it makes a big contribution to realizing the progress of a nation. Therefore, every country tries to develop a diplomatic strategy for building world peace, especially efforts to strengthen the country's national stability. However, in the context of national life, the idea of taking an active role in building peace often faces various social problems that occur in social life. Social problems, such as riots, injustice, selfishness, corruption, terrorism, racism, and bullying, have increased recently. These threats can lead to hostility and form negative attitudes in everyday life (Bentrovato & Nissanka, 2018). Williams & Peguero (2013) and Menezes et al. (2022) reported that bullying and racism affect students' mental health and academic achievement.

In this context, education plays a strategic role in minimizing these cases to build a civilized life. This reason underlies the issuance of government policies requiring educational institutions to include character education in their learning. Character education instills students' ethical attitudes, including a love of peace. Teff-Seker (2020) and Babaii (2021) emphasized that

education is a strategic vehicle for transmitting peaceful values to students. Gebregeorgis (2017) stated that quality education integrates peace values into the learning process. Education is not only oriented toward improving academic abilities but is more focused on transforming social and emotional attitudes toward students.

Indonesia has an important role in building international peace. This is stated in the Preamble text of the 1945 Constitution, which emphasizes that the Indonesian government participates in carrying out world order based on freedom, eternal peace, and social justice. To realize these ideals, the Indonesian government carried out various diplomatic strategies, one of which was BIPA learning. In this context, BIPA learning is one of the strategies to strengthen the Indonesian government's diplomacy in establishing international cooperation and developing cross-cultural understanding. Through BIPA learning, foreign students from various countries are expected to master the Indonesian language and culture and use them in international relations between nations. Learning the Indonesian language and culture for foreign students will foster an appreciative attitude which will have an impact on creating an atmosphere of peace and avoiding cultural conflicts between nations. This expectation is a challenge for BIPA learning which demands the implementation of capable, accountable, and visible BIPA learning, especially in preparing teaching materials.

In BIPA learning, teaching materials containing Indonesian culture are an important component. BIPA teachers need textbooks as media and learning resources to support and facilitate the achievement of learning objectives. Textbooks contain learning materials to practice cognitive and psychomotor skills and instill ethical values in students. Babaii (2021) stated that textbooks are a means of transmitting ideas and ideologies to form students' identities. Textbooks are a medium for inculcating and strengthening ethical values in students, which include respect and tolerance for other people of different religions, and ethnicities, and care for the environment (Gebregeorgis, 2017; Widodo et al., 2018; Sulistiyo et al., 2020). These values cultivate students' attitudes toward maintaining and upholding peace. Instilling this value of peace in learning a second language can help students act and treat themselves to have mental health concerning fellow humans and the environment nationally and globally (Turnip & Yanto, 2021).

Indonesian language textbooks not only contain knowledge of the language in the form of vocabulary and grammar but also contain cultural materials in the form of text topics that become learning materials. The Indonesian textbook presents language materials, culture, politeness, and values. Mastery of these cultural values can support students' communicative competence because they must adapt peacefully to their interactions with the social environment (Suyitno et al., 2019; Rahmawati et al., 2019; Pratiwi et al., 2022). Communicative competence is a marker of success in learning the target language and culture (Celce-Murcia, 2008).

The developing cultural values need to get a proper portion of BIPA learning. Developers of BIPA teaching materials must consider the adequacy of topics related to these values to equip BIPA students to be more familiar with the culture of native Indonesian speakers. BIPA students are foreigners with different cultural and first-language backgrounds from the target culture and language (Solikhah & Budiharso, 2020). They are adult learners with diverse cultural backgrounds, learning goals, preferences, and learning strategies (Pratiwi et al., 2022; Suyitno et al., 2019). In formal learning, they use learning materials sourced from textbooks published by the Indonesian government (Rofi'uddin et al., 2021). The models and teaching materials have several levels according to the student's level of proficiency. The teaching materials in the BIPA textbook not only teach knowledge and grammar but also instill knowledge and cultural behavior in the use of language, including history, economics, philosophy, politics, social and culture, and local wisdom. In this context, textbooks build discursive practices to direct and shape students' character according to the learning targets (Suyitno et al., 2019; Pratiwi et al., 2022).

