

# When English Rings A Bell: Creating Students' Character Through Pancasila Values

**Devi Nur Hayati<sup>1</sup>, Suciati<sup>2</sup>**

<sup>1&2</sup> English Education, State Islamic Institute of Kudus, Central Java, Indonesia

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Contact: Devi Nur Hayati  
Suciati



devinur146@gmail.com  
suci@iainkudus.ac.id

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## ABSTRACT

Students must be able to maintain Indonesian ideology while learning a foreign language in order to prevent themselves from being easily influenced by other cultures. The goal of this study is finding Pancasila values in the English textbook *When English Rings a Bell* published by the Ministry of Education and Culture. To characterize the information gathered, this study used Critical Discourse Analysis (CDA) and a literature review. The findings of this study indicate that this English textbooks covers five Pancasila values. There are three chapters on believing on one God, three chapters on just and civilized humanism, five chapters on Indonesian unity, two chapters for democracy led by the people representatives wisdom, and two chapters for social justice for all Indonesian people. By learning English materials covering Pancasila values, the students' character are expected to be able to be created well.

**KEYWORDS:**  
Pancasila  
values, English  
textbook,  
students'  
character, CDA

## INTRODUCTION

Every nation needs education to become more competitive in areas like politics, business, law, culture, and defense. Many nations, even developing nations, continuously expand their educational systems. One of the investments made to raise the standard of living in their countries is education.

Indonesia uses education to instill in the next generation a lofty moral code and an ideology. Education is a sincere effort to help people become independent and mentally mature so they may use it to survive in life (Puspita, 2018). It is understandable that Indonesia takes the development of its educational system very seriously, beginning with the requirement for students, teachers, and systems that can be appropriate over time.

Meanwhile, Indonesia has two systems of education: general education and religious education (Islam and school of every other religions). Therefore, it has many laws and ministries. In Indonesia, there are two distinct educational governing structures, with the Ministry of National Education (MONE) controlling general education and the Ministry of Religious Affairs (MORA) managing Islamic education (Qoyyimah, 2016).

Using textbooks to help the learning process and materials knowledge is the best decision, and they serve as a medium for students to grasp and learn from the material they are reading. (Qodriani & Kardiansyah, 2018). Even now, it serves as the primary source of information, even for English language instruction. One of the several approved textbooks by the Ministry of

Education and Culture of Indonesia (MOEC) is the English language textbook. The textbook serves as a resource for class-based English instruction. Because it is based on the syllabi and the related curricula, it has adequate comprehensive material. It seems sense that a textbook is necessary for learning English. A variety of texts are included in textbooks, especially to satisfy specific curriculum goals (Setyono, 2018).

Additionally, textbooks can serve as the foundation for process teaching and learning because to their various features. Textbooks serve as resources for research, tools for evaluation, tools for implementing the curriculum, and tools for enhancing students' aptitudes and competencies. According to Richards (Richard, 2001), textbooks serve the following purposes: they give curriculum structure and a syllabus; they aid in standardizing instructions; they enhance performance; they provide a variety of tools for learning; they are effective at saving teachers' time; they offer helpful models and input for language; and they are willing to train students. The package book profile, content (general materials and language skills material), and the appropriateness of textbook content are the final three crucial factors to consider when choosing a textbook (Mohamed, 2013). They are book cover/profile, content (general materials and language skills material) and the appropriateness of textbook content with the syllabus or curriculum.

English textbooks become one of the teaching tools that students can use as examples to apply the material to real-world situations. Four competencies are included in the English curriculum. Reading, listening, speaking, and writing are included (Masithoh & Fadlilah, 2017). Students have a strong sense of curiosity, and one medium that can pique that desire is textbooks. However, many children learn English through textbooks that model western customs, such as how to behave around people, interact with parents or other adults, and so forth. Many students adopt western customs and cultures. Therefore, it is imperative that Pancasila philosophy should be included in English curriculum. This is highly beneficial for students who want to live their lives with the Pancasila ideal.

