CHAPTER II
REVIEW OF RELATED LITERATURE

A. THEORETICAL DESCRIPTION
1. Textbook
a. The Function of Textbook

In addition, textbooks also have functions that can be used as the basis for process teaching and learning. Textbooks are as reference materials, evaluation materials, tools implement the curriculum and to improve students' abilities and skills. Textbooks have the following functions:[1]

1) They have structure and syllabus for a curriculum. Without textbooks, a curriculum may have no point. Learners may not receive a syllabus that has been systematically prepared and produced.

2) They help to standardize instructions. The use of textbooks in a curriculum will ensure that identical material is received by students in various classes and can therefore be evaluated in the same way.

3) They improve performance. If a well-developed textbook is used, students are exposed to materials that have been tried and tested. Based on learning concepts.

4) They supply a number of tools for learning. Workbooks, CDs and cassettes, videos, CD ROMs and detailed teaching guides also accompany the textbook, offering a rich and varied resources for teachers and learners.

5) They are good at saving time for teachers, allowing teachers to devote time to teaching rather than producing materials.

6) They provide useful models and input for language. For teachers whose first language is not English and who may not be able to produce correct language input on their own, textbooks can provide help.

7) They are willing to train students. A textbook along with the teacher's manual will serve as a means of initial teacher training if teachers have minimal teaching experience.

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[1] Jack Richards, Curriculum Development in Language Teaching (Cambridge: Cambridge University Press, 2001), accessed on https://www.cambridge.org/core/books/curriculum-development-in-languageteaching/CF5B24C0ADF73DE76BC6638B892661AF.

b. The Criteria of Good Textbook

There are three important points in choosing a textbook:[2]

1) The first criterion is a package book profile that includes cover, table of contents, references, paper quality, layout, images, visuals and graphics, consistency of features (icons, labels, and typefaces), vocabulary list, title and subtitles, drafting, type of exercise, writing errors, instructions for use, media aids, and interesting or not as a whole.

2) The second criterion is content that is divided into two, namely in view of general materials and language skills material. Criteria in general materials include current material, alignment with student needs, adoption of materials, material efficiency, material quality, availability of CDs, supporting media, knowledge of expertise, variety of topics, use of language, and thinking ability. While language skills include listening, speaking, reading, writing, vocabulary, and grammar skills.

3) Third in choosing a textbook is the suitability of textbook content with the syllabus or curriculum.

c. Feasibility of Content Based on BSNP (National Education Standards Board)

Textbooks played an important strategic role in improving education, so a government policy on students' books was needed.[3] Therefore, in the evaluation of textbooks, BSNP has published titles in accordance with the latest curriculum standards. The title is coded and qualitatively designed by BSNP. Evaluation is divided into three main parts which become an evaluation tool, content feasibility, and language feasibility. In terms of content feasibility, the description of the instruments used in the evaluation of the junior high school English textbooks includes:

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[2] Montasser Mohamed Abdel Wahab, "Developing an English Language Textbook Evaluative Checklist," IOSR Journal of Research & Method in Education (IOSRJRME) 1, no. 3 (2013): 55, retrieved from https://doi.org/10.9790/7388-0135570.

[3] Rezu Betri, "Content Analysis of English Textbook Entitled 'Talk Active' Used by The Senior High School (Student's Book)," (Doctoral Dissertation: State Islamic University Sultan Thaha Sifuddin Jambi, 2018), 29.

1) The compatibility of materials with core competency (KI) and basic competency (KD)

   a) Completeness of material

   In this section, the textbook must contain and require students to at least be familiar with texts commonly used in English communication (interpersonal, transactional, and functional texts).[4] The text must be appropriate for the student's class, so that students have the understanding to understand and produce spoken and written phrases in interpersonal or pedagogical communication, as well as functional elements that support context and other features (including religious and aesthetic values) to be accepted in context.

   b) In-Depth of material

   Basically, in-depth of material, the feasibility of a textbook is to meet certain requirements. The first is exposure, that is textbooks must contain exploratory content, which requires many types of text relating to the daily life conditions of students, especially in terms of the information conveyed. Information can be in the form of a good social or spiritual attitude, which is also related to the text that is introduced.

