

CHAPTER IV RESEARCH FINDINGS AND DISCUSSION

A. RESULT

The data to be examined has gone through several stages, including collecting and categorizing, reducing data, and identifying based on human values. Once obtained, the data is then analyzed using the CDA method. The following are lists of the contents of the textbook studied and the data that has gone through the reduction stages.

1. Data Display

Table 4.1. Data Obtained

No.	CHAPTER	Page	Value
IMAGES			
1.	I	3-4	Truth, Peace, Non-Violence
2.	I	11	Love, Peace, Non-Violence
3.	V	81	Truth, Peace, Love
4.	V	82	Truth, Peace, Non-Violence
5.	V	84	Peace, Love, Right Conduct, Non-Violence
6.	V	100-101	Truth, Non-Violence
7.	VI	107	Truth, Peace, Love, Non-Violence
TEXT			
1.	II	19	Love
2.	II	29	Peace, Love
3.	VI	111-112	Truth, Love, Non-Violence

The table above can be interpreted as follows:

- a. In table 4.1 number 1, human values are obtained from pictures in the textbook on pages 3-4. In this section, the textbook author conveys a message about human values by utilizing the heterogeneity that exists in Indonesia, namely the diversity of ethnicities, races and religions. Through this diversity, students are expected to be able to understand and appreciate it so that students can take the right action. Thus, there will be no acts of violence. The human values contained in it are the values of truth, peace and non-violence.
- b. In table 4.1, number 2 human values are obtained from the picture on page 11 of the textbook. In this section, the textbook's author tries to present a discussion of the black race, which often gets adverse treatment. This is very important to be instilled in students from an early age so that they can

recognize the existence of the black race and treat them properly and not stay away from it. If this can be achieved, peaceful conditions will be obtained, and no acts of violence will occur. The human values contained in it are the values of love, peace and non-violence.

- c. In table 4.1, number 3 human values are obtained from the picture on page 81 of the textbook. In this section, the author's textbook illustrates two female characters walking and seeing their friend in the distance. It can be seen through the text of the dialogue given that the textbook writer is trying to convey the values of love and peace, where one of the running characters gives a character someone critical, so it is not easy to make decisions unilaterally. Doing the analysis first will open a more open mindset in overcoming various problems. With that will also avoid acts of violence. So, it can be concluded that this section contains human values in the form of values of love, peace, and non-violence.
- d. In table 4.1, number 4 human values are obtained from the picture on page 82 of the textbook. In this section, the textbook author tries to convey the values of truth and peace, in which this section describes characters of different races and ethnicities who greet each other. It can be interpreted that the textbook authors are trying to instill nationalist values, so students can understand that Indonesia, with its diversity, is essential to protect. If students do not understand the essence of the differences, it is very likely that there will be acts of violence between ethnic groups and races. So it can be concluded that this section contains human values in the form of truth, peace, and anti-violence values.
- e. In table 4.1, number 5, humanity values are obtained from the pictures on page 84 of the textbook. In this section, textbook writers vary widely in conveying human values through pictures. This section conveys the message of humanity's values through a condition where a child spills his drink on the floor. With full responsibility, the child took the mop and cleaned it. Through this, apart from containing a message of responsibility, cleaning up the problems that are created teaches that it is possible that the problems that we create ourselves are also dangerous for others. So it can be concluded that this section contains human values in peace, love, right conduct, and non-violence.

- f. In table 4.1, number 6, human values are obtained from pictures in the textbook, pages 100-101. This section, depicting characters of different ethnicities, contains the values of truth. By understanding these messages, children give birth to non-violence actions.
- g. In table 4.1, number 7, humanity values are obtained from the pictures on page 107 of the textbook. This section has five human values at once, describing families in orphanages gathering to celebrate happiness. The message that stands out in this section is love value. Which, with compassion, will give birth to other human attitudes.
- h. In table 4.1, number 8, human values are obtained from the dialogue on page 19 of the textbook. The human values contained in it are the values of love. This can be shown through the dialogue between Edo, Udin, Lina and Siti, who shows concern for Dayu, who looks unwell.
- i. In table 4.1, number 9, human values are obtained from the dialogue on page 29 of the textbook. The human values contained in it are the values of peace and love. This can be known through conversations with Udin, Beni, Siti, Edo, and Dayu, who pay attention to Lina's health condition. Again, the variations of textbook writers in conveying human values are excellent. Here you can see the textbook author describing a dispute between Lina's friends about what Lina should do. However, even though there were differences between them, neither one of them felt that his opinion was the most correct. They seem to respect each other's views.
- j. In table 4.1, number 10, human values are obtained from dialogues in the textbook, pages 111-112. In this section, the textbook's author conveys a message about human values using a character named Riri. In the dialogue between the given characters, Riri is described as a child with great concern for others. All of Riri's characteristics contain three human values, namely the values of truth, love, and non-violence.