The behavior and activities of Indonesia are reflected in Pancasila's values. It also has a significant impact on each person's personality. One of the best venues to acquire Pancasila values that can help pupils develop positive character traits is in school. There are key points in character education. They stand for mutual cooperation, religiosity, nationalism, integrity, and freedom. These principles are already included in Presidential Regulation Law No. 20 of 2018 on *Penguatan Pendidikan Karakter* (Kemendikbud, 2018).

Despite learning a foreign language, the textbook's content can demonstrate the existence of Indonesian ideology. The five tenets of Pancasila's doctrine are 1) Belief in The One God, 2) Just and Civilized Humanity, 3) The Unity of Indonesia, 4) Democracy, Led by the wisdom of The Representatives of The People, and 5) Social Justice for All Indonesian People

The meaning of each principles of Pancasila are (Jannah & Fahlevi, 2018):

#### 1. Belief in The One God

- a. Belief in and reverence toward The One True God
- b. Fostering mutual tolerance and cooperation across religions and those who follow various cults for The Almighty
- c. Fostering cooperation among Christians and faith in God Almighty

- d. Man's relationship with The One True God is a question of religion and belief in The One True God.
  - e. Fostering respect for one another's practices of worship in accordance with their individual religions and beliefs
  - f. Avoiding discrimination based on one's religion or believe in the One True GodJust and Civilized Humanity
2. Performing obligations and accept insight
    - a. People are not treated differently on the basis of their race, religion, skin tone, socioeconomic status, or degree of education.
    - b. Recognizing that we established similar obligations and rights
    - c. defending the truth and justice
    - d. not excluding anyone
  3. The Unity of Indonesia
    - a. Developing considerate habits for other people
    - b. Prioritizing the welfare of all
    - c. sustaining harmony always
    - d. maintaining the country's unity
    - e. adoration for the country and the home
  4. Democracy, Led by the wisdom of The Representatives of The People
    - a. Never impose your will on others.
    - b. putting consideration before judgment when making decisions for the greater good
    - c. discussions to find a consensus in the kinship spirit
    - d. high regard for every judgment made after consideration
    - e. having the good faith and sense of responsibility to accept and carry out the judgments reached after careful consideration
    - f. putting the interests of the whole over those of individuals and groups when engaging in consensus-building discussions
    - g. Decisions made must maintain human dignity, promote the ideals of justice and togetherness, and favor unity and unity for the common good in order to be ethically accountable to God Almighty.
  5. Social Justice For All of Indonesian People
    - a. being just in all situations
    - b. people are not intimidated
    - c. preserving kinship principles
    - d. valuing other people's work
    - e. observing other people's rights

In order to determine the values of Pancasila, researchers used a textbook for Grade VIII SMP/MTs called *When English Rings a Bell*. Because it is produced by the Ministry of Education and Culture of the Republic of Indonesia and is widely utilized by students there, the researchers decided to use that book as their object.

## **METHODOLOGY**

When English Rings a Bell, an English textbook for grade VIII SMP/MTs, is the focus of this study. The Ministry of Education and Culture produced this book as part of the 2013 curriculum development.

The researchers employed the documentation technique in this study in the following ways: Reading English textbooks, gathering and categorizing, identifying using Pancasila, and explaining using the CDA technique are all steps in the process.

A checklist was used as an instrument in this study to collect data. 1) Describe the textual content employed in the Van Dijk theory of macrostructure. 2) Using the Fairclough theory based on sociocultural practice and the van Dijk theory based on social context, describe the content of the photos.

In this study, critical discourse analysis was used (CDA). This study uses CDA to examine how Pancasila values are concealed in the material of English textbooks. The CDA research technique focuses on language as a resource while using qualitative discourse analysis approaches to describe, interpret, and explain discourse that occurs in the social environment.


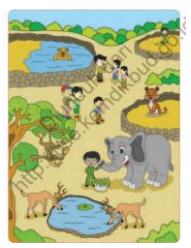

While adopting a variety of theories and sets of strategies for problem resolution in the use of language as a social and cultural practice, CDA research focuses more on social concerns than scientific paradigms (Mullet, 2018). Thus, social structures (class, status, ethnic identification, age, and gender), culture, and discourse all play a role in the interpretation of critical discourse (the language used).

