CHAPTER II
REVIEW OF RELATED LITERATURE

A. Theoretical Description
1. Textbook
a. The Definition of Textbook

As mentioned in the Oxford Learner's Dictionaries, a textbook is a book that teaches a specific subject and is used in schools and colleges in particular[1]. The textbooks are books containing teaching material for one lesson used at school. The book that is used as the core teaching material and the fundamental elements of lessons in the teaching and learning method is textbook.

The existence of textbooks is undeniable in the teaching and learning process as the main learning resource[2]. Textbooks are as reference materials, evaluation materials, tools implement the curriculum and to improve students' abilities and skills.

A textbook is a book that serves a common source of knowledge for a formal study of a topic as well as a teaching and learning tool. Textbooks are reference books that must be used in schools that include instructional materials to improve faith and guidliness, ethics and personality, the ability to master science and technology, sensitivity and aesthetic capability, physical and health potentials, and are compiled based on national educational standards[3]. English textbooks themselves include a variety of learning materials such as a combination of skill materials like reading, speaking, writing, listening and grammar.

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[1] Oxford Learner's Dictionaries, "Textbook", retrieved 29th January, 2022. https://www.oxfordlearnersdictionaries.com/definition/english/textbook_1?q=textbook.

[2] Edy Waloyo, "Eksistensi Buku Paket Bahasa Inggris di Sekolah: Pertimbangan Guru dalam Memilihnya," AL-TARBIYAH: *Jurnal Pendidikan (The Educational Journal)* 30, no. 1 (2020): 10, https://doi.org/10.24235/ath.v30i1.6479.

[3] Cut Maya Nurul Huda, "Students' Perspective on The Use of The Textbook "When English Rings A Bell" In The Classroom," Thesis The Student of English Department Faculty Of Islamic Studies Muhammadiyah Aceh University Banda Aceh (2020): 16.

Textbooks become a guide or a way for students to be able to shine a light on new things. The teacher is the translator of what has been delivered by the textbooks, because there are many things conveyed by textbooks, just about additional materials or skills. Instead it covers many things such as behaving well or how body language is when responding to an argument from someone else.

b. 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[4]:

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.

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

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.

c. The Criteria of Good Textbook

There are 3 important points in choosing a textbook[5]:

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.

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

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[6]. 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."[7]

There are many English textbooks in Indonesia they are *When English Rings a Bell*, *Stop Bullying Now*, *Think Globally Act Locally*, *Grow with English*, *Pathway to English*, *Be Smart in English*, *English Dreams Joy Books*, *When English Comes in Hand*, *Fun with English* and much more. 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 established standards so that there are no aspects that violate the making of textbooks. This makes students more enthusiastic about learning English and teachers

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[6] 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): 72, https://doi.org/10.15639/teflinjournal.v28i1/71-92.

[7] 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): 1077–93, https://doi.org/10.1007/s12119-018-9526-2.

will be very facilitated in practicing with students when in class.

2. Pancasila
a. The Definition of Pancasila

Etymologically Pancasila comes from Sanskrit language consisting of two words that is Panca means five (*lima*) and Sila means basic (*dasar*)[8]. Indonesia has an ideology of Pancasila as the basis or concept to regulate the life and activities of the community.

The ideology is representative of a rigorous and systematic set of fundamental principles or structures, owns and retains as their perspectives and views of life by people or nations[9]. The ideology of Pancasila is the implementation of the attitudes, characters and habits of Indonesian society which is summarized in five principles. Indonesian people come from different regions, tribes, cultures and many differences, so that the ideology of Pancasila until now became the foundation to unite the many ethnicities in Indonesia.

Pancasila contains two points of understanding, as the View of Life of the Indonesian Nation and as the Basis of the Republic of Indonesia[10]. Pancasila is used by Indonesian people as a guideline in daily life, fostering tolerance, mutual trust and good behavior in all people with different backgrounds. As a way of life, Pancasila is a medium and guide for Indonesians to live and act in compliance with the laws of the Indonesian people. In addition, Pancasila is often used in everyday life to be learned and observed. Pancasila is formed from the behavior of the community itself and determined by various laws that go back to its society.

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[8] Abdul Malik, "Membumikan Ideologi Pancasila Melalui Pendidikan Pancasila Sebagai Upaya Membangkitkan Nasionalisme," *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 6, no. 1 (2020): 101, https://doi.org/10.30596/edutech.v6i1.4401.

[9] Alfian dan Oetojeo Oesman, *Pancasila Sebagai Ideologi*, (Jakarta: PB-Pusat, 1992) .

[10] Subandi Al Marsudi, "*Pancasila dan UUD'45 Dalam Paradigma Reformasi*," (Jakarta: PT. Raja Grafindo Persada, 2012): 1.

b. The Values of Pancasila in Education

As the philosophy and basis of the state that reflects the habits of Indonesian society, Pancasila is always used as an educational philosophy. In Indonesian formal education, Pancasila was also the principal philosophical term. Without a clear and precise interpretation of Pancasila, the national education of independent Indonesia cannot properly be understood. This shows how important Pancasila ideology is to Indonesia, especially education to shape the nation's generation.

With the ideology of Pancasila, education is not only pursuing values (scores) and administrative completeness only. It also teaches character and practices the values of Pancasila in education and other fields. A human being cannot be considered clever just because gets high grades in the academic field.