Table 4.2. Data Interpretation

No	Values	Chapter (Pages)	Reasoning from Textbook Interpretation
1.	Truth	I (3-4), V (81), V (82), V (100-101),	In the textbook studied the author describes truth values by utilizing facts that exist in Indonesia, in which Indonesia, with its diversity of ethnicities, races, and religions, can be

		VI (107), and VI (111-112).	adequately represented in the textbook. Through this diversity, textbook authors try integrating it with cultivating human values through truth values. His teachings require respect for others, and when students can understand this, it will conduce a generation that is tolerant of heterogeneity.
2.	Peace	I (3-4), I (11), V (81), V (82), V (84), VI (107), and II (29).	In this section, peace values are generally described as a result of the occurrence of truth values. As for the attitudes that arise because of an understanding of truth values, one of them is obtaining peaceful conditions. The integration of peace values in textbooks can be seen through the depiction of characters of different ethnicities, races, and religions who can live peacefully together. For example, Chapter 1 page 11 shows the obligation to respect others, even though they are of different ethnicity or race. Peaceful conditions can also be seen in Chapter V page 81, which depicts two children of different religions walking together. Through this, the textbook author hopes that differences will not become a barrier for people to interact with each other. Even though there are differences, a person can still freely carry out their respective activities without having to bring each other down. While in the part of the text being analyzed, peace values can be seen in Chapter II page 29. In that part, it is described that there is a difference of opinion between several characters. However, they can handle it wisely and do not use violence to force their will
3.	Love	I (11), V (81), V (84),	The love value in the textbook that is studied in general can be known explicitly in the part of the image and

		VI (107), II (19), and II (29).	text being analyzed. The part of the image with the most prominent love value is in Chapter VI page 107, which describes an activity held at an orphanage. Through graphic interpretation, it can be seen that the image contains love values. While the text also tends to contain love values, namely in the form of concern for others regarding health conditions.
4.	Right Conduct	V (84)	The value of right conduct can be known through Chapter V page 84. The values of right conduct are found in almost all the images and text analyzed. However, the researcher provided several limitations, so they only concluded one image that meets the criteria, namely Chapter V page 84. In this figure, the values of right conduct can be identified through the attitude of responsibility given by the textbook writer towards the character of a girl who spills her drink on the floor. With a full sense of responsibility, he immediately took a mop and cleaned it. If further analysis is carried out, the girl cleaning the floor immediately is very appropriate. You can imagine that if he doesn't clean it immediately, it may cause accidents for his other friends in the form of falling or slipping. So it can be concluded that this section contains the value of right conduct.
5.	Non- Violence	I (3-4), I (11), V (82), V (84), V (100- 101), VI (107), and VI (111-	The values of non-violence in the analysis of this textbook are the most dominant. This is in line with the research background formulated by researchers. Seven out of ten data obtained from the textbooks studied contained anti-violence values. Non-violence itself is the final part which is the fruit of instilling human values. If the

	112)	four human values are well received by students, it will bring up an attitude of anti-violence.
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B. DATA ANALYSIS

In this section, the researcher analyzes the data obtained from a textbook “English Think Globally Act Locally” For IX Grade using CDA. The data being analyzed is data that has passed the reduction stage, in which the researcher only takes data that is relevant to the topic being studied, namely humanity values. The researcher analyzed and represented data while analyzing it. Bringing out the context, sharing stories, giving explanations, and developing reasonable justification are all part of interpretation.

The researcher grouped the data into two types, including pictures and texts.

1. Pictures

a. Pictures in Chapter I with the topic “Congratulations!” on page 3-4

Figure 4.1. Textbook Chapter I, Page 3

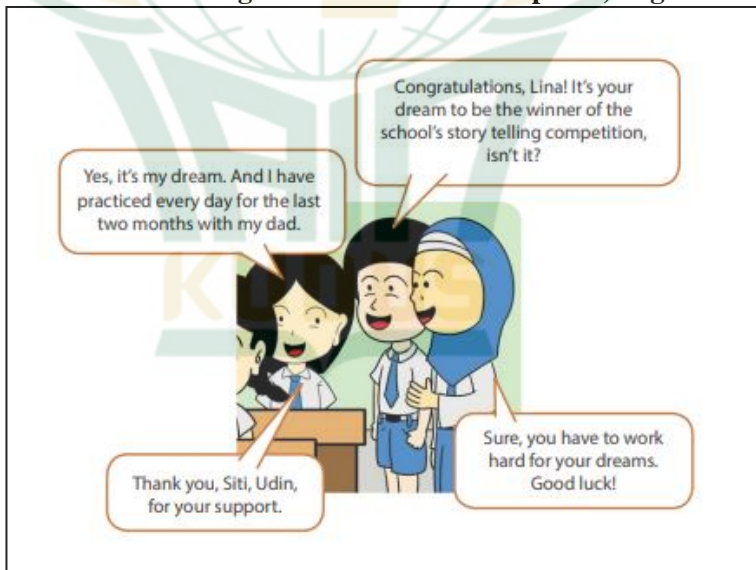
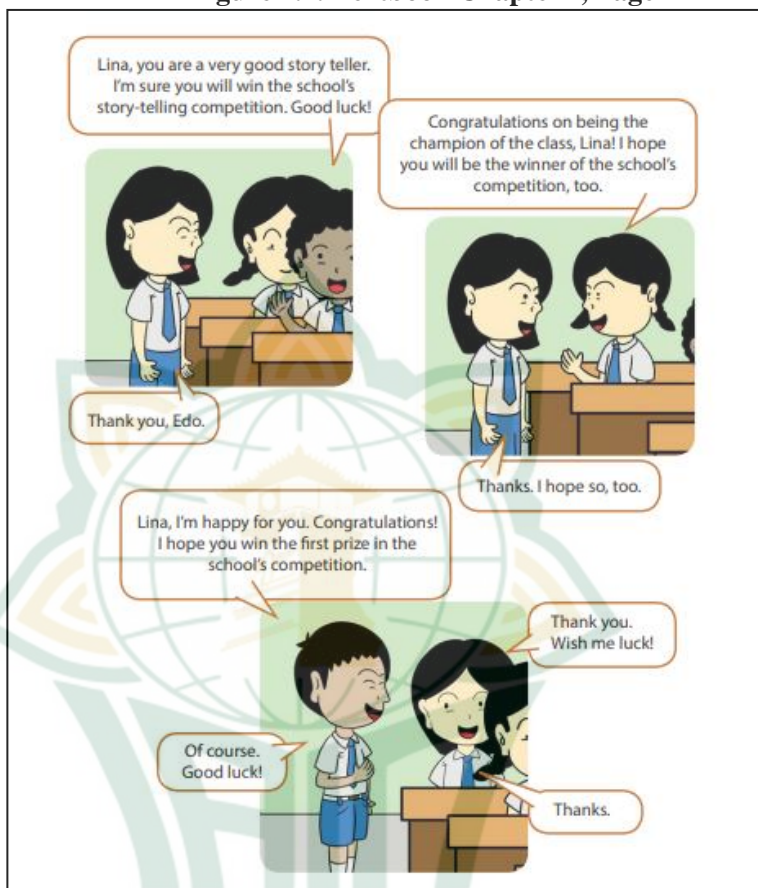


