

Moral Values in Indonesian Textbooks for First Grade: A Multimodality Discourse Analysis

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Abstract

The increasing concern over moral degradation among elementary school children underscores the urgent need to examine how educational materials can serve as a medium for character formation. This study investigates the moral values embedded in the Indonesian language textbook *Bahasa Indonesia: Aku Bisa!* for first-grade students (2023 revised edition) and examines how these values are represented through a multimodal discourse analysis approach. A qualitative descriptive design was employed, applying multimodal discourse analysis grounded in Moral Foundations Theory and the national Character Education Reinforcement framework. The research object was the entire textbook, which comprises eight thematic chapters. Data were collected by systematically identifying and documenting all verbal and visual elements within the book, including written texts, illustrations, symbols, and interactive learning activities. The findings indicate that moral values such as care, fairness, loyalty, respect for authority, and sanctity are presented contextually and integratively throughout the textbook. These align with core character education principles including religiosity, nationalism, independence, cooperation, and integrity. Narrative structures, visual representations, and participatory tasks work together to foster a holistic moral understanding among young learners. Overall, the textbook not only facilitates foundational literacy development but also plays a strategic role in character formation aligned with the Pancasila Student Profile. The study highlights the importance of incorporating multimodal design in textbook development as an effective approach to strengthening character education.

Keywords: Character Education, Indonesian Textbook, Merdeka Curriculum, Moral Values, Multimodal Discourse Analysis

1. Introduction

The phenomenon of moral degradation among elementary school-aged children has become increasingly alarming in recent years. Cases of bullying, physical and verbal violence, and ethical violations emerging in elementary school environments indicate a crisis in character development that needs to be addressed urgently. Data from the Indonesian Child Protection Commission (2024) shows that moral issues and deviant behavior among children tend to increase from year to year, and local Kendari iNews media reports (Eba, 2023) also reveal various cases of early childhood misconduct that concern the public. This situation serves as a serious alarm that elementary schools, as the initial phase of education, are not only responsible for preparing children's academic skills, but must also strengthen the moral dimension that forms the foundation of their personality in the future. The Ministry of Education and Culture (Hendarman et al., 2018) affirms that elementary education is genuinely dual-oriented: cultivating cognitive skills while simultaneously instilling character values rooted in the nation's culture. This is where the role of textbooks becomes significant. As the primary learning medium, textbooks not only present academic material, but also function as a means of internalizing life values (Saputra et al., 2021; Wahyuni et al., 2023). Indonesian Language textbooks, in particular, are very close to students because they contain stories, dialogues, illustrations, and activities that touch



upon everyday experiences. In line with the implementation of the Merdeka Curriculum since 2022, which emphasizes the vision of the Pancasila Student Profile, the inculcation of moral values is now increasingly emphasized in teaching materials (Satang, 2024). One manifestation of this is the Indonesian Language textbook: “Aku Bisa” Grade I revised edition 2023, which not only develops literacy, but also integrates moral values through simple narrative texts, colorful illustrations, interactive activities, and the utilization of technology in the form of QR codes. Thus, the increasingly complex issue of moral values among elementary school children drives the importance of an in-depth study of how textbooks, particularly Indonesian Language textbooks, construct moral values and channel them to students from an early age.

Although a number of studies have examined moral values in textbooks, most still emphasize content analysis of texts without comprehensively examining the role of multimodality. Anggraini & Janattaka (2020), for example, found that elementary school textbooks do contain moral values, but the emphasis is limited to narrative aspects. Asmarita (2022) shows moral messages in folklore, while Baadilla & Rachma (2021) highlight the function of textbooks in character internalization, but have not yet connected this to visual construction. Jahrir & Tahir (2025) has touched upon the importance of multimodality, but his study is not specific to Grade III Indonesian Language textbooks.

Internationally, multimodal textbook analysis has gained significant traction, with studies examining values in English Language Teaching materials in China revealing how the Problem-Solution discourse pattern and visual resources such as positive facial expressions play crucial roles in conveying moral messages (Xiong & Hu, 2022). However, as a recent scoping review of 131 multimodal textbook studies published between 1995 and 2025 reveals, nearly 60% of the research concentrates on English language teaching, with limited attention to other subjects and contexts (Tran & Lam, 2026). The same review highlights that 88.5% of studies treat textbooks as isolated artefacts, failing to connect multimodal analysis with pedagogical practice (Tran & Lam, 2026). Furthermore, systematic reviews of mathematics textbooks indicate limited research on how linguistic and nonverbal elements interact to support learning, with studies revealing a mismatch between research focus and actual textbook design (Koschwitz & van den Ham, 2025). These international studies point to a critical gap: while multimodality is recognized as important, research remains concentrated in specific disciplines and lacks integration with pedagogical contextualization.

