

# A Critical Discourse Analysis: The Depiction of Pancasila Principles in English for Nusantara Textbook

Geby Niqita Pradilaf<sup>1\*</sup>, Dihliza Basya<sup>2</sup>, Imam Ghozali<sup>3</sup>

<sup>1,2,3</sup> Universitas Islam Jember, Indonesia

<sup>1</sup> niqita.pradilaf05@gmail.com\*; <sup>2</sup> dihlizabasyaharamain@gmail.com; <sup>3</sup> ighozali1977@gmail.com

\*Corresponding author

E-ISSN: 2597-9744

P-ISSN: 2622-9196

Submitted: April 2025

Approved: April 2025

Published: May 2025

**Keywords:** critical discourse analysis; Pancasila student profile; textbook

**Abstract.** The Pancasila student profile as part of the independent curriculum is one of the government's efforts to spread the values and practices of Pancasila in all learning domains, both in the teaching and learning process and in the textbooks used and recently approved by the government. The purpose of this study was to enhance public consciousness, particularly among education policymakers, teachers, and students, regarding the crucial role of textbooks in upholding Pancasila values and equipping students with the necessary wisdom to navigate the future in alignment with the values imparted through textbooks. This research specifically examines the values of Pancasila, namely 1) faith, devotion to God almighty, and noble morals, 2) independence, 3) Gotong Royong, 4) global diversity, 5) critical reasoning, and 6) creativity, in accordance with Minister of Education and Culture regulation Number 22 of 2020 concerning the Strategic plan of the Ministry of Education and Culture for 2020-2024. Efforts to maintain The Pancasila values contained in English for Nusantara textbook published by The Ministry of Education and Culture for Grade 7th Junior School students. The research employs the English for Nusantara Textbook for 7th grade Junior High School as the instrument. The critical discourse analysis approach is utilized to examine the ideological values conveyed in the textbook's messages, both explicitly and implicitly, within their respective contexts.

## **How to cite this paper:**

Pradilaf, G. N., Basya, D., & Ghozali, I. (2025). A Critical Discourse Analysis: The Depiction of Pancasila Principles in English for Nusantara Textbook. *Linguapedia*, 9(1), 94-114.

## **INTRODUCTION**

The development of a curriculum that can adapt to the advancements of science and technology is crucial to support the progress of human resources and the nation. In Indonesia, curriculum development has been continuously conducted 14 times since independence. The independent curriculum introduced by the Ministry of Education and Culture (Kemendikbud) of the Republic of Indonesia aims to address the lag in education in

Indonesia. This curriculum focuses on essential materials and the development of the Pancasila Student Profile. The development of this independent curriculum is based on the decision of the Minister of Education and Culture, Research, and Technology of the Republic of Indonesia Number 56/M/2022 regarding guidelines for implementing the curriculum in the context of learning recovery. In its implementation, the independent curriculum requires support from all elements, such as schools, families, and communities. This can enhance the learning environment and academic achievement of students (Althof & Berkowitz, 2006). Character education, as defined by Lickona (1996), is a deliberate effort by schools, families, and communities to ensure that young people understand and safeguard their interests and behave in accordance with basic moral principles.

Pancasila, as Indonesia's national identity, is emphasized due to its alignment with societal culture. The Pancasila Student Profile, which consists of six dimensions, is designed to foster a sense of national identity and citizenship among students. These dimensions include faith, independence, mutual cooperation, global diversity, critical reasoning, and creativity. This study examines the representation of Pancasila ideology in English language textbooks, specifically the "English for Nusantara" textbook. This textbook is designed to support English teaching and learning in schools, and is adapted to the learning outcomes of the independent curriculum. Using visual image theory (Kress & Van Lauen, 2006) and systemic functional linguistics (Halliday, 2018), this research analyzes the lexicogrammatical features of materials containing Pancasila ideology. The study aims to provide a comprehensive understanding of how Pancasila ideology is represented in English language textbooks, and how it can be used to promote critical thinking and language skills among students.

## **METHODS**

This study adopts Critical Discourse Analysis (CDA) as its primary methodology, as it facilitates the examination of CDA-based analytical and investigative strategies for uncovering social norms and values (Fairclough, 2016). Moreover, CDA is an effective approach for analyzing texts to reveal embedded social values and ideologies. In this research, a semiotic analysis of visual materials is employed to examine the Pancasila values embedded in textbooks. This approach aligns with the research objective of conducting an in-depth examination of the Pancasila profile values represented in the "English for Nusantara" textbook published by the Ministry of Education and Culture.

The research context is derived from a 7th-grade Junior High School textbook entitled "English for Nusantara," which has been approved by the Ministry of Education and Culture in 2022. This textbook was designed to support learning based on a curriculum that incorporates the Pancasila profile characteristics, adapted to student needs and supported by the government. The textbook comprises 264 pages, divided into nine chapters. This study focuses on the life values associated with the textbook's content. The data used as the research context consist of verbal (reading texts and conversations) and visual (images and animations) elements, which convey values based on the dimensions of the Pancasila student profile adapted to the curriculum. A thorough analysis of the data provides a comprehensive understanding of how Pancasila values are expressed in textbooks, both visually (images and

animations) and verbally (reading texts and conversations). To examine the material containing the Pancasila ideology, this study employs systemic functional linguistics (SFL) from Halliday (2018) to analyze the lexicogrammatical features. This analysis examines linguistics and visuals in texts as discourse (Kress & van Leeuwen, 2006; Widodo, 2018). Furthermore, the Pancasila values in textbooks are interpreted based on their components.