Figure 4.2. Textbook Chapter I, Page 4



The pictures above show some of students who are talking, and it can be seen that they come from different ethnicities, races and religions. This could be shown through different skin colors and hair shapes. In addition, there were students who wore headscarves and those who did not, indicating that they may have different religions. Even though the picture shows the diversity of ethnicity, race, and religion, but that fact doesn't become a limit for them to interact with each other. Through the picture, it could also be seen that the expression given by the author of the book, on the character of the students, shows a smile, which indicates that differences do not have to be used as a limit for interaction, and students must have a sense of mutual love between each other, there should be no animosity between them. This is in accordance with the

5s culture at school “smile, greet, greet, be polite and courteous”.¹

The dominance of one of the tribes in Indonesia is also shown in the picture above. It can be seen in fig. 4.1, where the number of children with bright brown skin color are five children, and two children with dark skin color. This isn't without reason, because as quoted from the BPS from the Wikipedia.org website, in fact the majority of the population in Indonesia (41%) are Javanese, whose majority of the population has bright brown skin color.² This indicates if the author's textbook is realistic in presenting images, so that the textbook can be well received by students.

On the background of the textbook, the author of the textbook gives green as the background color which is the color of the class wall paint. Indeed, the author of the book has its own intentions, as quoted by I Wayan Karja, the green color itself symbolizes peace which has a conditioning and reinforcing effect.³ By giving the green color to the picture, it is hoped that the heterogeneity that exists in the class will be able to provide a sense of peace, so that it will prevent unwanted negative things from arising. Thus, it can be concluded that the picture above contains five human values, especially the value of truth, namely awareness as a unified whole.

¹ Desy Nurlaida Khatimah, “Implementasi Program Penguatan Pendidikan Karakter (PPK) Melalui Kegiatan 5s di Sekolah Dasar,” *Inopendas Jurnal Ilmiah Kependidikan* 2, no. 1 (2019): 28-31, retrieved from <https://jurnal.umk.ac.id/index.php/pendas/article/view/2928>.

² Wikipedia, “Suku bangsa di Indonesia,” *Wikipedia Ensiklopedia Bebas*, retrieved from https://id.wikipedia.org/wiki/Suku_bangsa_di_Indonesia.

³ I Wayan Karja, “Makna Warna,” *Prosiding Seminar Bali-Dwipantara Waskita* 1, no. 1 (2021): 110-116, retrieved from <https://eproceeding.isi-dps.ac.id/index.php/bdw/article/view/260>.

- b. Picture in Chapter I with the topic “Congratulations!” on page 11

Figure 4.3. Textbook Chapter I, Page 11



The picture above shows two students having a conversation. It can be seen that the student on the left is praising and hoping for his friend who is practicing to take part in a running competition. It can be analyzed in the figure that the student on the right is not discriminatory towards the student on the left. This is because in general, races with black skin color will be identified as lower class races.⁴ Thus, it will indirectly teach students to be tolerant of differences in skin color. Because in truth all humans were created by God, and have the same right to be respected.

⁴ Wikipedia, “Diskriminasi warna kulit,” accessed on https://id.m.wikipedia.org/wiki/Diskriminasi_warna_kulit.