According to van Dijk, a social context is when an issue arises, people discuss it, and a discourse is created (April et al., 2018). Fairclough theory has three levels in sociocultural practice (Sukma et al., 2019). They are 1) A situational level is an ongoing circumstance or an unusual and fascinating event. 2) The parties involved in the discourse-making process are at the institutional level, such as the media. 3) The social system level is what has an impact on how speech develops.

Data reduction, data visualization, and conclusion techniques are used in data analysis. After data reduction, researchers will pick out and examine passages from English textbooks that are included in the Pancasila value. Researchers will use words and photos to exhibit data, then provide clarification with a brief story. Conclusion will provide an answer to the study question and provide a broad assessment of Pancasila's values.

## RESULT

### A. Belief in The One God

Unit	Theme	Finding	Page and Description
Chapter 1	It's English Time!		p.9. The image depicts a classroom setting with six kids. The attire is also the same, including all of its features like a tie. However, one of the female students by the name of Siti shows a little difference. Only Siti wears a light blue veil and a uniform that is longer than the other students'. She is the only student in the class to do so.
Chapter 5	My Uncle is a Zookeeper		p.68. The zoo has such a lovely atmosphere. There are many things going on, including bears wallowing in the river, drinking deer, and monkeys perched on three branches. Additionally, zookeepers clean cages, feed elephants, and educate guests about the animals housed there. In the meantime, the tigers was in front of curious onlookers.
Chapter 6	What are You Doing?		p.105. Three of the five students are male, have light skin, are white or slightly darker, and have curly hair. The two women had light skin, short hair, and vivid blue veils on. They are gathered together for conversation.

#### a. Analysis

##### 1. Picture

##### a) Social context

The image above illustrates how different beliefs are practiced in one classroom, demonstrating the first two points of Pancasila: "Building harmony of life among fellow believers and belief in God Almighty" and "Developing respect and cooperation between religions and adherents of different beliefs towards God Almighty." These activities frequently take place in public schools, allowing students to practice different religions in the same classroom. Then, when it is time for worship, such as for Muslims' Friday prayers, those who are not Muslims will show respect for one another and serve as a reminder.

"Building harmony of life among fellow believers and belief in God Almighty" is the following point. The image depicts the engagement in the zoo, where tourists are delighted to interact with animals like tigers, bears, and elephants up close. At the zoo, zookeepers are feeding the animals. Every religion and creed instills love for others, not just for other people but for the entire universe and all other living creatures. Every religion's teachings on animal welfare and love for all living things forbid inflicting pain or suffering on them. It can instill in students a lifelong concern for all of God's created life.

The following recommendation aims to "develop respect between people for other people's religious and philosophical practices." The image shows a group of students talking about their various religious and philosophical beliefs. Discussions should not be connected to or brought up in relation to any religion. Discussion boards are neutral spaces, and decisions shouldn't be made with any group or thing of trust in mind. It is to avoid further argument that could result in war.

b) Socio-cultural Practice

1) Situational

There are six legal faiths in Indonesia, according to policy. They are Buddhism, Catholicism, Hinduism, Islam, and Kong Hu Chu. Looking at the circumstances, it is possible that there exist religious disputes. As an illustration, consider the opening of a house of worship in a neighborhood that faces opposition. Furthermore, when the state rejects the notion that a religious tradition is beneficial to society.

2) Institutional





The institutional level examines how a community or organization can have a significant impact on a religion or set of ideas by acting as a hub for knowledge. Islam, for instance, has a MUI that, during the month of fasting known as Eid Al-Fitr, serves as the focal point of knowledge and decides what food is considered halal or haram for Muslims.

These groups can spread tolerance throughout the community. For instance, the Indonesian people unanimously expressed their gratitude to the religious minister who sent Christmas greetings to the country's Christians. The minister of religion implied that coexistence with various religions does not have to lead to conflict.

3) Social System

People need to tolerate one another's beliefs in other religions at the level of the social structure. Unfortunately, the relevant laws are not often followed. There are still irresponsible people using social media to promote incorrect information. People in Indonesia readily accept information that is not necessarily true.

