

**EXAMINING PANCASILA STUDENT PROFILE IN THE
"ENGLISH FOR NUSANTARA" TEXTBOOK FOR EIGHTH-GRADE STUDENTS**

THESIS



By

Ananda Da'watus Solikhah

NIM. 210107110011

ENGLISH EDUCATION DEPARTMENT

FACULTY OF TARBIYAH AND TEACHER TRAINING

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG

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APPROVAL SHEET

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Examining Pancasila Student Profile in The "English for Nusantara" Textbook for Eighth Grade Students

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Assalamualaikum Wr. Wb

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MOTTO

Life is short, so enjoy it. But don't forget, the afterlife is long,
so prepare for it.

THESIS DEDICATION

I dedicate this thesis to my beloved parents, who have supported me in every way materially, spiritually, and emotionally always encouraging me to keep going. To my dear younger sibling, who, despite still being in high school, has never failed to offer kind words and heartfelt prayers. To all my friends who stood by me and helped me throughout this journey. And most importantly, to myself thank you for persevering and making it this far. I am truly proud of you.

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Bismillahirrahmanirrahim.

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4. Prof. Dr. Langgeng Budianto, M.Pd, as the Head of the English Education Department.
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May Allah SWT bless everyone who has helped and supported the author with good health both physically and emotionally and reward them with many blessings for all the kindness and efforts they have given. The author understands that this thesis is not perfect. Any suggestions or feedback will be very helpful and are truly appreciated to make better work in the future.

Malang
May, 6th2025



Ananda Da'watus Solikhah

LATIN ARABIC TRANSLITERATION GUIDELINES

The writing of Arabic-Latin transliteration in this thesis uses transliteration guidelines based on a joint decision of the Minister of Religion of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia No. 158 of 1987 and No. 0543b/U/1987 which can be described as follows:

A. Alphabet

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ك = k
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = h	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = 'a	ء = ,
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

B. Long Vocal

Vocal (a) = panjang = â

Vocal (i) = panjang = î

Vocal (u) = panjang = û

C. Diphthong Vocal

أ = aw

إ = ay

أ = û

أ = î

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ABSTRACT

Da'watus Solikhah, Ananda. (2025). Examining Pancasila Student Profile in "English for Nusantara" Textbook for Eighth-Grade Students. Department of English Education, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State University, Malang. Advisor: Septia Dwi Jayanti, M.Pd.

Keywords: Pancasila Student Profile, character education, textbook analysis, English for Nusantara, Merdeka Curriculum.

This study aims to examine the representation of the Pancasila Student Profile in the *English for Nusantara* textbook for eighth-grade junior high school students published by the Indonesian Ministry of Education and Culture. The Pancasila Student Profile is a core component of the Merdeka Curriculum that emphasizes the integration of character education aligned with the values of Pancasila. This research is motivated by the importance of addressing the national identity and moral crisis among young generations through character-based education, especially during early adolescence, a crucial period for character formation. Employing a qualitative content analysis method based on Creswell's model, this study analyzes the presence and representation of the six core dimensions of the Pancasila Student Profile: (1) Religious Faith and Noble Character, (2) Global Diversity, (3) Mutual Cooperation, (4) Independence, (5) Critical Reasoning, and (6) Creativity. The analysis covers not only reading texts but also dialogues and visual elements, applying a multimodal approach to understand how character values are embedded throughout the textbook. The findings indicate that all six dimensions of the Pancasila Student Profile are present in the *English for Nusantara* textbook, with varying frequencies. The most frequently represented dimension is "Faith and Noble Character," while "Global Diversity" is the least present. The values are found both explicitly and implicitly in reading texts, conversation scripts, and images. This study reveals that textbooks can be a powerful medium not only for language instruction but also for cultivating national values and student character. The study is expected to provide useful insights for curriculum developers, textbook authors, and educators to further integrate character education into teaching materials and strategies in line with the goals of the Merdeka Curriculum.

ABSTRAK

Da'watus Solikhah, Ananda. (2025). Examining Pancasila Student Profile in "English for Nusantara" Textbook for Eighth-Grade Students. Jurusan Tadris Bahasa Inggris, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Septia Dwi Jayanti, M.Pd.

Kata Kunci: Profil Pelajar Pancasila, Pendidikan Karakter, Analisis Buku Teks, Bahasa Inggris untuk Nusantara, Kurikulum Merdeka

Penelitian ini bertujuan untuk mengkaji representasi Profil Pelajar Pancasila dalam buku teks Bahasa Inggris untuk Nusantara untuk siswa kelas delapan SMP yang diterbitkan oleh Kementerian Pendidikan dan Kebudayaan Indonesia. Profil Pelajar Pancasila merupakan komponen utama dalam Kurikulum Merdeka yang menekankan integrasi pendidikan karakter yang sejalan dengan nilai-nilai Pancasila. Penelitian ini dilatarbelakangi oleh pentingnya mengatasi krisis identitas nasional dan moral di kalangan generasi muda melalui pendidikan berbasis karakter, terutama pada masa remaja awal, yang merupakan periode penting untuk pembentukan karakter. Dengan menggunakan metode analisis konten kualitatif berdasarkan model Creswell, penelitian ini menganalisis keberadaan dan representasi enam dimensi inti Profil Pelajar Pancasila: (1) Keimanan dan Akhlak Mulia, (2) Keragaman Global, (3) Kerja Sama yang Gotong Royong, (4) Independensi, (5) Pemikiran Kritis, dan (6) Kreativitas. Analisis ini tidak hanya mencakup teks bacaan tetapi juga dialog dan elemen visual, dengan pendekatan multimodal untuk memahami bagaimana nilai-nilai karakter tertanam dalam buku teks tersebut. Hasil penelitian menunjukkan bahwa semua enam dimensi Profil Pelajar Pancasila terdapat dalam buku teks Bahasa Inggris untuk Nusantara, dengan frekuensi yang bervariasi. Dimensi yang paling sering muncul adalah Keimanan dan Akhlak Mulia, sementara Keragaman Global adalah yang paling sedikit muncul. Nilai-nilai tersebut ditemukan baik secara eksplisit maupun implisit dalam teks bacaan, skrip percakapan, dan gambar. Penelitian ini mengungkapkan bahwa buku teks dapat menjadi media yang kuat tidak hanya untuk pengajaran bahasa tetapi juga untuk menanamkan nilai-nilai kebangsaan dan karakter siswa. Penelitian ini diharapkan dapat memberikan wawasan yang berguna bagi pengembang kurikulum, penulis buku teks, dan pendidik untuk lebih mengintegrasikan pendidikan karakter dalam bahan ajar dan strategi pengajaran sesuai dengan tujuan Kurikulum Merdeka.

مستخلص البحث

دعوة الصالحة، أناندا. (2025). فحص ملف تعريف طالب بانكاسيلا في الكتاب المدرسي "اللغة الإنجليزية لنوسانتارا" لطلاب الصف الثامن. قسم التربية الإنجليزية، كلية التربية وتدريب المعلمين، جامعة مولانا مالك إبراهيم الحكومية، مالانج. المستشار: سيبينا دوي جاياتني، عضو البرلمان

الكلمات المفتاحية: ملف تعريف طالب بانكاسيلا ، تعليم الشخصية ، تحليل الكتب المدرسية ، اللغة الإنجليزية لنوسانتارا ، منهج ميرديكا.

تهدف هذه الدراسة إلى فحص تمثيل ملف تعريف طالب بانكاسيلا في الكتاب المدرسي *للغة الإنجليزية لطلاب المدارس الإعدادية في الصف الثامن* الذي نشرته وزارة التعليم والثقافة الإندونيسية. يعد ملف تعريف طالب بانكاسيلا مكونا أساسيا في منهج ميرديكا الذي يؤكد على تكامل تعليم الشخصية المتوافق مع قيم بانكاسيلا. هذا البحث مدفوع بأهمية معالجة الهوية الوطنية والأزمة الأخلاقية بين الأجيال الشابة من خلال التعليم القائم على الشخصية ، خاصة خلال فترة المراهقة المبكرة ، وهي فترة حاسمة لتكوين الشخصية. باستخدام طريقة تحليل المحتوى النوعي بناء على نموذج كريسيويل ، تحلل هذه الدراسة وجود وتمثيل الأبعاد الأساسية الستة لملف تعريف طالب بانكاسيلا: (1) الإيمان الديني والشخصية النبيلة ، (2) التنوع العالمي ، (3) التعاون المتبادل ، (4) الاستقلال ، (5) التفكير النقدي ، و (6) الإبداع. لا يغطي التحليل قراءة النصوص فحسب ، بل يغطي أيضا الحوارات والعناصر المرئية ، ويطبق نهجا متعدد الوسائط لفهم كيفية تضمين قيم الأحرف في جميع أنحاء الكتاب المدرسي. تشير النتائج إلى أن جميع الأبعاد الستة لملف تعريف طالب بانكاسيلا موجودة في كتاب *اللغة الإنجليزية لنوسانتارا* ، بترددات متفاوتة. البعد الأكثر تمثيلا هو "الإيمان والشخصية النبيلة" ، في حين أن "التنوع العالمي" هو الأقل حضورا. تم العثور على القيم بشكل صريح وضمني في قراءة النصوص ونصوص المحادثة والصور. تكشف هذه الدراسة أن الكتب المدرسية يمكن أن تكون وسيلة قوية ليس فقط لتعليم اللغة ولكن أيضا لتنمية القيم الوطنية وشخصية الطالب. من المتوقع أن توفر الدراسة رؤى مفيدة لمطوري المناهج ومؤلفي الكتب المدرسية والمعلمين لزيادة دمج تعليم الشخصية في المواد والاستراتيجيات التعليمية بما يتماشى مع أهداف منهج ميرديكا.

CHAPTER I

INTRODUCTION

The first chapter covers several essential points related to the research. It outlines study's background, formulated research questions, objectives of the study, significance of the study, scope and limitations, and definitions of key terms.

1.1 Background of Study

The younger generation are the most vulnerable to experiencing a national identity crisis. National identity refers to the customs, culture, and character of a nation that distinguishes it from others (Dewi et al., 2023). The reason is because they are at an age or period of self-discovery. Therefore, they are vulnerable to being carried away or following new things, trends, or cultures from other countries (Nurohmah & Joebagio, 2019). The problem of identity crisis demands need attention and immediate action, as it holds the potential to lead to a moral or character crisis, particularly among the younger generation. Therefore, it is significant to provide character education to the youth, especially students, in order to mitigate the risk of a moral crisis.

Character education is the process of instilling values including aspects of knowledge, emotions, and behavior in individuals to shape good attitudes and morals (Pamuji, 2024). Character education is crucial for students because they are the next generation who have a significant role in advancing the nation and are the hope for a better future (Alfiana & Najicha, 2022). Additionally, character education is essential to provide a strong foundation and

guidance, ensuring that students are not easily swayed by the currents of globalization. One of the efforts that can be made to strengthen the character education for the younger generation, especially students, is by integrating or incorporating character education into the education system.

The provision of character education is in line with the purpose of the Rasulullah SAW mission to perfect the morals of humanity, as mentioned in the following hadith.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Truly, I was sent solely to refine morals (HR. Al-Baihaqi).

This hadith indicates that one of the primary objectives of the mission of Rasulullah SAW is to enhance the moral character of humanity. It shows the importance of providing character education, ensuring that individuals are not only knowledgeable but also possess noble character and behavior.

The education system in Indonesia has undergone several changes as a concrete step to overcome various issues, including the moral crisis among students. One significant change implemented is by updating the education curriculum. The government strives to formulate and implement the most appropriate curriculum to address various issues in the education sector. After careful consideration, they have finally established the Merdeka curriculum.

The Merdeka curriculum has been introduced as a replacement for the previous curriculum. One of the primary objectives outlined in the Merdeka curriculum is not only to develop students with global competencies but also to provide character education that aligns with the values of Pancasila (Pratiwi et al., 2024). In order, Merdeka curriculum introduces the Pancasila Student

Profile policy. The Pancasila Student Profile represents Indonesian learners with competencies, exhibit character, and demonstrate behavior in alignment with the values of Pancasila throughout their lives (Laghung, 2023). The Pancasila Student Profile comprises of six main dimensions, having faith and good character, global awareness, teamwork, creativity, critical thinking, and independence. The existence of the Pancasila student profile is expected to shape students with global competencies who also possess character and behavior aligned with the values of Pancasila.

The Pancasila Student Profile is integrated and implemented in school from elementary to high school through three approaches, one of them is through intracurricular activities (Kemendikbud Ristek, 2023). Intracurricular activities are interactions or activities between teachers and students that take place within the classroom. One of the key components in intracurricular activities is the textbook used during learning. The role of textbooks is crucial in facilitating both teaching and learning process (Wardani et al., 2019). They serve as learning tools used to support and enhance learning activities. Textbooks contain instructional materials, exercises, and student assessments that are systematically organized based on the curriculum (*Arifin*, n.d. 2018). Based on the explanation provided, it is essential to examine the textbooks used in learning activities, not only to ensure they meet the current educational and competency standards but also to examines whether the textbook incorporate and integrate the Pancasila Student Profile.

Therefore, the focus of this research is the examination of the Pancasila Student Profile in student textbooks. Since textbooks must meet one of the

general criteria of reinforcing the Pancasila Student Profile within their content (Alanur et al., 2023). It is crucial that the content of every textbook is designed to incorporate and strengthen the Pancasila Student Profile (Pendidikan et al., 2022). The existence of the Pancasila learner profile in textbooks is one manifestation of the national education goals in developing competence and building the character of students.

Several previous studies have been conducted to analyze Pancasila values in textbooks. Suryantari (2022) conducted a study to analyze the character of Pancasila students in English textbooks issued by the Ministry of Education and Culture of Indonesia for 10th grade. The researcher found that the textbook presented all elements of the Pancasila Student Profile and concluded that the textbook is suitable for developing students' character. A similar study analyzing the Pancasila Student Profile was conducted by Syafitri (2023) on an Indonesian language textbook designed for 10th-grade students issued by the Ministry of Education and Culture of Indonesia. The researcher found that the Pancasila Student Profile is embedded within the introductory texts in the book and concluded that this inclusion would help students understand and apply Pancasila Student Profile. In accordance with that, Riani & Utami (2024) conducted a study exploring Pancasila Student Profile in images and conversation scripts within a 7th-grade English textbook, the researchers stated that this research can encourage students' overall development.

Based on the previous studies mentioned above, the researcher aimed to examine the Pancasila Student Profile in the *English for Nusantara* textbook, designed for eighth-grade junior high school students, issued by the Ministry of Education and Culture of Indonesia. Although prior studies had analyzed

the Pancasila Student Profile in textbooks, there was a significant gap between this study and previous research. Earlier studies primarily focused on textbooks for seventh- and tenth-grade students, leaving limited attention to English textbooks for eighth graders.

In addition, this study adopted a different approach by conducting a comprehensive content analysis following Creswell's (2018) procedures. This research not only analyzes the reading text, but also includes dialogue and visual elements such as images. Therefore, this study aimed to address the existing gap by analyzing how the Pancasila Student Profile was embedded across various elements of the *English for Nusantara* textbook for eighth-grade students.

The choice of this textbook is also grounded in the developmental characteristics of students aged 12–15 years, a critical stage of early adolescence (Titin Nurhidayati et al., 2021). During this period, students undergo rapid physical and intellectual development, coupled with emotional instability, a strong desire for independence, and a growing interest in their surroundings. Despite these developments, they may still exhibit immature behavior, making this a vulnerable phase prone to confusion, dissatisfaction, and behavioral challenges if not guided properly.