## FINDINGS

This research focuses on analyzing the *Pancasila* values represented in the English for Nusantara textbook and how the textbook conveys ideology through the *Pancasila* elements contained in it to increase students' awareness of the importance of ideology. In textbooks, the author presents *Pancasila* values through visual (images and animations) and verbal (reading text) depictions which are rarely realized by teachers and students, and often go unnoticed because visual and verbal artifacts are underestimated (Widodo, 2018) so that research This aims to provide awareness of this because visual images are very important in every language textbook because they offer a universal language (Olshansky, 2008). This is the reason why the use of visuals and verbals in the teaching and learning process is so widely used, especially in teaching English as a foreign language (EFL). Verbal, visual, and character traits in textbooks can help students develop their understanding of the target language, culture, and worldview (Mendoza and Reese, 2001). Analysis of visual and verbal content containing *Pancasila* values is presented in table 4.1

### Visual (Picture and Animation) Representation of *Pancasila* Principles

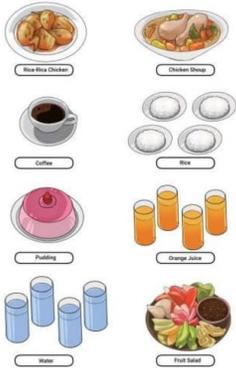
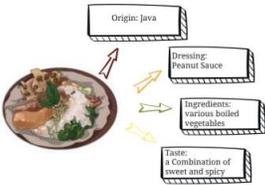
Table 1. The representation of Pancasila Student Profile values in English for Nusantara Textbook for grade 7th

Unit	Theme	Sample Visual	Description	Location	<i>Pancasila</i> Values
1	Culinary and Me		A family of 4 people, father, mother and two daughters were sitting at the table about to celebrate their mother's promotion by eating together. Before eating the father asked to say thanksgiving/pray together.	Chapter 2 page.64	Showing the diversity of religious group with an attitude of faith in God, in accordance with the first values of <i>Pancasila</i> student profile

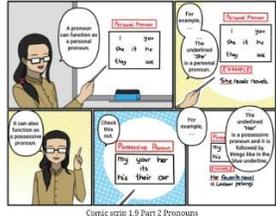
2	My School Activity		The picture shows the process of learning to read the al-Qur'an, where a mother teaches her 2 children to read the al-Qur'an,	Ch.4 page 156	Showing an attitude of faith by prayer to God, in accordance with the first values of <i>Pancasila</i> student profile
3	This is My School		Showing several children talking about several rooms in the school, on one side there is a female student character covering her hair with a hijab.	Ch.5 Page 208	Displays a form of obedience to God's rules from a religious group, in accordance with the first values of <i>Pancasila</i> student profile
4	This is My School		Shows two girls talking about extracurricular activities (pencak silat) at school, there are differences in the clothes of the two girls, one of the girls covers her hair with a hijab.	Ch.5 Page 222	Displays a form of obedience to God's rules from a religious group, in accordance with the first values of <i>Pancasila</i> student profile
5	About me		Depicts a basketball player who uses a wheelchair when playing	Chapter 1, page 45	Showing an independent attitude because he can still play basketball with his problem leg, showing an independent attitude in accordance with the second values

		of Pancasila student profile			
6	Culinary and Me		Image of a boy doing his own cooking activities, illustrates that men can also do household activities such as cooking without help	Chapter 2, page 83	Showing a child's independent attitude, in accordance with the first values of Pancasila student profile
7	Home Sweet Home		Picture of several students cleaning the house, starting from cleaning the table, mopping, tidying up, washing etc	Chapter 3, page 118	Shows forms of activities at home that can be done independently. Train and provide an overview for students to carry out house cleaning activities themselves, in accordance with the second values of Pancasila student profile
8	Home sweet home		Image of a family consisting of father, mother, Galang (son), Sinta and Tamara (daughter) working together (gotong royong) to clean the house	Ch.3, page 120	Show attitude of mutual Gotong Royong that can start from small things, at home. In accordance with the third values of Pancasila student profile
9	Home sweet home		Image of a father inviting his child to clean the house together	Chapter 3, 133	Illustrates the form of good Gotong Royong between father and son in cleaning the house in accordance with the third values of Pancasila student profile
10	About me		It depicts 8 children posing, with many	Chapter 1, page 43	Shows that Indonesia has

Copyr

			physical differences. From curly and straight hair, white or dark skin color, and type of clothing.		racial/ethnic diversity which can be seen from physical characteristics, as well as various religious beliefs accordance with the fourth values of <i>Pancasila</i> student profile
11	Culinary and Me		In the picture above there is rica-rica chicken and fruit salad (rujak) which are typical regional foods in Indonesia	Ch.2, page 65	Shows the culinary diversity that exists in Indonesia in accordance with the fourth values of <i>Pancasila</i> student profile
12	Culinary and Me		Displays a picture of nasi pecel as a typical Javanese regional food	Ch.2, page.79	Introducing pecel as one of the typical regional foods in Indonesia, in accordance with the fourth values of <i>Pancasila</i> student profile
13	Home sweet home		Displays an image that is similar to a typical Betawi house on stilts, which has a raised floor and uses wood as the pillars of the house.	Chapter 3, page 103	Shows cultural diversity which can also be implemented in the form of a home, in accordance with the fourth values of <i>Pancasila</i> student profile