**B. Just and Civilized Humanity**

Unit	Theme	Finding	Page and Description
Chapter 2	Can You Play the Guitar?		p.33. Three different student conversation groups are taking place. Beni agrees to help Edo when he requests for assistance bringing some books into his possession. In the second group, Siti invites her friend to a party and asks if she can go. Her friend then responds by saying she will go. When the third group of students inquired about joining the cafeteria, Lina extended an invitation.
Chapter 5	My Uncle is a Zookeeper		p.77. The child sweeps the floor as his assignment because he is also a student. While others interact with their pals by talking or playing games.
Chapter 6	What are You Doing?		p.97. A father, mother, and two kids are in the family and are working on their schoolwork. In addition to the boy washing bikes, the father was cooking, the mother was sweeping, a daughter was watering flowers.
Chapter 6	What are You Doing?		p.102. There are numerous exchanges of words. Each dialogue involves two parties. It yet conveys the same message as asking the other person why they act a certain way. For instance, why not ride a bike instead, why appear perplexed, and why it is too late to get to school.

**Analysis**

1. Text – Conversation

*“Udin, will you help me bring this book?”*

*“Siti, will you come to my party?”*

*“Lina, will you go to the canteen with me?”*



The sentences in that point is "Perform obligations and accept rights." Because people are social creatures who depend on one another, neighbors should help and offer assistance.

Every human being has a duty to assist other humans who are in trouble or need of assistance. Distress and the need for assistance do not necessarily imply that tragedies, accidents, or other catastrophes take place. Like inviting friends to the party to be festive, asking them to bring a book, or inviting them to the cafeteria with you so you won't be alone. Small things like the ones mentioned above frequently occur everywhere, especially among Indonesians. Though it seems straightforward, the message is very important to life. It is used by students and is the initial step in interacting with their schoolmates. even use the expression to socialize or hang out with others, then develop strong friendships.

## 2. Picture

### a) Social context

The second Pancasila point is found on page 77 of Chapter 5, and it is "Defend justice and truth." The graphic offered a critique of the increasingly prevalent attitude in society. that these jobs include fundamental life skills that are gender-neutral. Parents play a significant role in raising children to emphasize justice regardless of gender in this situation.

The same message is repeated in the next image chapter six on pages 97 and 102: "No discrimination." The general public believes that cooking is a woman's domain. However, it is clarified here that doing schoolwork does not differ for different family members. It can be done by anyone without restriction based on gender or any other form of prejudice.

Each conversation is between two people and covers a different topic next to the picture on page 102. When closely examined, physical characteristics and appearance differ as well. Some of their buddies have darker skin, curlier hair, and toupees. Watch closely once more, though, and they seem to be ignoring the appearance. They may ask and provide courteous responses when speaking with others. Because, in fact, there is still an act of spreading misinformation about others just because they look to be different.

### b) Socio-cultural Practice

#### 1) Situational

Each individual in Indonesia is impacted by variances in religion, ethnicity, and race. Due to such circumstances, there is frequently conflict in Indonesian society due to these discrepancies.


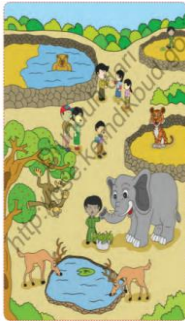

Darker skin and wavy hair are frequent characteristics in these cases. They will receive the last services even if they were in line first, which is a common form of prejudice in public settings. Small-scale discrimination like this already exists, and protests or demonstrations against the government are frequently held. In Indonesia, the problem of gender equality is prevalent. Women frequently handle household duties like cooking and maintaining the






home while males only work. Violence against women occurs frequently as a result of beliefs that women are weaker than men.

- 2) Institutional  
In every circumstance, volunteers or organizations can provide space for communities that are excluded or marginalized. Additionally, the volunteers help the community by communicating aspirations, reactions, and—indirectly—the idea that all people can coexist with one another despite their differences.
- 3) Social system  
Freedom of choice in relationship or gender status is another example. Each person has the right to make these choices as long as they don't affect other people. The ability of all Indonesians to get together, get along with society, and mingle is even that difference.