However, in this picture, the researcher disagrees with the way the textbook author conveys the message. The researcher argues that it should be the student on the left who should be given praise and encouragement. This is because the black race is always considered to have low quality and superiority is always held by the white race.⁵ So, that mindset needs to be addressed. It is hoped that through this correction, students can better appreciate the existence of the black race, in which they actually have the same rights and obligations. So, it can be concluded that the picture contains five human values, especially the value of truth as a unified whole, and the value of peace.

c. **Pictures in the Chapter V with the topic “Everybody is always in the middle of something” on page 81**

Figure 4.4. Textbook Chapter V, Page 81



The picture above shows two girls who are walking together, and see Dayu who is also his friend, in front of a bank. From the picture the researcher can analyze: First, there

⁵ Angela R. Dixon and Edward E. Telles, “Skin Color and Colorism: Global Research, Concepts, and Measurement,” *Annual Review of Sociology* 43, no. 1 (2017): 405-424, retrieved from Wikipedia, “Diskriminasi warna kulit,” accessed on https://id.m.wikipedia.org/wiki/Diskriminasi_warna_kulit.

are five human values in it, especially the values of truth and peace. This can be shown by the way the author describes a girl wearing a headscarf walking with her friend who is not wearing a headscarf. This means that they may have different religions. Even though they have different religions, both of them can walk together, without bringing each other down.

Second, there is a value of peace and a value of love. The value of love can be seen through the character of the hooded child who calls Dayu twice. As quoted from BEAUTYNESIA. According to Dr. Lindsay Henderson, a psychologist, a name is an integral part of a person's identity. By remembering the names of friends, it will create good friendships.⁶ Thus, this indicates that there is closeness between the two. This shows the affectionate nature of the veiled character.

Then, there is the value of peace, which can be seen from the response of the character of the child next to the child with the hood, who says that Dayu might not hear what she is saying because she is listening to music with earphones. This shows that the character has a calm and analytical nature in dealing with something. So, she isn't in a hurry to decide that Dayu did not hear the hooded character's words on purpose.

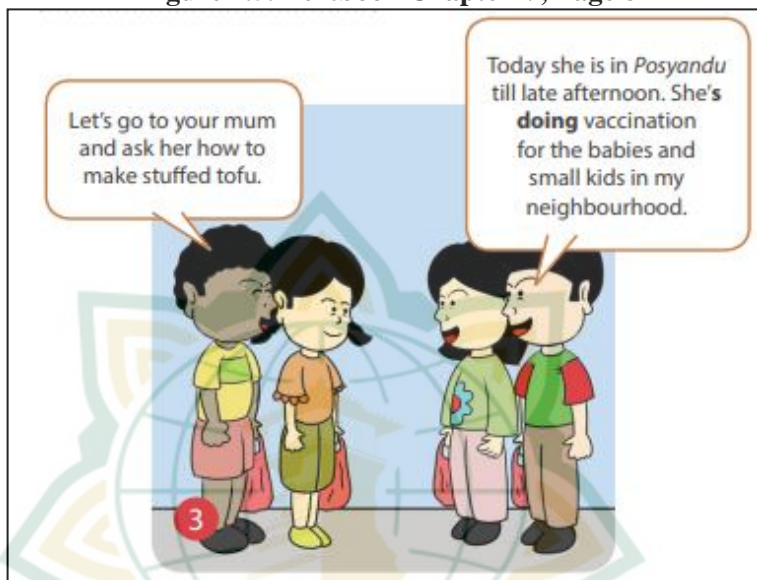
Third, the dominant color in the image above is gray. As quoted from I Wayan Karja, gray means knowledge, broad-minded, cool, peaceful, and calm.⁷ If it is juxtaposed with the text of the image, it is indeed in harmony between the contents of the text and the coloring, which is in line with the goals of the author of the book.

⁶ Nadya Quamila, "4 Trik Psikologis Agar Lawan Bicara Nyaman dan Tertarik Mengobrol Denganmu, Yuk Cobain!," BEAUTYNESIA, retrieved from <https://www.beautynesia.id/life/4-trik-psikologis-agar-lawan-bicara-nyaman-dan-tertarik-mengobrol-denganmu-yuk-cobain/b-243120>.

⁷ I Wayan, "Makna Warna," 115.

d. Pictures is in the Chapter V with the topic “Everybody is always in the middle of something” on page 82

Figure 4.5. Textbook Chapter V, Page 82



The picture above shows the value of truth and the value of peace. The author of the book tries to convey the message that students as Indonesian citizens must be aware of the diversity of race, ethnicity, religion and culture. This is reflected through fig. 4.5, where it can be seen that there are four children, they are two boys and two girls who are talking. They seem interactive in communicating, even though there is a black race among them, but that does not become an obstacle to keep interacting. As quoted from BBC News Indonesia, racism against Papuans still exists. Papuans who are identical with the black skin race, are often labeled as ugly, dirty, stupid, living in trees, and other insults.⁸ This shouldn't have happened, bearing in mind that humans were created by God with all of their specialties, and everyone should be able to respect others.

⁸ Ending Nurdin, “‘Hinaan Rasis’ terhadap mahasiswi Papua: Semangat membanggakan Papua ‘lebih besar’ dari cercaan ‘ih ada orang hitam, kok bisa sampai Amerika’,” BBC NEWS INDONESIA, retrieved from <https://www.bbc.com/indonesia/dunia-53009570>.