14	My School Activities		Describes one of the regional dances and mask crafts in Indonesia	Ch.4 , page 156	Shows cultural diversity in Indonesia in the arts, both performing arts and fine arts. In accordance with the fourth values of <i>Pancasila</i> student profile
15	My school Activity	<p>b. Practice the expressions in Table 1.2 with two of your friends.</p>  <p>c. Introduce a classmate to another classmate in your class.</p> 	The picture above shows 6 students with different physical characteristics, male students have darker skin, while 2 female students have white skin. The hair is also different, some are curly, some are straight. Apart from that, one of the female students was wearing a headscarf	Ch.4, page 159	Shows the diversity of race/ethnicity and religion which can be seen from the unique skin color, hair shape, and way of dressing which shows the diversity of religions that exist in Indonesia, in accordance with the fourth values of <i>Pancasila</i> student profile
16	My School Activities		Depicts 5 children wearing traditional clothes from various regions in Indonesia, some wearing Acehnese, Javanese and even Papuan traditions.	Ch.4, page 166	Shows the diversity displayed in regional clothing from several regions in Indonesia accordance with the fourth values of <i>Pancasila</i> student profile
17	Culinary and Me		Image of tempe bacem showing typical Jogjakarta culinary delights juxtaposed with several modern food	Ch.2, page 60	Introducing tempe bacem as a traditional food as a form of culinary diversity, in accordance with the fourth values of <i>Pancasila</i> student profile

<p>18 About Me</p>	<p>d. Read Ibu Ida's explanation about pronouns (Part 2).</p>  <p>Comic strip 1.9 Part 2 Pronouns</p>	<p>The picture above shows the teacher explaining pronouns</p>	<p>Ch.1, page 37</p>	<p>By looking at the picture above students are asked to think critically about pronouns according to the fifth values <i>Pancasila</i> student profile</p>
<p>19 Culinary and Me</p>	 <p>Worksheet 2.20</p>	<p>The picture above asks students to label it with the correct words in the box.</p>	<p>Ch.2, page 85</p>	<p>Train critical thinking patterns in students, in accordance to the fifth values <i>Pancasila</i> student profile</p>
<p>20 Culinary and Me</p>	 <p>Worksheet 2.23</p>	<p>The picture above shows random cooking steps, so it asks students to think critically about how to sequence the cooking steps</p>	<p>Ch.2, page 88</p>	<p>Train students to think critically about cooking steps according to the fifth values <i>Pancasila</i> student profile</p>
<p>21 Culinary and Me</p>	 <p>Worksheet 2.27</p>	<p>In the picture above there are several tools and ingredients, which invite students to think about what ingredients and tools they need for cooking.</p>	<p>Ch.2, page 93</p>	<p>Train students to think critically to select the tools and materials needed, according to the fifth values <i>Pancasila</i> student profile</p>

<p>22 Home Sweet Home</p>		<p>The picture above invites students to choose furniture that suits what is needed in the room.</p>	<p>Ch.3, page 107</p>	<p>Train students to think critically to choose what furniture is in the room, according to the fifth values <i>Pancasila</i> student profile</p>
<p>23 Home Sweet Home</p>		<p>The picture above shows 2 different trash bins, the yellow trash bin is made specifically for non-organic waste and the green trash bin is for organic waste</p>	<p>Ch.3, page 139</p>	<p>Train students to think critically by asking them to explain what the 2 trash bins mean, according to the fifth values <i>Pancasila</i> student profile</p>
<p>24 Home sweet home</p>		<p>In this section, how many images each must be identified are presented</p>	<p>Chapter 3, 132</p>	<p>Train students to think critically by understanding images and learning to identify them according to the fifth values <i>Pancasila</i> student profile</p>
<p>25 Home Sweet Home</p>		<p>In this section there is an infographic about recycling items that students need to fill in.</p>	<p>Ch.3, page 144</p>	<p>Train students to think critically to complete recycling items, according to the fifth values <i>Pancasila</i> student profile</p>

26	Home Sweet Home		In section 5, describes the tissue paper recycling process. Students are asked to draw lines from one image to another correctly	Ch.3, page 137	Show a creative thinking attitude by inviting students to make patterns in pictures, according to the sixth values of Pancasila student profile
27	Home sweet home		The image above is a pencil case drawing, as an example of a pencil case that students can make	Ch.3, page142	Show a creative attitude to students by making their own pencil cases, according to the sixth values of Pancasila student profile

First, with regard to the first attribute included in the Pancasila Student profile, which is faith, the researchers discovered multiple textbook illustrations that reflected the virtue of faith in God. The first picture shows a family of four members: a mother, a father, and two daughters. The father in this photo is asking his family to pray as a way of offering appreciation. The home environment has a significant impact on the religious beliefs of students. This demonstrates how crucial the family is to a child's religious education and socialization (Sherkat, 2003). Picture #2, found on page 156 of the textbook, depicts a woman instructing two girls in the Al-Qur'an. This type of Al-Qur'an learning tradition is typically easily available throughout several Indonesian locations. Children will grow up without any connection to religious traditions if parents and prior families do not carry on these traditions to the next generation. This is because lack of support can cause traditions to be disrupted (Hervieu-Leger, 2000). One male student and two female students are shown interacting in photo #3 of the textbook on page 208, but the female pupils are shown differently. One of them had her hair covered by a headscarf. One of the Indonesian religions' head coverings, the hijab, is most frequently worn by Muslims. The Al-Qur'an (Surah Al-Nur, 31 & Al-Ahzab, 59) commands women to cover their chests and jewels, which is the fundamental tenet of wearing a hijab. One of them teaches that she always starts everything by praying before beginning any activity while donning a hijab that covers her hair. In this instance, religious development takes place not only in the context of the home and places of worship, but also in public settings like traditional schools. This reflects the actual situation in Indonesia, where each person is granted the freedom to practice their chosen religion, pursue education, dress in accordance with their cultural heritage, and engage in religious

worship. The family is just one factor influencing religious diversity, as was previously mentioned. More especially, schooling plays a significant part in fostering tolerance for other religions and life ideologies. The respect that youngsters have for religion is greatly influenced by their schools and communities (Ipgrave, 2012). According to (Behnke, 2018), textbooks that incorporate life values can serve as both educational resources and a medium of ideological communication for the government, educators, and students. In line with the principles of the first *Pancasila* student profile, the ideals of religious diversity are given in this textbook not only as material but also as an attempt to carry on the tradition of students engaging with religion.