Pancasila consists of five principles that have been included in the 1945 Constitution in paragraph four. The establishment of Pancasila can be found in the Preamble of the Constitution of 1945: (1) Belief in The One and Only God, (2) A Just and Civilized Humanity, (3) Unity of Indonesia, (4) Democracy, Led by the wisdom of The Representatives of The People, and (5) Social Justice for All Indonesian People[11].

a) Belief in The One God

The first principle that reads "*Ketuhanan Yang Maha Esa*" means that every religious person in Indonesia believes in the God of the universe. Obey all the rules and worship established by the religion. Indonesian people are given the freedom to choose their own religion without any coercion from any party. This will be an act of religious tolerance that can create harmony and comfort in worship without disturbing other religions. So that religion and sincere worship come from the hearts of each individual who runs.

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[11] Ikatan Penerjemah Pemerintah Indonesia, "*Pancasila; Five Principles of The Indonesia State*" http://penerjemahpemerintah.id/.

In education, the first principle means that God gives an abundance of knowledge that can be learned by people on earth. With this knowledge can make mankind more obedient and pious to God[12]. Because all things come from God, including knowledge that has been studied in school or outside the school. The existence of this knowledge the students will learn how to respect the trust of their friends from an early age. Not gossiping with each other despite having different beliefs. Teaching tolerance early on to students is one of harmonizing diversity in Indonesia.

In more detail, the meaning of the fourth principles:[13]

1) Believing and piety towards The One True God
2) Develop respect and cooperation between religions and adherents of different beliefs towards God Almighty
3) Building harmony of life among fellow believers and belief in God Almighty
4) Religion and belief in The One True God is a matter concerning man's relationship with The One True God
5) Develop mutual respect for the habit of performing worship according to their respective religions and beliefs
6) Not imposing religion and belief in The One True God against other

b) Human That is Just and Civilized

The second is "*Kemanusiaan yang Adil dan Beradab*" means that the nature of human beings is to do justice and to have civilized behavior. The importance of human values, namely the acknowledgment and appreciation among fellow human beings of the dignity and rights of others,

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[12] Ade Lia Putri et al., "Implementasi Pancasila dalam Pembangunan Dibidang Pendidikan," *Jurnal Pendidikan dan Pembelajaran Dasar* 7, no. 1 (2020): 15.

[13] Fathul Jannah, "Strengthening The Pancasila Character Values in Forming The Character of Pancasilais Generation" *Advance Social Science, Education and Humanities Research* 274, no. Xviii (2018): 78.

supporting one another and acting as civilized human beings. Fair and civilized can be applied to one's own, others despite having many differences (ethnicity, culture, color or social level) and the surrounding environment[14]. All living people on earth must be treated fairly, including animals and plants. Unwittingly, this second principle teaches Indonesian people to always have morals based on prevailing norms and cultures.

In education, this second principle can be applied by teachers to students. Teachers can teach students to always be fair, good behavior by following applicable norms and putting humanity first[15]. Care more about the surrounding environment, take care without having to damage it. Such acts can be said to be the actions of civilized human beings. That way students will understand what a difference is, because doing justice does not have to disguise the background that others have.

In more detail, the meaning of the second principles:[16]
1) Perform obligations and accept rights
2) It does not discriminate between people based on ethnicity, religion, skin color, economic level and education level
3) Appreciating that we created the same rights and obligations
4) Defend justice and truth
5) Not discriminating

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14 Abdulloh Nasrul Umam and Listyaningsih, "Implementasi Sila Kemanusiaan Yang Adil Dan Beradab Di Sekolah Inklusi SMK Daruttaqwa Suci Manyar Gresik," *Kajian Moral Dan Kewarganegaraan* 6, no. 2 (2018): 626–40.

15 Putri et al., "Implementasi Pancasila dalam Pembangunan Dibidang Pendidikan." *Jurnal Pendidikan dan Pembelajaran Dasar* 7, no. 1 (2020): 16, http://ejournal.radenintan.ac.id/index.php/terampil/index.

16 Jannah, "Strengthening The Pancasila Character Values in Forming The Character of Pancasilais Generation." *Advance Social Science, Education and Humanities Research* 274, no. Xviii (2028): 79.

c) The Unity of Indonesia

In the third principle, "*Persatuan Indonesia*" has the meaning that Indonesian people are required to remain united even though separated by islands. This principle teaches to foster a sense of nationalism, love of the nation and homeland, promote the unity and unity of the nation, eliminate power or also the color of skin and offspring, and foster a sense of equality as happy as. This is an embodiment of *Bhineka Tunggal Ika* which means "*Berbeda-beda Tetapi Tetap Satu Jua*." Because Indonesia is a compound country which has a lot of diversity and differences. Therefore, the existence of this third principle can make the community realize that strengthening unity is one way to protect each other.

Education in Indonesia also applies the third principles. Although in our society different cultures, religions embraced, races owned, ethnicities and other differences, this principle has an important role in the school environment and its application in daily life[17]. Teaching students and teachers to respect each other despite different ethnicities, races and cultures. Foster a sense of patriotism for shared equality rather than individuals and get along with anyone to expand a sense of unity. This kind of thing often happens when participating in competitions outside the region or provincial level.

In more detail, the meaning of the third principles:[18]
1) Develop respectful behaviors for others
2) Putting the common good first
3) Always maintain harmony
4) Upholding the unity of the nation
5) Love for the homeland and the nation

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[17] Putri et al., "Implementasi Pancasila dalam Pembangunan Dibidang Pendidikan." *Jurnal Pendidikan dan Pembelajaran Dasar* 7, no. 1 (2020): 15, http://ejournal.radenintan.ac.id/index.php/terampil/index.