### C. The Unity of Indonesia

Unit	Theme	Finding	Page and Description
Chapter 1	It's English Time!		p.9. The image depicts a classroom setting with six kids. The attire is also the same, including all of its features like a tie. However, one of the female students by the name of Siti shows a little difference. Only Siti wears a light blue veil and a uniform that is longer than the other students'. She is the only student in the class to do so.
Chapter 5	My Uncle is a Zookeeper		p.68. the environment of a zoo where visitors, zookeepers, and animals all interact. Some of these operations include zookeepers cleaning and feeding the animal enclosures. Some guests converse with the zookeepers.
Chapter 6	What are You Doing?		p.87. Five pupils are participating in class activities. Beni swept the floor as Siti was washing the floor, Lina pulled down the whiteboard, Udin regarded the book on the table, and Dayu emptied the trash.

Chapter 7	Bigger is Not Always Better.		p.115. A student contrasted the Malin Kundang tale in the book with the one that was broadcast on television last night. She finds the one in the book to be more intriguing than the one in the movie
Chapter 8	I'm Proud of Indonesia!		p.149. A map of Indonesia is available, replete with data on its cities, islands, maritime borders, and borders with nearby nations like Malaysia and Singapore.
Chapter 8	I'm Proud of Indonesia!		p.153. Some pupils share their opinions on various Indonesian natural resources. such as fruits, vegetables, spices, and animals, along with information about how they are used

## a. Analysis

## 1. Text – Sentences

*"I saw Malin Kundang on TV last night. I think the book is more interesting than the film."*  
 Page 115.

*"The land is very fertile."* and *"Indonesia is also rich."* Page 153.

Include "Love for the homeland and the nation" in the opening sentence. The third Pancasila precept describes Malin Kundang as one of the manifestations of love for one's nation. Learning will lead to a lifelong love of and pride in Indonesian culture. In addition to the Malin Kundang, there is still a lot of folklore originating from other locations. As a reminder of tradition and the need to preserve culture in order to prevent its extinction throughout time, Indonesians continue to believe in stories that have developed over time.

Then, it is a part of a subsection that describes Indonesia's natural resources in the second sentence. The proverb "The land is exceedingly fertile" implies that Indonesia has excellent soil, which supports a variety of crops with good growth. One city is well-known for its vegetable products since so many veggies have grown there so nicely. Furthermore, a lot of local baits lack the country's signature scent of lime durian. The further sentence was "Indonesia is also rich." According to language, the word "rich" is typically synonymous with a person who has many prices, starting with money, gold, diamonds, and other expensive objects. The next line was "Indonesia is likewise rich." But the second row of spices also came to represent Indonesia's rich spice culture. It is not surprising that Indonesia has had a protracted colonial history

given its wealth of natural resources. The demand for seasonings was high at the time, and the lack of colonial rule allowed Indonesian goods to be exported outside.

## 2. Picture

### a) Social context

The third principle of Pancasila, "Develop respectful behavior for others" and "Love for the homeland and nation," is demonstrated at this stage. The example to acquire a job in the neighborhood. Therefore, having various employees because they are from places other than Jakarta, including Java, Kalimantan, and others, is not unusual in a work environment. Also almost the same is the educational level. Many students from different regions attend the same school together. They will interact, care for one another, and remain close-knit since they are placed in a single classroom.

The third commandment of Pancasila is "Love for the motherland and the nation." Discover the wide range of creatures at the zoo, from land to sea. The exchange can demonstrate how the neighborhood is aware that Indonesia is home to a wide range of animals. Students can study animals directly at the educational level. Additionally, they can see endemic animals that are unique to Indonesia. Activities like this can strengthen existing confidence and create love in the hometown.

The common good first is the third precept, according to Pancasila, and at the local level, this frequently happens when doing devotional labor on Sundays when cleaning the village. Together, they make the atmosphere hygienic, wholesome, and appealing. The smallest scope is thus while cleaning the classrooms at the level of education like in school. Because they emphasize the shared interest in having a tidy and comfortable classroom, learners will divide the work in the same way as the student in the image.