Referring to the second Pancasila student profile value, namely independent attitudes, in the English for Nusantara textbook, researchers found several examples of independent attitudes taught through textbooks. For example, in picture #5, chapter 1, page 45, there is a picture of a child who has a disability in one part of his body, namely his legs, but in the picture, he is seen playing basketball using a wheelchair. This shows that the child's shortcomings do not make him dependent on other people, so he can continue playing basketball with his existing shortcomings. In picture #6, on page 83 of the textbook, there is an illustration of a boy cooking for himself. This description can give students an idea that men can also carry out household activities independently, not depending on and waiting for women, thereby reducing gender bias. In picture #7 on page 118, there is a picture of a child doing his own homework. This illustrates a form of student responsibility independently in doing homework, without having to wait for someone else to do it. The reality that occurs in Indonesian society is that many children feel they are still dependent on other people, especially their parents. The existence of pictures in textbooks that reflect an independent attitude can be a reference for students to do something independent first before asking for help from others. In this textbook, students are not only asked to write and read the content in the textbook, but are equipped with explanations provided through pictures, so that students can learn optimally (Ellis, 2014). Independent learning is not a new concept, this learning aims to teach students to learn independently and train them to be empowered in learning, whatever the context. So independent learning is basically a concept where students are empowered to learn on their own over time (Race, 2002). This is also related to the curriculum currently used in Indonesia, with the aim of making student learning more contextual and relevant to real life as a benchmark for quality learning potential (Thomas, Jones, & Ottaway, 2015).

Referring to the third *Pancasila* student profile value, namely gotong royong (Cooperation), in the textbooks studied, researchers found several examples of images that contain the value of gotong royong (Cooperation). For example, in picture #8 page 120 in the textbook there is a picture of a family cleaning the house. This shows that a lot of work can be completed more easily if done together, besides that the burden of doing household work is not only given to the mother but also to all family members. In picture #9 page 113 in the textbook there is a picture of a father inviting his child to clean the yard. In this case, the process of Gotong Royong between children and father is very important so that the job of cleaning the yard becomes easier. In fact, in Indonesia, which has a high culture of mutual Gotong Royong, mutual Gotong Royong activities are often found in everyday life. For example, community service, mutual Gotong Royong in the event of a disaster, and mutual

Gotong Royong for other public interests. This can be implemented in textbooks so that it can increase students' sense of togetherness and Gotong Royong in completing assignments or work at school. Group work is effective in achieving common goals and is a collaborative process that is driven by interactions and relationships between team members (Scarnati, 2001). Basically, teaching Gotong Royong to students requires students not only to learn about content but also to be actively involved in practice. To build a nation, it is necessary to have an ideology that can create cohesion and loyalty between people (Yahya, 1996) with a picture of Gotong Royong, students ultimately learn to implement values in everyday life which aims to consider other people's perspectives and build social knowledge through interaction.

Referring to the fourth *Pancasila* student profile value, namely diversity (*berkebhinekaan* global). In textbooks, researchers found several contents that contain the value of diversity or global diversity. For example, in image #10 page 43, there are 8 children posing facing the camera with different physical characteristics. Some have straight hair, some have curly hair, some even wear hijabs to cover their hair. In terms of skin color, there are white, brown and brown skin tones. In picture #11 on page 65 in the textbook, there are pictures of several traditional Indonesian foods such as chicken *rica-rica* as a typical Manadoese food and *rujak* from Java. In image #12 page 79 there is a picture of rice *pecel* which is a traditional Indonesian food, namely Java. In picture #13 page 103 in the textbook shows a picture of a house that resembles a typical Betawi house on stilts with a raised floor and wooden pillars to support the parts of the house. In image #14 page 156 there are pictures of regional dances and typical Indonesian mask crafts. In this case, the textbook displays Indonesia's diversity in the fields of performing arts and fine arts. In image #15 page 159 there is a picture of 6 students interacting and having different physical characteristics. Male students tend to be dark-skinned and female students are white. Apart from that, their hair also has differences, some are straight, some are curly, some even wear a hijab as a hair cover. In picture #16 on page 166 there are pictures of 5 children wearing regional traditional clothes in Indonesia, some are wearing traditional Acehnese clothes, Javanese *kebaya* and *beskap*, even traditional Papuan clothes. In image #17 page 60 there are pictures of several foods, one of which is a typical Indonesian food, namely *tempe bacem*. *Tempe bacem* is a typical culinary dish originating from Jogjakarta. In fact, Indonesia has a lot of diversity in terms of ethnicity, race/ethnicity, culture, language, traditional clothing, traditional houses and different typical foods. With this diversity, Indonesia still has a spirit of unity in accordance with the meaning of *Bhinneka Tunggal Ika*. The disclosure of these values is intended to increase students' and teachers' awareness of the multicultural values displayed in textbooks (Widodo, 2019). In this analysis, we focus on how cultural diversity is presented in textbooks through a series of visual depictions. Apart from that, the transactional paradigm (Risager, 2018) recommends that diverse cultural representations in a nation be displayed using the target language to motivate students' interest in studying the book. Because textbooks can be understood if students, teachers and authors have the same background (Ahmed and Narcy-Combes, 2011) so that currently cultural knowledge in textbooks is very important in educational research (Bernstein, 1996; Apple, 1999). In textbooks, the application of diversity values can give students an idea that Indonesia has

many differences, where these differences do not have to be a matter of debate, but instead teach them to understand each other's differences.