This means there is still a research gap regarding how text, illustrations, color, layout, and activities in textbooks interact with each other to build moral messages. To fill this gap, this study uses the framework of Moral Foundations Theory (Graham et al., 2013), which maps five universal moral foundations which are care, fairness, loyalty, authority, and sanctity combined with the main values of Character Education Strengthening from Kemendikbud (2017). The combination of these two frameworks enables a more systematic and contextual analysis in examining how moral values are instilled through textbooks.

With this foundation, the research is directed at answering two main questions: (1) what moral values are contained in the Grade I Indonesian Language textbook revised edition 2023? and (2) how are these moral values represented when viewed from the perspective of multimodality discourse analysis? These questions are key to more fully revealing the process of forming moral meaning in textbooks, not only through verbal text, but also through the interaction between the modes that compose it (Yonata & Yoniswan, 2021). This research is expected to make two main contributions. First, in the academic realm, this study enriches the literature on moral education in elementary schools by presenting multimodal discourse analysis that integrates universal moral foundations and distinctive national character values. This study can complement previous research that tends to be partial, while also providing a more detailed mapping of the representation of moral values in textbooks. Second, in

the practical realm, the findings of this study can be utilized by teachers to optimize the function of textbooks as a medium for character learning, by emphasizing multimodal interactions that support the formation of students' moral attitudes. Textbook authors and publishers can also use the results of this study as input in the preparation of teaching materials that are balanced between literacy and moral aspects, so that textbooks not only educate cognitively but also affectively. Furthermore, for policymakers, the results of this study provide an overview of the extent to which the Grade I Indonesian Language textbook revised edition 2023, used in the Merdeka Curriculum, is aligned with the vision of the Pancasila Student Profile, particularly in strengthening the religious, nationalist, independent, cooperative, and integrity dimensions. Thus, this research not only answers academic questions, but also provides practical benefits for the development of moral education in Indonesia, especially in ensuring that the younger generation is equipped with a strong character foundation from the elementary school level.

2. Literature Review

The theoretical framework used in this study focuses on three important elements, namely: the theory of moral values, the theory of character education, and multimodality discourse analysis. These three form the basis of analysis for examining text and image data in the First Grade Indonesian Language textbook.

2.1. Theory of Moral Values

Moral values are fundamental principles that serve as guidelines in determining whether a behavior is good or bad. Graham et al. (2013), through Moral Foundations Theory, explain that moral values are rooted in five main foundations, namely care, fairness, loyalty, authority, and sanctity. These foundations are considered universal and can be found in various cultures. In the context of education, these five moral foundations can be instilled through learning experiences related to students' daily lives.

In Indonesia, the Ministry of Education and Culture (Hendarman et al., 2018) emphasizes five main values in character education, namely religious, nationalist, independent, cooperative, and integrity. These values are aligned with the national education goals oriented toward forming faithful, virtuous, and culturally-rooted individuals. Saputra et al. (2021) state that moral values integrated into teaching materials will be more easily understood by children when presented through reading texts that are contextual to their experiences. Similarly, Ramandhani & Widyartono (2024) affirm the importance of presenting contextual moral values so that students are able to connect moral messages in texts with the social reality they face.

2.2. Theory of Multimodality Discourse Analysis

Multimodality analysis provides an important framework for understanding the representation of moral values in textbooks. Kress & Leeuwen (2006) explain that meaning is built through the interaction of various modes, such as text, images, color, symbols, and layout. These modes do not stand alone, but complement each other in conveying messages. In textbooks, morality can emerge not only through reading texts, but also through illustrations that show the expressions of characters, interactive activities, and visual symbols that reinforce the message.

Yonata & Yoniswan (2021) state that multimodal analysis helps reveal how meaning is built simultaneously in educational discourse. This is relevant to the characteristics of elementary school-aged children who tend to more easily understand moral messages through visual approaches and

concrete activities. Jahrir & Tahir (2025) adds that multimodality in textbooks can increase student engagement, so that the moral message conveyed becomes more effective.