Then, the author of the textbook gives a yellow color to the clothes worn by black skin race characters. As quoted from I Wayan Karja, the yellow color symbolizes the meaning of strength, courage, wisdom, and humanity itself.⁹ Then, the author of the book gives red color to the pants worn by black skin racial characters. As quoted from I Wayan Karja, the red color means courage, love and enthusiasm.¹⁰ So, if the meaning of coloring the clothes worn by the characters of the black skin race are combined, the red color is below and the yellow color is above, which means that love, courage, and enthusiasm are the basis for true humanitarian action. Then the author of the book gives the dominance of blue in fig. 4.5, which is the background image of the character. The blue color itself has the meaning of broad-minded, cool, peaceful, and calm.¹¹ So, it can be concluded that with racial differences, it is hoped that they will continue to adhere to the principles of unity and peace.

- e. **Picture in the Chapter V with the topic “Everybody is always in the middle of something” on page 84**

Figure 4.6. Textbook Chapter V, Page 84



⁹ I Wayan, “Makna Warna,” 115.

¹⁰ I Wayan, “Makna Warna,” 115.


¹¹ I Wayan, “Makna Warna,” 115.

The picture above shows two girls who are talking. It can be seen that the girl on the right who is wearing a headscarf holding a floor mop. Through the dialogue that is included, it can be seen if the girl on the right has just dropped milk on the floor and is going to clean it up again. The picture teaches how to be responsible. This can be known through the dialogue given by the textbook author, who says that the character on the right spills milk because he tripped over a chair. This is very good for teaching students how to act if they make a mistake. On the other hand, it teaches how our actions are to protect the safety of other people, because it is possible that spilled milk can bring down other friends.


Then the character on the right is given clothes that are predominantly red. As quoted from I Wayan Karja, the red color itself symbolizes love, passion and courage.¹² If it is juxtaposed with these characters, then it is appropriate between the meaning of giving the red color to the clothes worn, with the responsible and loving character depicted on the girl on the right. So, it can be concluded that the picture above contains the value of truth and the value of compassion in the form of how the action should be taken.

¹² I Wayan, "Makna Warna," 115.

f. Pictures in the Chapter V with the topic “Everybody is always in the middle of something” on page 100-101
 Figure 4.7. Textbook Chapter V, Page 100



Associating

We have learned to state actions in progress now, at the moment of speaking and at a certain point of time in the past. Now we will learn to state actions in progress at a certain point of time in the future.




Here are what we will do. **First**, we will listen and repeat each student's statement after the teacher, sentence by sentence. **Second**, in our group we will play the roles of the speakers in the conversation. **Finally**, we will discuss the form and function of the verbs in bold with our teacher.

We will say the sentences loudly, clearly, and correctly.



Now I know that reading novels is Siti's hobby. When I saw her in the canteen, she **was reading** a novel, now she **is reading** a novel. And, I'm sure when I meet her next time, she **will be reading** a novel, too.


Since I got to Manado three days ago, I have never seen the sun. It **was raining** hard when I got here. Now it **is still raining** hard. Maybe when I leave the town tomorrow afternoon it **will be raining** again.




100

Kelas IX SMP/MTs


Figure 4.8. Textbook Chapter V, Page 101


 Associating



Udin is very busy with his homework. When I told him to go to the shop, he said he **was finishing** his homework. Now he **is still doing** his homework. **Will** he still be **working** on his homework when everybody is ready to go to bed?


I have to see the principal to show her our Scout program but I don't know when I will have a chance to meet her. I went to her office during the morning break yesterday, but she was not there. She **was having** a meeting. Now, she **is having** a meeting again. I'm afraid she **will be having** a meeting again during the morning break tomorrow.





There may be something wrong with the baby. He has been crying the whole night. When I went to bed at 10 pm, he **was crying**. It's early morning now, and he **is still crying**. I hope he **will not be crying** again when I get home this afternoon.

I'm wondering if the tailor ever has a chance to sleep. When I passed by his shop last night, he **was sewing**. Now, this early morning, he **is still sewing**. I think when I pass his shop on my way home from school this afternoon, he **will still be sewing**.