[18] Jannah, "Strengthening The Pancasila Character Values in Formring The Character of Pancasilais Generation." *Advance Social Science, Education and Humanities Research* 274, no. Xviii (2018): 79.

d) Populism That is Guided by The Inner Wisdom of Deliberations Amongst Representatives

The fourth principle is "*Kerakyatan yang Dipimpin oleh Hikmat Permusyawaratan/dan Perwakilan*" In general, this fourth principle means that all kinds of decisions can be agreed upon by mutual deliberation. Any proposals can be considered before they are decided. That way the whole community doesn't have a disagreement just because of one decision.

In more detail, the meaning of the fourth principles:[19]

1) Do not impose will on others
2) Priorities deliberation when making decisions for the common good
3) Deliberations to reach consensus with the spirit of kinship
4) High respect for every decision reached as a result of deliberations
5) Have good faith and a sense of responsibility to accept and implement the results of deliberation decisions
6) To accentuate the common interest above the interests of individuals and groups when conducting deliberations to reach consensus
7) Decisions taken must be morally accountable to God Almighty, uphold human dignity, prioritize the values of togetherness and justice, and prioritize unity and unity for the common good

The education system in Indonesia also applies the fourth principle in the school environment and daily life. Starting from the selection of class chairmen, the election of the chairman of the student council and the chairman of the organization was conducted democratically. Students have the ability to express their opinions and respect other people's

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[19] Jannah, "Strenthing The Pancasila Character Values in Forming The Character of Pancasilais Generation." *Advance Social Science, Education and Humanities Research* 274, no. Xviii (2018): 79..

opinions when discussing. Because many of the students still feel selfish and do not want to listen to the opinions of others. So that the role of teachers here is as a breather and a servant in order to make a decision without harming any party.

e) Social Justice For All of Indonesian People

The fifth principle, "*Keadilan Sosial Bagi Seluruh Rakyat Indonesia*" means that Indonesian people must always have a fair attitude towards others. Fair in the sense of giving things to others according to their rights. Help each other when others are in trouble and do not choose any party in any case.

There are 3 kinds of justice that need to be known, that is:[20] 1) Legalist justice, which is justice whose direction is from the personal to the whole community. 2) Distributive justice is when the whole society is obliged to treat human beings as human beings of equal dignity. 3) Compulsive dwarfism, which is treating other citizens with equal dignity.

In a fair attitude education can be done by a leader or teacher. For teachers to be fair and not discriminate against any student is necessary, all will get the same rights. Then a leader who is usually portrayed by students as the chairman in a particular field. A leader or chairman must have a fair attitude in dividing duties to its members. It should not be impartial for personal gain.

The conclusion is that Pancasila ideology is very important in Indonesian education to maintain the nation's identity. It's not just about educating students who can do any problem with a certain level of difficulty. It is to form personalities and characters as taught by the ideology of Pancasila. By applying the values of Pancasila ideology, it is expected that students can have a devout nature to worship their God, become civilized human beings, are also

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[20] August Hadiwijono, "Pendidikan Pancasila, Eksistensinya bagi Mahasiswa," *Jurnal Cakrawala Hukum* 7, no. 1 (2016): 82–97, https://doi.org/10.26905/idjch.v7i1.1784.

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virtuous, have a sense of unity, deliberation before making decisions and be fair in acting.

In more detail, the meaning of the fifth principles:[21]

1) Be fair in every job
2) It does not intimidate people with our right to have
3) Upholding kinship values
4) Appreciate the work of others
5) Respect the rights of others

3. Character Education
a. The Definition of Character

According to KBBI Ministry of Education and culture explained that character is psychiatric traits, morals or ethics that distinguish one from another; habits; character[22]. The character comes from the Greek meaning "to mark" and focuses on applying the values of kindness in real actions or everyday behaviors. Therefore, someone who behaves dishonestly, fraudulently, cruelly and greedily is said to be a person who has a bad character, then who has good behavior, is honest, and likes to help is said to be a person who has good character/noble[23].

Some experts express their opinions about the character according to their views as follows:[24]

1) Kamisan, character is a psychiatric, moral, and ethical qualities that can make a person look different. Having a character is the same as having a personality.
2) W. B. Saunders, character is a real and different trait indicated by the individual. Characters have a wide

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[21] Jannah, "Strengthening The Pancasila Character Values in Forming The Character of Pancasilais Generation." *Advance Social Science, Education and Humanities Research* 274, no. Xviii (2028): 79.

[22] https://kbbi.kemdikbud.go.id/entri/karakter

[23] Marzuki Ismail, "Menelusuri Konsep Pendidikan Karakter dan Implementasinya di Indonesia," *Journal of Chemical Information and Modeling* 110, no. 9 (2017): 4.

[24] Kemendikbud, "Definisi Karakter", *Kamus Besar Bahasa Indonesia Online*, 2017, https://kbbi.kemdikbud.go.id/entri/karakter.

variety of attributes that exist in individual behaviour patterns.

3) Doni Kusuma, character is a characteristic, style, nature, or self-characteristic of a person derived from the form of forging obtained from the surrounding environment.

4) Alwisol, character is a depiction of behaviour that accentuates values (right - wrong, good - bad) implicitly or excitably. Characters have different personalities that have absolutely nothing to do with values.

The character has become an objective for a government that relate it to making people prosperous, morally educated, employable and socially mobile.