3. Methods

This study uses a multimodality discourse analysis design. This design was chosen because the focus of the research is to analyze the representation of moral values in textbooks by examining various communication elements, both verbal and visual. Multimodal discourse analysis allows researchers to examine the interaction between written text, illustrations, symbols, and learning activities, so that it can be known how moral messages are constructed in an integrated manner (Yonata & Yoniswan, 2021).

The research object is the Indonesian Language textbook: *Aku Bisa!* Grade I revised edition 2023 published by Kemendikbudristek. This book was chosen because it is an official book used in the implementation of the Merdeka Curriculum and presents eight thematic chapters containing texts, images, and learning activities. The focus of analysis is directed at the representation of moral values that appear in reading texts, illustrations, and activities integrated into the book.

3.1. Research Context

The analysis of learning videos in the Indonesian Language textbook: *Aku Bisa!* Grade I revised edition 2023 is published by Kemendikbudristek as one of the official textbooks in the implementation of the Merdeka Curriculum. This book consists of eight thematic chapters that integrate basic literacy skills with character formation. Its presentation combines simple narrative texts, dialogues, colorful illustrations, reflective activities, and digital elements in the form of QR codes. With communicative language and attractive visuals, this book is designed to suit the cognitive development of Grade I students.

4. Results and Discussion

4.1. Research Results

4.1.1. Image Analysis and Moral Values

1) Care

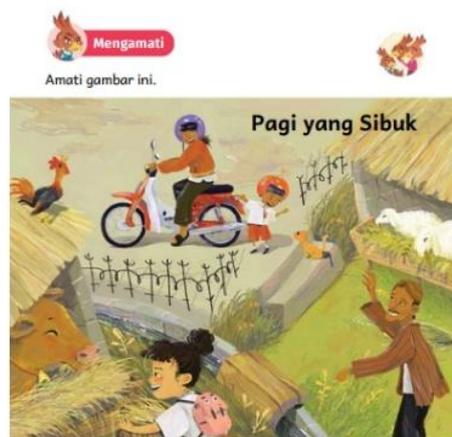


Figure 1. Book Page 13

In various images depicting social activities and interactions in rural environments and playgrounds, the moral value of "care" (attention) is very clearly reflected through acts of concern for

the well-being of others. In figure 1, a girl feeds a cow with full attention, showing care for animals as living creatures that need attention. Meanwhile, a father who takes his child to school by motorcycle highlights the value of responsibility and attention toward the child's education. Both actions reflect religious character, cooperation, and responsibility, which teach the importance of attention in family and community relationships. This image shows that attention is not only shown through words, but also through real actions in everyday life.

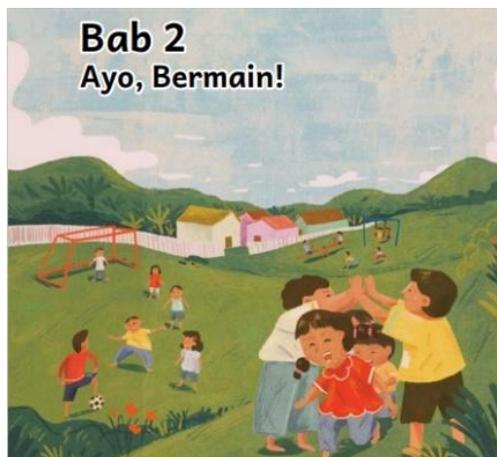


Figure 2. Book Page 27

In figure 2, interactions between children who help each other and play harmoniously also reflect the value of care, where children are not only concerned with their own enjoyment, but also with the feelings of their friends. The attitude of mutual support and respect shows empathy and cooperation, which are part of the character of cooperation, religiosity, and integrity. In this context, attention to the emotional well-being of friends becomes key in building healthy social relationships.

2) Fairness

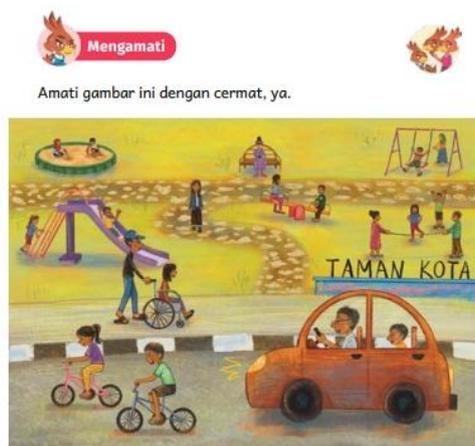


Figure 3. Book Page 42

On various pages in this book, the moral value of fairness is clearly visible in various situations depicting social interactions and learning processes. In figure 3, the atmosphere of a city park shows equal opportunities for all individuals to engage in activities without discrimination. Children from various backgrounds are free to play in public spaces, while wheelchair users enjoy the same access, reflecting the principle of justice in the distribution of opportunities. This image teaches the importance of respecting individual rights, discipline, and social responsibility in community life.