Indonesia is a multilingual, multiethnic, and multicultural society with potential conflict. It demands the realm of caring education to instill values of peace. The vision, mission, and goals of education in Indonesia lead to the creation of a young generation of competent characters who always care about maintaining and upholding the values of peace. Instilling the peace value has become an urgent issue in people's lives because they are ethnically diverse and prone to conflict (Balasooriya, 2001; Shuayb, 2015). Therefore, learning that contains the value of peace can

support the realization of students' attitudes. Textbooks that are a source of learning must provide cultural topics about a peaceful life as their text material. The question is whether BIPA textbooks have developed the values of peace as a discursive practice in learning. Due to this question, this study conducts a critical analysis using the CDA (Critical Discourse Analysis) and MDA (Multimodal Discourse Analysis) paradigms using Visual Grammar Theory (VGT).

CDA is an approach to describing and explaining spoken and written texts with various purposes and concerns. CDA reveals the content of the text and the motives and messages behind the text (Evianda et al., 2019). Dijk (1997) stated that CDA is used to discuss and analyze matters related to hegemony, politics, race, gender, social class, and others. Furthermore, Fairclough (2013) stated that CDA is an approach to explaining discursive power relations, social problems, interpretive, explanatory, history, correlations between texts and society, ideology, and society culture. This study uses CDA to analyze and uncover discursive practices and ideologies in BIPA textbooks.

BIPA textbooks as educational texts contain discursive meanings, representing the author's ideology through verbal and nonverbal language (Sulistiyo et al., 2020). Textbook writers develop discursive practices to influence readers or their use of texts that contain narrative texts, pictures, and graphics (Puspitasari et al., 2021). The use of multimodal texts aims to help teachers deliver learning materials and attract students' attention (Smith, 2021). Therefore, in analyzing the values in the textbook, this study also uses the MDA approach by utilizing visual grammar theory (VGT). According to Adami & Kress (2014), MDA is an analytical tool for language assessment combined with other sources, for example, symbols, images, music, and sounds. The use of multimodality in the text aims to strengthen the message implicitly and explicitly (Liebert & Metten, 2012).

The study of the value of peace in textbooks has become a topic of study in several countries, including Lebanon (Shuayb, 2015), Ethiopia (Gebregeorgis, 2017), Sri Lanka (Bentrovato & Nissanka, 2018), and Iraq (Darweish & Mohammed, 2018). However, textbook research in Indonesia has not discussed many peaceful values. The research in Indonesia focuses on reading content in BIPA textbooks as gender, environmental discourse, and cultural elements (Susanto, 2021; Saddhono, 2018). For this reason, in line with the rapid development of BIPA learning and attracting the attention of foreigners, this study examines peace values to reveal discursive practices in BIPA textbooks (Parlindungan et al., 2018; & Puspitasari et al., 2021).

Based on the description above, this study aims to explain discursive practices for inculcating peace values in advanced-level BIPA textbooks. Using the CDA and VGT paradigms, this study focuses on analyzing the narrative texts and visual texts in the textbooks. The use of words and clauses in narrative texts becomes the center of attention in determining the values of peace in discursive practice. In detail, this study aims to describe (a) the various values of peace in the BIPA textbook and (b) the strategy of discursive practice in inculcating the values of peace. This finding has contributed to textbook writers determining the choice of topics and teaching materials in textbooks for foreign language learning. This finding also provides a reference for foreign language teachers to plan and implement learning strategies. This study also has practical uses as a reference in developing similar research.

METHOD

This research used a qualitative approach to analyze the value of peace in the BIPA textbook. This study uses the construct of CDA theory because the discourse in the textbook is a discursive practice in the form of language practice. CDA is an interdisciplinary study approach that views language as a form of social practice and is appropriate in research related to the disclosure of various social contexts as the culture of a particular society and its ideology (Fairclough, 2013). In addition, this type of research can analyze texts in the world of learning that can represent and construct social contexts (Mullet, 2018). Because textbooks include narrative text and multimodal discourse (images with a narrative text dissertation), MDA is an appropriate analytical tool for revealing the meaning of the text (Adami & Kress, 2014) by applying Visual Grammar Theory (VGT).