### b) Socio-cultural Practice

#### 1) Situational

Indonesia is home to many rare or endemic animals that are unique to its vast archipelago and cannot be found anywhere else. Due to the fact that it is on the verge of extinction, the zoo started breeding it before releasing the offspring into a different habitat. A decision like this is an illustration of appreciating your country and all of its diverse flora and fauna. Students will comprehend how bad it is that some creatures, who are on the verge of extinction due to poaching, must have body parts like fangs or skin taken for the sake of the trade.

The continuation of ecosystems and the environment is what activities are in the public interest. There were numerous instances of illegal logging, which caused animals to start converging on settlements in quest of food. Without considering the survival of humans or animals, this activity is being taken to grow the industry. The population became more in demand as time went on, necessitating the extension of the land as well. However, the force of unity is

strong when learners are given priority based on their shared interests. When shared interests aren't taken into consideration, there will be conflicts and antagonism between certain groups.

2) Institutional



Consider the organization that is participating at the institutional level. Looking at the aforementioned circumstances and the delivery procedures, there are numerous parties involved. Reaching the students by beginning at the community level and moving up the educational spectrum. The two parties are connected to show how to apply the third Pancasila precept if they are drawn in a straight line.

Even the tiniest organization frequently communicates and performs it, and when done by everyone, it develops into a custom or habit. The institutional role is therefore essential to preserving every Pancasila ideal in a variety of spheres of life.

3) Social system

Social systems that are visible in windows of society and education occasionally run into issues. Continuing violations include leveling a forest that is home to endemic wildlife for organizational or personal gain, or to expand the region. Despite the fact that sharing knowledge is a great method for students to learn to respect the perspectives of others, do not want to do so with their peers for fear of being picked on.

#### D. Democracy Led by the wisdom of The Representatives of The People

Unit	Theme	Finding	Page and Description
Chapter 1	It's English Time!		p.10. Students are being questioned by a female teacher about their opinions of the use of English in the classroom. Siti, who was covering her head with a blue scarf, approved of the choice. Then Edo with the curly hair agreed wholeheartedly to speak in English in class.
Chapter 6	What are You Doing?		p.105. There were five students standing, three wearing headscarves and two not. They were arranged in a semicircle.

a. Analysis

1. Text – Conversation

*"Everybody, may I have your attention, please?"*

The points of "Priorities deliberation when making decisions for the common good" and "Deliberation to establish consensus with the spirit of kinship" are discussed. When considering the language component, the sentence's meaning goes beyond simple attention-getting. The sentence indicates that there is conversation, consideration, or possibly a key speaker. However, a teacher wants to ask pupils to have a brief discussion as part of the meeting's context.

The decision should not be based on personal or class interests since discussion should lead to an agreement that is supported by the majority of the group. Additionally, any participant is free to voice their opinions without fear of retaliation from the opposing group. In conclusion, all students concur that English should be used during class.

## 2. Picture

### a) Social context

Several parties are involved. Typically, community leaders are responsible for overseeing the entire process of discourse. As a result, the leader frequently says, "Attention please!" It is a signal that discussion is about to start. The leader's additional responsibility is to serve as a mediator between those who have opposing views. to reduce the likelihood of hostility arising from disagreements of opinion in a forum. The majority vote determines the final outcome. "To emphasize the common interest above the interests of individuals and organizations while conducting debates to reach consensus" and "Priorities deliberation when making decisions for the common good." The conclusion should be respected by the other members because it was made with "High regard for every choice reached as a result of

If applied to the field of education, learners will learn how to respect the opinions of their friends. Can train confidence about how to express argument without feeling intimidated and the existence of e feeling. Deliberation can teach learners that everyone has their thoughts and perspectives. Therefore, there is no need to be hostile when having different opinions.

### b) Socio-cultural Practice

#### 1) Situational

Based on the discussion of deliberation from earlier. for Indonesians to decide jointly and based on broad consensus. The tribes, regions, and cultures of Indonesians are diverse, as are their cultures and languages. Therefore, the distinction between disputes in small and big scopes is very evident. Tribes frequently fight against other over territory, much as they did in the past.

#### 2) Institutional

Numerous entities, including neighborhood organizations, specialized groups, and the government as a whole are involved in this matter.