   The second is retention of text formation which means textbooks must contain new elements so that students clearly understand the meaning of ordering elements as a social function, text structure, and language characteristics. The last one is production. Taking into account the relevant text forms, social and spiritual elements, textbooks should be able to encourage and guide students to produce spoken or written texts that are contextually relevant.[5]

2) The accuracy of materials

   a) Social function

   This standard must be applied by students as a form of student exploration of the textbooks being studied by students. Therefore, the content of textbooks must be able to guide students to implement social, trade and communication functions based on relevant

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[4] Rezu, "Content Analysis of English Textbook Entitled", 29.

[5] Rezu, "Content Analysis of English Textbook Entitled", 30.

functional textbooks, such as narration, narrative, procedures, descriptions, news, discussion, and reporting.[6]

b) Generic Structure

This standard state that textbooks must have a systematic mindset when introducing material. Therefore, it is expected that students can think systematically in everyday life. As in interpersonal and transactional texts, these activities can be in the form of communication activities to proactively communicate asking questions and providing information.[7]

c) Linguistic Feature

In this linguistic function, textbooks are expected to provide and guide students with appropriate and relevant language elements. In this way, students can actively communicate with high-quality language functions in relevant contexts to realize all parts of social functioning.[8]

3) Supporting Materials

In the next evaluation of English books, another method is to study the supporting materials whose contents must contain 3 elements which become the standard of application used in this book.[9] These are the up-to-datedness and relevance sources, the development of life skill and the development of diversity insight.

a) Up-to-Datedness and Relevance Sources

Each of teaching materials in textbooks such as text, tables, attachments, drawings and more must contain relevant and renewable text with the topics covered.

b) Development of Life Skills

The learning material in the textbook must contain content that encourages students to develop life skills. Like any personal skill, can be weaker weaknesses and strengths. Social skills are a place where students can rely on their environment properly and correctly.

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[6] Rezu, "Content Analysis of English Textbook Entitled", 30.

[7] Rezu, "Content Analysis of English Textbook Entitled", 31.

[8] Rezu, "Content Analysis of English Textbook Entitled", 31.

[9] Rezu, "Content Analysis of English Textbook Entitled", 31.

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Academic skills, using good information, making wise decisions, and managing problems. As well as vocational skills that can encourage students to develop their abilities in future career development.

c) Diversity Insight

Another tool that should be included in a good textbook is a textbook which should include things that encourage students to develop their own insights into diversity. For example, respecting cultural diversity, local wisdom, awareness of cultural development, and cultivating cultural love with a full understanding of culture and ethnicity.

d. The English Textbook in Indonesia

English was first introduced by Dutch colonizers while in Indonesia at the level of education. English has been taught as a foreign language in Indonesia in the formal curriculum in grades 7 through 12 as well as at the level of university.[10] Over time English began to become a compulsory lesson that until now is still taught in schools and even became one of the languages often used to communicate. Textbooks in Indonesia used for education mostly come from the ministry of education because it is based on the applicable curriculum and set by the ministry. On the one hand, the Indonesian government maintains the publication of textbooks based on its regulation, which states that "Ideologically, Indonesian school textbooks are expected to avoid pornographic material, extreme ideology, radicalism, violence, ethnic-religious-racial sentiments, and gender bias."[11]

There are many English textbooks in Indonesia. The textbook is published by the ministry of education as well as other publishers who have obtained permission from the ministry of education and culture. The Ministry of Education and Culture has also provided English textbooks that have been adapted to the curriculum and BNSP. Textbooks have met the

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[10] Anita Lie, "English and Identity in Multicultural Contexts: Issues, Challenges, and Opportunities," TEFLIN Journal: A Publication on the Teaching and Learning of English 28, no. 1 (2017): 71-92, retrieved from https://doi.org/10.15639/teflinjournal.v28i1/71-92.