Therefore, educational materials provided at this stage must be thoughtfully designed not only to enhance academic learning but also to support character development. Textbooks not only serve as learning tools but also play an essential role in shaping students' values and character. Examining the integration of the Pancasila Student Profile in the *English for Nusantara* textbook is thus essential to ensure that the content aligns with the

developmental needs of early adolescents and fosters the values outlined in the national education framework.

This study also aimed to contribute meaningfully to the refinement of English textbooks for eighth-grade junior high school students by ensuring that the materials supported both English language acquisition and the principles of the Merdeka Curriculum.

1.2 Research Question

The researcher formulates three research questions, each derived from the description provided in the background of the study above:

1. Does the *English for Nusantara* textbook for eighth-grade students incorporate all six core dimensions of the Pancasila Student Profile?
2. How are all dimensions of the Pancasila Student Profile presented into the *English for Nusantara* textbook designed for eighth-grade junior high school students?

1.3 The Objective of the Study

In concordance with the research question above, the aim of this study are:

1. To determine if all six main dimensions of the Pancasila Student Profile are appear in the *English for Nusantara* textbook designed for eighth-grade junior high school students.
2. To find out how all dimensions of the Pancasila Student Profile are presented in the *English for Nusantara* textbook designed for eighth-grade junior high school students.

1.4 The Significance of the Study

In accordance with the objectives and uses of this research, the researcher concluded that there were two fields that could be relevant and could utilize the results of this research:

1. Policy and Developmental Significance

The findings of this study provided insight for curriculum developers on the extent of the existence of the Pancasila Student Profile in the *English for Nusantara* textbook, designed for eighth-grade juniorhigh school students. This was to ensure that the Pancasila learner profile was really present and integerized in the textbook used in learning activities at school In line with the policies outlined in the Merdeka curriculum in providing character education to students. In addition, the results of this study could also be one of the foundations for the development of further education or curriculum policies.

On the other hand, this research could serve a reference for textbook compilers or writers in improving textbooks to enhance efficiency in presenting the profile of Pancasila students in textbooks.

2. Practical Significance

This research aimed to offer insights and recommendations for teachers in selecting effective teaching methods for delivering the content of the textbook, thereby assisting students in comprehending and applying the Pancasila student profile in everyday life. This research could serve as a reference for future studies aimed at examining the Pancasila Student Profile in textbooks across various

subjects and educational levels.

1.5 Scope and Limitation

This study focused on examining the profile of Pancasila Students in English textbooks. The subject of this research is the textbook *English for Nusantara* textbook, designed for eighth-grade junior high school students, issued by the Ministry of Education and Culture of Indonesia. The researcher examined the profile of Pancasila student in the written and visual content of the textbook based on the six dimensions of the Pancasila Student Profile as outlined by Indonesia's Ministry of Education and Culture. The purpose was to examine the extent of integration of the Pancasila Student Profile in the textbook.

1.6 Definition of Key terms

There were several important terms referred to as key terms in this study, which were essential for the reader to understand. Below were the definitions of each of these key terms:

1. Pancasila Student Profile

The Pancasila Student Profile represents the characteristics and competencies expected from Indonesia students who have global competence or competitiveness in alignment with the Pancasila values. The Pancasila Student Profile has six main dimensions, including having faith and good character, global awareness, mutual cooperation, creativity, critical thinking, and independence. The Pancasila Student Profile was initiated through the Merdeka curriculum as a form of commitment from Indonesia's Ministry of Education and Culture (Kemendikbudristek) in providing character education in accordance with the values of Pancasila.

2. English for Nusantara

English for Nusantara is an English textbook published by the Indonesian Ministry of Education and Culture in 2022. This textbook is compiled and developed in accordance with the Merdeka curriculum. This book emphasizes the development of various student skills by linking them to national values, Indonesian culture and diversity.

CHAPTER II

LITERATURE REVIEW

This chapter presented and described several theories from related literature to strengthen the study. This chapter consisted of several main variables, they are Pancasila Student Profile, textbook, Pancasila Student Profile, English for Nusantara textbook, and previous studies.

2.1 Pancasila Student Profile

The Pancasila Student Profile represents Indonesian students as lifelong learners who have global competence and behavior that aligns the values of Pancasila. The Pancasila Student Profile reflects the competencies and character that must be developed and possessed by every student in Indonesia. The concept was introduced as part of Indonesia's educational transformation under the Merdeka Curriculum, aiming to develop well-rounded learners who are ready to face the challenges of the 21st century while staying rooted in national identity.

The Pancasila Student Profile encompasses six core dimensions, each reflecting essential aspects of student development. These dimensions include Religious Faith, Devotion to God Almighty, And Moral Integrity, which emphasizes spiritual growth and ethical behavior; global awareness and diversity, which encourage students to respect cultural differences and participate actively in the global community; mutual cooperation, which nurtures teamwork, empathy, and social responsibility; creativity, which

fosters innovation and the ability to generate original ideas or solutions; critical thinking, which enhances students' problem-solving abilities and decision-making skills; and independence, which supports self-confidence and personal initiative in both learning and everyday life.

these six dimensions form a comprehensive framework that supports the holistic development of students, preparing them not only as competent individuals but also as responsible citizens who contribute positively to their communities and the nation as a whole (Kemendikbud Ristek, 2021).

2.1.1 Background of the Pancasila Student Profile

The Pancasila Student Profile was designed and developed based on the Ministry of Education and Culture's 2020-2024 vision, which states “The Ministry of Education and Culture supports the President's vision and mission to realize an advanced Indonesia that is sovereign, independent, and has a strong national identity through the creation of Pancasila Students who are critical thinkers, creative, independent, have faith and devotion to God almighty, possess noble character, practice mutual cooperation, and embrace global diversity.” Based on this statement, the Ministry of Education and Culture designed the Pancasila Student Profile to support the President's goals and objectives. In addition, the formation of the Pancasila Student Profile is also based on the obligations and authority of the Ministry of Education and Culture as the key stakeholder in education to oversee human resource development through efforts to improve the quality of education and

advance culture.

In addition, beyond the foundation of the Ministry of Education and Culture's 2020-2024 vision, the design and development of the Pancasila Student Profile is also grounded in one of the key references. One of these references is the government policy on *Penguatan Pendidikan Karakter (PPK)*. This policy is outlined in the Presidential Regulation No. 87 of 2017 and in Regulation No. 20 of 2018 from the Ministry of Education and Culture, both focused on enhancing character education within formal educational settings in Indonesia. Strengthening Character Education is a process of character development that is carried out through the application of the core values of Pancasila, which consists of 18 key values later summarized into 5 main values, religiousness, nationalism, independence, mutual cooperation, and integrity. These values then became some of the main topics in the initial procedure for incorporating all dimensions of the Pancasila Student Profile.

2.1.2 Main Objectives of the Pancasila Student Profile

The primary objective of the Pancasila Student Profile can be discerned from its core definition, which underscores three foundational components: lifelong learning, the development of competence, and the cultivation of character that reflects the values of Pancasila. This profile serves as a transformative vision for Indonesian education, aiming to nurture students who not only possess the ability and willingness to engage in continuous learning throughout their lives but who also

demonstrate ethical behavior and strong moral principles grounded in Pancasila. These character traits are expected to remain with students beyond the formal education system, influencing their actions as members of society. In this regard, the Pancasila Student Profile aligns closely with the broader aims of national education, which extend beyond the mere transmission of knowledge and skills. Instead, it emphasizes the formation of well-rounded individuals—those who are intellectually capable, socially responsible, and morally grounded. According to Sofyan (2020), the essence of education lies not only in academic achievement but also in shaping individuals who embody positive character traits and exhibit behavior that contributes constructively to society. Hence, the Pancasila Student Profile represents a strategic effort to integrate academic excellence with character education, reinforcing the holistic mission of education in Indonesia.

2.1.3 Dimensions of the Pancasila Student Profile

Serving as a foundation for shaping students with both global competence and strong character, in line with the values of Pancasila, the Pancasila Student Profile consists of six main dimensions. In this context, dimensions refer to the fundamental aspects expected to be present in every student, encompassing essential qualities such as character, attitudes, and skills. These six dimensions are also referred to as key dimensions, with each dimension comprising several elements. The elements are specific components that explain how each dimension

is manifested in daily behaviour, actions, and decisions. Below is an explanation of the six main dimensions of the Pancasila Student Profile along with their elements, based on by the Indonesian Ministry of Education and Culture in 2022.

1. Religious Faith, Devotion to God Almighty, and Moral Integrity

Students who have the faith, piety toward God almighty, and possess virtuous character are individuals of high moral integrity integrity in their relationship with God. Therefore, they strive to gain insight into the principles of their faith and beliefs, consistently applying that understanding in their everyday actions. This dimension consists of five key elements

- a) Religious morality

The Pancasila Student, as a realization of this element, recognizes the nature of God and deeply understands that the core of these natures is love and compassion. Pancasila students fulfill all commandments refrain from prohibitions, reflecting the appreciation of divine qualities in their daily lives.

- b) Personal morality

This element is manifested in the sense of love and care that students have for themselves. Pancasila students recognize that maintaining their own well-being is important, along with being considerate of both people and the surrounding ecosystem. In addition, students continually

strive to become better individuals every day.

c) Morality toward humanity

As social creatures who are part of society, Pancasila students recognize that every human being is equal before God. Therefore, their noble morality is not only manifested in love for oneself but also in virtuous behaviour towards others. This includes respecting existing differences and prioritizing similarities and humanity over distinctions.

d) Morality toward nature

In relation to the environment, students show their morality through concern for their natural surroundings. This becomes the foundation for cultivating and applying an environmentally conscious lifestyle. As a result, students can actively contribute to the preservation of the environment.

e) Morality toward the state

Pancasila students as citizens comprehend and carry out their entitlements and responsibilities as conscientious citizens. They are aware of their role as members of the nation. Consequently, they prioritize the nation's interests and security above personal interests.

2. Global Awareness

Students uphold their valuable culture, regional

characteristics, and identity by continuously preserving the existing cultural values. At the same time, they maintain an open-minded approach when interacting with other cultures. Through these interactions, students can foster a sense of mutual respect and appreciation. Additionally, these interactions may lead to the development of a positive modern cultural identity without contradicting the nation's values. There are four elements within this dimension

a) Knowing and appreciating culture

This element teaches students to recognize and understand cultural diversity across local, regional, national, and international scales. Students should be able to recognize various groups of people

according to their behaviors, communication styles, and cultures. Thus, students are able to comprehend social dynamics at different levels and analyze their roles as members of various social groups.

b) Communication and interaction between cultures

Pancasila students are anticipated to engage in communication and interaction with cultures distinct from their own as equals, carefully considering the values and uniqueness of other cultures as a form of rich perspective. Throughout this process, a sense of mutual understanding develops, fostering empathy towards others.

c) Reflection and duty regarding experiences with diversity

Pancasila students reflectively utilize the deep awareness of cultural diversity, gained through the value of diversity, as a provision to avoid stereotyping different cultures. In addition, it helps to prevent other negative actions. Through these experiences, students learn to harmonize cultural differences and create a peaceful life.

d) Social equality

In this element, students actively engage and contribute to achieving social equality at various scales. They believe in the power of their own potential as capital to strengthen democracy and to build a peaceful society, social justice, and oriented towards achieving sustainable development.

3. Mutual Cooperation

Students possess the ability to participate in mutual cooperation, which involves collaborating to achieve mutual goals, making the process of work more efficient, manageable, and lighter. There are three elements within this dimension.

a) Collaboration

Pancasila students possess the ability to cooperate with others by showing good feelings and positive attitudes in their interactions. Pancasila students are skilled at

coordinating and collaborating to achieve common goals. Additionally, they possess good communication skills to pay attention, and provide feedback on others' ideas.

b) Caring

Pancasila students are mindful of and responsive to the conditions of their environment and the surrounding community. They also possess good social perception, allowing them to feel and understand the perspectives of others, and to take specific actions to create better conditions in line with the needs of various parties.

c) Sharing

Students possess the capability to share and accept various important things both to their personal lives and for the common good. Through this ability, students are willing and able to give and receive what they consider valuable from those around them. As a result, students continuously strive, both individually and collectively, to provide what they have to those in need.

4. Independent

Indonesian students are independent students. In this context, independence means that students have the awareness to develop themselves and recognize their own strengths and weaknesses. They also take full responsibility for every action taken in the process of development and the learning outcomes

they achieve. There are two elements within this dimension.

a) Self-understanding and situational awareness

Pancasila students consistently reflect on both their own conditions and the situations they face to recognize and understand their developmental needs. Furthermore, this awareness helps students set personal development goals in accordance with the conditions and situations they encounter.

b) Self-regulation

Pancasila Students have the ability to control and shape their mindset, emotions, and behaviors in order to achieve their educational goals and foster their growth in both academic and non- academic domains. Thus, students will maintain their behavior and enthusiasm while planning strategies to reach their purpose, according to an evaluation of their skills and the situations they face.

5. Critical Reasoning

Students has the critical reasoning ability to process information objectively, whether the information is qualitative as text or quantitative as numbers or statistics. After receiving various information, students analyze them to identify patterns and relationships to evaluate and conclude wisely. There are three elements in this dimension

a) Acquiring and analyzing information and ideas

Pancasila students are able to analyze various ideas and information received wisely. They can identify, analyze, and differentiate the substance of information or ideas from its delivery. Thus, students are able to make decisions accurately and wisely based on information from various reliable sources.

b) Analyze and evaluate reasoning

Students can use scientific reasoning and logic in the decision-making and action processes. They are able to provide relevant and accurate justifications when solving problems, allowing them to substantiate their thinking and support the decisions made.

c) Reflection of thought and thinking process

Pancasila students are capable of reflecting on and evaluating their own thoughts. They are aware of the thinking processes they undergo to reach conclusions, fostering a commitment to continuously develop their capacities. Additionally, students are willing to change their beliefs or opinions if proven to contradict existing evidence.

6. Creative

Students possess the ability to modify and create original, meaningful, and beneficial things for themselves and others. They are capable of producing works or solutions that have a positive impact on themselves and their surroundings by

utilizing available resources. This dimension consists of five key elements

a) Generate original ideas

Students possess the ability to think creatively by viewing things from different perspectives and connecting existing ideas, enabling them to produce original ideas or concepts relevant to the context in order to address current issues.

b) Produce original works and actions

Students are able to create a variety of original actions and activities driven by their interests. Additionally, innovative students take risks while creating these works and engaging in various actions.

c) Demonstrating adaptable thinking to discover alternative

solutions The learner has the ability to make choices and think flexibly

when faced with various alternative solutions to problems.

They are capable of identifying, comparing, and experimenting with their creative ideas.

2.2 The Textbook

Textbooks are essential in the learning process, particularly in language learning. Brown (2001) states that textbooks are the primary and most frequently utilized resource in language education. This statement highlights that textbooks act as a key foundations for instructional

materials, facilitating the teaching process with content that is systematically and harmoniously organized.

In a broader scope, textbooks do not only function as a means of delivering knowledge. They can serve as learning aids designed to support and enhance the entire learning process (Wardani et al., 2019). This is because textbooks contain teaching materials, exercises, and student evaluations, organized systematically based on the curriculum (Arifin, 2018). The systematic organization of textbooks ensures that students receive a cohesive learning experience, with material development that is gradual and structured. Furthermore, textbooks are also an important resource for teachers. Yusliani et al. (2019) emphasizes that textbooks facilitate teachers in delivering lessons in the classroom and serve as a primary support tool for the teaching process.