The data for this research was in the form of discourse fragments that contain two types of data, narrative texts and multimodal texts. The first data of this research were words, phrases, and sentences, and the second data were pictures containing the values of peace. The data source is the advanced-level BIPA *Sahabatku Indonesia* textbook (levels 5, 6, and 7) published by the Indonesian Ministry of Education and Culture in 2019. The reasons for selecting the data source are (1) used in BIPA learning, (2) written by second language learning practitioners under the auspices of the government, (3) published by competent publishers, and (4) used by BIPA students from various continents, both in Indonesia and abroad.

Data collection was conducted through careful reading procedures to select, determine, and categorize data into a corpus. The guide to collecting the data used a reference to *Learning the Way of Peace: A Teachers' Guide to Peace Education*, published by UNESCO. Referring to the guideline, the researcher carefully reads the reading text, dialogue text, and illustrative photographs in the text. During the reading process, the researcher focuses attention on and marks the text and illustrations that contain peace values. The marked text and illustrations are then quoted and recorded in the data corpus.

In data analysis, this study used the steps of (1) grouping and reducing similar data, (2) presenting and interpreting the data, (3) discussing findings based on research results and relevant theories, and (4) concluding the findings. To ensure the validity of these findings, this study conducted theoretical and methodological triangulations. Theoretical triangulation was carried out by reviewing theories from various sources of literature and looking at the signs regarding the values of peace in *Learning the Way of Peace: A Teachers' Guide to Peace Education*, published by UNESCO. Methodological triangulation is carried out through careful re-reading to ensure whether the data obtained is under focus of the study, re-discussion of the collected data to determine accuracy in interpreting its meaning, and discussion between researchers to conclude.

FINDINGS AND DISCUSSION

Findings

This section presents research findings on peace values in BIPA textbooks for advanced levels. Peace values are determined based on microlinguistic elements (words and clauses) and visual texts in BIPA 5, BIPA 6, and BIPA 7. The various values and discursive practice strategies for instilling the value of peace in BIPA textbooks are as follows.

Variety of peace values in advanced level BIPA textbooks

The variety of peace values in advanced-level BIPA textbooks can be traced from the narrative texts and multimodal texts. Based on the data analysis, the findings can be seen in the following Table 1.

Table 1 shows that the author of the BIPA book views the values of peace as important material to be introduced and taught to foreign students studying Indonesian. This can be seen in the learning materials in the BIPA 5, BIPA 6, and BIPA 7 textbooks, which present various values of peace. The values of peace that receive the most attention in the BIPA textbook are the value of social peace, then the value of environmental peace, and finally the value of personal peace. The values of social peace that are highlighted in the textbook are social values in the culture of Indonesian society, namely democracy, courtesy, and respect for cultural differences, togetherness, and friendship. Meanwhile, the value of environmental peace that is emphasized in the textbook material is waste management and environmental wisdom.

Table 2 contains the values of peace in multimodal texts (texts that are a combination of visual and narrative). These multimodal texts only present social and environmental peace values. The social peace value with the sub-indicator of democracy is the dominant value. The value of handling waste and local wisdom dominate the environmental peace value.

Discursive practice strategy for instilling the value of peace in BIPA textbooks

The description above shows that the diversity of peace values appears in various topics and models of the presentation of narrative and multimodal texts. The model of presenting the

peace value in the text describes the strategy of discourse practice in textbooks to influence readers or language learners. How to provide insight and lead students to have understanding, be appreciative, and be willing to take action in applying the value of peace in the textbooks is a discursive practice strategy. The models for presenting personal, social, and environmental peace values appear in the text translated from Indonesian to English as the following descriptions.