[11] Budi Setyono, "The Portrayal of Women in Nationally-Endorsed English as a Foreign Language (EFL) Textbooks for Senior High School Students in Indonesia," Sexuality and Culture 22, no. 4 (2018): 1077–1093, retrieved from https://doi.org/10.1007/s12119-018-9526-2.

established standards so that there are no aspects that violate the making of textbooks. This makes students more enthusiastic about learning English and teachers will be very facilitated in practicing with students when in class.

2. Character Education in Curriculum 2013
a. The Definition of Character Education

Based on UU RI No. 20 of 2003:2 education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, and Country. The term character education is still very rarely defined in Indonesia. In fact, many Indonesian people misinterpret the meaning of the 'character education'. Character education is often interpreted as Citizenship Education (PPKn) subjects, character education subjects, moral education which is the responsibility of the family, and so on. Even though all of these interpretations are inaccurate, they have emerged and occupy the minds of many parents, teachers, and the general public.

According to Ratna Magawangi, character education is an effort to educate children so that they can make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment.[12] The definition of character education proposed by Likona in Muhtar is a means that can foster a democratic common life, moral commitment in living together, such as mutual respect and respect. Kaimuddin argues that character education is a conscious effort that is planned and directed through a learning environment for the growth and development of all human potentials who have good personality traits, are moral, have character and make a positive contribution to society and nature.[13] From the several definitions of character education above, the researcher can conclude that character education is

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[12] Kusuma, Dharma, et.al., *Pendidikan Karakter, Kajian Teori dan Praktik di Sekolah.* (Bandung: PT REMAJA ROSDAKARYA, 2013) p. 5.

[13] Friska Fitriani Sholekah, "Pendidikan Karakter dalam Kurikulum 2013," CHILDHOOD EDUCATION: Jurnal Pendidikan Anak Usia Dini 1, no. 1 (2020): 1-6, retrieved from http://ejournal.kopertais4.or.id/tapalkuda/index.php/CEJ/article/view/3620.

an effort made to instill moral values, so that it can produce positive behavior that is beneficial to the environment.

b. Character Education in Curriculum 2013

The 2013 curriculum puts more emphasis on attitudes, skills, and knowledge-based competencies. Teachers are required to seek as much knowledge as possible, because nowadays students are very easy to find various information through the development of technology and information. So, if there is no supervision and assistance, it is feared that students will learn the negative things they get. This is in line with the goals of national education based on the law on the Indonesian National Education System Number 20 of 2003 Article 3 are the mastery of life skills and the formation of good character. Therefore, the Ministry of Education and Culture established eighteen values of character education based on the results of an empirical study conducted by the Curriculum Research and Development Central. These values such as the religiosity, honestly, tolerance, discipline, hard work and the goals of the nation.[14]

3. Humanity Values

a. The Definition of Humanity

Taplin, defines human values as a mental attitude that actually exists in each individual, but needs to be re-emerged through value education that is able to dominate cognitive, physical, mental, emotional, and spiritual. Meanwhile, Sivakumar, argues that human values are a human behavior not just the result of a real cost benefit analysis, but human behavior is also formed because of emotions and human values themselves, such as truth, peace, love, and non-violence. Based on the theories above, it could be concluded that the education of human values is education that refers to the formation of attitudes and behaviors that lead to compassion, peace, truth, virtue and non-violence in creating strengthening students' character.[15]

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[14] Yulia Anugrahwati, "The integration of second core competence," Journal of English Language Teaching 4, no. 1 (2015): 1-8. Retrieved from: https://journal.unnes.ac.id/sju/index.php/elt/issue/view/768.

[15] Eko Pramono, et.al., "Upaya Penguatan Karakter Melalui Pendidikan Nilai-Nilai Kemanusiaan pada Peserta Didik," Jurnal Pendidikan Buddha dan Isu Sosial Kontemporer 4, no. 1 (2022): 9-20, retrieved from https://bodhidharma.e-journal.id/JS/article/download/60/50.