Figure 4. Book Page 54

Figure 4 depicts the learning process of Caca who tries to ride a two-wheeled bicycle without training wheels. Each image emphasizes fairness in providing equal opportunities to develop. Caca is patiently accompanied by an adult, given moral support, and given the opportunity to try and fail without being judged. This teaches that fairness is not only about results, but also about valuing effort and the learning process, and providing support according to individual needs. Through this image, the value of fairness related to persistence, patience, and courage to keep trying is also emphasized.

3) Loyalty

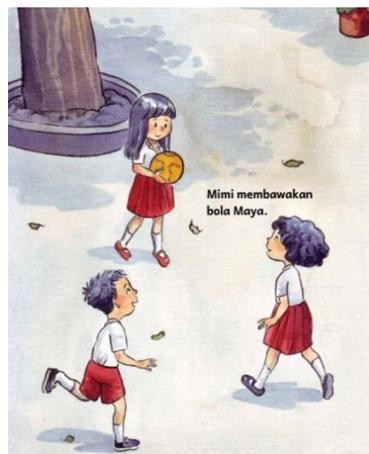


Figure 5. Book Page 115

On several pages in this book, the value of loyalty is shown in various situations that reflect faithfulness to social groups, family, friends, and existing norms. The book features a group of children in elementary school uniforms welcoming a new child with enthusiasm and friendliness, showing an early form of loyalty by accepting new members into their group. This reflects the value of solidarity that strengthens social relationships. In figure 5, Mimi shows loyalty to her friend, Maya, by bringing her ball, an action that demonstrates faithfulness through attention and active support.



Figure 6. Book Page 124

In figure 6, the action of an older sibling who helps her younger sibling, Mimi, by reaching for a cookie jar that is out of reach reflects loyalty in family relationships, namely the willingness to meet the needs of family members with full responsibility.

4) Authority

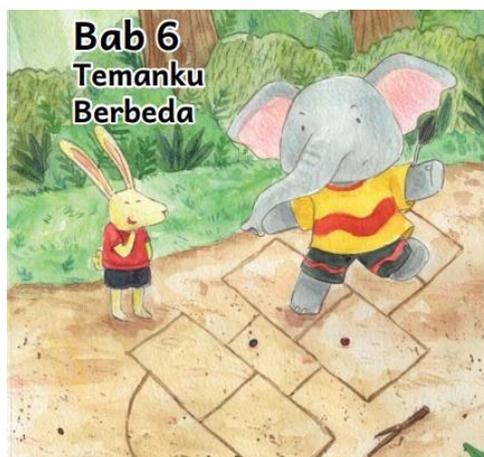


Figure 7. Book Page 139

Several pages in this book depict the application of the value of authority through social relationships that are fair, inclusive, and mutually respectful, both in social interactions between animals, between individuals, and within communities. In figure 7, a rabbit and a small elephant are seen playing happily together in the open air, even though they are physically different. Their actions of playing without discrimination reflect respect for equal and fair social norms, as well as the values of tolerance and acceptance of differences.

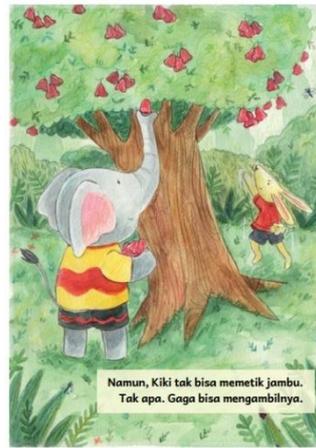


Figure 8. Book Page 143

Image 8 shows Kiki the small elephant having difficulty picking fruit from a guava tree, while Gaga the rabbit helps without taking advantage of Kiki's inability, depicting the use of authority in a fair and supportive manner, as well as the values of cooperation and tolerance in supporting one another.