Table 1. Variety of peace values in narrative text

| Value Category | Sub-indicator values | Frequency | | | Total frequency |
|---------------------|--------------------------------|-----------|--------|--------|-----------------|
| | | BIPA 5 | BIPA 6 | BIPA 7 | |
| Personal Peace | Happy | 4 | 3 | 5 | 12 |
| | Patient | 2 | 3 | 4 | 9 |
| | Persistent | 6 | 2 | 3 | 11 |
| | Spiritual | 2 | 1 | 1 | 4 |
| | Sense of freedom | 2 | 1 | 2 | 5 |
| | Diligent | 3 | 4 | 4 | 11 |
| | Situation Acceptance | 2 | 3 | 6 | 11 |
| | Responsible | 5 | 1 | 3 | 9 |
| | Honesty | 4 | 4 | 3 | 11 |
| Social Peace | Enthusiastic | 5 | 3 | 2 | 11 |
| | Democracy | 4 | 6 | 7 | 17 |
| | Courtesy | 12 | 7 | 6 | 25 |
| | Cooperation | 5 | 5 | 4 | 15 |
| | Respect for Human Rights | 3 | 4 | 2 | 9 |
| | Respect for Cultural Diversity | 4 | 6 | 6 | 18 |
| | Social justice | 2 | 6 | 2 | 10 |
| | Togetherness | 4 | 7 | 2 | 13 |
| Environmental Peace | Friendly | 3 | 6 | 5 | 14 |
| | Environmental Wisdom | 6 | 4 | 2 | 12 |
| | Reforestation Action | 2 | 1 | 0 | 3 |
| | Avoiding chemical liquids | 1 | 3 | 3 | 7 |
| | Handling of waste | 10 | 9 | 6 | 25 |

Table 2. Variety of peace values in multimodal text

| Value Category | Value sub-indicator | Frequency | | | Total frequency |
|---------------------|---------------------------------|-----------|--------|--------|-----------------|
| | | BIPA 5 | BIPA 6 | BIPA 7 | |
| Social Peace | Democracy | 0 | 3 | 3 | 6 |
| | Courtesy | 2 | 2 | 1 | 5 |
| | Cooperation | 0 | 0 | 1 | 1 |
| | Respect for human rights | 0 | 1 | 0 | 1 |
| | Respect for cultural diversity | 2 | 2 | 1 | 5 |
| | Social justice | 0 | 4 | 0 | 4 |
| | Togetherness | 1 | 2 | 0 | 3 |
| | Friendly | 0 | 0 | 1 | 1 |
| Environmental Peace | Aspects of Environmental Wisdom | 2 | 1 | 3 | 6 |
| | Reforestation Action | 1 | 2 | 1 | 4 |
| | Avoid chemical liquids | 0 | 1 | 2 | 3 |
| | Handling of waste and waste | 3 | 2 | 1 | 6 |

Table 3 shows that the textbook of BIPA 7, on page 28, presents learning materials in the form of conversation with cultural topics during the job interview meeting. The conversation material is a discursive practice to instill personal values by utilizing speech in the form of words or statements as a vehicle to build positive attitudes in BIPA students. These conversations represent the values of personal peace that reflect a positive character in an interview for a job. The presentation of this conversational text provides understanding and instills a diligent, enthusiastic, accepting situation, responsible, and honest attitude. To influence and instill these characteristics, the text (see Appendix, Quotation 1) presents a dialogue that contains knowledge

or information about the company, reasons for interest in job vacancies, experience in the world of work or other supporting activities, and commitment to job vacancies. From the microlinguistic aspect, the speech in the conversation reveals the reasons for applying for a job, his love attitude towards work, his seriousness in working, and his strength as a person who can work under high pressure.

Table 3. Discursive practice strategy dor instilling the value of peace

| Value Category | Discursive Practice Strategy | | Data Resource | Embedded Value |
|---------------------|----------------------------------------------------------|--------------------|-------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| | Cultural Topic | Presentation Model | | |
| Personal Peace | Job Interview | Conversation | Text Material in BIPA 7 | Diligent Enthusiastic Accepting Situation Responsible Honesty |
| Social Peace | Activity Plan | Conversation | Text material in BIPA 6 | Politeness Opinion Freedom Equality |
| | Democracy | Multimodal Text | Text material in BIPA 7 | Respect each other Make Decisions Based on Mutual Agreement Listen to Each Other |
| Environmental Peace | Healthy Living without Waste Making Peace with Nature | Conversation | Text Material in BIPA 5 | care for and love the environment Provides knowledge about how Indonesia people carry out contemplation and dialectic with the environment Protect the environment |
| | | Reading Text | | |