Furthermore, Art-Ong Jumsai and Na-Ayudhya argue that there are several basic principles in integrated learning of Human Values as follows:[16]

1) Human values are an integral part of all subjects and all activities at school and at home. Even human values are an integral part of human life.
2) The five human values, namely Truth, Virtue, Peace, Compassion and Non-Violence are a unity that cannot be separated from one another. If one value is missing then all other values will be lost.
3) Human values cannot be taught, they must be raised from within students. A person's transformation cannot occur only through teaching, but can be achieved through efforts to generate self-awareness (self-realization), that is, if the values arise from within the student.
4) In real life, everything is interrelated. Therefore, a good learning experience is an integrated approach. In our daily life, we don't just have one value all day long.
5) Integrated learning of human values gives students the ability to solve problems from various perspectives by providing a variety of interrelated experiences.
6) Integrated learning of human values opens insight into a wider world for teachers and students, making the learning process much more interesting.

b. **The Values of Humanity**

According to Suekanto as quoted from Hemafitria and Yulianingsih, humanity values are things that can humanize humans or also defined return to human nature. Human values are values regarding the human dignity. Humans are the highest creatures among God's creatures, so that these human values reflect the position of humans as the highest beings among other creatures. Someone has high human values require people to have attitudes and behaviors as like humans. On the other hand, he doesn't like condescending attitudes and

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[16] Sukayasa and Evie Awuy, "Pengintegrasian Nilai-Nilai Kemanusiaan (Human Values)

dalam Pembelajaran Tematik Sekolah Dasar," Kreatif 17, no. 2 (2014): 54-61, retrieved from http://jurnal.untad.ac.id/jurnal/index.php/Kreatif/article/view/2952/2030.

behavior to another human. So, it can be said that the pair of values in aspects of life must work balanced.[17]

Meanwhile, according to Sri Sathya Sai Baba in a book as written by Art-Ong Jumsai and Na-Ayudhya "The Five Human Values and Human Excellence" that the values of humanity (Human Values) consist of five pillars namely:

1) The Value of Truth

Figure 2.1. The Illustration of The Human Mindset in General

The picture above can show how the human point of view in general. Humans tend to say that the image is just a black dot. They don't say "There is a lot of white in the middle of which there is a little black dot". Likewise in life, humans tend to see the bad side of someone's actions regardless of the good.[18] As quoted from Hondi Panjaitan, everyone must be able and willing to accept other people without exception even though they differ from ethnicity, religion, gender, and nation. Because all humans are God's creations that deserve to be respected.[19] Therefore, clear 'point of view' is needed in order to see reality clearly. Meanwhile, parents and teachers have an important role to play in helping children to get clear 'point of view' in looking at everything. In learning activities, the teacher can reflect on the subject matter into a real fact that occurs in

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[17] Hemafitria and Yulianingsih, "Peran Majelis Adat Budaya Melayu dalam Penanaman Nilai-Nilai Kemanusiaan (Human Values) di Kota Pontianak." Jurnal Pendidikan Kewarganegaraan 4, no. 1 (2020): 36-46, retrieved from https://journal.ikippgriptk.ac.id/index.php/kewarganegaraan/article/view/1723.

[18] Art-ong Jumsai Na Ayudhya, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, ed. I Wayan Maswinara (Surabaya: PARAMITA, 2000), 17-19.

[19] Hondi Panjaitan, "Pentingnya Menghargai Orang Lain," Humaniora 5, no. 2 (2014): 88-89, retrieved from https://journal.binus.ac.id/index.php/Humaniora/article/view/2984.

life. To ensure correct behavior, using compassion as a guide for activities is the key.[20] As said by Sri Sathya Sai Baba "Treat others as you want to be treated".[21] This is in line with the Indonesian proverb "You reap what you sow".