Every government in any country always expects its people to have character and behave well to anyone. It can be the identity of a state and a differentiator with another country.

b. Character Education

Character education is an effort to help people understand, pay attention and perform good ethical. Character education is also an attempt to realize virtue so that one can do good to society whole. Then Lickona said that the function of character education is more focused on the sociological field.[25]

Character education is the best way to shape students' personalities as academic achievement progresses. The school becomes a place to learn the character to avoid dishonesty, impartiality, violations of sexual activities and low learning ethos to become students who have good morals and social.[26]

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[25] Thomas Lickona, *Character Matters; Persoalan Karakter, Bagaimana Membantu anak Mnegembangkan Penilaian yang Baik, Integritas dan Kebajikan Penting Lainnya*, terj. Juma Abdu Wamaungo dan Jean Antunes Rudolf Zein (Jakarta: PT Bumi Aksara, 2015), 6.

[26] Thomas Lickona, *Mendidik untuk Membentuk Karakter: Bahgaimana Sekolah dapat Memberikan Pendidikan Tentang Sikap Hormat dan Bertangging Jawab,* terj. Juma Abdu Wamaungo (Jakarta: Bumi Aksara, 2016), 10.

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Character education has existed in Indonesia since pre-independence and grew intense when strengthening the 45th Constitution, Pancasila and the religious teachings embraced by the Indonesian people were formed.

The formulation of character education is based on four things it is religion, culture, Pancasila and educational objectives:[27]

1) Religion, Indonesian culture is a religious society, social life and individuals, groups and nations. Politically the life of the state is often based on a belief derived from religion.

2) Pancasila, the Republic of Indonesia stands on the principle of nationality and statehood called Pancasila. The purpose of national character education is to prepare students to become better citizens, to ensure that citizens have the capacity, willingness to use the values of Pancasila as citizens in their lives.

3) Culture, as truth that no one lives in a society without adhering to its cultural values. Cultural position is very important in public life and becomes a source of value in character education.

4) Objectives of Education, the objective of national education requires a range of human values that Indonesian people must own. This becomes the operation in the development of the character education of the country.

According to Law No. 20 of 2018 article 1 concerning the strengthening of character education states that *Penguatan Pendidikan Karakter* or PPK is an educational movement under the responsibility of the education unit to strengthen the character of learners through harmonization of *olah hati*, *olah rasa*, *olah pikir*, and *olah raga* with involvement and cooperation between

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[27] Abdul Rahim, Saidek Raisul, and Islami Abdoludin, "Character Issues : Reality Character Problems and Solutions through Education in Indonesia," *Journal Education and Practice* 7, no. 17 (2016): 159.

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education units, families, and communities as part of the *Gerakan Nasional Revolusi Mental* (GNRM).[28]

The important points of character education in Law No. 20 of 2018 article are *olah hati*, *olah rasa*, *olah pikir* and *olah raga*. In *olah hati* related to feelings of attitude and belief/faith, *olah pikir* are process related to the process of reason to seek and use knowledge critically, creatively and innovatively, *olah raga* related to the process of perception, readiness, impersonation, manipulation and creation of new activities accompanied by sportsmanship, as well as the process of *olah karsa dan rasa* related to will and creativity reflected in care, imaging and the creation of novelty.

In the second article, the implementation of the PPK by applying Pancasila values in character education mainly includes religious, honest, tolerant, disciplined, working hard, creative, independent, democratic, curiosity, national spirit, love of the homeland, appreciate achievement, communicative, peace-loving, fond of reading, caring for the environment, social care and responsibility. These values ate the existence of the five main interrelated values they are religiosity, nationalism, integrity, independence and mutual cooperation that are integrated in the curriculum.

The five primary values are mutually sustainable in forming a network of character values that need to be developed as a priority in the PPK movement. The five main values is religious, nationalist, mutual cooperation, independent, and integrity:[29]
1) The value of character reflects the faith in God almighty embodied in the behavior of carrying out religious teachings and beliefs embraced, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other religion, living harmoniously and peacefully with another religion. The implementation of the value of a religious character in the attitude of peace,

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[28] Kemendikbud, "Permendikbud RI No 20 Tahun 2018."
[29] https://cerdasberkarakter.kemdikbud.go.id/?page_id=132

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tolerance, respect for differences in religion and belief, form establishment, confidence, cooperation between religions and beliefs, anti-bullying and violence, friendship, sincerity, not imposing will, loving the environment, protecting the small and sidelined.

2) The value of the nationalist character is a way of thinking, behaving, and doing that shows loyalty, concern and high appreciation for the language, physical, social, cultural, economic and political environment of the nation, putting the interests of the nation and the country above the interests of the self and its group. Nationalist attitude through the attitude of appreciation of the nation's own culture, maintaining the richness of the nation's culture, willing to sacrifice, excel and accomplishment, love the homeland, keep the environment, obey the law, discipline, respect the diversity of culture, ethnicity and religion.

3) The value of integrity is the underlying value of behavior based on the effort to make himself as a person who can always be trusted in words, actions, work as a commitment, loyalty to human and moral values. The character of integrity includes the attitude of responsibility as a citizen, actively involved in social life, through consistency of actions and words based on truth. A person of integrity also respects the dignity of individuals (especially people with disabilities) and can show transparency.

4) The value of the independent character is an attitude and behavior that does not depend on others. Keep using all energy, mind and time to realize hopes, dreams and ideals. Independent students have a good work ethic, formidable, fighting power, professional, creative, courageous and become lifelong learners.

5) The value of mutual cooperation reflects the act of appreciating the spirit of cooperation and working together to solve problems together, establish communication and friendship and provide assistance to people in need. Hope that students can show respect

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for others, work together, be inclusive, be able to commit to mutual decisions, consensual deliberations, help, have empathy and solidarity, anti-discrimination, anti-violence and volunteerism.