Referring to the fifth *Pancasila* student profile value, namely critical thinking. Researchers found several examples of the application of critical thinking in textbooks. In picture #18, you can see a picture of the teacher explaining pronouns and asking students to read the explanation. In picture #19 on page 85 there is a picture that requires students to fill in the empty labels according to the boxes provided. In image #20 there is a picture showing random cooking steps. In this section students are asked to think critically about how to sort the pictures according to the cooking steps. In picture #21 you can see several tools such as a spatula, ladle, shift, walk, slave and cup as well as several ingredients such as sweet potatoes, wheat flour, sugar, cooking oil, salt, milk and rice. This section invites students to think about what ingredients and tools are needed to make sweet potato fritters. In picture #22 page 107 there is furniture and several rooms in the house. In this section, students are asked to observe and think critically about what objects fit into the space available in the image. In image #23 page 139 there are 2 different images of trash cans, one specifically for non-organic waste and the other for organic waste. In this section, students are asked to observe and think critically about what they know from the 2 trash cans. In image #24 there are several images commonly found at home such as paper, plastic bottles and packaging, cardboard, cans, cloth, food waste, leaves, shoots and soil. This part of the picture invites students to think critically and identify words that match the picture. In image #25 page 144, the image displays an infographic about recycled goods which can invite students to think critically to complete the infographic by creating text next to the image. In accordance with the fifth *Pancasila* student profile, namely critical reasoning, the application of images that teach students to think critically is useful for making students objective in processing information, evaluating, and then drawing conclusions. Through textbooks, students should have and obtain values, information and thought patterns that are in harmony with the sociocultural and author's assumptions (Curdt-Christiansen, 2008). So critical reasoning is useful when students take decision-making steps. By teaching critical reasoning, students can make decisions using the reasoning according to the rules. This view of the elements of critical thinking can be interpreted as open-mindedness, systematicity, analysis and self-confidence in critical thinking (APPA, 1990). The aim of improving critical thinking, one of which is using illustrations in textbooks, is fundamental because the challenges in the world of education in Indonesia are increasingly complex and it is necessary to improve thinking skills.

The creative value of the *Pancasila* student profile is also evident in the textbook. Researchers found several implementations of creative thinking values in textbooks. For example, in image #26, there is a picture of the tissue paper recycling process. Through these images, students are asked to imagine and think creatively to create lines that connect one image to another according to the correct steps. In image #28, there is an example of a DIY pencil case. Depicting creative values in textbooks can train students' creative thinking by inviting them to make pencil cases according to creative examples. This approach aligns with the concept of emotional intelligence (Goleman, 1995; Brackett & Salovey, 2006). Moreover, the incorporation of creative values in textbooks supports the development of students' creative thinking and problem-solving skills, which are essential for adapting to changing

social contexts (Kim, 2015; Willey, 2004). By incorporating creative activities and examples, the textbook contents are expected to help students develop their creative thinking and problem-solving skills, which are critical components of the Pancasila student profile.4.1.2 Verbal (Reading Text and Conversation) Representation of *Pancasila* Principles

Apart from studying visuals (images and animations) which contain the values of *Pancasila* student profiles, researchers also study verbal texts, namely spoken and written texts (Widodo, 2015). In the English for Nusantara textbook, researchers conducted research related to verbal (reading and conversational texts) using System Functional Linguistics (SFL) to analyze lexicogrammatical (Halliday, 2018) contained in reading and conversational text.



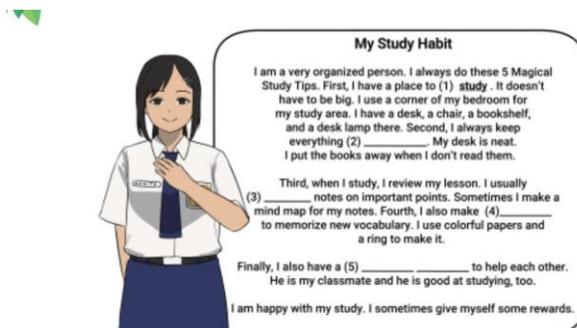
Picture 1. Family praying before eating  
Source: *English for Nusantara Textbook (2022;64)*



Picture 2. conversation students about extracurricular activities  
Source: *English for Nusantara Textbook (2022;222)*

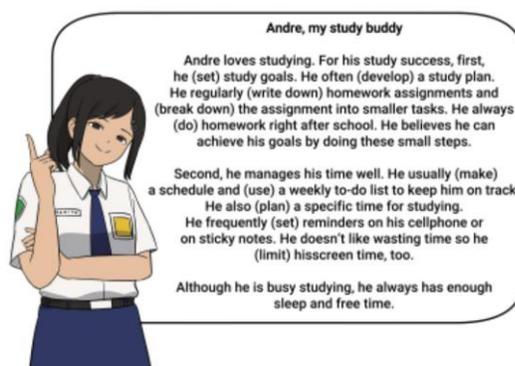
The first text (1) is a conversation on page 64 which contains the first profile value of *Pancasila* students, namely faith. In the conversation above, a father can be seen inviting his family to give thanks through prayer, by clapping his hands in front of his chest before starting to eat as a form of gratitude when his mother received a promotion from her office. The importance of family parenting patterns influences students' religious formation. In the second text (2), the researcher found a conversation that contained the first *Pancasila* student profile value, namely faith which was implemented through a conversation between 2 female students about extracurricular activities. One of the students who took part in extracurricular activities explained that he and his friends always prayed before training. In the 2 texts above, the researcher concludes that every Indonesian citizen has the same rights to worship and pray according to their religious background. Teaching media that contains life values not only functions as a learning reference but is also able to assist the government in conveying ideological values to students (Behnke, 2018). In this case, the application of

faith values in textbooks is expected to provide students with an idea of how to believe in God, and illustrate that every citizen has the opportunity to worship according to their respective beliefs, starting from small things such as praying. The description of the elements in the textbook includes the first profile value of *Pancasila*, namely faith.