2) The Value of Peace

According to Sri Satya Sai Baba, peace is what everyone seeks, but it cannot only be obtained from power and wealth, but comes from within oneself.[22] Everything that looks fun is not necessarily able to give a sense of peace. For example, places of entertainment that look fun, if you really don't feel peace within yourself, then when someone goes to that place you won't get peace. Peace is likened to light fighting darkness, but in truth this light does not fight darkness, but the light comes by itself so that the darkness will slowly disappear. Darkness here is defined as the true enemy of man, including anger, lust, envy, greed, pride, hatred, attachment, fear, and anxiety.[23] Zamroni in Mardan Umar said that peace is a condition where there is harmony, security, and mutual understanding.[24] The output that will result from peace is an attitude of pure affection selfless.[25]

3) The Value of Love

Pure affection arises from a pure heart. Giving love to children who are growing is very important to form good character. Therefore, the role of parents and teachers is very important.[26] Love can change the human heart. People who have compassion will not have enemies.[27] As quoted from Hisnuddin, Jalaluddin Rumi is of the opinion that if there is no love within, then humans will have a hard nature like a rock which will lead to intolerance and acts of intolerance,

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[20] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 32.

[21] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 17.

[22] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 33.

[23] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 44.

[24] Mardan Umar, "Internalisasi Nilai Kedamaian melalui Pendidikan Kedamaian sebagai Penguatan Pembangunan Karakter pada Masyarakat Heterogen," Waskita: Jurnal Pendidikan dan Pembangunan Karakter 1, no. 1 (2017): 77-98, retrieved from https://waskita.ub.ac.id/index.php/waskita/article/view/50.

[25] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 45-46.

[26] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 72-73.

[27] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 76.

terrorism, slander, hoaxes, insults, and so on. With the instilled love, it will give birth to generosity, shyness, patience, open-mindedness, contentment, precision, thoroughness, pleasure in helping others, cheerfulness, and sincerity.[28] In his teachings, Islam also teaches about compassion. As in Surah Anbiya verse 107, that the Prophet Muhammad was sent by Allah to spread compassion for all mankind, both Muslims and non-Muslims. Allah says:[29]

"And We have not sent you, [O Muhammad], except as a '*mercy*' to the worlds."

The word '*mercy*' or in this case affection, is mentioned in the Quran as many times as there are letters in the Quran, which is 114 times. This shows that Islam prioritizes compassion in its teachings. In this regard, the Prophet Muhammad said:[30]

"A Muslim is someone who provides security to others from the badness of his words and hands." (HR. Bukhari and Muslim)

This hadith shows that the Prophet Muhammad taught everyone to take care of the safety of others by not allowing themselves to be involved in hurting others, either by words or actions.

4) The Value of Right Conduct

Truth is something that is absolute, consistent, and universal. In fact, all beings as a whole are the souls of truth. Just like a body made up of millions of cells, if there are cancer cells, they will damage other cells, and when they die, all cells and cancer cells will die too. When reflected on life, when someone hurts others, it means he is hurting himself. And if someone serves others, it means he serves himself. If this can be properly understood, pure compassion will automatically arise.[31]

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[28] Hisnuddin, "Pendidikan Cinta Kasih Perspektif Jalaluddin Rumi" (Thesis, UIN Syarif Hidayatullah Jakarta, 2020), p. 2.

[29] Al-Quran, Anbiya ayat 107, *Aisyah Al-Qur'an dan Terjemahan untuk Wanita* (Bandung, Jabal Raudhatul Jannah, 2010), 331.

[30] Bambang Irawan, "Tafsir Ayat-Ayat Kasih Sayang dalam Masyarakat Plural," JURNAL TEOLOGIA 23, no. 1 (2012): 78-79, retrieved from https://journal.walisongo.ac.id/index.php/teologia/article/view/1760.

[31] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 56-58.