Not only as a medium to deliver learning materials, textbooks also have a significant impact on developing students' ability to think critically, imagination, and creativity. This is because textbooks are essential tools for helping students sharpen their analytical skills, encourage imagination, and provide offer opportunities for them to express their ideas more openly during the learning process (Halitopo, 2020).

According to the theories and explanations above, textbooks play a important role and make significant contributions to the learning process. Moreover, textbooks also contribute to the intellectual, social, and emotional development of students, making them an important tool in formal educational environment.

2.2.1 The Presence of Pancasila Student Profile in English Textbook

Textbooks serve an important function in supporting classroom learning, particularly in connecting the material taught with the applicable curriculum. As stated by Helisa et al. (2020), the existence of the curriculum and textbooks is closely intertwined.

Cunningsworth (1995) emphasizes that textbooks have a crucial role in the education system due to their function as a medium that supports the delivery of the curriculum and the achievement of educational goals. Textbooks guide teaching and learning activities while supporting the presentation of instructional material that aligns with the curriculum (Arifin, 2018).

Based on these statements, textbooks function as a medium that supports the delivery of the curriculum and the accomplishment of educational objectives. Therefore, the presence of the Pancasila Student Profile in textbooks is an aspect that must be considered. The Pancasila Student Profile is a core program in the Merdeka curriculum aimed at shaping students' character in accordance with the values of Pancasila. Thus, incorporating the Pancasila Student Profile into textbooks will improve learning content while ensuring the successful fulfillment of curriculum objectives.

2.2.2 English for Nusantara

English for Nusantara for eighth grade is an English textbook issued by the Ministry of Education and Culture of Indonesia in 2022.

This textbook has been revised and adapted to support the integration of the Merdeka curriculum into learning environments by developing both a student book and a teacher's guide as the primary textbooks. It consists of 312 pages, designed to offer students the chance to enhance their English language skills by guiding them in exploring the utilization of English in everyday life contexts.

English for Nusantara textbook is prepared with consideration for the characteristics of learners who are in their teenage years. It is presented using language, illustrations, and learning activities that represent Indonesian teenagers in everyday life contexts.

English for Nusantara textbook adopts a Genre-Based Approach, integrating the processes of acquiring both first and additional languages to support students' mastery of English. This approach focuses on the gradual development of language skills from spoken to written forms. The skills emphasized in this textbook have been aligned with the learning outcomes that students must achieve, including listening, speaking, reading, viewing, writing, and representing, which are presented integratively in all types of texts. The learning outcomes are part of the Merdeka curriculum, representing the competencies that students must attain at the end of each phase. The book consists of six chapters covering a variety of themes, starting from The Beginning, Celebrating Independence Day, Kindness Begin With Me, Love Our World, No Littering, Dan Embrace Yourself.

2.2.3 Textual and Visual Elements in the Textbook

In order to thoroughly analyze how the values of the Pancasila Student Profile are embedded in the *English for Nusantara* textbook, this study did not only analyze reading texts but also dialogues and visual elements such as images. This approach aligned with the concept of multimodality, which viewed meaning in a text as being shaped not only through writing but also through other elements such as images, color, layout, and even dialogue. Hermawan (2013) explained that multimodality allowed for a more comprehensive understanding of how meaning was conveyed because various elements in the textbook complemented each other. In the context of textbooks, text and images worked together to convey a specific message or value to students. Therefore, analyzing the visual elements and dialogues in the *English for Nusantara* textbook was essential for understanding how the values of the Pancasila Student Profile were embedded as a whole. . Additionally, this study refers to the theory of modality proposed by Kress and van Leeuwen (2001), which states that images have their own truth value or "degree of credibility" through visual cues such as color saturation, brightness, viewpoint, and contextual realism. These visual aspects influence how readers interpret the truth of an image or its relevance to real-world values. In the context of textbooks, such visual modality plays a role in shaping students' understanding

of moral or national values. When arranged thoughtfully, images are not merely decorative; they also contribute to building social meaning and reinforcing the character values embedded in written texts.

. By adopting a multimodal perspective, this study acknowledged that meaning in a textbook emerged through the combination of written, spoken, and visual modes. This analytical framework allowed for a deeper exploration of how the Pancasila Student Profile was comprehensively embedded across various elements in the textbook—providing an understanding of how students received national character education not only through what they read but also through what they saw and interpreted.

2.3 Previous Study

Several previous studies have been conducted to analyze Pancasila Student Profile in textbooks. Suryantari (2022) conducted a study to analyze the the Character of Pancasila Students in English textbooks issued by the Ministry of Education and Culture of Indonesia for 10th grade. She used a descriptive qualitative approach with the content analysis method Among the six main dimensions of the Pancasila Student Profile, the character of 'having faith, a deep respect for God, and maintaining high moral character' was the most frequently found in the analysis, appearing 11 times. The character of 'global diversity' appeared 5 times, while the character of 'gotong royong' was found 9 times. Meanwhile, the character of 'independence' appeared 3 times, the character

of 'critical thinking' was found 2 times, and the dimension of 'creativity' appeared only once. The researcher found that the textbook presented all elements of the Pancasila Student Profile and concluded that the textbook is suitable for developing students' character.

Another study was conducted by Syafitri (2023) to analyze the Pancasila Student Profile on an Indonesian language textbook for 10th-grade students, issued by the Ministry of Education and Culture of Indonesia. The research method used by researcher is descriptive qualitative descriptive approach with content analysis. The researcher found that the Pancasila Student Profile is embedded within the introductory texts in the book including folklore text, anecdote text, biography text, and poetry text. The researcher concluded that this inclusion would help students understand and apply Pancasila values.

In accordance with that, Riani & Utami (2024) conducted a study exploring Pancasila Student Values in images and conversation scripts within a 7th-grade English textbook. The researchers employed a qualitative approach using a content analysis method. The study focused on images and conversation scripts contained in the *English for Nusantara* textbook. To collect data, the author used an instrument in the form of a checklist. From the conversation script, 5 out of 6 Pancasila values were found, with 95.35% of the values represented explicitly through the pictures and 4.65% represented implicitly through the conditions raised. Meanwhile, in the images, all 6 values were found, where 34.2% were expressed explicitly through literal meaning, 57.9% implicitly through the

conditions elicited, and 7.9% through the actions produced. The researchers stated that this research can encourage students' overall development.

Based on the previous studies mentioned above, the researcher aimed at examine the Pancasila Student Profile in the *English for Nusantara* textbook, designed for eighth-grade junior high school students, issued by the Ministry of Education and Culture of Indonesia. Although prior studies had analyzed Pancasila Student Profile in textbooks. There was a significant gap between this study and previous research. Earlier studies primarily focused on textbooks for seventh- and tenth-grade students, leaving limited attention to English textbooks for eighth graders.

In addition, this study adopted a different approach by conducting a comprehensive content analysis following Creswell's (2018) procedures. This research not only analyzes the reading text, but also includes dialogue and visual elements such as images. Therefore, this study aims to address the existing gap by analyzing how Pancasila Student Profile was embedded across various elements of the *English for Nusantara* textbook for eighth-grade students.

The choice of this textbook is also grounded in the developmental characteristics of students aged 12–15 years, a critical stage of early adolescence (Titin Nurhidayati et al., 2021). During this period, students undergo rapid physical and intellectual development, coupled with emotional instability, a strong desire for independence, and a growing interest in their surroundings. Despite these developments, they may still exhibit immature behavior, making this a vulnerable phase prone to

confusion, dissatisfaction, and behavioral challenges if not guided properly.

Therefore, educational materials provided at this stage must be thoughtfully designed not only to enhance academic learning but also to support character development. Textbooks not only serve as learning tools but also play an essential role in shaping students' values and character. Examining the integration of the Pancasila Student Profile in the *English for Nusantara* textbook is thus essential to ensure that the content aligns with the developmental needs of early adolescents and fosters the values outlined in the national education framework.

This study also aimed to contribute meaningfully to the refinement of English textbooks for eighth-grade junior high school students by ensuring that the materials supported both English language acquisition and the principles of the Merdeka Curriculum.

CHAPTER III

RESEARCH METHODOLOGY

This chapter provides detailed descriptions of the methods employed in the study. The descriptions consist of research design, sources of data, instruments used, methods of data collection, data analysis, and validation of the data.

3.1 Research Design

This study used a qualitative design based on Creswell (2018) framework, which outlines several strategies of inquiry commonly used in qualitative research. Among the various qualitative approaches, including narrative, ethnography, case study, grounded theory, and content analysis, this study specifically uses content analysis. Content analysis was a research method used to understand the meaning of text data content through a structured classification procedure involving coding and the identification of themes or patterns (Hsieh and Shannon, 2005). Zhang and Wildemuth (2009) stated that content analysis was used to examine the meaning, themes, and patterns that were either apparent or hidden in a text. Through content analysis, researchers could understand existing realities subjectively yet scientifically. This approach aligned with the aim of this research, which was to examine the Pancasila Student Profile in the *English for Nusantara* textbook intended for eighth-grade students and published by the Indonesian Ministry of Education and Culture. The researcher

conducted an examination of the Pancasila Student Profile in the *English for Nusantara* textbook designed for eighth-grade junior high school students based on the six main dimensions and their elements, as established by the Ministry of Education and Culture of Indonesia. The results of this study were presented in the form of descriptions after undergoing several stages of content analysis.

3.2 Research Subject

The subject of this study was the *English for Nusantara* textbook, designed for eighth-grade junior high school students, issued by the Ministry of Education and Culture of Indonesia. This textbook had been revised and adapted to assist in implementing the Merdeka Curriculum. It consisted of 312 pages covered in six chapters, which contained a variety of themes. The research specifically focused on determining whether the six dimensions of the Pancasila Student Profile were present in the textbook. Furthermore, the study explored how the dimensions of the Pancasila Student Profile were presented or integrated into the textbook. Finally, this research identified the percentage of occurrences of each dimension of the Pancasila Student Profile in the *English for Nusantara* textbook designed for eighth-grade junior high school students.

3.3 Research Instrument

Research instrument were tools selected and used by researcher to facilitate systematic process of data collection (Arikuntoro, 2006). In this study, the researcher's participation served as the primary instrument. According to Sugiono (2015), researcher serving as a human instrument had several key functions, including determining the focus of the research, collecting data, evaluating the data quality, analyzing data, interpreting the data, and concluding based on the collected data.

Another used in this study was a checklist table and data sheet, which supported the examination of the Pancasila Student Profile within the textbook (as shown in Appendix 1). The use of these tools was part of the coding process, which, according to Weber (1990), is a fundamental step in analysis involving the organization of large texts into specific patterns or themes. Furthermore, the data sheet instrument was validated by a university lecturer to ensure its accuracy and relevance for the research.

3.4 Data Collection

In this study, data were gathered through documentation. This process involved collecting data from documents, archives, or other written sources related to the research. Documents used in the documentation method included notes, reports, letters, or other official correspondence (Ardianssyah et al., 2023). This aligned with the present

study, which aimed to examine the Pancasila Student Profile in the *English for Nusantara* textbook designed for eighth-grade junior high school students.

The documentation process in the *English for Nusantara* textbook, issued by the Ministry of Education and Culture of Indonesia, was carried out to identify both explicit and implicit representations of the Pancasila Student Profile. Therefore, the primary source for this research was the *English for Nusantara* textbook for eighth-grade junior high school students published by the Ministry.

The secondary data were obtained from various relevant books and academic research. In addition, official decisions and guidelines issued by the Ministry of Education, Culture, Research, and Technology regarding the dimensions, elements, and sub-elements of the Pancasila Student Profile in the Merdeka Curriculum were also utilized.

3.5 Data Analysis

The researchers in this study used data analysis based on the Creswell (2018) model. There were five stages in Creswell's model. Below is an explanation of the stages analysis based on Creswell (2018)

1. Organizing and Preparing the Data for Analysis

Data managing was stage that included activities of collecting and organizing the data to be analyzed. At this stage, the researcher gathered data in the form of the *English for Nusantara* textbook, designed for eighth-grade junior high

school students and issued by the Ministry of Education and Culture of Indonesia. The researcher ensured that the book or its copy had been obtained to facilitate the analysis process. Additionally, the researcher prepared a checklist table and datasheet to assist in the analysis of the Pancasila Student Profile within the textbook.

2. Reviewing the Entire Data Set

At this stage, the researcher read the textbook thoroughly and in- depth to familiarize with the content of the textbook. During the reading process, the researcher also took notes or created memos on important points regarding ideas or patterns found. In addition to making notes or memos, to further assist in identifying and recalling where the dimensions of the Pancasila Student Profile appeared in a structured manner, the researcher used a prepared checklist table. The use of notes, memos, and the checklist table served as an informal initial coding stage, functioning as preliminary notes for the initial interpretation of the integration of the Pancasila Student Profile within the textbook. Moreover, it helped the researcher carry out the subsequent stages of the process..

3. Coding the Data

In this activity, the researcher grouped and categorized the dimensions of the Pancasila Student Profile found according to their elements. The researcher used

specific codes to facilitate the process of grouping the data. In analyzing reading texts, conversation texts, and images that displayed the dimensions of the Pancasila Student Profile in the textbook, the researcher applied the following codes.

C1, C2, C3, : Chapter number

CVT1, CVT2, CVT,,: Conversation text

RT1, RT2, RT3, :Reading text

IMG1, IMG2, IMG : Image

P1, P2, P3, :Page

In addition, in this activity, the researcher also used a data sheet to facilitate the grouping of the Pancasila Student Profile dimensions according to their elements. The use of the data sheet also helped the researcher record where and how these elements appear in the book, whether through reading texts, images, or conversation texts.

4. Generating Descriptions and Themes

In this step, the researcher focused on generating detailed descriptions and identifying emerging themes based on the data that had been previously coded. The process began with describing how the dimensions of the Pancasila Student Profile were presented in the textbook. This included explaining

whether the values were found in reading texts, images, or conversation scripts, and whether they were conveyed explicitly or implicitly.

Following the descriptive process the researcher interpreted the meaning behind each occurrence of the Pancasila Student Profile. This involved analyzing the content and explaining how the selected data reflected specific elements within the six dimensions. The interpretation helped uncover the underlying messages or values embedded in the textbook.

To support this process, the researcher utilized a data sheet that facilitated the summarization of descriptions and interpretations. This tool allowed the researcher to record and organize the findings systematically while identifying recurring patterns or themes related to the integration of the Pancasila Student Profile.

5. Presenting Descriptions and Themes

In the final stage of the analysis, the researcher presented the descriptions and themes in a structured and visually accessible format. This step involves organizing the findings in a way that highlights the representation of each dimension of the Pancasila Student Profile within the textbook.

To enhance clarity, the researcher calculated the percentage

of occurrences for each dimension using the following formula:

$$X = \frac{N \times 100\%}{\Sigma N}$$

X: The percentage of each dimension of Pancasila Student Profile.

N: The number of elements appearing in each dimension.

Σ N: The total number elements from all dimensions of Pancasila Student Profile.

The calculated percentages allowed for a more accurate representation of how each dimension is portrayed throughout the textbook. These results were then visualized using diagrams and tables to offer a clearer and more structured understanding of the data.

Furthermore, the researcher presented the distribution of the Pancasila Student Profile dimensions across the three analyzed sections reading texts, conversation texts, and images through visual representations. To complement these visuals, the researcher also provides descriptive explanations that further clarify the findings, offering insights into how and where each dimension was integrated in the textbook content.

3.6 Data Validity

To ensure that the data obtained during the research process reached a level of credibility and guarantees validity, the researcher used several strategies.