Picture 3. Tips on their study habits

Source : *English for Nusantara Textbook (2022;186)*



Picture 4. Student Worksheet

Source: *English for Nusantara Textbook (2022;189)*

The third text (3) is a reading text that contains the second *Pancasila* student profile value, namely independence. In the reading above there are students who explain tips on their study habits. Starting from choosing a study room, preparing books and reviewing the lessons, making notes about important things, memorizing new vocabulary to giving rewards to yourself. By depicting independent elements in reading texts, this can create an independent attitude in learning which is realized through descriptive questions that ask students to fill in the blanks. Independent learning is not a new concept, this learning aims to train students to be empowered in learning so that students are more contextual and relevant to real life (Thomas, Jones, & Ottaway, 2015). Just like the third text, the fourth reading text (4) also discusses how students are independent in carrying out the learning process. The reading text tells the story of a friend who likes studying. He said, Andre always made plans before studying and managed his study time well by making schedules and reminders on his cell phone or sticky notes. By depicting independent values in this reading

text, students will have an idea and think about their own learning process, so they can manage their study time independently.

#### Let's Clean Up!

The Rahmansyahs work together to keep the house clean. In the morning, everyone in the family makes the bed. Every day, Sinta sweeps and mops the floor and Galang takes out the trash. Each of them take turns to wash the dishes every night.

Ibu Posma cooks everyday. While she cooks, Ara usually plays with her toys. When she finishes playing, she puts away the toys. Pak Rahmansyah does the laundry every other day. He cleans the windows and the furniture every Saturday.

The Rahmansyahs are busy every day.

Picture 5. Reading text about 'Lets Clean Up!'

Source : *English for Nusantara Textbook (2022;120)*

#### Ibu Ayu's Online Class

*Ibu Ayu* teaches English every Tuesday and Thursday. During the pandemic, *Ibu Ayu* taught English online. She used a video conferencing application. *Ibu Ayu* met and talked with her students virtually. She also explained the materials and has a discussion with her students. The students felt very happy and excited to learn English online. Sometimes the students spoke at the same time. In a video conferencing application, speaking at the same time makes the class noisy. *Ibu Ayu* thought about making rules for online learning.

Picture 6. Reading text about 'Ibu Ayu's Online Class'

Source: *English for Nusantara Textbook (2022;171)*

#### School Festival at SMP Merdeka

SMP Merdeka holds an annual festival. It usually happens in June. It takes place in some school facilities. At this festival, students participate in many activities, such as art exhibitions and competitions.

Art exhibition is usually located in the art room. It shows students' artwork like paintings, statues, and crafts. A group of students also sell crafts in the stalls. Students usually enjoy the art exhibition and buy interesting crafts. There are two kinds of competitions. They are sports and art competitions. The sports competition is held in the school yard. Class teams compete in soccer, basketball and badminton. Art competition is performed on stage in the school garden. Some students perform singing and dancing. Other students present poetry reading and storytelling. Students who like reading can join a storytelling activity.

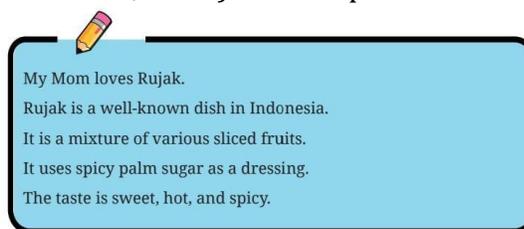
Before the school festival, students practice sports and arts for competition. Some students help prepare the decorations for the stage. Everyone is happy participating in the school festival.

Picture 7. Reading text about 'School Festival at SMP Merdeka'

Source : *English for Nusantara Textbook (2022;232)*

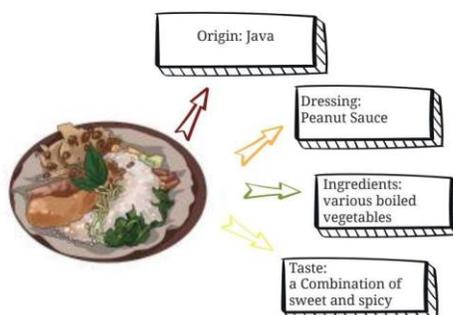
In the fifth reading text (5) there is a reading about "let's clean!" which shows the Rahmansyah family working together to keep the house clean. All family members work

together to do housework, starting from cleaning the mattress, mother cooking, Sinta sweeping and mopping the floor, Galang throwing out the rubbish, and Pak Rahmansyah doing the washing. The depiction of the third *Pancasila* profile value, namely gotong royong (Cooperation) in this textbook can give students an idea of starting Gotong Royong starting from small things at home. In the sixth reading text (6) the topic raised is online classes carried out by students with Mrs. Ayu as the teacher. However, online classes are not always easy, sometimes the class is not conducive, starting from students talking to themselves to making the class noisy, so Mrs. Ayu as a teacher took the initiative to create Gotong Royong through agreement by making rules that were mutually agreed upon with the students. This reading describes the implementation of the value of Gotong Royong in the process of making rules in the classroom to achieve mutual prosperity. In the seventh reading text (7) the theme raised is the school festival held at Merdeka Middle School. In the reading text, it is described that several students display their abilities in competitions according to their hobbies. In the arts field there are paintings, sculptures, and handicrafts. In the field of sports there are competitions in football, basketball and badminton. Some students were also involved in singing and dancing performances. All students contributed and worked well together to perform their best at the festival. The application of the value of Gotong Royong in this reading text can give students an idea of good Gotong Royong between all elements in the school, because to build a nation there needs to be an ideology that can create loyalty between communities (Yahya, 1996) so that by depicting the value of mutual Gotong Royong students can have and obtain values, information and thought patterns that are in harmony with socio-culture (Curdt-Christiansen, 2008) and can produce something good too.