The textbook of BIPA 6, on page 5, presents a conversation text entitled Activity Plan. The conversation emphasized the cultivation of social character values and politeness in dialogue. The microlinguistic aspects or linguistic tools show the language politeness of Indonesian markers. The speech in the conversation is a discursive practice to introduce Indonesian language culture that can support BIPA students in achieving communicative competence in the form of socio-cultural and interactional competence elements. In the context of the dialogue (see Appendix, Quotation 2), Gunadi has a higher position than Haryati, but he always speaks politely and is friendly to Haryati. He greets Haryati first when starting a conversation. Although he is superior, Gunadi does not mind offering help. Haryati accepted an offer in the form of assistance from her superior. The dialog aims to emphasize that being humble and respecting others regardless of their status as the interlocutor can be an effort to build social peace. The linguistic tool showing politeness in respecting others is the implementation of life peace under social communication. Several words in the conversation, such as using greeting and addressing others, show politeness in the language.

The material in BIPA 7, on page 43, presents multimodal text containing the value of peace representing democratic values. Democratic values reflect a democratic way of life in a society. These values include respect, freedom of opinion, equality, justice, and freedom. The multimodal text (see Appendix, Quotation 3) reflects the democratic attitude of high school students in a classroom conversation to design activities. Some of the stories that accompany the picture are "What are we going to do?", "How about we hold a cracker-eating competition?", "I suggest we invite the Indonesian ambassador" and "At the time of the event, we should decorate the class with red and white." The speech teaches students can apply democratic values in conversation, respect each other, make decisions based on mutual agreement, and listen to each other.

The materials in BIPA 5, on page 5, present a conversation on the topic of healthy living without waste. The conversation represents the value of peace for the environment. In the conversation (see Appendix, Quotation 4), the participant is the RT (chairman who oversees a

group of people in the village area) with his residents. The text discusses environmental cleanliness and waste management efforts. Of course, this reflects the positive attitude of the textbook authors. The text presents global issues related to the problems of the environment as echoed by the United Nations. The content of the conversation shows an attitude of caring for the environment, a positive attitude that the textbook writer wants to instill in BIPA students. This positive attitude appears in lexical items, clauses, and sentences that provide information about the steps in dealing with the accumulated waste (lines 3, 4, 5, and 6). Based on the information in the conversation, the textbook carries out the affective aspect to influence the attitude of BIPA students to care for and love the environment or their natural surroundings.

The multimodal text in BIPA 5 presents the value of environmental peace with the title *Making Peace with Nature*. The text provides knowledge to students about how communities in Indonesia carry out contemplation and dialectic with the surrounding environment. The text presentation's purpose is to instill a wise attitude to make peace and protect the natural environment. The narration in the text (see Appendix, Quotation 5) reveals the local wisdom of the Indonesian people, namely the coastal community performing the earth alms ritual, the Talaud community protecting nature with the *Mana'e* tradition, the Bintan Island community having local wisdom in the form of *Kelong*, the South Sulawesi community having the local wisdom *saplings*, Lombok and Bali with *Awik-awik*, Aceh with *Panglima Laot*, and the people of Eastern Indonesia with *Sasi*. The fourth paragraph of the narrative provides information on how the people of Central Maluku make peace with their natural environment. If they cut down one tree, they must plant ten trees. They protect the marine environment by using it only traditionally to catch fish without exploitation.

Discussion

This section discusses the findings of the discursive practices inculcating the value of peace in advanced-level BIPA textbooks. Based on the findings, the discussion covered two main topics: the variety of peace values and discursive practice strategies for inculcating peace values. The variety of peace values, as shown in Tables 1 and 2, shows that the advanced-level BIPA textbook contains various peace values, including personal peace, social peace, and environmental peace. The discursive practice strategy for instilling these three values in BIPA students is carried out through presenting Indonesian cultural topics, which are presented in the form of dialogue texts, reading texts, and multimodal texts.