According to Bradle (1993), the strategies that could be used include

1. Triangulation

Triangulation was a strategy used to verify the accuracy of the data obtained from various perspectives. This strategy aimed to reduce and avoid bias during the data collection and analysis process. In this strategy, the researcher engaged in discussions and reviews with experts, in particular, English teachers teaching eighth-grade classes at SMP Negeri 2 Malang.

2. Peer Debriefing

Peer debriefing was a strategy carried out through question-and-answer discussions with peers who had knowledge of the research topic. This strategy involves presenting the final results obtained, followed by a review of the overall research findings. In this study, peer debriefing was conducted with two peers who possessed relevant knowledge of the Pancasila Student Profile, as they had also engaged with the English for Nusantara textbook during their teaching practicum in junior high schools. Their familiarity with both the textbook and the Pancasila Student Profile framework enabled them to provide constructive feedback and critical perspectives on the findings.

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents the findings and data discussion based on the research questions related to the presence of the Pancasila Student Profile in the *English for Nusantara* textbook published by the Ministry of Education and Culture, 2022 for eighth-grade junior high school students, focusing on images, conversation texts, and reading texts.

4.1 Finding

To provide a comprehensive understanding of how the Pancasila Student Profile is represented in the textbook, each dimension will be elaborated in detail. This includes a breakdown of its elements, corresponding assessment indicators in accordance with the official framework provided by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), the frequency of occurrence, and relevant examples found within the *English for Nusantara* textbook.

4.1.1 The Presence of the Pancasila Student Profile Dimensions in *English for Nusantara* Textbook

Based on the findings of this research, all six dimensions of the Pancasila Student Profile are represented in the *English for Nusantara* textbook for eighth-grade junior high school students, although one element social equality within the global awareness dimension was not found in the textbook content. Understanding these results requires a brief overview of the profile's framework, which is rooted in the Ministry of Education and Culture's character education values.

The Ministry of Education and Culture developed character education values as a manifestation of the Pancasila Student Profile, which was designed in line with the Ministry's 2020–2024 vision. This vision, as stated in the 2020–2024 National Medium-Term Development Plan (RPJMN), supports the President's mission to build an advanced, sovereign, and independent Indonesia with a strong national identity. These ideals are reflected in the six dimensions of the Pancasila Student Profile, each of which contains specific elements outlined in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning on the Ministry's Strategic Plan for 2020–2024.

The Pancasila Student Profile consists of six dimensions, each with varying numbers of elements. The first dimension, *religious faith, devotion to God Almighty, and moral integrity*, includes five elements: religious morality, personal morality, morality toward humanity, morality toward nature, and morality toward the state. The second dimension, *global awareness*, encompasses four elements: knowing and appreciating culture, communication and interaction between cultures, reflection and responsibility regarding experiences with diversity, and social equality. The third dimension, *mutual cooperation*, consists of three elements: collaboration, sharing, and caring. The fourth dimension, *independence*, is represented by two elements: self-understanding and situational awareness, and self-regulation. The fifth dimension, *critical reasoning*, contains three elements: acquiring and analyzing information and ideas, analyzing and evaluating reasoning, and reflecting on thought and the thinking process. The final dimension, *creativity*, also comprises three elements: generating original ideas, producing original works and actions, and demonstrating adaptable thinking to

discover alternative solutions.

In order to gain a deeper understanding of how the dimensions of the Pancasila Student Profile are represented in the textbook, each dimension is presented in detail.

1. Religious Faith, Devotion to God Almighty, And Moral Integrity

Table 4.1 below illustrates the presence of the 'Religious Faith, Devotion to God Almighty, and Moral Integrity' dimension, and its elements, as found in the textbook.

Table 4.1 Frequency and Percentage of the "Religious Faith, Devotion to God Almighty, and Moral Integrity" Dimension

NO	Dimension of Pancasila Student Profile	Frequency	Percentage
1.	Religious Faith, Devotion to God Almighty, And Moral Integrity	50	30,30%
	Religious morality	1	0,606%
	Personal morality	6	3,636%
	Morality toward humanity	18	10,908%
	Morality toward nature	18	10,908%
	Morality toward the state	7	4,242%

Based on the table above, all elements of the *Religious Faith, Devotion to God Almighty, and Moral Integrity* dimension are found in the *English for Nusantara* textbook for eighth-grade junior high school students, appearing with varying frequencies and percentages. This dimension emerges as the most frequently represented, with a total of 50 occurrences (30.30%). It consists of five elements: religious morality (1 occurrence, 0.606%), personal morality (6 occurrences, 3.636%), morality toward humanity (18 occurrences, 10.908%), morality toward nature (18 occurrences, 10.908%), and morality toward the state (7 occurrences, 4.242%). A further explanation of each element is provided below.

a) Religious morality

In this element, students recognize the nature of God, with love and compassion as core attributes. They fulfill religious obligations, refrain from prohibitions, and reflect divine qualities in their daily life. This includes recognizing God's attributes as the basis for worship and actions, believing in humans as *khalifah* on earth, performing religious duties, avoiding prohibitions, participating in religious events, and embodying values such as love, compassion, and justice.

The presence of this element can be seen in chapter one, pages 25–26, in the first conversation text.

Galang: Assalamu'alaikum

Father: Wa'alaikum-salam How was your school, son?

Galang: It was good, Dad

At the beginning of the conversation, Galang greets his father with

"Assalamu'alaikum," a common Islamic greeting. This simple act reflects his effort to perform religious teachings in daily life. It not only demonstrates politeness and respect toward elders, but also embodies values such as love and compassion, which align with the core attributes of God. Through this, the student applies religious obligations and internalizes moral values in everyday communication.

b) Personal morality

This element is reflected in students' love and care for themselves physically, mentally, and spiritually. They acknowledge the importance of self-respect, healthy habits, and personal growth, while balancing self-care with responsibility toward others and the environment.

The presence of this element can be seen in chapter five, reading text seven, on page 74.

The first example:

"I was just so happy and I was very proud of myself,"

The main character in the story shows noble character toward themselves by appreciating their own efforts and struggles in pursuing the dream they have long been chasing. This sense of pride reflects gratitude, self-acceptance, and appreciation for the process and hard work, which are important aspects of loving and appreciating their own worth.

The second example:



The character in the image with the positive message "You're amazing. Just the way you are" can be found in chapter five, image one, on page 236. This message represents an expression of encouragement that affirms every individual is valuable and admirable in their own unique way, without needing to be compared to others. This message reflects good character by showing gratitude and appreciation for both personal existence and that of others, while respecting and valuing each person's uniqueness.

c) Morality toward humanity

As social beings, Pancasila students understand that all people are equal before God. Their noble character is reflected not only in self-respect but also in treating others with kindness, fairness, and empathy respecting differences, valuing shared humanity, and contributing to others' well-being. The presence of this element can be seen in chapter five, reading text five, on page 261.

The first example:

"I'm sorry for underestimating you, Mirza. I should not have pushed you to be a goalkeeper. You are such a great midfielder!".

Through that expression, Siti shows good character toward others by admitting her mistake and apologizing for underestimating Mirza and his abilities. Siti's willingness to humbly acknowledge her fault and offer an

apology reflects noble character toward others, namely humility and respect for others.

The second example:

"Let's welcome Peter to the band. He deserves his place,"

The presence of this element can be seen in chapter five, reading text seven, on page 74. The band leader demonstrates noble character toward others by showing appreciation, giving recognition, and sharing in the joy of Peter's success after his long journey. These words reflect acknowledgment of someone else's efforts and achievements, as well as a spirit of togetherness and a positive acceptance of a new member into the team.

d) Morality toward nature

In relation to the environment, students demonstrate moral responsibility by caring for nature as part of their daily lives. This awareness encourages them to adopt sustainable habits such as reducing waste and protecting natural resources. By understanding the impact of human behavior on the ecosystem, students can take part in various activities that promote environmental preservation and foster harmony between humans and nature. The presence of this element can be seen in chapter three, conversation text one, on pages 133-134.

The first example:

"We should reduce the use of plastic from now on. It's bad for the environment".

The excerpt from Monita's statement in the conversation demonstrates self-awareness, care, and responsibility for the environment by encouraging

the reduction of plastic use due to its harmful impact on the environment.

The second example:



The presence of this element can be seen in chapter three, image one, on page 149. In the posted image, the illustration of a sad turtle holding a sign that says *"No More Plastic"* delivers a warning to humans to reduce plastic usage in order to prevent environmental pollution, especially in water bodies and their ecosystems. This post reflects concern for the environment and efforts to preserve nature.

e) Morality toward the state

In this element, students understand their rights and responsibilities as responsible citizens. They uphold the values of national identity, respect national symbols, and obey laws with integrity. By putting the public interest above personal gain, they actively contribute to unity, peace, and the well-being of the nation.

The presence of this element can be seen in chapter one, reading text two, on page 42.

The first example:

'They waved a mini Indonesian flag. They walked around the village and sang the 'Hari Merdeka' song'.

Based on the excerpt, the parade participants reflect morality toward the state by demonstrating patriotism and nationalism. They waved small Indonesian flags as a symbol of pride for the nation and marched around the village while singing the song *Hari Merdeka*, representing respect for the struggles of heroes and the history of independence. This action reflects their awareness of the importance of preserving and appreciating national values as part of their identity as Indonesian citizens.

The second example:

'Every class had to choose one student to dress as an Indonesian hero. Other students wore red and white clothes. During the parade, we sang the 'Hari Merdeka' song'.

The presence of this element can be seen in chapter one, reading text five, on page 50. Through this sentence, it reflects pride and respect for the country as good citizens. The students celebrate Independence Day by wearing national hero costumes, demonstrating their understanding and appreciation of the nation's history and culture. Some students also wear red and white outfits, matching the Indonesian flag. Additionally, they sing the song *Hari Merdeka* throughout the parade, emphasizing their spirit of nationalism and love for their homeland.

2. Global Awareness

Table 4.2 below illustrates the presence of the 'Global awareness' dimension, and its elements, as found in the textbook.

Table 4.2 Frequency and Percentage of the 'Global awareness' Dimension

NO	Dimension of Pancasila Student Profile	Frequency	Percentage
2.	Global Awareness	14	8,48%
	Knowing and appreciating culture	11	6,67%
	Communication and interaction between cultures	2	1,21%
	Reflection and duty regarding experiences with diversity	1	0,6%
	Social equality	-	-

Based on the table above, three out of four elements in the *Global Awareness* dimension are present in the *English for Nusantara* textbook for eighth-grade junior high school students. This dimension appears a total of 14 times (4.48%). The elements include: knowing and appreciating culture (11 occurrences, 3.52%), communication and interaction between cultures (2 occurrences, 0.64%), and reflection and responsibility regarding experiences with diversity (1 occurrence, 0.32%). However, the element of social equality is not found in the textbook. A further explanation of each element is provided below.

- a) Knowing and appreciating culture

This element emphasizes awareness and appreciation of cultural diversity at various levels local to international. By understanding differences in behavior, communication, and cultural backgrounds, students develop sensitivity to social dynamics and recognize their place within diverse communities.

The presence of this element can be seen in chapter one, image four, on page 37.

The first example:



The figures in the picture joined the parade wearing traditional clothing, each representing the unique heritage of their respective cultures. They introduce and showcase the rich cultural traditions of various regions in Indonesia. The picture reflects mutual appreciation and respect for the nation's cultural diversity.

The second example:

'...welcomed students from every grade to participate in many fun games, such as tug of war, krupuk race, sack race, tandem race, and the marble in spoon race'.

The presence of this element can be seen in chapter one, reading text six,

on page 54. From the excerpt, it can be understood that various traditional competitions are held as part of the Independence Day celebration. These competitions are a part of Indonesia's tradition in commemorating Independence Day. They are organized as a way to express love for national culture and to teach students to appreciate and preserve cultural heritage in an enjoyable atmosphere.

b) Communication and interaction between cultures

This element encourages students to engage in respectful communication with people from diverse cultural backgrounds. By appreciating cultural differences as valuable perspectives, students develop empathy and deeper intercultural understanding.

The presence of this element can be seen in chapter one, image one, on page 18.



In the image, students interact with people from diverse cultural backgrounds. Through this interaction, they can broaden their perspectives and develop a sense of understanding toward others.

c) Reflection and duty regarding experiences with diversity

In this element, students reflect on their awareness of cultural diversity to avoid stereotyping and harmful assumptions about other cultures. These experiences guide them in fostering harmony and promoting a peaceful life

through appreciation of differences.

The presence of this element can be seen in chapter four, image eight, on page 221.



The environmental care actions shown in the image inspire and unite communities worldwide to engage in conservation efforts. As demonstrated, the activity of sorting and collecting waste is undertaken not only by local residents but also by volunteers from abroad. This example illustrates how concern for the environment can transcend cultural boundaries, promoting sustainability and fostering harmony among individuals from diverse backgrounds.

d) Social equality

This element is not found in the *English for Nusantara* textbook for eighth-grade students, indicating its absence or lack of representation in the content.

3. Mutual Cooperation

Table 4.3 below illustrates the presence of the 'Mutual cooperation' dimension, and its elements, as found in the textbook.

Table 4.3 Frequency and Percentage of the 'Mutual cooperation' Dimension

NO	Dimension of Pancasila Student Profile	Frequency	Percentage
3.	Mutual Cooperation	35	21.21%
	Collaboration	21	12,726%
	Caring	10	6,06%
	Sharing	4	2,424%

Based on the table above, all elements of the *Mutual Cooperation* dimension are found in the *English for Nusantara* textbook for eighth-grade junior high school students, appearing with varying frequencies. This dimension appears a total of 35 times (21.21%), consisting of collaboration (21 occurrences, 12.726%), sharing (10 occurrences, 6.06%), and caring (4 occurrences, 2.424%). A further explanation of each element is presented below.

a) Collaboration

In this element, students demonstrate the ability to work collaboratively with others by maintaining a positive attitude and emotional awareness in interactions. They are capable of coordinating efforts toward shared goals and communicate effectively by actively listening and responding constructively to others' ideas.

The presence of this element can be seen in the following example from chapter four, reading text two, on page 210.

The first example:

"With great difficulty, they succeeded in pulling the straw out of the turtle's nostril."

The scientists worked together to save a sea turtle that was injured by a plastic straw. Through effort and good teamwork, they managed to remove the straw from the turtle's nostril. The scientists' actions reflect cooperation in achieving a common goal, which is to save the sea turtle

The second example:

'Other government departments, local councils, business partners, and community groups across NSW also used the Tosser! creative materials,'

The presence of this element can be seen in chapter four, reading text four, on page 216. Through the sentence excerpt from the reading text. The *Tosser!* anti-littering campaign involves various parties, not only the government but also local councils, business partners, and community groups across NSW. this collaboration reflects the spirit of teamwork and mutual cooperation in maintaining environmental cleanliness.

b) Caring

In this element, students are attentive and responsive to their surroundings and community. With strong social awareness, they understand others' perspectives and take thoughtful actions to improve conditions based on shared needs.

The presence of this element can be seen in the following example from chapter four, reading text four, on page 216.

The first example:

'Pak RT came to him and suggested that he should try other positions'

Pak RT shows concern for Mirza by suggesting that he try a different position in the football game when he sees Mirza almost giving up, despite having tried his best. This action reflects Pak RT's care, demonstrated through empathy and supportive advice

The second example:

'He fixed an appointment for the following week. He explained how to relax and do breathing techniques'

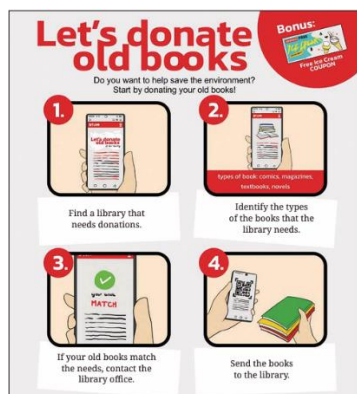
The presence of this element can be seen in chapter five, reading text seven, on page 74. Through the excerpt, the band leader shows care for the main character by making time, offering guidance, and providing support to help the main character perform better during the audition. Similarly, the main character's father demonstrates his concern by helping create musical sounds when he sees his child practicing diligently. Both of these characters reflect the value of mutual cooperation through the emotional support and tangible assistance they offer to the main character.

c) Sharing

In this element, students are able to share and receive meaningful things for both personal growth and the common good. This ability encourages them to contribute what they have individually or together to help those in need.