With a character developed early on, students have a person who is good at carrying out their duties and responsibilities in doing so. The character developed early on also greatly influences him as an adult and faces everything in higher education or the world of work.

c. **Advantages and Disadvantages of Character Education**

Character education has advantages that can make it helpful for some parties, especially students:

1. With character education, the younger generation has enough provisions to face various problems or polemics rationally without any impartiality. So that students can weigh which ones are good and bad for themselves or others.
2. Foster a sense of responsibility, lead, confidence, care for others and tolerance with anyone. It can prevent students from free association and pose a danger to themselves as well as others.
3. With the existence of character education, students can understand the values of Pancasila, which is the guideline of Indonesian life. His character is the radiance of the principles of Pancasila and can set a kind example for the next generation.

Character education has some disadvantages:[30]

1. Limited public involvement is one of the weaknesses in fostering children's character.
2. The limited mentoring of parents at home in guiding and building the character or moral of their children. They are like justifying various deviant behaviors that occur.
3. The transparency factor of parents, teachers and principals, and even community leaders who cannot be role models for children.

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[30] https://cerdasberkarakter.kemdikbud.go.id/?page_id=733

4. Harmonization between *olah hati* (ethics), *olah pikir* (literacy), *olah rasa* (aesthetics) and *olah raga* (kinesthetic) is still not optimal. Schools keep prioritizing scholarship competitions without being strengthened by character education. Fifth, there is still limited infrastructure and physical facilities and learning in schools whose gap conditions are still highly diverse.

4. CDA (Critical Discourse Analysis)
a. The Definition of CDA

Critical discourse analysis (CDA) or in Indonesian is known as *Analisis Wacana Kritis* which has been widely used by researchers to reveal the hidden meaning of an object. The object of CDA research is found in language studies, both in the social, educational, economic and opinion or political.

CDA is usually used to analyze a text for the purpose of knowing socially produced languages and terms. Therefore, not only are the linguistic characteristics needed to research the relationship between discourse and society, but all extra linguistic variables such as place, time, participants and culture are also important.

Although CDA has scope in language studies, not everything is discussed internally such as structure, characteristics and linguistic discourse[31]. There are other points of view that can be researched using CDA. Starting from participant in a text, the meaning of the text, history, economy to culture relevant to and influence on the interpretation of the text.

CDA research focuses more on social problems than scientific paradigms, while for problem solving using several theories and collections of techniques in the use

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[31] Murad Al Kayed, Sami Khalaf Al-Khawaldah, and Mohammad Akram Alzu'bi, "Critical Discourse Analysis of Gender Representations in EFL Textbooks," *International Journal of English Language and Literature Studies* 9, no. 4 (2020): 56, https://doi.org/10.18488/JOURNAL.23.2020.94.244.254.

of language as a social and cultural practice[32]. Thus, the analysis of critical discourse is formed by social structures (class, status, ethnic identity, age and gender), culture and discourse (the language used).

The conclusion of the CDA understanding is a research method to reveal the hidden meanings of a writing, speech or event that is happening socially. CDA is often used by researchers in the field of language studies, because language saves many meanings and purposes in its use. The scope of education is often used to research textbooks, classroom learning and gender equality in the school environment.

b. CDA Research Approach Model

Here are three models that are often used by researchers including Ruth Wodak, Teun A. van Dijk and Norman Fairclough.

1) Ruth Wodak

According to Wodak, the CDA is closely related to history and ethnicity so many mention that she used a historical approach in her research. For Wodak, the discourse is arranged in terms of historical variables and accumulative information[33]

Wodak (1995, 2001), explained how language defines social practices linked to ethnicity and sexism and any discourse is ideology-driven, it addresses those how were indoctrinated by ideology values and norms[34]. Language and social practices such as norms and ideology have a very close relationship to interact with each other.

Wodak invites readers to interpret a broader discourse not just with one point of view. In a sense,

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[32] Dianna R. Mullet, "A General Critical Discourse Analysis Framework for Educational Research," *Journal of Advanced Academics* 29, no. 2 (2018): 2, https://doi.org/10.1177/1932202X18758260.

[33] Kayed, Al-Khawaldah, and Alzu'bi, "Critical Discourse Analysis of Gender Representations in EFL Textbooks."

[34] Majed Harb, "Curriculum as a Discourse: Using Critical Discourse Analysis to Revive Curriculum Reconceptualists' Thought," *Journal of Curriculum and Teaching* 6, no. 1 (2017): 58, https://doi.org/10.5430/jct.v6n1p58.

the use of the historical approach to discourse considers language as a means of social activity, leaving no distinction between Fairclough and Wodak in terms of the dialectical relation between discourse actions and oriented areas of action, such as circumstances, institutional behavior and social systems.

2) Teun A. Van Dijk

In his research Van Dijk used a socio-cognitive approach. In the socio-cognitive model there will be an acceptance, belief, thinking and opinion that all work in the human brain. In order to uncover the role of linguistic features and frameworks in defining and framing the opinions, values, and ideologies of people, critical discourse analysts should also discuss personal and social cognition when analyzing discourse[35].

It is no wonder that van Dijk always mentions ideology that is a public trust to expose a discourse. In this sense, for Van Dijk, "ideologies are the general, abstract mental systems that organize socially shared attitudes. Ideologies, in their act of understanding discourse among other actions and interactions, thus "indirectly influence the personal cognition of group members[36].

Each language is not only centered on its use as a means of communication and linguistic aspects only. Each sentence needs to be thorough so that it is not just about a collection of words only. The production is a concern so that the reader can find out why the author makes such a sentence. There is a context in each word and sentence that has its own purpose and

[35] Kayed, Al-Khawaldah, and Alzu'bi, "Critical Discourse Analysis of Gender Representations in EFL Textbooks." *International Journal of English Language and Literature Studies* 9, no. 4 (2020): 246, https://doi.org/10.18488/JOURNAL.23.2020.94.244.254.