The variety of peace values in the BIPA textbook

Based on the research findings, it can be summarized that the personal peace instilled in the BIPA textbook is a positive attitude that covers being happy, patient, persistent, spiritual, a sense of freedom, diligence, accepting the situation, responsibility, honesty, and enthusiasm. The social peace contained in the textbook includes democracy, courtesy, cooperation, respect for human rights, respect for cultural diversity, social justice, togetherness, and friendliness. Meanwhile, environmental peace includes environmental wisdom, reforestation action, avoiding chemical liquids, and handling waste. These findings indicate that BIPA textbooks as media and learning resources instill values of peace in learning practices to build the positive character of foreign learners.

The character of peace is an attitude that needs to be instilled in students during the learning process. Bentrovato & Nissanka (2018) said that peace is one way to manage and overcome conflict in an educational approach to teach students about mutual respect, compassion, and empathy. On the other hand, Gebregeorgis (2017) stated that the cultivation of peaceful values in learning is a solution to overcoming conflicts and violence ranging from personal, local, to global. In addition, he explained that it would be relevant if teaching enriches local cultural values, spirituality, and universal humanity. The concept integrates into the five pillars of Indonesian ideology, including religiosity, humanism, pluralism, democracy, and social justice (Setyono & Widodo, 2019). In the context of learning in Indonesia, the five pillars of Indonesian ideology can be inserted either implicitly or explicitly in learning textbooks.

The diversity of values of peace in BIPA textbooks is a form of discursive practice that pays attention to BIPA students to have personal, social, and environmental peace to comfort them in the context of communication in Indonesia. Balasooriya (2001) and Shuayb (2015) stated that peace is not only about the absence of war but also freedom from conflict, life threats, social degradation, discrimination, oppression, exploitation, poverty, and injustice. In line with this concept, UNESCO (2013) stated that a culture of peace consists of values, attitudes, behavior, justice, democracy, human rights, tolerance, solidarity, and negotiation. In addition, Galtung & Dietrich (2013) stated that the culture of peace consists of two metaphors, such as health and love. He believes that health can design a peaceful world, whereas love is the union of body, mind, and spirit.

The research findings in Table 3 show that the BIPA textbook contains teaching materials to instill the values of personal, social, and environmental peace. In instilling these values, the strategies adopted are determining cultural topics according to the needs of students, using dialogue discourse models, using images that support reading texts, and selecting a functional and meaningful language. The strategies reflect the discursive practice of inculcating the value of personal peace with the cultural topic of conducting a job interview. Students need to master these cultural topics when they want to apply for a job. The model for presenting these topics is in the form of dialogue using language for natural communication. Effective foreign language teaching materials must describe the situation in the field (Suyitno et al., 2017; Ho, 2020). The questions and answers in the conversation are examples that give students an idea of how a job applicant can brand himself by highlighting his abilities. The speech examples are a discursive strategy in learning practices to realize the inculcation of peaceful values (Teff-Seker, 2020).

The speech in the dialogue about conducting a job interview instills the values of personal peace to direct students to accept the situation, not give up, and be confident in their abilities. Inculcating personal peace values through education will affect the mental health of students and other aspects of life (Balasooriya, 2001; Gebregeorgis, 2017; Bentrovato & Nissanka, 2018). Mental health is a requirement in the disruption era (Keskin, 2021; Menezes et al., 2022). In inculcating personal peace values, the dialogue uses words and statements that can provide exposure for students to facilitate understanding when learning a second language.

The applicable and functional words and sentences used in the textbook are a discursive strategy for avoiding student boredom in learning. They will be able to maintain their motivation to learn because learning functions in their daily lives. They will feel happy to learn and will not feel burdened by learning material that is not useful for them. Language learning that only provides grammar and knowledge can make students indifferent and cause stress or culture shock. Mardiningrum & Larasati (2021) reported that BIPA students in Indonesia are at risk of experiencing stress and culture shock caused by their lack of ability to make peace with the surrounding situations and conditions, such as language and demands that are different from their home culture. The success of foreign language students in achieving communicative competence depends on their seriousness in learning by not giving up (Farid & Lamb, 2020). Therefore, the choice of discourse topics and the use of language in textbooks is a medium to convey universal values in language learning (Gebregeorgis, 2017).