The presence of this element can be seen in the following image from chapter three, image five, on page 164.

The first example:



The poster invites readers to donate books. Through this poster, it demonstrates the values of helping one another and working together to promote reading interest and provide access to knowledge, especially for those in need.

The second example:

'At the end of the parade, the crowd will battle for food and feast together'.

The presence of this element can be seen in chapter one, reading text four, on page 46. The community gathers and shares food at the end of the event, reflecting the spirit of sharing, where everyone willingly gives a portion of what they have so that all can enjoy together. This also shows that happiness can grow through giving and receiving.

4. Independent

Table 4.4 below illustrates the presence of the 'Independent' dimension, and its elements, as found in the textbook.

Table 4.4 Frequency and Percentage of the 'Independent' Dimension

NO	Dimension of Pancasila Student Profile	Frequency	Percentage
4.	Independent	25	15,15%
	Self-understanding and situational awareness	14	8,484%
	Self regulation	11	6,666%

Based on the table above, all elements of the *Independence* dimension are represented in the *English for Nusantara* textbook for eighth-grade junior high school students, with different frequencies. This dimension appears a total of 25 times (15.15%), comprising self-understanding and situational awareness (14 occurrences, 8.484%) and self-regulation (11 occurrences, 6.666%). A further explanation of each element is provided below.

a) Self-understanding and situational awareness

In this element, students consistently reflect on both their own conditions and the situations they face to recognize and understand their developmental needs. Furthermore, this awareness helps students set personal development goals in accordance with the conditions and situations they encounter

The presence of this element can be seen in the following excerpt from chapter five, reading text six, on page 268.

The first example:

‘One of the subjects in the exam was Social Sciences. The subject always gave Mumtaz challenges. She prepared for this examination very seriously.

She even asked her best friend, Radit, to review the exam materials together'.

Mumtaz's attitude reflects independence, as she is able to understand her own strengths and weaknesses, and make the right decision by studying hard as a solution to the challenges she faces.

The second example:

Galang; Did you give up?

Father: No, we never gave up.

Galang: So what did you do then?

Father: First, we made a human ladder and wiped off the grease bit by bit.

The presence of this element can be seen in chapter one, conversation text two, on pages 28-29. Through the excerpt of the conversation Galang's father and his team did not give up despite their failure. They quickly found a solution by strategizing a new way to reach the top in the Panjat Pinang competition. Their attitude reflects self-reliance with self-understanding and the ability to read situations to overcome challenges.

b) Self-regulation

In this element, students are able to manage their thoughts, emotions, and actions to pursue educational and personal growth. They remain committed and enthusiastic, adapt strategies based on their strengths, and respond to challenges with purpose and self-awareness.

The presence of this element can be seen in the following excerpt from chapter four, reading text five, on page 222.

The first example:

‘Melati and Isabel were only 12 and 10 years old when they decided to tackle plastic pollution,’

Melati and Isabel demonstrated independence by taking the initiative to clean up the beach without waiting for others to start, despite their young age. Their actions illustrate the ability to manage their mindset, emotions, and behavior toward achieving a meaningful goal. Moreover, they maintained enthusiasm in facing environmental challenges, showing that they were capable of evaluating their strengths and taking strategic steps to create a positive impact in their community.

The second example:

‘He promised to train hard. He wanted to become a great soccer player and helped his team win’.

The presence of this element can be seen in chapter five, reading text five, on page 261. Mirza shows great enthusiasm and determination when joining the football club. He promises to train diligently in order to become an excellent player and help his team achieve victory. This attitude reflects independence, as Mirza takes responsibility for his choices and decisions by committing to continuously improve his abilities.

5. Critical Reasoning

Table 4.5 below illustrates the presence of the ‘Critical reasoning’ dimension, and its elements, as found in the textbook.

Table 4.5 Frequency and Percentage of the ‘Critical reasoning’ Dimension

NO	Dimension of Pancasila Student Profile	Frequency	Percentage
5.	Critical Reasoning	26	15,76%
	Acquiring and analyzing information and ideas	18	10,908%
	Analyze and evaluate reasoning	7	4,243%
	Reflection of thought and thinking process	1	0,606%

Based on the table above, all elements of the *Critical Reasoning* dimension are found in the *English for Nusantara* textbook for eighth-grade junior high school students, with varying frequencies. This dimension appears 26 times (15.76%), consisting of acquiring and analyzing information and ideas (18 times, 10.908%), analyzing and evaluating reasoning (7 times, 4.243%), and reflecting on thought and the thinking process (1 time, 0.606%). A further explanation of each element is provided below.

a) Acquiring and analyzing information and ideas

In this element, students are able to understand and think carefully about different ideas and information. They can tell the difference between the message and how it is delivered. This helps them make the right decisions using trusted sources.

The presence of this element can be seen in the following excerpt from chapter three, reading text two, on page 156.

The first example:

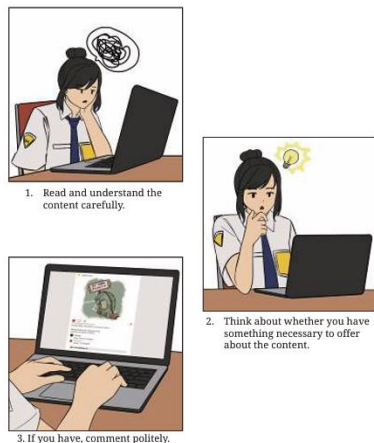
2. *Don't download anything from suspicious sites.*

4. *Don't immediately trust anyone you meet online.*

The second point in this text contains a warning not to download anything from suspicious websites, while the fourth point reminds users not to easily trust people they only know online. These two points indicate that the text provides advice and warnings to help students understand and filter information from online platforms wisely.

The second example:

When we want to comment on social media, we have to think carefully. There are several things to consider. Have a look at the following pictures.



The presence of this element can be seen in chapter three, pages 154-155. Points 1 and 2 in the image encourage students to carefully read and understand the content before commenting and to consider whether their comment is relevant. These two points promote students' ability to analyze the information they receive before taking action by posting a comment.

b) Analyze and evaluate reasoning

In this element, students are able to apply logical and scientific reasoning when making decisions and taking actions. They can clearly explain their

thoughts and provide accurate reasons when solving problems, helping them make well-supported and thoughtful choices.

The presence of this element can be seen in the following excerpt from chapter four, page 223.

The first example:

2. One notable cleanup movement was organized by two teenagers who are sisters, Melati and Isabel Wijsen in Bali, Indonesia.

3. With the 'Bye Bye Plastic Bags' campaign the sisters have managed to convince Bali to ban plastic bags by 2018.

Melati and Isabel realized that plastic waste was a serious problem and worked to find a solution until they eventually succeeded in convincing the Bali government to support the “Bye Bye Plastic Bags” movement in 2018. Their attitude reflects critical thinking, as they not only identified the problem but also designed a solution and turned it into real action.

The second example:

'Dear girl who I sat next to for one music class. Maybe someday I'll carefully conceal my dents, my scratches, my lines. Maybe someday I'll "prettify" my face. Maybe someday, but for now, I'll learn how to embrace every imperfection, flaw, and part of me that needs to be painted away'.

The presence of this element can be seen in chapter five, reading text one, page 242. The main character in the text demonstrates critical thinking by not immediately accepting the comments she receives as absolute truth. Instead, she reflects on the meaning of beauty based on her own understanding. At the same time, she does not outright reject other people's

opinions, but thoughtfully processes different perspectives and aligns them with her personal values and understanding of beauty.

c) Reflection of thought and thinking process

In this element, students are able to reflect on and evaluate their own thinking. They understand how they reach conclusions and commit to continuously improving their thinking abilities. They are also open to changing their beliefs or opinions when supported by credible evidence.

The presence of this element can be seen in the following example from chapter five, conversation text one, page 255.

Made: You're right. I was in the same situation once. I thought I was not good at anything. But, I found out that I was good at playing basketball.

Made: Yeah, we just have to find what we like. Then, we have to practice.

Made shared his experience in the text, saying that he once felt he didn't have any skills until he discovered his talent in playing basketball. From Made experience, it is evident that each person needs to recognize their own strengths and weaknesses and continue to develop themselves. With practice and a willingness to learn, one can discover hidden potential and skills they may not have realized before.

6. Creative

Table 4.6 below illustrates the presence of the 'Creative' dimension, and its elements, as found in the textbook.

Table 4.6 Frequency and Percentage of the 'Creative Dimension

NO	Dimension of Pancasila Student Profile	Frequency	Percentage
6.	Creative	15	9,10%
	Generate original ideas	1	0,606%
	Produce original works and actions	10	6,067%
	Demonstrating adaptable thinking to discover alternative solutions	4	2,426%

Based on the table above, all elements of the *Creativity* dimension are present in the *English for Nusantara* textbook designed for eighth-grade junior high school students, with varying frequencies. This dimension appears 15 times (9.10%), consisting of generating original ideas (1 time, 0.606%), producing original works and actions (10 times, 6.067%), and demonstrating adaptable thinking to discover alternative solutions (4 times, 2.426%). A further explanation of each element is provided below.

a) Generate original ideas

In this element, students are able to think creatively by looking at things from various perspective and combining existing ideas. This ability allows them to produce original concepts that are relevant to the context and useful in solving current problems.

The presence of this element can be seen in the following example from chapter two, conversation text two, page 98.

Pipit: What's the ending of the story?

Monita: The audio stopped here.

Galang: That's too bad.

Pipit: Let's make the ending of the story then

Galang: That's a great idea.

Monita: You're right. So, what will the ending be like?

The students want to create their own version of the story's ending because they feel that the story is not yet finished. “*Let's make the ending of the story then*”. Pipit's and her friends' attitude demonstrates creativity as they try to view the story from a different perspective and attempt to produce original ideas or concepts relevant to the context.

b) Produce original works and actions

In this element, students create original works and activities based on their personal interest. They are willing to take risks during the creative process and actively engage in meaningful and innovative actions.

The presence of this element can be seen in the following example from chapter four, reading text five, page 222.

The first example:

‘The sisters began a movement, ‘an annual island clean up’. The movement was for everyone in Bali. Early on a Sunday morning they carried megaphones and stood on the back of a flatbed truck. Thousands of children and teenagers with their parents came out to help’.

Melati and Isabel used this method to mobilize people around them to take part in the annual island clean-up they initiated. Their strategy reflects

creativity in effectively capturing public attention and encouraging broader participation.

The second example:



The presence of this element can be seen in chapter four, image seven, page 215. The image of a man wearing head accessories made from trash is a unique form of creative campaign. This method serves as an effective way to deliver the message about the importance of disposing of waste properly to protect the environment and preserve nature.

c) Demonstrating adaptable thinking to discover alternative solutions

In this element, students demonstrate flexibility when facing different solution options. They are able to identify, compare, and experiment with various ideas to choose the most appropriate solution through creative thinking.

The presence of this element can be seen in the following excerpt from chapter two, reading text three, pages 109-110.

The first example:

'The elephant walked up to the tiger and said, "Please, Mr. Tiger, do not eat up these animals".'

"Mind your own business!" growled the ferocious tiger.

'The elephant had no choice but to give the tiger a hefty kick'.

The elephant's decision not to run away like the other animals but instead face the tiger with a strategy he devised himself, demonstrates creative thinking. He sought alternative solutions after his initial strategy negotiating with the tiger failed.

The second example:

Monita: "That's too bad. We should reduce the use of plastic from now on.

It's bad for the environment"

Andre: "And it's not good for our health either. How about we bring our own container next time?"

(C3/CVT1/P133-134)

The presence of this element can be seen in chapter three, pages 133-134. Andre's statement *"How about we bring our own container next time?"*, in which he offers a solution to Monita by suggesting bringing their own container since all the trash bins are full, demonstrates creativity in finding an easy and more environmentally friendly alternative.

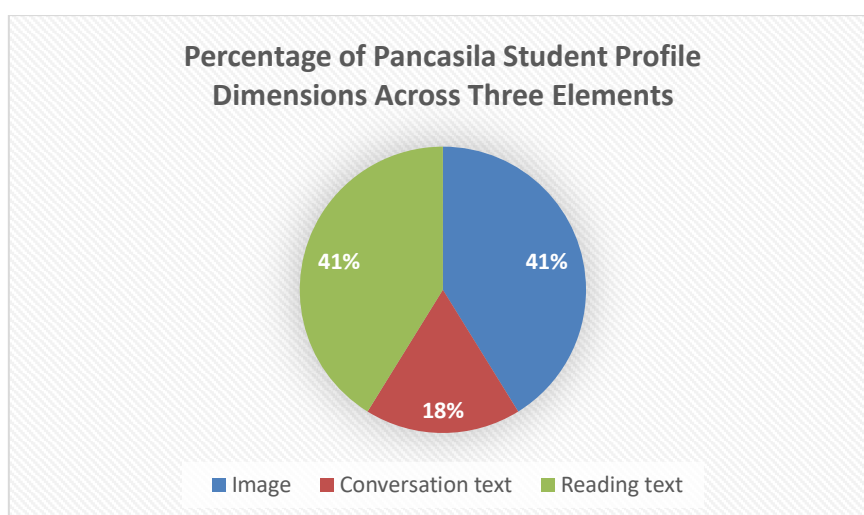
For a more comprehensive overview and deeper understanding of the presence, distribution, and examples of all dimensions and elements of the Pancasila Student Profile found in the textbook, please refer to Appendix 1.

4.1.2 The Representation of the Pancasila Student Profile Dimensions in the English for Nusantara Textbook

The researcher in this study focused on examining the presence of the Pancasila Student Profile dimensions represented in both visual and textual

elements, which include images, conversation texts, and reading texts found in the *English for Nusantara* textbook for eighth-grade students. The findings revealed that all dimensions of the Pancasila Student Profile were represented across these three elements, although with varying frequencies. The chart illustrates the percentage distribution of the Pancasila Student Profile dimensions as represented across the three elements: images, conversation texts, and reading texts.

Pie Chart 4.2 The Representation of the Pancasila Student Profile Dimensions in the English for Nusantara Textbook



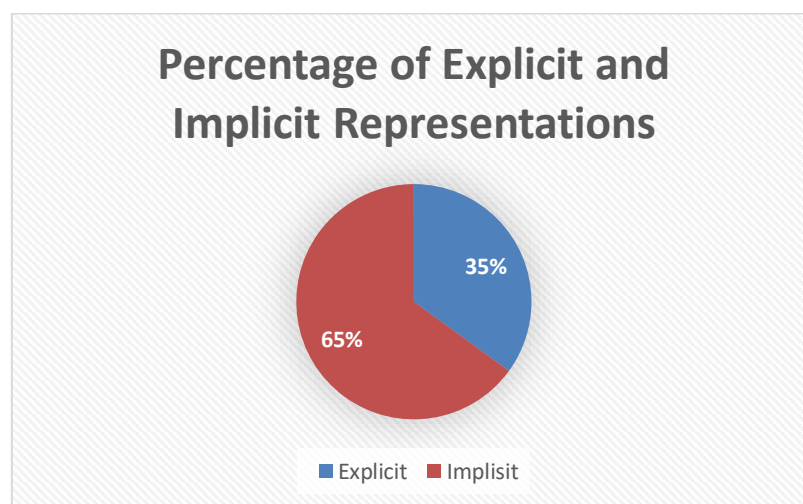
As illustrated in the pie chart above, both images and reading texts each account for 41% of the total representations, whereas conversation texts make up the remaining 18%. This suggests that visual content and narrative texts play a crucial role in conveying the values of the Pancasila Student Profile throughout the textbook.