[36] A.D. Darweesh and N.M. Abdullah, "A Critical Discourse Analysis of Donald Trump's Sexist Ideology," *Journal of Education and Practice* 7, no. 30 (2016): 90.

practice that the reader can use. Therefore, van Dijk uses three dimensions in the form of text, social cognition and social context.

The conclusion of these three dimensions is how a text is not just a sentence arrangement that forms a paragraph and then becomes text. But there is social cognition, how to produce a text until it finally reaches what is being talked about by society called the social context.

Van Dijk also divides the structure of the analysis text as follows:[37]

1) Macrostructure has the global meaning of the observable text of the topic or theme raised by the text.
2) The superstructure has a text framework, such as the introduction, closing and conclusion.
3) Microstructure, having the local meaning of the observable text of the choice of words, sentences and styles used by the text.

3) Norman Fairclough

CDA as a form of critical social science aimed at illuminating the problems that individuals face in particular forms of social life and at providing resources that people can use to tackle and overcome those problems.[38]

For Fairclough social issues can be connected with discourse such as in a text, speech, conversation or anything related to language studies. Disclosure in such language can have hidden meanings related to existing social problems. Discourse mechanisms

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[37] Periode April, Hingga April, and Maulida Khasanah, "Penyerangan Penyidik KPK Novel Baswedan pada Media Liputan6 . COM," no. April (2018): 25.

[38] 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): 13, https://doi.org/10.20431/2347-3134.0601002.

which were then interpreted and described in relation to the social and cultural background to discover the underlying discourse agenda.

Fairclough provides a three-dimensional framework for the analysis: (a) the representation of formal properties in a linguistic way of the text; (b) the understanding of the relationship between the processes/interactions of discourse and the text and, ultimately, (c) the clarification of the relationship between discourse and cultural and social discourse truth reality[39]. Fairclough focused his study on language as having a forceful connection to social practice. It then incorporates several traditions such as linguistic, sociological and interpretative. Not only that, but Fairclough also carries a discursus model that is text dimension, discourse practice and sociocultural practice.

The dimension has its explanation as follows:[40]

1) The dimensions of the text (microstructural) are analyzed through linguistics by looking at the vocabulary, semantic and syntactic. The author wants to convey a message to the reader that the two have a very strong relationship.

2) Discourse practice (mesostructure) is a dimension related to the production process and text consumption. Producing is closely related to the text maker with habits, social environments, conditions, contexts or things that are so close to the text maker. Then for text consumption depends on the knowledge, experience and social context of the text maker or the reader.

3) Sociocultural practice (macro structural) is a dimension that relates to context outside of the text. This context communicates to society or

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[39] Amoussou and Allagbe. "Principles, Theories and Approaches to Critical Discourse Analysis," *International Journal on Studies in English Language and Literature* 6, no. 1 (2018): 14, https://doi.org/10.20431/2347-3134.0601002.

[40] Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: LKiS, 2001), 48 .

culture as for some politics affecting the presence of text.

Fairclough wants to convey the note of discourse from various points of view, not just through text interpretation alone. Social has a very close relationship in the exercise of language, including text and the delivery of news. Each word and sentence has a meaning that can interpret the understanding of the maker or author to the reader.

Norman Fairclough divided three levels of social-cultural practice analysis: situational, institutional and social[41]. The situational level is a text that results from a condition or atmosphere typical and unique so that it is different from other situations. The institutional is to see how the influence of organizational institutions in the practice of discourse production. These institutions can come from the media and external forces outside the media, such as society, that determine the treatment of news production. Then the social level that affects discourse, such as community culture, also determines the development of media discourse.

The author or text creator can use a description to describe the text in the shape of sentences ranging from diction, grammar, producing and consuming text to reaching the social realm.

The analysis used by Fairclough and van Dijk have similarities that have an orientation to the social situation. Both have the same point of view that the interpretation of language is not just about the meaning of the sentence but from various points of view. Therefore, this analysis uses the text in terms macro-structure and social context of van Dijk and socio-cultural practice from Fairclough because the

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[41] Albertus Dio Sukma, Mayasari Mayasari and Fajar Hariyanto, "Analisis Wacana Kritis Pernyataan Mantan Ketua Umum PSSI dan Gubernur Sumatera Utara 'Kalau Wartawan Nya Baik Nanti Timnas Nya Baik' Dalam Tayangan Youtube Kompas TV," *Jurnal Linguistik Terapan* 9, no. 2 (2019): 20, https://doi.org/10.33795/jlt.v9i2.90.

researcher want to explore more deeply the social and cultural behaviors that develop in English textbooks.