Unfortunately, there are still some people who feel the most priority and have the most authority, so it is not uncommon to close other perspectives. In order to make judgments in consensus, all layers must feel participated and share their opinions. These organizations each serve as the public's voice.

Students from various backgrounds can participate in forums or deliberations, just as in school. For instance, when the chairman of the student council is chosen. The activity will be discussed beforehand with the involved instructor and the manager of the student council. After reaching a consensus, you can inform all students of your choice.

### 3) Social system

The social system at the local level will engage in discussion when it encounters challenges, disputes, and issues in the neighborhood. When a student violates the rules or has conflicts with other students, at the educational level. The worried kids, the school, and the learners' parents will all be parties to the discussions. All of these issues can be overcome by talking things out and coming to an arrangement that works for both sides.

## E. Social Justice for All Indonesian People

Unit	Theme	Finding	Page and Description
Chapter 1	It's English Time!		p. 16. The kids had just finished creating an invitation card that featured lovely embellishments. When they present it to a male teacher, the student's work is praised.
Chapter 1	It's English Time!		p. 19. During their talk, Edo asks Beni for his opinion on her excellent and lovely painting. Beni enthusiastically complimented Edo's creation, which appeared to be a painting of the city in which he resided.
Chapter 6	What are You Doing?		p. 97. A father, mother, and two kids are in the family and are working on their schoolwork. In addition to the boy washing bikes, the father was cooking, the mother was sweeping, a daughter was watering flowers.

### a. Analysis

## 1. Text – Conversation

Note the following sentence in the picture in chapter 1 of pages 16 and 19:

*“Great! I think that is a beautiful invitation card. I like it.”*

*“Your picture is beautiful! I like the color.”*

*“Excellent! That’s my girl!”*

*“What a wonderful picture!”*

*“Well, I think it’s good.”*

The fifth commandment of Pancasila, "Appreciate the work of others," is included into the point in these five sentences. The sentence's meaning can be understood by looking at the language, which praises, values, flatters, and values the efforts of others. When a teacher compliments a student's excellent work, they are expressing their admiration. Teachers should use language or sentences more frequently in the classroom that encourage students to learn with a positive attitude. Students will learn from such an event that their efforts are not in vain.

Additionally, third-time students will learn how to comprehend other people's work. A female student enthusiastically appreciated her friend's effort in the image at position 10. Try to pay attention to the two sides; it's the teachers versus the students and their pals. Each learner may benefit from a learning motivation boost from sentences or words of praise. Students should therefore not be hesitant to attempt new things.

## 2. Picture

### a) Social context

Focus your attention since the image embodies the fifth precept of Pancasila, which is to "Be fair in every task." Most civilizations are aware that housework, like cooking and sweeping, belongs to women. The Pancasila value, however, makes no mention of that. Reaching a goal of completion is significantly more preferable than anything else. Early instruction in justice conduct at home teaches kids to treat others fairly.

But times had changed, and fresh viewpoints were appearing. That assignment is essentially a foundational skill for all students, regardless of gender. Everyone receives a bit of the job according to his drum when it is divided up. In the workplace, the female condition will then be on par with the male condition.

### b) Socio-cultural Practice

#### 1) Situational

Indonesia is made up of many diverse tribes and races, and hence, its values might vary. Sumatra and Aceh have extremely different norms than Kalimantan and Java Island. The consequences of globalization, the dissemination of information, and the rise of fresh viewpoints are few examples.



Even in the workplace, justice is not always possible in all spheres of life. Few still believed that women should perform domestic duties. Men are regarded as superior to women in Indonesian society and culture, whether at work or at home. However, a lot of people already know that aptitude, not simply gender, determines the suitability for any given job.

2) Institutional

In this regard, the general public is in a position so vital to communicate how such justice is administered. When someone are communicating information simply for the sake of unilateral or select groups would only promote miscommunication. Without showing any prejudice, these pals share work at an educational divide. Everyone will receive their share.

Anyone can act with that leadership mindset while serving as a class leader. Not always the class leader is the male protégé. The female protégé has a right to hold that role as well. It also entails receiving justice in every workplace.