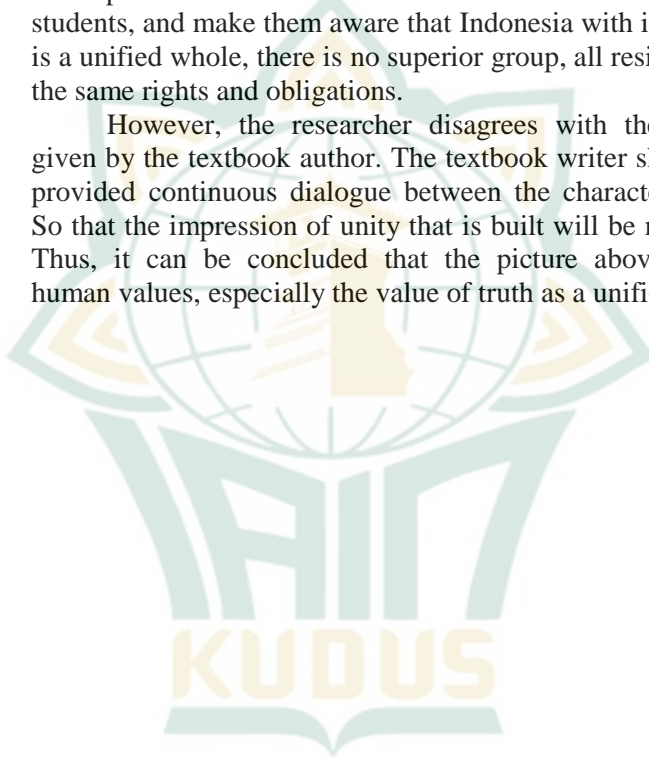


Bahasa Inggris / Think Globally Act Locally 101

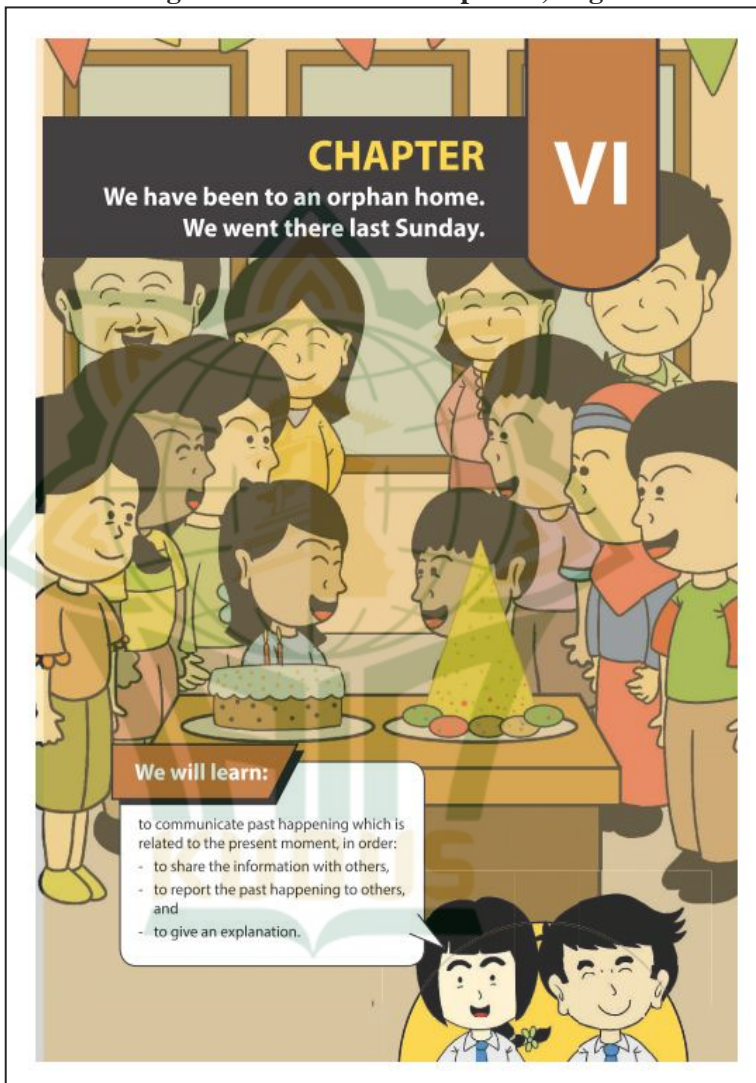
In the pictures above, the author tries to convey a message of truth value, namely the truth that indeed all people in unity. Indonesia as a country with racial, ethnic, religious and cultural pluralism is very vulnerable to being divided by irresponsible parties. Therefore, it is very important to instill the values of unity in students. On fig. 4.7 and fig. 4.8 above, textbook author tried to build students' perceptions of unity in the nation and state.

This is shown through pictures of student characters given in the textbook. The student characters in the picture have different races, ethnicities, and religions. This can be shown by giving characters with different skin colors (white, bright brown, and black), hair shape, and also students of different religions, can be shown by the presence of students who wear headscarves and not. All of these characters are framed in a dialogue with different topics. Indirectly, through these pictures it is able to foster a sense of nationalism in students, and make them aware that Indonesia with its diversity is a unified whole, there is no superior group, all residents have the same rights and obligations.

However, the researcher disagrees with the dialogue given by the textbook author. The textbook writer should have provided continuous dialogue between the characters shown. So that the impression of unity that is built will be more alive. Thus, it can be concluded that the picture above contains human values, especially the value of truth as a unified whole.



- g. Picture in the Chapter VI with the topic “We have been to an orphan home. We went there last Sunday” on page 107
 Figure 4.9. Textbook Chapter V, Page 107



In the picture above, the author depicts 12 people celebrating at an orphanage, each consisting of children, adults and parents. The cover of CHAPTER IV in the studied textbook contains five human values, including: First, fig. 4.9 contains a truth value, namely the truth that all humans are one. In this illustration, all the characters are depicted as gathered in

one room, where two children are placed in the middle with two meals served in front of them. The ongoing event is a celebration of the birthdays of several children in the orphanage. This can be seen from the giving of pictures of birthday cakes and tumpeng by the textbook authors.

In this section, the expertise of the textbook writers is very good in integrating the existing cultures in Indonesia to be represented in the textbook. The author tries to find other alternatives to western cultures which are often glorified by indigenous people, with the rich culture that exists in Indonesia. In this picture, tumpeng is one of the Indonesian cultures. Tumpeng is a traditional Javanese food that is full of philosophy, in which the rice is served in a cone shape surrounded by various kinds of side dishes underneath.¹³ By giving a picture of the tumpeng, the textbook author tries to instill the character of nationalism in students, so that students are proud and continue to preserve the various cultures that belong to the Indonesian nation.