Discursive practice strategies for inculcating peace values in the BIPA textbook

In the BIPA textbook, the discursive practice strategies to instill the social peace value in students use dialogue text with the cultural topic of planning activities and multimodal text to present the value of democracy. These texts instill the social peace value that emphasizes politeness and democracy in interaction using lexical elements. The use of wh-questions in class discourse is a form of information seeking that is more polite than statements (Igbaria, 2013). The pronoun "we" used in the dialog makes the other person feel appreciated. The wh-questions used in a conversation are a polite form of speech because the speaker does not force his will. The expressions used as examples of speech in the conversation are politeness marks used by the Indonesian people (Nomarlinda & Manaf, 2019).

Politeness in interaction appears in the linguistic tools that affect positive emotional relationships between speakers (Santamaría-García, 2017; Rahmawanto & Rahyono, 2019).

Politeness in speech serves to establish good relations between human beings when interacting in everyday life. Engelen et al. (2018) stated that instilling politeness values through textbook media to students aims to influence them to have a positive character. Teaching materials in textbooks can instill a positive attitude through the choice of linguistic tools (Sulistiyo et al., 2020). The appropriate use of linguistic elements in the presentation of multimodal dialogues and texts can acknowledge the presence of the interlocutor during the interaction (Tan et al., 2016). Bad relationships can arise from impolite language (Prastio et al., 2021; Rahmawanto & Rahyono, 2019). Brown & Levinson (1987) stated that there are three parameters to determine using politeness strategies; differences in power between speech actors; the relativity of face threats; and social distance between speech actors.

The value of social peace exists because of human relations that respect each other, tolerate each other, accept differences, promote democracy and discussion, love each other, cooperate, and relate to each other. The value of social peace appears when an individual or community accepts differences. The diversity includes religion, ethnicity, language, culture, and other local wisdom traditions. The value of social peace must be instilled in students and people living in Indonesia, considering that the Indonesian people have different local wisdom in each region (Gusnawaty & Nurwati, 2019).

The value of environmental peace in BIPA textbooks is presented on the topic of healthy living without waste and making peace with the natural environment. These topics are in line with the global issues echoed by the United Nations. In Indonesia, national waste production reaches 29,565,740.01 million tons per year (KLHK, 2021). In addition, another ecological issue in Indonesia is the issue of wastewater, which is one of the main contributors to polluting ecology and is dangerous to the sustainability of life in Indonesia (Widyarani et al., 2022).

The ecological condition is one of the topics in textbooks. Mliless & Larouz (2018) & Zahoor & Janjua (2020) stated that foreign language learning should not always focus on achieving communicative competence but also on increasing awareness of critical global issues such as environmental issues (waste) and greenhouse gases.. Therefore, this topic is one of the materials in the textbook to remind and instill an attitude of caring for and making peace with the environment, maintaining balance, cleanliness, and environmental sustainability (Arianto et al., 2021). Environmental problems presented as learning materials are a solution to growing awareness and love for the environment (Mliless & Larouz, 2018; Pratiwi et al., 2022). Many studies have reported that one way to foster a sense of concern for foreign language learners towards the environment is to include reading texts with the theme of the environment and its damage, as done by (Zahoor & Janjua, 2020).

CONCLUSION

This session presents the conclusion that advanced-level BIPA textbooks contain values of peace, which include personal peace, social peace, and environmental peace. These values are introduced and instilled in BIPA students through the presentation of Indonesian cultural topics in various text models. The presentation of these cultural values is intended to build the positive character of BIPA students by upholding the values of peace and fostering an appreciative attitude toward Indonesian culture. The use of various texts containing Indonesian cultural values is a discursive practice developed in BIPA textbooks. Such discursive practice can help practitioners realize that second language learning textbooks convey several values to develop students' attitudes. The findings of this study have significant benefits for teachers in directing students to think critically when interpreting meanings using the learning materials in the books. For textbook developers, these findings can be taken into consideration in developing textbooks that are culturally charged proportionally according to learning needs. These findings can be a reference for further research to analyze other topics, such as the perceptions of students or teachers when interpreting the material in textbooks. Methodologically, further research can explore other approaches to critical discourse analysis, for example, judgment theory or positive discourse.

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