5) The Value of Non-Violence

The actualization of non-violence values according to Sri Satya Sai Baba is likened to when we hit our heads against a pole. Automatically the pole will hit back with the same force, so our heads will hurt. This is the law of action and reaction. Likewise, when we do good or bad to others, we will also get a reward according to what we do. Violence is not always in the form of actions, but includes words and thoughts.[32] So to be non-violent, don't hurt anyone in thought, word, or action. And to realize that, the understanding that we are one, without separation between us and all that is on earth, is very necessary.[33]

Imam Bukhari in Shahih Bukhari Juz 1 page 11 narrates that the Prophet Muhammad said:[34]

"A Muslim is a person who does not injure other Muslim brothers both with his mouth and hands, a person who emigrates is a person who leaves Allah's prohibitions." (HR. Bukhari)

Allah also recommends for non-violent action, as stated in Surah Ash-Shura verse 40:[35]

"And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation – his reward is [due] from Allah. Indeed, He does not like wrongdoers."

Then Sri Satya Sai Baba concluded that:[36]

"Compassion as thought is truth."

"Compassion as activity is right conduct."

"Compassion as a feeling is peace."

So, it can be concluded that the five human values are related to one another, and compassion is the key to the essence of humanity itself.

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[32] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 78.

[33] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 85.

[34] Yudi Yansyah, "Mimbar Dakwah Sesi 132: Sifat Muslim yang Sempurna," Kantor Wilayah Kementrian Agama Provinsi Jawa Barat, published on January, 27 2021, accessed on https://jabar.kemenag.go.id/portal/read/mimbar-dakwah-sesi-132-sifat-muslim-yang-sempurna.

[35] Al-Quran, Ash-Shura ayat 40, *Aisyah Al-Qur'an dan Terjemahan untuk Wanita* (Bandung, Jabal Raudhatul Jannah, 2010), 369.

[36] Art-ong, *Lima Nilai Kemanusiaan & Keunggulan Manusia*, 76.

c. **Education of Humanity Values**

Humanitarian tragedies are becoming more and more massive in various parts of the world, even in some areas of our country. This is caused by the backwardness of human life, the stupidity of the human mind, the narrowness of the human mind, and the closedness of the human conscience. On the other hand, it is caused by advances in science and technology that cannot be utilized properly by humans. Therefore, saving and fighting for humanity needs to be done by maintaining and disseminating human values to humans from an early age.

In this case, the field of education becomes very important for the dissemination of human values. This is so that humans continue to bear human traits, not animalistic and material things. For this reason, education on human values needs to be focused and aimed as a process of raising awareness of humanity. That's where education needs to be developed that aims to instill human values. Education aimed at human values means education that aims at human dignity, nobility, and glory. An educational process that places humans and humanity as the axis of the learning process. So that students have dignity and majesty as human beings. This is the basis for the importance of inculcating human values in students.

4. **CDA (Critical Discourse Analysis)**

According to Crystal, critical linguistics is a linguistic study that aims to uncover hidden power relations with ideological processes that appear in spoken and written texts. Meanwhile, Darma argues that CDA is not only understood as a language study that examines language, not only from linguistic aspects, but also relates it to context. The concept of CDA began to appear in 1979 by Fowler, Hodge, Kress, and Trew (see Blomaert, 2005) based on Halliday's functional systemic linguistic concept. Fairclough in his book entitled "Language and Power (1989)" has an important role in the development of the CDA era. Fairclough is credited with being the first scientist to use the term CDA to differentiate it from DA.[37]

At that time, CDA became a center of interest for scientists. There are many scientific discoveries and publications that study

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[37] Fauzan, Umar, *Analisis Wacana Kritis: Menguak Ideologi dalam Wacana*. (Yogyakarta: Idea Press, 2016), 9.