In addition, this study also analyzed how the dimensions of the Pancasila Student Profile were presented whether explicitly or implicitly. Explicit representations are conveyed clearly and directly, often accompanied by concrete examples, persuasive statements, or awareness-building messages within the

learning material. In contrast, implicit representations are embedded in the content in a more subtle manner; although not stated overtly, their meaning, intention, and purpose can still be interpreted and understood through context. The following pie chart illustrates the percentage distribution of how the dimensions of the Pancasila Student Profile are presented in the textbook, either explicitly or implicitly.

Pie chart 4.2 Distribution of Explicit and Implicit Representations of the Pancasila

Student Profile Dimensions



Based on the pie chart above, 65% of the Pancasila Student Profile dimensions are represented implicitly, while the remaining 35% are presented explicitly. This indicates that the dimensions of the Pancasila Student Profile are more dominantly represented implicitly in this textbook.

For a more detailed understanding, examples of both explicit and implicit representations of the Pancasila Student Profile dimensions found in the textbook are provided below

a) Explicit

The presence of the Pancasila Student Profile dimensions and elements

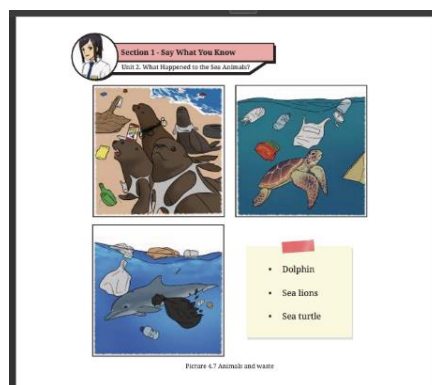
can be seen in the following example from the textbook. This example demonstrates an explicit representation, where the values are clearly stated or directly instructed in the activity.

“We should reduce the use of plastic from now on. It's bad for the environment”.

The excerpt from Monita's statement in the conversation demonstrates self-awareness, care, and responsibility for the environment by encouraging the reduction of plastic use due to its harmful impact on the environment. This represents an explicit instance of the *morality toward nature* element in the Pancasila Student Profile, as it is clearly conveyed and directly articulated through her statement

b) Implicit

The presence of the Pancasila Student Profile dimensions and elements can also be observed implicitly in the following example from the textbook. Here, the values are not stated directly but can be inferred through the context of the task or image.



The image shows many sea animals affected by plastic waste due to water pollution. This image serves as a reminder of the importance of protecting the environment as a manifestation of good morals toward nature. One way

to do this is by not throwing trash carelessly into rivers or seas so that water ecosystems remain preserved. This is an implicit representation, as the value of morality toward nature is conveyed through visual context and inferred meaning rather than direct explanation.

For a more comprehensive overview and deeper understanding of the presence, distribution, and examples of both explicit and implicit representations of all dimensions and elements of the Pancasila Student Profile found in the textbook, please refer to Appendix 1.

4.2 Discussion

This section discusses the findings related to the representation of the dimensions and elements of the Pancasila Student Profile in the *English for Nusantara* textbook. The discussion includes the frequency of occurrence of these elements, both explicitly and implicitly. Through this discussion, it is hoped that a deeper understanding will be gained on how the text and images in the book contribute to strengthening character development in accordance with the Pancasila Student Profile through English language learning.

4.2.1 The Presence of the Pancasila Student Profile Dimensions in English for Nusantara Textbook

The presence of the Pancasila Student Profile dimensions in textbooks plays a significant role in supporting the learning process. As stated by Wardani et al. (2019), textbooks serve a crucial function in facilitating teaching and learning, not only to ensure alignment with educational standards and competencies but

also to evaluate the extent to which the values of the Pancasila Student Profile are integrated within them. The findings of this study indicate that all six dimensions of the Pancasila Student Profile are represented in the *English for Nusantara* textbook for eighth-grade junior high school students, with varying frequencies and percentages. This aligns with Alanur et al. (2023), who emphasize that textbooks must fulfill one of the general criteria of reinforcing the Pancasila Student Profile within their content. It also supports the view of Pendidikan et al. (2022), who assert that it is essential for every textbook to be intentionally designed to incorporate and strengthen the values of the Pancasila Student Profile.

The dimension of *religious faith, devotion to God Almighty, and moral integrity* emerges as the most dominant, both in terms of frequency and percentage. This indicates that religious and moral values are highly emphasized in character development through learning materials. These findings align with the broader conception of education, which encompasses not only the pursuit of academic excellence and global competencies, but also the holistic cultivation of students' character (Nurhidayati, 2021). The prominence of this first dimension reflects the educational goal of nurturing learners who are not only knowledgeable but also morally upright and spiritually aware, serving as a crucial foundation for students to live responsibly in society and make positive contributions to national life.

Furthermore, the dimensions of *mutual cooperation, critical reasoning, and independence* also appear significantly in this textbook. Although not as prominently as the first dimension, the presence of these three dimensions still reflects the textbook's emphasis on fostering learning that shapes students to be

not only intellectually capable but also collaborative, independent, and critical thinkers. These dimensions play an important role in equipping students to become individuals with integrity and a strong sense of responsibility.

The dimensions of *global awareness* and *creativity* appear less frequently compared to the other dimensions and one element of global awareness, social equality does not appear in the textbook, the presence of these two dimensions still provides opportunities for students to become familiar with global cultural diversity and to foster creative and innovative thinking. This is relevant to the characteristics of eighth-grade junior high school students, who at this stage are primarily focused on the development of moral values and foundational character as a basis for navigating future global challenges.

To ensure the credibility of the findings and minimize potential bias, this study employed triangulation and peer debriefing strategies. Triangulation involved consulting English teachers from SMP Negeri 2 Malang who were familiar with both the *English for Nusantara* textbook and the implementation of the Pancasila Student Profile. Their insights were valuable in validating the presence and relevance of Pancasila values within the textbook content. Additionally, peer debriefing was conducted through critical discussions with fellow researchers who had a strong understanding of the Pancasila Student Profile. This process provided constructive feedback and contributed to a more objective interpretation of the data.

The findings of this study are also supported by the national education policy issued by the Ministry of Education, Culture, Research, and Technology (Kemendikbud Ristek, 2023), which emphasizes the integration of the Pancasila

Student Profile through intracurricular activities. Since textbooks are a central component of classroom instruction, their content must reflect and support the six core dimensions of the profile: religious and moral integrity, global diversity, mutual cooperation, creativity, critical thinking, and independence. These values are crucial for preparing students to become responsible, innovative, and morally grounded citizens.

Compared to previous studies, such as those conducted by Suryantari (2022), Syafitri (2023), and Riani & Utami (2024), this study fills a notable research gap. While prior research primarily focused on textbooks for 7th and 10th grades, this study examines the *English for Nusantara* textbook designed specifically for 8th-grade students. Additionally, this study offers a broader analytical scope by not only analyzing reading texts but also examining conversations and visual elements, following Creswell's (2018) content analysis procedure. This comprehensive approach contributes new insights into how Pancasila values are represented across multiple modes in English textbooks.

Additionally, from the perspective of findings, this study reveals a different pattern of prominence among the Pancasila Student Profile dimensions. For instance, the dominance of the dimension *Faith in God and Noble Character* in this textbook contrasts with the findings of previous research, where dimensions like *Mutual Cooperation* or *Critical Thinking* were more emphasized. This indicates that each textbook may reflect different priorities or emphases depending on the authors' approach and educational goals.

Based on the findings, it can be concluded that the integration of the Pancasila Student Profile dimensions in the *English for Nusantara* textbook

significantly contributes to strengthening character education in schools. The textbook not only serves as a medium for learning English but also acts as a strategic tool for instilling the noble values of Pancasila that reflect the nation's identity. This role is especially relevant in the context of implementing the Merdeka Curriculum, which emphasizes the importance of developing student profiles that are not only academically excellent but also possess strong character in accordance with Pancasila values.

4.2.2 The Representation of the Pancasila Student Profile Dimensions in the English for Nusantara Textbook

In this study, the representation of the Pancasila Student Profile dimensions is predominantly found in the elements of images and reading texts, each contributing 42%, while the representation through conversation texts is 18%. This distribution indicates that the visual and narrative elements in the *English for Nusantara* textbook play a significant role and are more emphasized in embedding the Pancasila Student Profile into the learning content. The representation of the Pancasila Student Profile through images is able to convey values through visuals that are both universal and contextual. According to Kress and van Leeuwen (2001), modality in visual communication such as color, sharpness, and framing affects how realistically messages are perceived by the viewer, making values more engaging and accessible. Hermawan (2013) also emphasizes that educational materials combining written and visual components help students understand messages more thoroughly, especially when values are not only explained but also shown.

Similarly, reading texts provide students with the opportunity to explore

values more deeply through stories, character actions, and descriptive settings that display behaviors reflecting the values of the Pancasila Student Profile dimensions. A study conducted by Prasiska (2022) also revealed that the use of narrative texts is an effective method for instilling Pancasila values in junior high school students, as it helps them understand and internalize these values through stories that are relevant to their daily lives. Although the frequency of conversation texts is lower, their presence remains important because everyday dialogues play a role in shaping students' understanding of polite communication, empathy, and collaboration in real-life situations. Kress and van Leeuwen (2001) further argue that both visual and verbal forms contribute to how messages are constructed and interpreted, reinforcing the importance of integrating multiple types of texts in textbooks.

In this study, in addition to analyzing the representation across elements, the form of presentation was also examined, and the results show that 65% of the values are conveyed implicitly, while only 35% are conveyed explicitly. This indicates that the majority of the values are embedded subtly within the content, requiring interpretation and reflection from both students and educators. In this regard, the role of the teacher becomes crucial in guiding students to interpret and internalize these implicit messages. Nevertheless, explicit representation of the Pancasila Student Profile dimensions remains important as a means of directly building moral awareness.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the researcher presents the conclusions drawn from the data analysis conducted in the previous chapters, and offers recommendations based on the findings.

5.1 Conclusion

Based on the findings and discussion, the analysis shows that all six dimensions of the Pancasila Student Profile are present in the *English for Nusantara* textbook for eighth-grade students. The most dominant dimension is religious faith and moral integrity, appearing 50 times (30.30%), which highlights the strong emphasis on character building through religious and moral values. Other dimensions such as mutual cooperation, critical reasoning, and independence are also well represented, reflecting the textbook's aim to develop well-rounded learners.

Although global awareness and creativity appear less frequently, and one element, social equality is not present, these two dimensions still contribute to students' understanding of cultural diversity and encourage creative thinking. Most of the Pancasila Student profile are embedded through images and reading texts (42% each), with conversation texts contributing 18%. Additionally, 65% of the Pancasila Student Profile are conveyed implicitly, requiring interpretation and reflection from both students and educators. In this regard, the role of the teacher becomes crucial in guiding students to interpret and internalize these implicit messages, while the remaining 35% are presented explicitly.

Based on the findings, it can be concluded that the textbook not only serves as a medium for learning English but also acts as a strategic tool for instilling the Pancasila Student Profile that reflect the nation's identity. This role is especially relevant in the context of implementing the Merdeka Curriculum, which emphasizes the importance of developing student profiles that are not only academically excellent but also possess strong character in accordance with Pancasila values.

5.2 Suggestion

The findings of this study provide valuable recommendations for teachers in selecting teaching methods that align with the Pancasila Student Profile content found in the English for Nusantara textbook. By doing so, teachers can more effectively integrate the Pancasila Student Profile into classroom teaching and learning processes, which will help students better understand and apply these values in their daily lives.

Furthermore, based on the study's results, textbook authors are encouraged to pay greater attention to the balanced integration of all dimensions of the Pancasila Student Profile in their books. Ensuring that each dimension receives adequate emphasis is crucial for the textbooks to comprehensively reflect the values of Pancasila, thereby contributing to the development of students' character and preparing them to face future challenges.

Additionally, this research can serve as a useful reference for future studies aiming to explore the representation of the Pancasila Student Profile in textbooks at other educational levels, such as senior high school, or in subjects

beyond English language learning. Further research may also investigate how these dimensions are implemented across various learning resources within the curriculum. Moreover, a more in-depth study could analyze the entire textbook, extending beyond reading texts, images, and conversation scripts, to offer a more comprehensive understanding of how the Pancasila Student Profile is embedded in educational materials.

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APPENDIX 1

The Finding of Character Education in English for Nusantara Textbook

DATA SHEET

Note :


C1, C2, C3, : Chapter number

CVT1, CVT2, CVT, : Conversation text

RT1, RT2, RT3, : Reading text

IMG1, IMG2, IMG : Image

P1, P2, P3, : Page

No.	Code	Evidence	Dimensions of PSP	Elements	Represented		Interpretation
					Explicit	Implicit	
1.	C1/IMG1/P18		Global awareness	Knowing and appreciating culture		√	The figures in the picture joined the parade wearing traditional clothing and carrying regional weapons, each representing the unique heritage of their respective cultures. They introduce and showcase the rich cultural traditions of various regions in Indonesia. The


							picture reflects mutual appreciation and respect for the nation's cultural diversity.
			Global awareness	Communication and interaction between cultures		√	In the image, students interact with people from diverse cultural backgrounds. Through this interaction, they can broaden their perspectives and develop a sense of understanding toward others.
2.	C1/IMG2/P19		Mutual cooperation	Collaboration	√		The representation of the cooperation or collaboration attitude is seen in the picture through students who collaborate by providing mutual support to their friends in the race. Providing support in the race is important so that they are more excited to win the competition.
3.	C1/IMG3/P23		Mutual cooperation	Collaboration		√	in the Panjat Pinang competition requires good cooperation to get to the top. This is represented through a picture where participants work together to reach the top of the Panjat Pinang competition.
4.	C1/CVT1/P25-26	Galang: Assalamu' alaikum Father: Wa'alaikum-salam How was your school, son?	Have faith, fear God Almighty, and have a noble	Religious Morality	√		At the beginning of the conversation, Galang greets with "Assalamu'alaikum" a