Differences in ethnicity, race, and religion can be seen from different skin colors, facial shapes, and hair shapes. Then the characters depicted show a full smile, indicating they are celebrating happiness. In this case, textbook writers try to instill human values in the form of peace values. By establishing a good relationship between residents and caretakers of the orphanage, it can create a peaceful environment.

Then, the warmth of the family bond in the picture is very strong. Even though the picture shows an illustration at an orphanage, the nuances given by the textbook author show as if the characters given, know and care about each other. Indirectly, this teaches students compassionate behavior towards others, especially concern for orphanage children. In this way, peace will be created and violence will be prevented. So, it can be concluded that the picture above contains human values, especially the value of truth, the value of peace, and the value of love.

¹³ Murdijati Gardjito and Lilly T. Erwin, *Serba-serbi Tumpeng: Tumpeng dalam Kehidupan Masyarakat Jawa*, (Jakarta: Gramedia Pustaka Utama, 2010), p. 13, retrieved from M. Zein Ed-Dally, "MAKANAN TUMPENG DALAM TRADISI BANCAKAN (Studi Gastronomi Pada Masyarakat Jawa Islam)" (Thesis, UIN Sunan Ampel Surabaya, 2019) p.15, <https://digilib.uinsa.ac.id/39004/>.

2. Text

a. Text in Chapter I with the topic “Congratulations” on page 19

Figure 4.10. Textbook Chapter I, Page 19



The figure above shows a dialogue between five children, including Siti, Dayu, Edo, Udin, and Lina. The dialogue talks about Dayu who is having diarrhea. It can be seen that they are friends. Apart from knowing each other, it was evident that they all paid attention to Dayu who was sick with diarrhea. In this case, the dialogue contains human values, especially the value of compassion. The textbook writer tries to include the value of love in the dialogues of Edo, Udin, Lina, and Siti. Below are the details:

Edo: "Poor you. You need to drink a lot of water so that you will not get dehydrated."

Udin: "Right. Guys, don't forget to wash your fruits and vegetables before you eat them so you will not take any germs into your tummy."

Lina: "Dayu, you look very pale. I think you need to see the doctor soon in order to get help. Don't take diarrhea lightly."

Siti: “Good. We’ll help you to get ready now.”

The underline part of the conversation above indicates the attention Dayu’s friends have for him. Edo advised Dayu to keep drinking mineral water, so he wouldn’t get dehydrated. Then Udin gave advice to all his friends to wash fruits and vegetables before consuming them. Meanwhile, Lina suggested that Dayu check her condition to the doctor. Meanwhile Siti offers help to Dayu. Through this dialogue, textbook authors try to build awareness among readers (students) of the importance of caring for others.

In his own writing, the author uses vocabulary that is commonly used in everyday life, so that it will be easily understood by students. The author does not use difficult terms to express some vocabulary, considering that his target audience is junior high school students, including ‘diarrhea’ which can also be replaced with ‘dysentery or flux’, ‘wash’ which can also be replaced with ‘clean’. Thus, students will immediately be able to understand the meaning of the sentences in the dialogue.

b. Text in Chapter I with the topic “Congratulations” on page 29

Figure 4.11. Textbook Chapter I, Page 29

Conversation 1

Lina: “I don’t feel well. I’m catching a cold.”

Udin: “You should go to the doctor.”

Beni: “I don’t think that’s a good idea. Just take a good rest and drink a lot of water, Lina.”

Siti: “I agree with Udin. You should go to the doctor, Lina. You look very pale. I think you need to take medicine.”

Edo: “I don’t agree with you, Siti. Too much medicine is not good. Lina, just take a rest, drink a lot of water, and eat only healthy food.”

Dayu: “I think the best to do is go home, Lina. Your mom and dad know better what you should do.”

The figure above talks about Lina who is having a cold. In this dialogue, textbook writers try to integrate human values, especially the values of Peace, Love, and Non-Violence. In the dialogue, there is a small debate between the characters given by the textbook author, as follows:

Udin: "You should go to the doctor."

Beni: "I don't think that's a good idea. Just take a good rest and drink a lot of water, Lina."

Siti: "I agree with Udin. You should go to the doctor, Lina. You look very pale. I think you need to take medicine."

Edo: "I don't agree with you, Siti. Too much medicine is not good. Lina, just take a rest, drink a lot of water, and eat only healthy food."

Dayu: "I think the best to do is go home, Lina. Your mom and dad know better what you should do."

Explicitly, the integration of the values of love can be seen directly in the dialogue in Udin's section, which suggests that Lina go to the doctor to have her condition checked. Denotatively, it can be understood that Udin pays attention to Lina who is sick, so that she will go to the doctor to check her condition. In this case the textbook writer integrates the values of love, which is shown by the form of concern for others.

Then, the sentences were italicized, showing the difference of opinion between Lina's friends. Udin and Siti suggested that Lina should go to the doctor to check her condition, while Beni and Edo suggested that Lina should take a rest and drink a lot of water, meanwhile Dayu suggested that Lina to go home. In this case the author tries to integrate human values, especially the values of peace and non-violence. Even though they have different opinions, they don't fight and don't use that as a barrier to remain friends. Thus, peace will be obtained, thereby preventing the emergence of acts of violence.