3) Social system

The cultural or regional beliefs of Indonesia's contemporary social structure, which uphold and preserve the customs of our predecessors, are still deeply ingrained in the country. However, despite the convenience of contemporary technology, information gets shared quickly in this day and age. Some cultures continue to uphold and cling to regional customs or ethnic groups. Since they have been ingrained from childhood into adulthood, all of these habits are actually challenging to break.

## DISCUSSION

In the English textbook *When English Rings a Bell*, which employs the CDA method based on Van Dijk and Norman Fairclough's theories, the Pancasila values are highlighted. The Pancasila values are derived from its five commandments: (1) Belief in the one God, (2) Just and Civilized Humanity, (3) The Unity of Indonesia, (4) Democracy, Led by the wisdom of The Representatives of The People, (5) Social Justice for all of the People of Indonesia.

The five Pancasila precepts have values that are converted into points in the content of English textbooks. Text and images from the English textbook are the subject of this study, which will analyze them using the CDA method. Images take center stage when studying English textbooks rather than text. The artwork conveys a variety of interpretations that are connected to Pancasila's values.

It is discovered that the application reflects the values of Pancasila after reasoning utilizing Van Dijk theories of text and social context and Norman Fairclough theories of social cultural practice. They are (1) Belief in the One God: Chapter 1 "It's English Time!" P.9, Chapter 5 "My Uncle is a Zookeeper P.68 and Chapter 6 "What are You Doing? P.105, (2) Humanism that is Just and Civilized: Chapter 2 "Can You Play the Guitar?" P.33, Chapter 5 "My Uncle is a Zookeeper" P.77, Chapter 6 "What are You Doing?" P.97 and 102, (3) The Unity of Indonesia: Chapter 1 "It's English Time!" P.9, Chapter 5 "My Uncle is a Zookeeper" P.68, Chapter 6 "What

are You Doing?" P.87, Chapter 7 "Bigger is Not Always Better" P.115 and Chapter 8 "I'm Proud of Indonesia!" P.149, (4) Populism that is Guide the Inner Wisdom of Deliberation amongst Representatives: Chapter 1 "It's English Time!" P.10 and Chapter 6 "What are You Doing?" P.105, (5) Social Justice for All Indonesian People: Chapter 1 "It's English Time!" P.16 and 19, Chapter 6 "What are You Doing?" P.97.

Many of the statements, actions, and behaviors that Indonesians frequently engage in, such as tolerating other religions and beliefs, are depicted in the text and image. This is because Indonesia has a wide variety of faiths and beliefs. As a result, there are frequently variations in religion and belief within a same group. even in a setting where different religions are practiced in schools.

In the English textbook, the mindset of Indonesians is how to close a business. Decisions can be reached through discussion and mutual consent. Students frequently participate in discussions at school. To discuss issues and come up with problems-solving strategies, they form small or large groups. With the help of this activity, students can learn how to voice their viewpoints during conversations and come to decisions that don't hurt anyone. Making decisions requires that them be just. It can prevent arguments amongst conversants, requiring only fairness in decision-making.

Additionally, English textbooks depict numerous interpersonal behaviors among Indonesians. The obvious attitude is to support one another and not treat people unfairly, regardless of their origin, race, or religion. The content of the English textbook indirectly interprets Pancasila's core beliefs. Even the content of Indonesia is diverse, including the country's geological formations, plenty of flora and fauna, and regional cultures.

## **CONCLUSION**

According to the findings, the Pancasila Ideology is present in the English textbook in the following ways: (1) Belief in the One God: Three chapters are devoted to explaining Indonesia's tolerance for and coexistence with a variety of religions and worldviews, and (2) Living in Harmony with Others. (2) A Just and Civilized Humanism: In three chapters, it is explained that humanism does not discriminate against people based on their race, religion, economic status, or level of education, (3) The Unity of Indonesia: Five chapters discuss the importance of preserving peace and affection for one's country. (4) Populism that is Guide the Inner Wisdom of Deliberation among Representatives: In two chapters, they discuss how to hold discussions to reach a consensus and emphasize the common good over the interests of individuals and organizations. (5) Social Justice for All Indonesian People: In two chapters, they discuss fairness and respecting other people's efforts.

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