		Galang: It was good, Dad. Today, our school celebrated Independence Day, and we had some games like marble in spoon race, sack race, and tug of war. Father: That sounds fun! Galang: Yes, absolutely. I won the marble in spoon race. Father: Nice. Congratulations! Galang: Thank you, Dad. By the way, what game did you join when celebrating independence day? Father: Panjat Pinang. My team got many prizes from climbing the Pinang tree! Galang: Wow! Amazing.	character				common greeting among Muslims or when addressing elders. This greeting is not only a way to start a conversation and show politeness but also a prayer for the well-being of the listener. Galang's behavior reflects good character and respect toward others.
			Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		Galang's father expressed appreciation by saying, "Nice, congratulations!" when Galang shared that he had won the sack race. His response reflects good character by acknowledging and appreciating others' achievements. Similarly, Galang showed the same attitude by saying, "Wow! Amazing!" when his father told him about winning many prizes in the Panjat Pinang competition.
5.	C1/CVT2/ P28-29	Galang : Dad, please tell me more about the Panjat Pinang. Father : At that time, the committee put a lot of prizes like sarong, groceries, radio, TV, and even a bike on the top of the tree. Galang : Wow! It's really hard to	Critical Reasoning	Acquiring and analyzing information and ideas	√		In the opening sentence of the conversation, "Dad, please tell me more about the Panjat Pinang," and in the sentence "Wow! It's really hard to climb the tree, isn't it?" Galang demonstrates curiosity,

		climb the tree, isn't it? Father : Yes, it is. The tree was full of grease. Galang : Did you get to the top of the tree?					reflecting critical thinking by asking deep questions about Panjat Pinang, including how to win and the challenges involved.
		Father : At first, I didn't. Many climbers also failed to climb up because the tree was slippery. That was the funniest part. though. Galang : Did you give up? Father : No, we never gave up. Galang : So what did you do then? Father : First, we made a human ladder and wiped off the grease bit by bit. Galang : Then, what? Father : One of us finally got to the top and threw the prizes to the ground.	Independent	Self understanding and situational awareness		√	<i>Galang ;Did you give up?</i> <i>Father : No, we never gave up.</i> <i>Galang : So what did you do then?</i> <i>Father : First, we made a human ladder and wiped off the grease bit by bit.</i> Through the excerpt of the conversation Galang's father and his team did not give up despite their failure. They quickly found a solution by strategizing a new way to reach the top in the Panjat Pinang competition. Their attitude reflects self-reliance with self-understanding and the ability to read situations to overcome challenges.
			Mutual cooperation	Collaboration		√	Galang's father and his team worked together by forming a human ladder and wiping off the grease bit by bit to reach the top, as stated in the sentence, <i>"First, we made a human</i>

							ladder and wiped off the grease bit by bit." This attitude reflects the spirit of mutual cooperation and collaboration in achieving a common goal.
			Creative	Demonstrating Adaptable Thinking to Discover Alternative Solutions		√	The attitude of creativity is represented through Galang's father and his team when they came up with a new strategy to reach the top after failing. They formed a human ladder and wiped off the grease on the pole bit by bit.
6.	C1/CVT3/ P34-35	Monita : What do you remember about the Independence Day celebration? Galang : I attended flag hoisting ceremony at school. I also played some games and joined our school parade Monita : What game did you participate in the Independence Day celebration? Galang : I participated in the marble in spoon race and krupuk eating race Monita : Did you win the marble in spoon race? Galang : Yes i did. Monita : Congratulations!	Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		Monita said "Congratulations!" as a form of appreciation to Galang when she won the competition and said "Oh, I'm sorry" as a form of empathy when she found out Galang lost the competition. Galang also shows sportsmanship and accepts defeat positively, reflecting good character traits towards others in everyday life.
			Critical Reasoning	Acquiring and analyzing information and ideas		√	In the sentence "What did you do to win the game?", Monita demonstrates critical thinking skills by asking about the strategy Galang used to win.


		Monita : What did you do to win the game? Galang : I just kept my balance and my pace					Her question reflects curiosity and the ability to analyze a process or experience.
		Monita : Did you win the krupuk race? Galang : Unfortunately, i didn't win Monita : Oh, i'm sorry Galang : That's okay	Independent	Self understanding and situational awareness		√	In the sentence " <i>I just kept my balance and my pace,</i> " _Galang demonstrates self-awareness and the ability to assess the situation or challenges while participating in the marble-in-spoon race. He understands the strategy he needs to use without relying on others, which leads him to win the competition.

7.	C1/RT1/ P30	Every August 17th, the Indonesian people celebrate their Independence Day. The people usually hold many games. One of the iconic games is Panjat Pinang. The goal of the game is to climb a pinang tree and grab the prizes hung on top of the tree. The tree is smeared with grease to make it difficult for the climbers to get the prizes. The prizes are on top of the tree. The game requires not only skills and determination but also good teamwork.	Mutual Cooperation	Collaboration	√		<i>The game requires not only skills and determination but also good teamwork. The sentence conveys the importance of teamwork in Panjat Pinang, as participants must collaborate to reach the top and claim the prize. This reflects the value of gotong royong (mutual cooperation), where success and shared goals can only be achieved by supporting one another.</i>
8.	C1/IMG4/ P37		Global Awareness	Knowing and appreciating culture	√		The figures in the picture joined the parade wearing traditional clothing, each representing the unique heritage of their respective cultures. They introduce and showcase the rich cultural traditions of various regions in Indonesia. The picture reflects mutual appreciation and respect for the nation's cultural diversity.
			Global Awareness	Communication and interaction between		√	In the image, students interact with people from diverse cultural backgrounds. Through

				cultures			this interaction, they can broaden their perspectives and develop a sense of understanding toward others.
			Mutual Cooperation	Collaboration		√	The students in the image are seen working together in the parade, carrying a banner as a symbol of unity and strong collaboration in organizing the event.
			Creative	Produce original works and actions		√	The costume worn by one of the parade participants showcases creativity in presenting culture through innovative design ideas.
9.	C1/IMG5/P38		Mutual Cooperation	Collaboration		√	The activities of tug of war, tandem race, panjat pinang, and parade, as seen in the image, require strong teamwork among members to achieve a common goal or victory.
			Independent	Self understanding and situational awareness		√	In the marble in spoon race, sack race, and kerupuk race, participants must understand and rely on their own abilities to compete effectively and increase their chances of winning.
			Have faith, fear	Morality		√	The flag hoisting ceremony

			God Almighty, and have a noble character	toward the state			reflects a sense of nationalism and respect for the country, as well as for the heroes who fought for its independence.
10.	C1/CVT4/ P39-40	<p>Pipit : Hi, everyone, how was the game?</p> <p>Galang : It was awesome</p> <p>Pipit : I agree! It was the best Independence Day celebration ever in our school</p> <p>Monita: It was! There were many fun games like the Kerupuk race, tug of war, and marble in spoon race.</p> <p>Andre: We had some winners from our class. Galang came first for the marble in spoon race.</p> <p>Galang : Yes. It was a tight game between me and Monita.</p> <p>Monita : Yeah, I came second.But, I beat Galang in the Krupuk race.</p> <p>Pipit: Hahaha... That was fun. I remember you almost choked</p> <p>Monita: Hahaha... That's true.</p> <p>Andre: By the way, did you join a parade in your neighborhood?</p> <p>Pipit : No. I like watching the parade</p> <p>Galang : Me, too.</p>	Independent	Self regulation		√	<p><i>"Yes. It was a tight game between me and Monita".</i></p> <p><i>"Yeah, I came second.But, I beat Galang in the Krupuk race".</i> The conversation between Galang and Monita reflects the ability of good self-regulation skills by demonstrating the ability to accept both defeat and victory with sportively.</p>
			Global Awareness	Knowing and appreciating culture	√		<p>Monita's statement in the sentence_ <i>"But, I love parade! I like wearing costumes"</i>, reflects an attitude of appreciating culture, as she enjoys parades and actively participates by wearing a costume during the Independence Day celebration.</p>
			Global Awareness	Knowing and appreciating culture		√	<p><i>"By the way, did you join a parade in your neighborhood?"</i></p> <p><i>"No. I like watching the parade".</i></p> <p><i>"Me, too".</i> Pipit and Galang's statements demonstrate cultural</p>

		Monita : But, I love parade! I like wearing costumes. Galang: I love parade, too. It's fun. Monita : Well, Pipit and Andre, you should join us in our school parade next week.					interaction by enjoying the parade even without participating.
			Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	<p><i>"We had some winners from our class. Galang came first for the marble in spoon race".</i></p> <p><i>"Hahaha... That was fun. I remember you almost choked".</i></p> <p>Through the excerpt of the conversation, it shows that the students support their friends participating in the competition and celebrate each other's victories, demonstrating a sense of caring for each other.</p> <p><i>"Well, Pipit and Andre, you should join us in our school parade next week".</i> In the conversation, Monita invites Pipit and Andre to participate in the school parade. This reflects a sense of care for others by encouraging her friends to join the activity together, allowing them to experience joy and togetherness in the celebration.</p>

11.	C1/IMG6 /P41	 <p>English for Nusantara untuk SMP/MTs Kelas VIII</p>	Global Awareness	Knowing and appreciating culture		√	Some of the characters in the image are wearing traditional clothing from various regions. Additionally, they are carrying traditional weapons that were once used in the fight for the nation's independence. This represents an appreciation of Indonesia's cultural diversity and national identity.
			Have faith, fear God Almighty, and have a noble character	Morality toward the state		√	Some of the characters in the image are wearing uniforms similar to those worn by Indonesian soldiers during the war against colonial rulers. Additionally, the parade itself is held to celebrate Independence Day while also commemorating the struggles of national heroes. This reflects respect for the noble values of the nation and the country.

12.	C1/RT2/ P42	<p>A Parade in My Hometown</p> <p>When I was a child, I always waited for Independence Day. My father used to ask me to watch a parade together. We saw it from our front yard. I remember how attractive the parade was.</p> <p>In the first line of the parade, I saw the people dressed up uniquely. Some people wore Indonesian heroes' costumes. Some others dressed like local ghosts. They were scary but they were funny, too.</p> <p>Next, I remembered that a lot of people marched in the second line. They waved a mini Indonesian flag. They walked around the village and sang the 'Hari Merdeka' song. Their singing was accompanied by traditional instruments like angklung, suling, and rebana.</p> <p>At last, I also saw that many</p>	Global Awareness	Knowing and appreciating culture		√	<p><i>Some people wore Indonesian heroes' costumes. Some others dressed like local ghosts.</i></p> <p>Through this excerpt, the writer describes the costumes worn by the parade participants. Some are dressed as national heroes, while others wear local ghost costumes, reflecting an appreciation for Indonesia's cultural diversity across different regions.</p> <p>The parade participants also played traditional musical instruments such as angklung, suling, and rebana, as mentioned in the sentence, <i>"Their singing was accompanied by traditional instruments like angklung, suling, and rebana."</i> This demonstrates appreciation and serves as a way to preserve cultural heritage.</p>
			Have faith, fear God Almighty, and have a noble character	Morality toward the state		√	<p><i>They waved a mini Indonesian flag. They walked around the village and sang the 'Hari Merdeka' song. Based on the</i></p>


		<p>children rode their bicycles in the parade. They decorated their bicycles creatively.</p> <p>I always wanted to join the parade but I was too shy. Luckily, I have the chance to join a parade at my school next week. I am really looking forward to it</p>				<p>excerpt, the parade participants reflect morality toward the state by demonstrating patriotism and nationalism. They waved small Indonesian flags as a symbol of pride for the nation and marched around the village while singing the song <i>Hari Merdeka</i>, representing respect for the struggles of heroes and the history of independence. This action reflects their awareness of the importance of preserving and appreciating national values as part of their identity as Indonesian citizens.</p>
			Creative	Produce original works and actions	√	<p><i>I also saw that many children rode their bicycles in the parade. They decorated their bicycles creatively.</i> Through the excerpt, the children participating in the parade also demonstrated their enthusiasm and creativity by decorating the bicycles they rode during the event.</p>

13.	C1/RT3/ P43	<p>SMP Merdeka's School Parade</p> <p>On August 17th, SMP Merdeka held a school parade to celebrate Independence Day. All students joined the event and so did Galang and his friends. They dressed up like the Indonesian freedom fighters during the Independence war. Some of them brought guns, spiked bamboos, swords, and many more. They also wore many red and white attributes making the event more patriotic.</p> <p>In the beginning, as instructed, all participants lined up and started to march. Then, they marched along the decided route passing some villages near SMP Merdeka. The villagers were very excited to watch the parade pass their houses. Many of them stood along the street welcoming and cheering the parade.</p> <p>Not so long after, the parade reached the rest post. It was the place for participants to draw a door prize coupon and have some</p>	Have faith, fear God Almighty, and have a noble character	Morality toward the state		√	<p><i>They dressed up like the Indonesian freedom fighters during the Independence war. Some of them brought guns, spiked bamboos, swords, and many more.</i> The sentence states that all students participating in the parade dressed as Indonesian independence fighters and carried various traditional weapons that were once used in battles.</p> <p>Additionally, in the excerpt <i>They also wore many red and white attributes making the event more patriotic</i>, some students also wore red and white attributes. Both aspects reflect a sense of nationalism by demonstrating respect and pride for the country and the heroes who fought for independence.</p>
			Creative	Produce original works and actions		√	<p>The students participated in the parade dressed as warriors and heroes from past battles, carrying weapons and wearing red and white attributes to further express their patriotic</p>


		<p>drinks. After drawing a coupon, they continued to parade to their school as the final destination.</p> <p>After returning to school, all participants took some rest while waiting for the door prize announcement. Finally, the headmaster announced the winner. There were ten students who got the door prize and Galang was one of them. Everyone felt happy with the events.</p>					spirit. In preparing their costumes, they put effort, creativity, and ideas into expressing the spirit of independence.
14.	C1/RT4/ P46	Each region in Indonesia celebrates Independence Day with various unique events. One of the unique traditions is the Jampana parade in Bandung. Dozens of people march and bring numerous palanquins full of food from their natural harvest. At the end of the parade, the crowd will battle for food and feast together.	Global Awareness	Knowing and appreciating culture		√	The community shows appreciation for the culture that is part of the national identity by celebrating Independence Day through the Jampana Parade.
			Mutual Cooperation	Collaboration		√	<i>Dozens of people march and bring numerous palanquins full of food from their natural harvest. In the Jampana Parade, dozens of people march together while carrying their harvest. This reflects the spirit of togetherness and strong collaboration in organizing the</i>


							celebration to ensure its success.
				Sharing	√		<i>At the end of the parade, the crowd will battle for food and feast together.</i> The community gathers and shares food at the end of the event, reflecting the spirit of sharing, where everyone willingly gives a portion of what they have so that all can enjoy together. This also shows that happiness can grow through giving and receiving.
15.	C1/RT5/ P50	A School Parade Hi, readers. How did you celebrate your Independence Day? I celebrated it by joining a school parade. We had so much fun before and during the parade. Let me tell you how it went. In the beginning, we prepared our costumes. Every class had to choose one student to dress as an Indonesian hero. I was chosen as the class representative. I dressed as Cut Nyak Dien. Other students	Have faith, fear God Almighty, and have a noble character	Morality toward the state	√		<i>Every class had to choose one student to dress as an Indonesian hero. Other students wore red and white clothes. During the parade, we sang the 'Hari Merdeka' song.</i> Through this sentence, it reflects pride and respect for the country as good citizens. The students celebrate Independence Day by wearing national hero costumes, demonstrating their understanding and appreciation of the nation's history and



		wore red and white clothes. After I dressed up, I went around the school with all the students. During the parade, we sang the 'Hari Merdeka' song. There was a marching band following us. Suddenly, it started to rain. We ran back to our classroom.					culture. Some students also wear red and white outfits, matching the Indonesian flag. Additionally, they sing the song <i>Hari Merdeka</i> throughout the parade, emphasizing their spirit of nationalism and love for their homeland.
		Finally, after the rain stopped, we gathered back at the schoolyard. The headmaster announced the winner of the best costume. A student from the other class won. He dressed up as Tuanku Imam Bonjol. The school parade was fun and made us remember our national heroes. I was so proud. I could not wait to join this again next year	Mutual Cooperation	Collaboration		√	<i>In the beginning, we prepared our costumes. Every class had to choose one student to dress as an Indonesian hero. The excerpt states that each class must prepare a hero-themed costume representing Indonesian heroes to be worn by a class representative during the parade. The writer also mentions that their class participated in preparing the costume. This reflects the success and strong teamwork among class members in organizing the costume for their representative.</i>

16.	C1/IMG7 /P52		Have faith, fear God Almighty, and have a noble character	Morality toward the state	√		The ceremony participants in the image are seen carrying out the activity with respectfully, reflecting an attitude of respect and gratitude for the independence that has been achieved.
			Mutual Cooperation	Collaboration		√	The flag ceremony requires cooperation between the ceremony officers and participants, such as the flag-raising team, the choir, and the attendees who follow the ceremony in an orderly manner.
			Independent	Self regulation		√	The ceremony participants in the image appear to follow the ceremony with discipline. This attitude reflects their sense of responsibility by fulfilling their duty as good citizens.