5) Sanctity

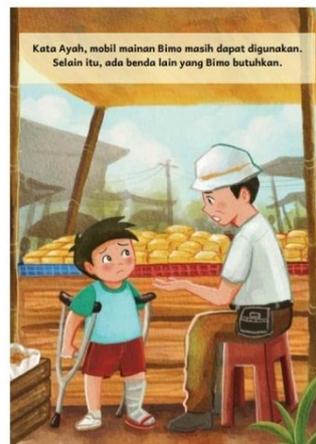


Figure 9. Book Page 172

Several pages in this book depict the application of the value of sanctity related to respect for life, simplicity, and honest processes in everyday life. In figure 9, Bimo receives advice from his father about the importance of valuing items that are still usable and prioritizing genuine needs over consumerist desires. This action reflects the values of simplicity and self-control in facing the impulse of materialism. Image 10 shows a father giving a coin to Bimo to save, teaching respect for honest processes and perseverance in obtaining what is needed, depicting the values of discipline and hard work.



Figure 10. Book Page 174

4.1.2. Multimodality Discourse Analysis Perspective on Moral Values

In the first figure titled "*Pagi yang Sibuk*" (A Busy Morning), multimodality is evident through visual elements such as a girl feeding a cow, a father taking his child on a motorcycle, and friendly expressions and attentive body movements. Through warm colors, body gestures (feeding, accompanying), and an active rural environment background, the message of care for family, animals, and others is reinforced. This image shows that attention is part of simple yet meaningful everyday life.

In the figure 2 titled "*Ayo, Bermain!*" (Let's Play!), the moral value of care is realized through social interactions of children while playing. Visual modes such as hugging, holding hands, helping a crying friend, and cheerful or concerned facial expressions reinforce the meaning of empathy and solidarity. The layout of the wide field, playing together without barriers, and bright colors support the meaning of harmony and attention among friends. From a multimodality perspective, all these elements work together including images, expressions, color, space to build a narrative about the importance of paying attention to the feelings and well-being of others in social life.

The analysis of moral values using the multimodality discourse approach pays attention to various modes of communication in the image: visual (bright colors depicting a positive and inclusive atmosphere), gestural (active and friendly body movements of children), and spatial (arrangement of a park that is open and accessible to everyone) as depicted in figure 3. The interaction between elements in this image creates meaning that fairness is not merely an abstract concept, but is realized in the form of equal social participation. For example, the image shows that there are no barriers between children who walk, cycle, or use wheelchairs, thus creating a visual representation of "equal access for all." Through this multimodality, the moral value of fairness is effectively visualized, reinforcing the message that justice in social life must be present through real actions that value diversity and equality.

Referring to figure 4, when analyzed using the multimodality discourse approach, various elements in the image such as Caca's expression full of enthusiasm, the open hand gesture of the mother/teacher as a sign of support, bright colors highlighting a positive atmosphere, and text emphasizing self-motivation ("*Caca juga harus bisa!*" / "*Caca must be able to do it too!*") all contribute to building moral meaning about fairness. The spatial arrangement in the image shows Caca in an active position moving forward, depicting a visual narrative about the progression of personal effort in a supportive environment. Thus, this multimodality enriches the delivery of the value of fairness, not only through words but also through strong visual expressions of encouragement, opportunity, and appreciation for individual effort.

From the perspective of multimodality discourse analysis, the visual mode here strongly supports the narrative of the value of loyalty: Mimi's body position facing Maya while carrying a ball shows a

proactive movement in helping, while the cheerful facial expressions of the three children indicate a positive and close relationship as shown in figure 5. The simple background without much visual distraction reinforces the focus on this inter-friend interaction. The sentence "*Mimi membawakan bola Maya*" (Mimi brought Maya's ball) as supporting text, affirms that simple actions can be real expressions of loyalty to friends. Thus, this image teaches that loyalty in everyday life can be realized through small acts of attention that build a sense of togetherness.

Through multimodality discourse analysis from figure 6, the relationship between the elements of the image supports the delivery of this moral value. The visual mode shows an older sibling reaching up to a high place with a focused expression, while Mimi stands below with a hopeful expression. The bodily interaction between the two, combined with the comfortable and clean home background, affirms the strong emotional bond. The written narrative "*Tolong ambilkan kue itu, Kakak!*" (Please get that cake!) reinforces the context that this act of helping arises from a relationship of mutual trust. The text and visual modes work in synergy to build meaning that loyalty within the family is realized through small acts full of attention.