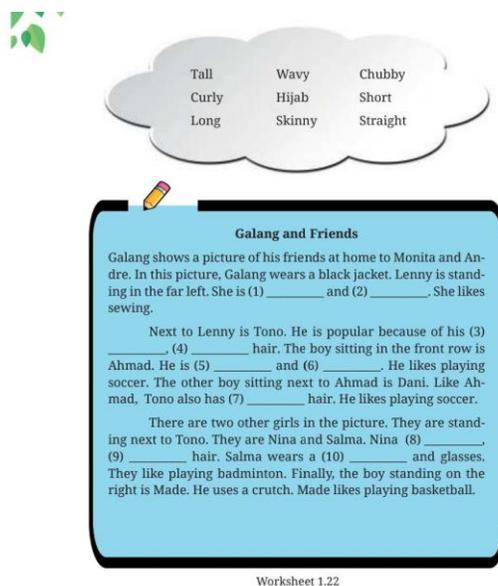
Picture 8. reading teks about Rujak

Source: *English for Nusantara Textbook* (2022;80)



Picture 9. Descriptive text about *Pecel*

Source: *English for Nusantara Textbook* (2022;79)



Picture 10. Descriptive text about Galang and Friends  
Source: *English for Nusantara Textbook* (2022;44)

## DISCUSSION

This study reveals that the English Textbook for Nusantara, widely used in Indonesian state schools, incorporates Pancasila student profile values aligned with the independent curriculum. The textbook's contents, both visual and verbal, reflect the importance of multicultural themes, Pancasila values, and promoting peace, harmony, and mutual respect (Setyono & Widodo, 2019). Visual content analysis reveals a dominant emphasis on diversity and creative thinking, featuring intercultural communication, art, and cultural products. Furthermore, images depicting differences in skin color, religion, and physical characteristics promote objective thinking and information processing (Kress & van Leeuwen, 2006). The verbal content, comprising reading texts and conversations, highlights the values of Gotong Royong (mutual cooperation) and global diversity, fostering an attitude of cooperation and unity among students (Habibah, 2020).

The depiction of Pancasila values in textbooks is crucial, as it not only serves as a learning reference but also develops students' ideas and promotes national ideology (Behnke, 2018). Policymakers and stakeholders must consider the importance of incorporating Pancasila values in textbooks, ensuring that foreign language learners in Indonesia understand and express their national ideology (Kirkpatrick, 2017). Moreover, the inclusion of Pancasila values in textbooks can promote critical thinking, creativity, and problem-solving skills among students (Kim, 2015). Therefore, it is essential to evaluate and develop textbooks that incorporate Pancasila values, ensuring that they align with the national curriculum and promote the development of Indonesian students' identities.

## CONCLUSIONS

This study reveals that the English textbook, "English for Nusantara," aligns with the Pancasila student profile, particularly in its visual and verbal content. The textbook's visual

content, comprising images and characters, and verbal content, including reading texts and conversations, incorporate all dimensions of the Pancasila student profile. These dimensions encompass faith and devotion to God Almighty, noble character traits, global diversity, mutual Gotong Royong, independence, critical thinking, and creativity. The researcher's primary objective was to examine the suitability of the textbook's content with the curriculum, with a focus on the Pancasila student profile values.

The findings suggest that the textbook prioritizes social issues, indicating that the author emphasizes the development of social attitudes and critical thinking skills among students. By incorporating real-life scenarios and issues, the textbook enables students to cultivate problem-solving skills and think critically. Furthermore, the textbook's design demonstrates consideration for students' cognitive and affective aspects, as it aims to develop their perceptions and understanding through visual and verbal stimuli. This textbook exhibit excellent quality as a pedagogical resource, providing teachers with a valuable guide for the teaching and learning process.

## REFERENCES

- Ahmed, F., & Narcy-Combes, J.-P. (2011). Cultural knowledge in foreign language textbooks: A neglected element. *International Journal of Humanities and Social Science*, 1(3), 120-126.
- Althof, W., & Berkowitz, M. W. (2006). Moral education and character education: Their relationship and roles in citizenship education. *Journal of Moral Education*, 35(4), 495-518. <https://doi.org/10.1080/03057240601012204>
- Apple, M. W. (1999). *Power, meaning and identity: Essays in critical educational studies*. Peter Lang.
- Brackett, M. A., & Salovey, P. (2006). Measuring emotional intelligence with the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT). In J. Ciarrochi, J. P. Forgas, & J. D. Meyer (Eds.), *Emotional intelligence in everyday life* (pp. 34-50). New York: Psychology Press.
- Behnke, Y. (2018). Textbook effects and efficacy. *The Palgrave handbook of textbook studies*, 383-398. [https://doi.org/10.1057/978-1-137-53142-1\\_28](https://doi.org/10.1057/978-1-137-53142-1_28)
- Bernstein, B. (1996). *Pedagogy, symbolic control and identity: Theory, research, critique*. Taylor & Francis.
- Curdt-Christiansen, X. L. (2008). Reading the world through words: Cultural themes in heritage Chinese language textbooks. *Language and Education*, 22(2), 95-113. <https://doi.org/10.2167/le721.0>
- Ellis, G. (2014). Young Learners: Clarifying Our Terms. *ELT Journal*, 68(1), 75-78. <https://doi.org/10.1093/elt/cct062>
- Ena, O. T. (2013). *Visual analysis of e-textbooks for senior high school in Indonesia* (Doctoral dissertation, Loyola University Chicago). [http://ecommons.luc.edu/luc\\_diss/513](http://ecommons.luc.edu/luc_diss/513)