B. Theoretical Framework

Theoretical framework is a structure that can support the theory of research studies. The theoretical framework introduces and explains theories about why there are problems in the research. To explain this research using the following theoritical framework:

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┌──────────────────────────────────────┐
│  PANCASILA VALUES ON THE             │
│  ENGLISH TEXTBOOK FOR                │
│  CREATING                            │
│  STUDENTS'CHARACTER                  │
└──────────────────────────────────────┘
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ENGLISH TEXTBOOK	PANCASILA VALUES

WHEN ENGLISH RINGS A BELL	FIVE PRINCIPLES OF PANCASILA

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┌──────────────────────┐
│  CHARACTER           │
│  EDUCATION           │
└──────────────────────┘
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1. RELIGIOUS
2. NASIONALIST
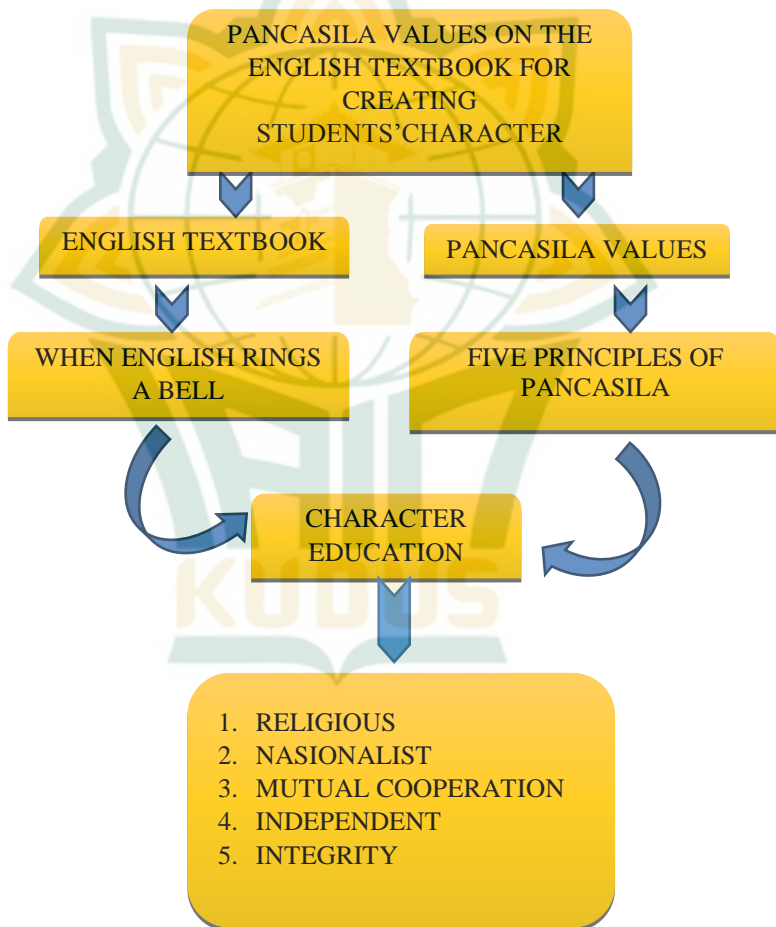3. MUTUAL COOPERATION
4. INDEPENDENT
5. INTEGRITY

Figure 2.1

Textbooks become one of the essential needs for students' learning during class. Textbook that provides so many of the material requirements for teaching and learning in classrooms in many countries throughout the world, and it is the textbook that also determines what is elite and legitimate culture to pass on[42].

Through textbooks, students can learn new materials and things, including foreign language like from English textbooks. However, foreign languages can also influence students' mindsets and attitude changes, from speaking words to acting because they adapt to other countries that have different cultures. Some students forget about the culture, habits and ideology of the nation itself.

That is crucial to present the Indonesian ideology in English textbooks that study foreign languages. Students will never forget the ideology of their nation. Ideology is the values of Pancasila as a guideline of Indonesian people's lives from ancient times until now.

Thus the formation of student character can be achieved by textbooks containing the values of ideology Pancasila. Textbooks no longer only present materials and assignments but can shape character education for students. The characters can evolve for the better. The Ministry of Education and Culture stated its policy in law number 20 of 2018 on strengthening character education there are five prime values: religiosity, nationalism, independence, mutual cooperation and integrity.

The values of Pancasila and character education are hidden in English textbooks in the various subjects. To find meaning in each object can use CDA (Critical Discourse Analysis). This technique has been used by researchers before in various research cases including education. Since its introduction into well-formed practices, CDA has been practiced and evolved internationally, including dialectical-relational, socio-cognitive, historical discourse, critical metaphor, ethnographic, narrative-based, and interventionist[43].

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[42] Eulalia M Curaming and Rommel A Curaming, "Gender (In) Equality in English Textbooks in the Philippines," *Sexuality & Culture* 24, no. 4 (2020): 1169, https://doi.org/10.1007/s12119-020-09750-4.

[43] Rebecca Rogers et al., "Critical Discourse Analysis in Education: A Review of the Literature, 2004 to 2012," *Review of Educational Research* 86, no. 4 (2016): 366, https://doi.org/10.3102/0034654316628993.

This research focuses on the analysis of Pancasila values in the English textbook entitled *When English Rings a Bell* for grade VIII SMP/MTs to shape character education towards students. The reason for choosing the textbook is because it has a lot of content. Among them are character education, culture and also the ideology of the Indonesian nation. Then there have also been many previous researchers who researched this textbook.

C. Review of Previous Study

Chapter two will discuss more detail on the theoretical framework underlying this research. Then, there are previous studies similar to subsequent research. I then chapter 2 the researcher will discuss previous study and literature review. To develop the discussion, the researcher presents some previous researches related to this study, those are:

1. The Representation of Multicultural Values in The Indonesian Ministry of Education And Culture Endorsed by EFL Textbook: A Critical Discourse Analysis

   The first previous research was a journal written by Budi Setyono and Handoyo Puji Widodo under the title The Representation of Multicultural Values in The Indonesian Ministry of Education and Culture Endorsed EFL Textbook: A Critical Discourse Analysis, in 2019[44]. The background to this research is a multicultural depiction of the English textbook from the Ministry of Education and Culture.