Based on the figure 7, in multimodality discourse analysis, the visual mode (image) plays an important role: the illustration shows harmony between two different creatures with an open natural background, emphasizing balance, equality, and an inclusive atmosphere. The text mode, namely "*Bab 6: Temanku Berbeda*" (Chapter 6: My Friend Is Different), reinforces the meaning that difference is a natural part of social life that must be accepted and respected. The combination of visual and text coherently constructs the meaning that respecting social authority means supporting the norms of justice and equality in communal life.

In multimodality discourse analysis from figure 8, visual elements such as Gaga's body jumping with an enthusiastic expression, and Kiki looking full of hope, convey a narrative of solidarity. The text mode below the image "*Namun, Kiki tak bisa memetik jambu. Tak apa. Gaga bisa mengambilnya.*" (However, Kiki cannot pick the guava. That is fine. Gaga can get it.) reinforces that the act of helping is a legitimate form of moral authority: not dominating, but supporting in a collective spirit. The integration of illustration and text forms the meaning that true authority is not about physical strength, but commitment to strengthening one another in the social community.

Referring to figure 9, in multimodality discourse analysis, the image uses the father's body position sitting and speaking attentively to Bimo who stands with a walking aid, showing a relationship of affection and respect in educating. Bimo's facial expression, slightly disappointed but listening, combined with the background of a simple market atmosphere, builds the meaning that the sanctity of life lies in simplicity, appreciation for items that are still usable, and maturity in distinguishing between needs and desires. Warm colors such as brown, yellow, and green reinforce a familiar, positive atmosphere and support the moral learning process.

In multimodality discourse analysis, two small images showing the father and Bimo interacting with each other and Bimo inserting a coin into a piggy bank shown in figure 10, build a visual narrative about a warm relationship, character education within the family, and the value of simple everyday actions. The warm background colors and cheerful facial expressions reinforce the positive meaning of the saving process. The close body positions of the father and child emphasize the value of emotional closeness and example-based learning, not merely giving orders. All these visual elements enrich the moral meaning about the sanctity of intention and the importance of small yet meaningful efforts in life.

4.2. Discussion

The findings of this study indicate that the Indonesian Language textbook: *Aku Bisa!* Grade I revised edition 2023 contains five main moral values including care, fairness, loyalty, authority, and sanctity which are represented through a combination of text, illustrations, and other multimodal elements. These values are not present explicitly as definitions or moral teachings, but are visualized in the context of children's everyday lives. Thus, the textbook serves a dual function: as a literacy learning medium and as an instrument of character education aligned with the goals of the Merdeka Curriculum.

The value of care appears dominant in visual representation, for example through images that show a child helping a friend. Visualization of care with outstretched hand gestures and empathetic gazes reinforces the textual message about the importance of helping each other. This value is closely related to the care/harm foundation in the Graham et al. (2013) framework, which emphasizes protection and care for others. The presence of this value is very important at the elementary school age because this period is a formative period for social empathy.

The value of fairness is shown through images where children play together inclusively. Illustrations featuring children with special needs participating in activities show that fairness not only means taking turns, but also ensuring equal access. Visual modes in the form of parallel composition and happy expressions of children emphasize equality. These findings are consistent with the integrity and cooperation framework in PPK (Hendarman et al., 2018), which emphasizes the importance of respecting the rights of every individual.

The value of loyalty is reflected in images depicting close friendship. Close proximity and shoulder-embracing gestures become universal symbols of faithfulness. This reinforces the idea that loyalty is not just an abstract concept, but a real emotional experience for children. Graham et al. (2013) emphasize that loyalty plays an important role in maintaining group cohesion. In the elementary school context, loyalty to friends is an early form of broader social solidarity.

The value of authority is present in images through the representation of students paying attention to the teacher. Authority is depicted in a hierarchical but caring framework, where the teacher's open hand gesture emphasizes the function of guidance. Thus, authority is not portrayed as coercion, but as an example. These findings are consistent with PPK which emphasizes the importance of discipline and respect for teachers as moral authority (Hendarman et al., 2018).

Finally, the value of sanctity is shown in images through the habit of saving with parental guidance. This representation expands the meaning of sanctity from physical cleanliness to moral sanctity, namely living simply and responsibly. Graham et al. (2013) state that the sanctity foundation is related to the purity of life, which in this context is interpreted as keeping oneself from moral degradation such as a wasteful attitude.