- Fairclough, N. (2003). *Analyzing Discourse Norman Fairclough. Textual Analysis for Social Research*. New York: Routledge, 288.
- Fuchs, E., & Bock, A. (Eds.). (2018). *The Palgrave handbook of textbook studies*. New York: Palgrave Macmillan.
- Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. New York: Bantam Books.
- Habibah, S. (2020). The implementation of Gotong Royong values in Indonesian education. *Journal of Character Education*, 16(1), 1-12.
- Halliday, M. A. K. 1978. *Language as Social Semiotic: The Social Interpretation of Language and Meaning*. London: Edward Arnold.
- Hervieu-Léger, D. (2000). *Religion as a chain of memory*. Rutgers University Press.
- Iprgrave, J. (2012). Relationships between local patterns of religious practice and young people's attitudes to the religiosity of their peers. *Journal of Beliefs & Values*, 33(3), 261-274. <https://doi.org/10.1080/13617672.2012.732805>
- Kementrian Pendidikan, Kebudayaan, Riset & Teknologi. (2021). Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila. [https://kurikulum.kemdikbud.go.id/file/1679308669\\_manage\\_file.pdf](https://kurikulum.kemdikbud.go.id/file/1679308669_manage_file.pdf)
- Kim, K. H. (2015). The creativity crisis: The importance of teaching creativity in schools. *Journal of Creative Behavior*, 49(2), 139-144.
- Kirkpatrick, A. (2017). Language education and national identity. *Journal of Language and Linguistics*, 16(3), 531-544.
- Kress, G., & van Leeuwen, T. (2006). *Reading image: The grammar of visual design* (2nd edn). New York & London: Routledge.
- Larry Cuban, in Philip W. Jackson (ed.), *Hand Book of Research on Curriculum* (New York: Macmillan Publishing Company, 1999), 217.
- Leek J. (2016). Global citizenship education in school curricula. A Polish perspective. *Journal of Social Studies Education Research*, ISSN: 1309-9108
- Lickona, T. (1996). Eleven principles of effective character education. *Journal of Moral Education*, 25(1), 93-100. <https://doi.org/10.1080/0305724960250110>
- Mastoon, H. R. (1989). *Curriculum reform in the arts and humanities in Pennsylvania: An evaluation*. Temple University.
- Mendoza, J., and Reese, D. (2001). Examining multicultural picture books for the early childhood classroom: possibilities and pitfalls. *Early Childhood Research and Practice*, 3(2), 155-169.
- Olshansky, B. (2008). *The power of pictures: Creating pathways to literacy through art, grades K-6*. John Wiley & Sons.

- Race, P. (2002). *The lecturer's toolkit: A practical guide to learning, teaching and assessment* (2nd ed.). Kogan Page.
- Risager, K. (2018). *Representations of the world in language textbooks*. Multilingual Matters. <https://doi.org/10.21832/9781788922128>
- Scarnati, J. T. (2001). On becoming a team player. *Team Performance Management: An International Journal*, 7(1/2), 5–10. <https://doi.org/10.1108/13527590110395621>
- Setyono, B., & Widodo, H. P. (2019). The representation of multicultural values in the Indonesian Ministry of Education and Culture-Endorsed EFL textbook: a critical discourse analysis. *Intercultural Education*, <https://doi.org/10.1080/14675986.2019.1548102>
- Sherkat, D. E. (2003). Religious socialization: Sources of influence and influences of agency. In M. Dillon (Ed.), *Handbook of the sociology of religion* (pp. 151–163). Cambridge University Press. <https://doi.org/10.1017/CB09780511611130.010>
- Thomas, L., Jones, R., & Ottaway, J. (2015). Effective practice in the design of directed independent learning opportunities. *York: Higher Education Academy and the Quality Assurance Agency*.
- Tomlinson, B. (2012). Materials development for language learning and teaching. *Language Teaching*, 45(2), 143–179. <https://doi.org/10.1017/S0261444811000528>
- Widodo, H. P. (2018). A critical micro-semiotic analysis of values depicted in the Indonesian Ministry of Education and Culture-endorsed secondary school English textbook. In H. P. Widodo, M. R. Perfecto, L. V. Canh, & A. Buripakdi (Eds.), *Situating moral and cultural values in ELT materials: The Southeast Asian context* (pp. 131–152). Springer. [https://doi.org/10.1007/978-3-319-63677-1\\_7](https://doi.org/10.1007/978-3-319-63677-1_7)
- Widodo, H. P. (2019). Textbook analysis in language education: A critical discourse study approach. In H. P. Widodo, L. V. Canh, M. R. Perfecto, & A. Buripakdi (Eds.), *Situating moral and cultural values in ELT materials: The Southeast Asian context* (pp. 55–73). Springer. [https://doi.org/10.1007/978-3-319-63677-1\\_4](https://doi.org/10.1007/978-3-319-63677-1_4)
- Willey, T. (2004). The impact of social context on creativity. *Journal of Creative Behavior*, 38(2), 133–144.
- Yahya, M. (1996). *Pancasila sebagai ideologi dalam kehidupan berbangsa dan bernegara*. Jakarta: Rineka Cipta.