On the other hand, the vocabulary used by author is vocabulary that is commonly used in everyday life such as 'feel, go, drink, etc.', so that readers (students) will easily understand the intent of the textbook author. Then, here we could see the author's consistency in giving names to the characters shown. This could be useful for creating a continuous storyline, so students don't feel confused with stories and characters that always change in each chapter or material.

c. Text in Chapter VI with the topic “We have been to an orphan home. We went there last Sunday” on page 111-112
Figure 4.12. Textbook Chapter VI, Page 111

Siti: “I think Riri is the most interesting orphan I **have ever known**. Unfortunately, I didn’t have a chance to talk to her personally. Can you tell me how she **has come** to the orphan home?”

Dayu: “Well, I don’t know much about her either, because I **have met** her only three times. What I know is that she was the only child. Her father died when she was a baby, and her mother eight years ago. She’s **been** an orphan for eight years, but she’s **lived** in the orphanage for only six years now.”

Udin: “Why doesn’t she live with her grandparents?”

Dayu: “They both **have passed** away. Her grandfather died even before she was born, and her grandmother died six years ago.”

Siti: “Why doesn’t she live with a relative?”

Dayu: “She has an uncle from her mother’s side, but his house is small. He’s a scavenger, and he has five children. He has put Riri there so that she can get better care and she can go to a good school.”

Figure 4.13. Textbook Chapter VI, Page 112

Lina: “Why doesn’t she live with him instead?”

Siti: “Does he often visit her?”

Dayu: “Yes, her uncle and his family **have visited** her a lot of times. They routinely visit her once a month.”

Udin: “It must be sad to be an orphan and live in an orphan home.”

Dayu: “Riri is not a gloomy kid. She is a cheerful and friendly girl. She has even shown her great care for needy children like her.”

Siti: “What do you mean?”

Dayu: “She **has participated** very actively in the group’s activities. They **have made** handicrafts and sold them. They **have used** the profit to help street children and poor families. The program **has run** for almost two years now.”

Udin: “Wow! That’s amazing. I’ve **never thought** of that before. I thought that the kids in orphan homes were sad kids who needed our help. But they help other people instead.”

Siti: “What have **they done** for street children?”

Dayu: “They **have done** one thing for street children and one thing for poor families. To celebrate the 15th birthday of the orphanage, they gave thirty street children twenty thousand rupiahs each. Early this month they went to some poor families in the neighbourhood and gave each family a gift containing sugar, cooking oil, and rice.”

Fig. 4.12 and fig. 4.13 above shows the dialogue of four children, namely Siti, Dayu, Udin, and Lina. In that dialogue, the textbook author tries to integrate human values, especially the values of truth, love, and non-violence. In the dialogue, it is told that the five children are talking about Riri. Riri is one of the children in the orphanage. She's been an orphan for eight years, but she's lived in the orphanage for only six years now. In the dialogue, the researcher conveys the message by describing Riri's character through dialogue, not through Riri directly.

The researcher has underlined sentences that talk about the characteristics given by the author to Riri which contain human values. The following are the dialogues and their explanations:

Dayu: "Yes, her uncle and his family have visited her a lot of times. They routinely visit her once a month."

In the dialogue above, it can be seen that Riri's uncle routinely visits her. In this case, the textbook author tries to convey a message about the value of love. Through Riri's uncle caring attitude towards him, it indicates that Riri's uncle is a person who has affection. Even though he is not a biological child, Riri's uncle really cares about Riri and her future. Apart from that, there is also the value of truth, where Riri's uncle realizes that there is actually one human being, so all humans have the same rights and obligations, moreover there is still a kinship relationship between him and Riri, so Riri's uncle has taken the right steps to place him at the orphanage.

Dayu: "She has participated very actively in the group's activities. They have made handicraft and sold them. They have used the profit to help street children and poor families. The program has run for almost two years now."

The dialogue tells that Riri is very active in social activities. By making and selling handicrafts, Riri and her group donate their profits from sales, to street children and poor families. Of course, these activities contain messages from human values, namely the value of love which is manifested by caring actions.

Udin: "Wow! That's amazing. I've never thought of that before. *I thought that the kids in orphan homes were sad*

kids who needed our help. But they help other people instead."

Through Udin's italic statement, there are indications that people think that orphanage children are sad kids who need help. However, from Riri's character given by the textbook author, the attitude is exactly the opposite. Even though the children at the orphanage no longer have parents, this condition does not limit their creativity in continuing to help one another, especially for people who really need help. Thus, through this dialogue it can be concluded that the textbook author tries to integrate human values, especially the value of love.

Dayu: "*They have done one thing for street children and one thing for poor families. To celebrate the 15th birthday of the orphanage, they gave thirty street children twenty thousand rupiahs each. Early this month they went to some poor families in the neighbourhood and gave each family a gift containing sugar, cooking oil, and rice."*

In Dayu's words above, it can be seen that Riri and her social group are very responsive in helping people who need help. In this case, the author of the textbook tries to give an understanding to the reader, that there are still many poor people who need help, which need attention. By paying attention to the poor people, it will prevent the emergence of criminal acts, and will lead to obtaining conditions that are safe, peaceful, and full of peace.