CDA. Several scientific publications in well-known journals include: Discourse and Society (Teun van Dijk), Critical Discourse Studies (Norman Fairclough, and Journal of Language and Politics (Ruth Wodak and Paul Chilton).[38] Discourse does not stand alone, but has become part of social life. According to Fairclough, discourse is a social practice that contains elements of mutual influence between discourse and society. CDA Fairclough's approach is based on the assumption that language is an integral part of social life, interconnected with other elements of social life, so that social analysis and research is always related to language.[39]

Critical Discourse Analysis (CDA) is more effective at reframing the presentation of hidden values in an image. The important discourse analysis (CDA) has attracted a large number of scholars to work in a variety of fields, including textbooks, journals, and media. Various text characteristics, such as male or female names, pictures, pronouns, stereotypical roles, social actor behaviors, and other aspects, have been examined by previous researchers.40 CDA is an integrative theoretical perspective that examines the relationship between power and discourse, focusing on how authority, dominance, and social inequality are built, preserved, replicated, and resisted in written and spoken discourse.41 The vocabulary used to define philosophies or beliefs that may or may not exist in the real world.

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[38] Fauzan, *Analisis Wacana* Kritis, 10.

[39] Fauzan, *Analisis Wacana* Kritis, 10.

[40] Saeed Esmaeili and Ali Arabmofrad, "A Critical Discourse Analysis of Family and Friends Textbooks: Representation of Genderism," International Journal of Applied Linguistics and English Literature 4, no. 4 (2015): 55–61, retrieved from http://journals.aiac.org.au/index.php/IJALEL/article/view/1434.

[41] Franck Amoussou and Ayodele A. Allagbe, "Principles, Theories and Approaches to Critical Discourse Analysis," International Journal on Studies in English Language and Literature 6, no. 1 (2018): 11–18, retrieved from https://doi.org/10.20431/2347-3134.0601002.

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behaviors, and other aspects, have been examined by previous researchers.[42]

The CDA needs to focus on linguistic variables since they provide clues about social issues. CDA is defined as a method of linking social actors and social contexts in a document. CDA is a technique for studying how debate shapes politics, identities, and social experiences.[43] CDA is important because it examines and analyses the influence of social relationships and formulates a normative perspective from which such relationships can be criticized in terms of the likelihood of social change. CDA provides a theory of the relationship between social practice and discourse structure, as well as a number of methods and techniques for assessing concretely contextualized language use or meaning output.[44] The concealed and ambiguous relationships between discourse, the philosophy that underpins it, and social practice become visible through CDA is one of the good ways to analyze the textbook.

B. REVIEW OF PREVIOUS STUDY

Previous research is defined as research that has been done by previous researchers. This research will be used by researchers as a guide for conducting the research. The following are some previous studies in the form of journal and thesis regarding the research carried out by the researcher:

The research about character education in English textbooks has been carried out by several previous researchers. Such as the research conducted by Maulana Yusup and Maman Suryaman with the title "A Visual Analysis of Multicultural Values in Junior High School English Textbook". This study analyzes how multicultural

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[42] Saeed Esmaeili and Ali Arabmofrad, "A Critical Discourse Analysis of Family and Friends Textbooks: Representation of Genderism," International Journal of Applied Linguistics and English Literature 4, no. 4 (2015): 55–61, retrieved from https://doi.org/10.7575/aiac.ijalel.v.4n.4p.55.

[43] Selda Unvar and Ali Rahimi, "A Critical Discourse Analysis of Discursive Structures in a Political Text," International Journal of Science and Advanced Technology 3, no. 3 (2013): 12- 20, retrieved from https://www.academia.edu/download/32026763/A_Critical_Discourse_Analysis_of_Discursive_.pdf.

[44] Anita Dremel and Renato Matic, "Discourse and/as Social Practice – The Analysis of the Problem of Resistance and Hegemony," Mediterranean Journal of Social Sciences 5, no. 22 (2014): 155–66, retrieved from https://doi.org/10.5901/mjss.2014.v5n22p155.

values are in the form of visual contexts depicted in English textbooks. This study shows that there are three categories of multicultural values represented in the EFL textbook: respecting other people's tradition, appreciating women's equal rights, and appreciating other people's perspectives. The similarity of this research with the research that will be carried out by the researcher is that they both analyze textbooks in the realm of character education. The difference is in the topic and method used. The topic used by previous researchers is about multicultural values, while the author takes the topic of humanity. To analyze the textbook, the previous researcher used semiotic theory, while the author used CDA (Critical Discourse Analysis).[45]