The findings of this study affirm the view of Kress and van Leeuwen (2006) that meaning in multimodal communication is built from the interaction of various modes. In the *Aku Bisa!* book, text, images, color, gestures, and symbols work together to reinforce the moral message. For example, text about care is reinforced by illustrations of children helping each other, while reflective activities provide space for students to connect that message with personal experience. Furthermore, these results reinforce the Moral Foundations Theory framework (Graham et al., 2013). The five moral foundations can be found explicitly and implicitly in the book. This shows that textbooks are capable of functioning as a medium for moral internalization, not merely a cognitive instrument. In the context of policy, the findings of this study support the goals of PPK (Hendarman et al., 2018) which integrates the values of religious, integrity, independent, cooperative, and nationalism into learning. Visual representations in textbooks help communicate these values in a way that is more easily understood by students.

These findings are consistent with research by Anggraini & Janattaka (2020), which shows that language textbooks play an important role in instilling character values through narrative texts and illustrations. Imelwaty et al. (2022) also found that the representation of moral values in textbooks effectively shapes students' attitudes when linked to reflective activities. Prasetyo et al. (2020) affirms that multimodality in textbooks expands opportunities for value internalization because messages are not only present in the form of language, but also visual and symbolic. However, this research offers a new contribution by emphasizing the analysis of five moral foundations specifically using the Graham et al. (2013) framework. While previous research focused more on character education aspects in general, this research elaborates on how each moral foundation is presented multimodally in the *Aku Bisa!* book. Thus, this research complements previous studies with a sharper theoretical perspective.

For teachers, this book can be used as a practical instrument for character education. Teachers can use images as stimuli for discussion, role-play, or class projects. For example, figure 8 can be used as material for reflection on inclusivity, while figure 10 can trigger a saving project for social activities. In this way, teachers not only teach language skills, but also instill moral values. For the curriculum, these findings show that the integration of character education through textbooks is effectively carried out with a multimodal approach. The Merdeka Curriculum, which emphasizes the flexibility of learning, can strengthen this value by providing space for teachers to develop activities that suit the context of each respective school. For textbook development, this research emphasizes the importance of inclusive, contextual, and multimodal visual representation. The presence of illustrations of children with special needs in figure 8, for example, shows that textbook design can be a means of internalizing the value of social justice. In the future, the development of teaching materials needs to expand representation to various other moral dimensions, including environmental responsibility and cross-cultural tolerance.

5. Conclusion

This study demonstrates that the representation of moral values in the Bahasa Indonesia: *Aku Bisa!* textbook for Grade I operates through an intricate multimodal ecosystem where text, illustration, and interactive elements coalesce to construct meaning. Rather than presenting moral values as abstract doctrines, the textbook embeds them within the familiar terrain of children's everyday lives, thereby facilitating more natural and profound internalization. The findings reveal that moral foundations are not merely present, but are strategically amplified through visual design choices: gestures, gaze, spatial proximity, and color work in concert with narrative text to transform abstract principles into tangible, emotionally resonant experiences for young learners.

The significance of this study lies in its demonstration that multimodality is not simply an aesthetic complement to textual moral messaging, but constitutes the primary mechanism through which moral understanding is built in early childhood education. The integration of verbal frameworks with visual reinforcement and reflective activities creates a layered learning experience that addresses cognitive, affective, and behavioral dimensions of character formation simultaneously. This affirms that textbooks function as powerful cultural artifacts that shape not only literacy skills but also the moral sensibilities of future citizens.

For educational practice, these findings suggest that effective character education requires deliberate attention to the full multimodal landscape of teaching materials. Teachers must be equipped to read and interpret visual elements alongside text, facilitating classroom discussions that draw out the moral meanings embedded in illustrations and activities. Curriculum developers and textbook authors bear responsibility for designing materials where moral representation is inclusive, contextually

relevant, and pedagogically intentional. The presence of digital elements and interactive features offers untapped potential for deepening moral engagement through participatory learning experiences.

While this research provides rich insight into a single textbook, its limitations point toward productive directions for future inquiry. Comparative studies across grade levels and subject areas would illuminate how multimodal moral representation evolves throughout students' educational journey. Classroom-based research examining how teachers and students actually interact with these multimodal materials would bridge the gap between textbook analysis and pedagogical practice. Ultimately, this study affirms that the *Aku Bisa!* textbook represents a significant step toward integrating character education with literacy development, demonstrating that thoughtfully designed multimodal resources can serve as effective vehicles for moral formation in early childhood.

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