   This previous research used the CDA (Critical Discourse Analysis) method where data is obtained from English textbooks published by the Indonesian Ministry of Education and Culture. The objective of this research is to know that there are cultures and multiculturalism in English textbooks and in accordance with the applicable curriculum. Researchers choose multicultural in textbooks because Indonesian has a variety of cultures so that English textbooks become one of the media used to introduce

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[44] Setyono and Widodo, "The Representation of Multicultural Values in the Indonesian Ministry of Education and Culture-Endorsed EFL Textbook: A Critical Discourse Analysis."

multiculturalism to students. So that it can be implemented in everyday life.

The source data was obtained from an English textbook published by the Indonesian Ministry of Education and Culture. The results obtained are (1) Multicultural can be shown in an image of a male and female teacher as well as several students. The teacher has different hair shapes, skin colors, eyes and clothes. Some wear the hijab as a religious identity. This shows that the culture in Indonesia is very diverse. (2) Text can also describe the existence of multiculturalism by using text themes related to Indonesian culture, such as tribes and customs in each region. (3) Through Michael Jackson's song *Heal The World* shows that students are taught to learn tolerance let alone Indonesia which has many cultures and religions embraced.

The similarity of this study is that researchers use textbooks published by the Ministry of Education and Culture as material to analyze and use CDA methods. While the difference is in previous research using multiculturalism, this research uses the ideology Pancasila in its research.

2. Character Education Analysis of English Textbook *When English Rings A Bell* for The Seventh Grade of Junior High School

The second previous study was a thesis written by Atik Rahayu under the title Character Education Analysis of English Textbook *When English Rings a Bell* for The Seventh Grade of Junior High School, in 2017[45]. This study describes the character education contained in the English textbook.

This previous study uses a qualitative method where data is taken from the English textbook *When English Rings a Bell* which is filled by the Ministry of Education and Culture. The objective of this previous research is to examine the principles of character education reflected in the

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[45] Atik Rahayu, "Character Education Analysis of English Textbook "When English Rings A Bell" for The Seventh GradeAtik Maisaro, Bambang Budi Wiyono and Imron Arifin, "Manajemen Program Penguatan Pendidikan Karakter Di Sekolah Dasar," *Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 3 (2018): 302–12, https://doi.org/10.17977/um027v1i32018p302.

2013 curriculum English textbook sentence(s) entitled *When English Rings a Bell* for The Seventh Grade of Junior High School.

Data sources are obtained through two ways, primary and secondary. The primary data taken from the textbook entitled *When English Rings a Bell* for The Seventh Grade of Junior High School. This book was published by The Ministry of Education and Culture in 2016. The secondary data to support the main data, such as books, journals, papers and news relating to the research, was taken from the other source.

The result showed that different numbers of character education values were expressed by each chapter. Chapter 1 showed 5 principles for character values. The 6 principles of character education were explored in chapter 2 and 4. Chapter 5 provides 8 values for character education. In addition, 10 of character values were included in chapter 3 and 6. In addition, chapter 7 and 8 replicated 7 and 3 principles of character education respectively. So it can be inferred that there are 16 character education qualities in the 2013 curriculum English textbook entitled *When English Rings a Bell* for Seven Junior High School graders.

The similarity of previous research with this research is using the same English Textbook that is *When English Rings a Bell* as material for his research. Then the different one is the use of a method, that research used qualitative methods while subsequent research used CDA method.

3. Character Education Based on Pancasila Values through Curriculum 2013 on Primary Education in Madura

The third previous research was a journal written by Dian Eka Idrani under the title Character Education Based on Pancasila Values through Curriculum 2013 on Primary Education Children in Madura, in 2017[46]. This study discusses the implementation of Pancasila on the character education of elementary schools in Madura.

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[46] Dian Eka Indriani, "Character Education Based on Pancasila Values Through Curriculum 2013 On Primary Education Children In Madura," *Jurnal Pendidikan Dasar Indonesia* 2, no. 1 (2017): 13-17.

This study uses observation sheets, questionnaires sheet and field notes also supported with literature review. The goal of this research is to explain the implementation of the 2013 curriculum in building up the nation's character with the values of Pancasila in children of school age. Then, examining the national character that can be built on primary school age children by the 2013 curriculum.

The source of the data obtained is through questionnaires. Students will fill out questionnaires so that researchers can process the data. Then there is observational data, researchers will make observations during the learning and activities of students so that it can be seen how character education in the students. The research targets students in grades 4, 5 and 6 were about, 6, 7 or 12 years old.

The results of the study showed several important things. First, there are some habits that are often indicated at that age. Like, start thinking objectively, operationally and understand simple scientific principles. Second, character education through the values of Pancasila. There are 18 points to form character education in students; religious, honest, tolerance, discipline, work hard, creative, independent, democratic, want to know, the spirit of nationality, love for the motherland, appreciating the achievement, love peace, fond of reading, social care and responsibility.

Then the meaning of each *sila* Pancasila and the latter is about curriculum 2013. The curriculum model is defined by the acquisition of skills in the form of the subjects' attitudes, intelligence, thinking abilities, and psychomotor skills. The curriculum is based on the premise that, in accordance with the theory of competence-based curriculum, every attitude, skills and information outlined in curriculum-shaped basic competence can be acquired and mastered by every learner (master's learning).

So it can be concluded that Pancasila has an important role in the education and character of students. Then Pancasila also teaches about the diverse culture in Indonesia, religion, and habits of Indonesian society which is the basis of the formation of the ideology Pancasila.

The similarity of previous research with the next one is to use Pancasila as the basis of research. Discuss Pancasila as the ideology of the nation and the values that must be applied to learning. The difference is that previous research used the 2013 curriculum, while subsequent research used textbooks in its research.