There is also a study conducted by Devi Nur Hayati with the title "Pancasila Values on The English Textbook When English Rings a Bell for Creating Students". In this study, researchers try to find out how the values of humanity are represented in textbooks. The result show that English Textbook "When English Rings a Bell" for seventh grade contains the values of humanity. The similarity of this research with the research that will be carried out by the researcher used CDA analysis method. The difference is in the topic and method used. The topic used by previous researchers is about Pancasila values, while the author takes the topic of humanity [46]

The last, the research conducted by Aprisa Marise Aminingsi with the title "An Analysis of Character Values in English Textbook for Seventh Grade Students Entitled 'When English Rings The Bell (Revised 2016)' Used by Secondary Schools in Bengkulu". The study was conducted with the aim knowing what kinds character values are presented in English textbooks. For the results, the value of discipline is the value with the highest displayed level, with a percentage of 6.39%, and the value of patriotism is the value with the lowest displayed level with a percentage of 0.06%. The similarity of this research with the research that will be carried out by the researcher is that they both analyze textbooks in the realm of character values. The difference is in the topic and method used. The topic used by

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[45] Maulana Yusup and Maman Suryaman, "A Visual Analysis of Multicultural Values in Junior High School English Textbook," Professional Journal of English Education 4, no. 5 (2021): 847-856, retrieved from https://journal.ikipsiliwangi.ac.id/index.php/project/article/view/7501.

[46] Devi Nur Hayati, "Pancasila Values on The English Textbook When English Rings A Bell for Creating Students' Character," (Thesis, IAIN Kudus, 2021).

previous researchers is about character values, while the author takes more centered topic, that is humanity values. [47]

From the several studies above, the researcher wants to conduct the same study, analyzing textbooks on character education. To fill the gap from previous studies, the researcher wants to take different topic and book, it is the values of humanity on EFL textbook entitled "Bahasa Inggris Think Globally Act Locally" For IX Grade. Seeing the number of criminal acts that have occurred, the inculcation of human values really needs to be emphasized to produce a generation with good character. Not all English textbooks can be categorized as good teaching materials. It was shown that the tasks and activities of the two ways that were evaluated.[48] In Indonesia, textbooks have been reviewed by The Ministry of Education and Culture based on the 2013 curriculum that is common at all levels of education, with each level dealing with a different problem. The researcher uses descriptive qualitative method with library research approach. The purpose of this study is to determine the extent to which character values, especially human values, are instilled in English textbooks.

C. THEORETICAL FRAMEWORK

Textbooks are a guide for teachers in learning activities, and as the main source for students in obtaining learning materials. So, it is hoped that the textbook does not only present about knowledge, but also contains good character values according to the goals of national education based on the law on the Indonesian National Education System Number 20 of 2003 Article 3 are the mastery of life skills and the formation of good character. One of the important values that should be improved is humanity values. This follows the moral degradation that occurred, many criminal acts occurred, ranging from children to adults. Therefore, the researcher tries to examine the textbook from the point of view of humanity, and wants to know how human values are depicted in the EFL textbook "English Think Globally Act Locally" For IX Grade of Junior High School.

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[47] Aprisa Marise Aminingsi, "An Analysis of Character Values in English Textbook for Seventh Grade Students Entitled When English Rings The Bell (Revised 2016)," Jadila: Journal of Development and Innovation in Language and Literature Education 2, no. 1 (2021): 19-24, retrieved from https://ejournal.karinosseff.org/index.php/jadila/article/view/170.

[48] Maha Shuayb, "Human Rights and Peace Education in The Lebanese Civics Textbooks," Research tin Comparative and International Education 10, no. 1 (2015): 135-50, retrieved from https://doi.org/10.1177/1745499914567823.