17.	C1/RT6/ P54	<p>Today, my school held an Independence Day celebration event welcomed students from every grade to participate in many fun games, such as tug of war, krupuk race, sack race, tandem race, and the marble in spoon race. Many students participated, which made all the games so exciting.</p> <p>In the beginning, I participated in the marble-in-spoon race. It was a very tight game between me and Galang. I almost beat him at the beginning of the race, but he was so fast and steady. He could even run with it. He came first and I came second. It was hard to beat Galang in this game.</p>	Global Awareness	Knowing and appreciating culture		√	<p>...welcomed students from every grade to participate in many fun games, such as tug of war, krupuk race, sack race, tandem race, and the marble in spoon race.</p> <p>From the excerpt, it can be understood that various traditional competitions are held as part of the Independence Day celebration. These competitions are a part of Indonesia's tradition in commemorating Independence Day. They are organized as a way to express love for national culture and to teach students to appreciate and preserve cultural heritage in an enjoyable atmosphere.</p>
		The next game was a tug of war, sack race, and tandem race. All the games were held at the same time. I saw Andre participate in the sack race. At first, he led the race, but suddenly he fell in the middle of the race. But finally, he came second. It was so sad that he couldn't finish first.	Mutual Cooperation	Collaboration		√	<p>Meanwhile, Pipit participated in a tandem race with our friends. Through the excerpt, it can be understood that the tandem race requires good teamwork and coordination to reach the finish line.</p>
			Have faith, fear God Almighty,	Morality toward		√	<p>Throughout the competitions in the story, the writer highlights</p>

		<p>Meanwhile, Pipit participated in a tandem race with our friends. Her team came third. It was not too bad.</p> <p>The last game was the krupuk race. Once again I met Galang in the final. The fun part was I finished first and he finished after me. I finished my krupuk with three or four bites.</p> <p>It was a joyful day at my school. Everyone put a smile on their faces. I was delighted. At the end of the event, my class was announced as the grand champion of the whole competition</p>	and have a noble character	humanity			<p>the sportsmanship of each participant by showing mutual respect and accepting the results of the games, as seen in the excerpt. <i>I almost beat him at the beginning of the race, but he was so fast and steady. He could even run with it. He came first and I came second. It was hard to beat Galang in this game.</i> The writer demonstrates sportsmanship by not cheating and accepting the competition results.</p>
18.	C1/IMG8/P57		Have faith, fear God Almighty, and have a noble character	Morality toward the state		√	<p>The parade participants in the picture are seen wearing outfits that represent the history of the nation's independence fighters. They wear warrior soldier uniforms while carrying attributes such as the red and white flag and traditional weapons. This reflects respect for the noble values of the nation and the country.</p>

			Mutual cooperation	Collaboration		√	The success of the parade's implementation certainly involves and requires cooperation from many parties, especially the students. Additionally, the image also shows interactions and support between the parade participants and the spectators along the roadside. This reflects the spirit of togetherness.
19.	C2/IMG1/P71		Global Awareness	Knowing and appreciating culture		√	The image displays various fairy tale and folklore books from both domestic and international sources. Through folk tales such as <i>Si Kancil</i> , <i>Timun Mas</i> , and <i>Kisah Awang</i> , readers not only receive moral lessons but also gain insight into diverse local cultures. Meanwhile, international fairy tales like <i>The Ugly Duckling</i> from Denmark introduce readers to foreign cultures.

20.	C2/IMG2/P72		Mutual cooperation	Caring		√	The image beside shows Galang and Monita discussing their listening assignment, which Galang almost forgot. With kindness, Monita invites Galang to listen to the audio together using a loudspeaker. Monita demonstrates a caring attitude by willingly sharing the audio story so that Galang can catch up. Additionally, Galang shows politeness by asking for permission before joining Monita.
21.	C2/IMG3/P83		Critical reasoning	Acquirng and analyzing information and ideas		√	The image beside shows a storytelling activity conducted by the students. Before performing, they need to fully understand the entire story so that its content can be conveyed clearly and engagingly.
			Critical reasoning	Analyze and evaluate reasoning		√	In delivering a story, students need to choose an appropriate storytelling method to make the story more lively and engaging for the audience. In the process

							of selecting the appropriate method, students will demonstrate critical thinking skills as they need to analyze and evaluate the effectiveness of various storytelling techniques that best suit the story they will present.
			Mutual cooperation	Collaboration	√		The storytelling activity in the picture involves more than one student, highlighting the importance of teamwork. By helping and supporting each other, they can ensure the activity runs smoothly and successfully.
22.	C2/RT1/ P83-84	The Ugly Duckling followed his brothers and sisters slowly, but they only stared at him. Suddenly, one of them said, "You are not like us. You are very ugly and weak! Go away!" "How can you say such a thing? Be nice!" Mother Duck was angry. "Now, line up. We will go to the river and swim." "Quack! Quack! We are swimming in the river!" Each yellow duckling jumped	Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	<p>The mother duck scolds her ducklings (the yellow ducklings) when they use harsh words toward the Ugly Duckling. The mother duck's attitude reflects the importance of being kind to others, including respecting differences and being mindful of words to avoid hurting others.</p> <p>When the Ugly Duckling asks its mother, <i>"Am I too ugly?"</i> the</p>

		<p>into the river and swam behind Mother Duck.</p> <p>"Quack! Quack! I can swim too, Mother!"</p> <p>After swimming, the yellow ducklings started to play. The Ugly Duckling tried to play with his brothers and sisters too.</p> <p>"Quack! Quack! I can jump and shake my wings!"</p> <p>But the yellow ducklings yelled, "Go away!"</p> <p>The Ugly Duckling walked with his head down. He was sad.</p> <p>The Ugly Duckling went to his mom and said, "Mom, they don't want to play with me. Am I too ugly?"</p> <p>"You're different. You are not yellow, but gray and brave."</p>					<p><i>mother duck responds by emphasizing that differences are not something bad. "You're different. You are not yellow, but gray and brave."</i></p> <p>This attitude reflects a critical mindset, as she understands and interprets diversity as a form of uniqueness rather than a flaw.</p>
23.	C2/IMG4/P85		Critical reasoning	Acquirng and analyzing information and ideas		√	<p>The picture beside shows a storytelling activity performed by Monita. Before performing, Monita needs to fully understand the entire story so</p>

							that she can deliver it clearly and engagingly.
			Critical reasoning	Analyze and evaluate reasoning		√	In delivering a story, students need to choose an appropriate storytelling method to make the story more lively and engaging for the audience. In the process of selecting the appropriate method, students will demonstrate critical thinking skills as they need to analyze and evaluate the effectiveness of various storytelling techniques that best suit the story they will present.
24.	C2/CVT1/P88	Ibu ida : Have you listened to the story of The Ugly Ducking? Did you enjoy it? Galang : Yes, Bu, But, it was sad Pipit : Yes, Bu, But, it was sad Andre : Yeah, I also feel the same. What about you, Mon? Monita : Well, I actually feel angry with the yellow ducklings Ibu ida : The story is not finished yet. I'm going to share the last part of the story. Students : Yeay!! Monita : What will happen to the	Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	<i>Yes, Bu, But, it was sad.</i> Through that part of the conversation, the students show empathy toward what the Ugly Duckling has experienced. Additionally, Monita also expresses her disapproval of inappropriate actions. <i>Well, I actually feel angry with the yellow ducklings</i>

		Ugly Duckling. Bu? Ibu ida : You will find out soon, Here Is the ending of the story					
25.	C2/RT2/ P92	That night, the Ugly Duckling flew away. He landed on the other side of the river. There he met two grown-up chickens. "Can I please stay here?" asked the Ugly Duckling politely. "Why do we care?" said one of the chickens.	Independent	Self understanding and situational awareness		√	<i>As time passed, the Ugly Duckling grew up. He flew and flew till finally he found a clear pond.</i> Through that quoted sentence, it is shown that the Ugly Duckling does not give up on finding a new place that accepts him, despite experiencing multiple rejections.
		"Go away," exclaimed the other. The Ugly Duckling walked with his head down in shame. He was sad The next morning, the Ugly Duckling flew away. He landed on a farm. Suddenly, a big hungry dog came. The dog chased the Ugly Duckling "Woof! Woof!" The Ugly Duckling was scared. The dog sniffed and sniffed at him, then turned away. "I am too ugly even	Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		The beautiful white swans smiled and said, <i>"Look at yourself in the water and tell us"</i> . The quoted sentence spoken by the beautiful white swans represents kindness toward others by being mindful of their words to avoid hurting anyone. This attitude is also shown by the other swans. <i>"See, we are being honest with you"</i> , They said that sentence so that the Ugly Duckling would no longer doubt himself.

		<p>for the big hungry dog to want," said the Ugly Duckling. He felt heartbroken.</p> <p>The Ugly Duckling was very tired. But, he flew and flew till he found another farm. There he met a cow.</p> <p>"Can I please stay here?" asked the Ugly Duckling nicely.</p> <p>"Why do I care?" replied the rude cow. She then yelled, "Moo! Go away!"</p> <p>Once again, the Ugly Duckling walked away with his head down. He felt heartbroken.</p> <p>As time passed, the Ugly Duckling grew up. He flew and flew till finally he found a clear pond. He saw some big white birds swimming in the pond.</p> <p>"Wow, they are very beautiful!" he thought, "but I'm too ugly to be their friend.</p> <p>"Hi" greeted the Ugly Duckling.</p>					
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		<p>The beautiful white birds looked at him. It made the Ugly Duckling feel nervous. Suddenly, the biggest white bird exclaimed, "Hey, look,</p> <p>"we have another swan here!"</p> <p>"No. No, I'm not. I'm an ugly duckling", said the Ugly Duckling. He shook his head.</p> <p>The beautiful white swans smiled and said, "Look at yourself in the water and tell us".</p> <p>The Ugly Duckling saw a reflection in the water. He was surprised</p> <p>"I am a swan just like you all!"</p> <p>See, we are being honest with you", said the other swans. They then became friends and lived happily together</p>					
26.	C2/CVT2/P98	<p>Pipit : I feel sorry for the Ugly Duckling</p> <p>Galang : Yeah, I also feel the same. What about you, Mon?</p>	Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		<i>I feel sorry for the Ugly Duckling, Through that part of the conversation, the students show empathy toward what the</i>

		<p>Monita : Welli actually feel angry with the yellow ducklings</p> <p>Pipit : What's the ending of the story?</p> <p>Monita : The audio stopped here.</p> <p>Galang : That's too bad.</p> <p>Pipit : Let's make the ending of the story then</p> <p>Galang : That's a great idea.</p> <p>Monita : You're right. So, what will the ending be like?</p>					Ugly Duckling has experienced. Additionally, Monita also expresses her disapproval of inappropriate actions. <i>Well, I actually feel angry with the yellow ducklings</i>
			Creative	Generate original ideas	√		The students want to create their own version of the story's ending because they feel that the story is not yet finished. <i>"Let's make the ending of the story then"</i> . Pipit's and her friends' attitude demonstrates creativity as they try to view the story from a different perspective and attempt to produce original ideas or concepts relevant to the context.
27.	C2/RT3/ P109-110	<p>One day an elephant wandered into a forest in search of friends. He saw a monkey on a tree. Will you be my friend?" asked the elephant.</p> <p>"You are too big. You cannot swing from trees like me," replied the arrogant monkey,</p> <p>Next, the elephant met a rabbit. He asked him to be his friend. But the shy rabbit said, "You are too big to play in my burrow!"</p>	Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	Even though his offer of friendship was rejected by the other animals in the forest, the elephant still showed a caring attitude by thinking of a way to save them from the tiger's attack. This attitude is reflected in the quoted sentence. <i>The elephant wondered what he could do to save everyone in the forest</i>
			Independent	Self	√		The elephant demonstrates

	<p>Then the elephant met a frog: "Will you be my friend? He asked. "How can I?" asked the disgruntled frog. "You are too big to leap about like me." He met a fox next. "Will you be my friend?" he asked the fox. The sly fox said, "Sorry, sir, you are too big. You can't run as fast as I can." The elephant was upset and felt heartbroken. The next day, the elephant saw all the animals in the forest running for their lives. The elephant asked them what the matter was. The great bear replied, "There is a tiger in the forest. He's trying to gobble us all up!" The animals all ran away to hide. The elephant wondered what he could do to save everyone in the forest. Meanwhile, the tiger kept eating up whoever he could find. The elephant walked up to the</p>		understanding and situational awareness			independence by continuing to persevere and not giving up despite being rejected by many animals. <i>The elephant had no choice but to give the tiger a hefty kick</i> , Through that excerpt, the elephant also demonstrates independence by taking action to face the tiger alone without waiting for help from others.
		Critical reasoning	Analyze and evaluate reasoning		√	<p><i>The elephant wondered what he could do to save everyone in the forest."</i> <i>"The elephant had no choice but to give the tiger a hefty kick."</i> The elephant demonstrates critical thinking by analyzing the situation the threat from the tiger and then making a decision based on evaluating the circumstances by delivering a powerful kick to the tiger.</p>
		Creative	Demonstrating adaptable thinking to discover alternative		√	<p><i>"The elephant walked up to the tiger and said, 'Please, Mr. Tiger, do not eat up these poor animals.' "</i> <i>"The elephant had no choice</i></p>

	<p>tiger and said, "Please, Mr. Tiger, do not eat up these poor animals."</p> <p>"Mind your own business!" growled the ferocious tiger.</p> <p>The elephant had no choice but to give the tiger a hefty kick.</p> <p>The frightened tiger ran for his life.</p> <p>The elephant went back into the forest to announce the good news to everyone.</p> <p>All the animals thanked the elephant.</p> <p>They said, "You are very brave and just the right size to be our friend."</p>		solutions			<p><i>but to give the tiger a hefty kick.</i>" The elephant's decision not to run away like the other animals but instead face the tiger with a strategy he devised himself, demonstrates creative thinking. He sought alternative solutions after his initial strategy negotiating with the tiger failed.</p>
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28.	C2/RT4/ P123-124	<p>JAKARTA'S OLD CITY TOUR</p> <p>Two years ago, I had a tour of Kota Tua or Jakarta's Old City. I went there with my team after we participated in a wheelchair basketball competition in Jakarta. The competition was conducted to celebrate Indonesia's Independence Day. To get to Kota Tua, we took the MRT and TransJakarta.</p> <p>When we arrived at Kota Tua, a security guard checked our temperature and asked us to keep our masks on. She also made sure we checked in using our Peduli Lindungi.</p> <p>The first place we explored was the Jakarta History Museum. Then, we went to the Maritime Museum, Bank Museum, and Puppetry Museum. My favorite one was the Jakarta History Museum. I learned a lot about Batavia or known as Jakarta at present.</p> <p>The next destination was Fatahillah square. Some people rode colorful bikes and some</p>	Global awareness	Knowing and appreciating culture	√		<p>The author in the story demonstrates appreciation and enthusiasm for the history of Batavia or Jakarta. <i>I learned a lot about Batavia or known as Jakarta at present.</i></p>
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		<p>others took pictures of Dutch Architecture. The last place was the oldest building in Kota Tua named Batavia cafe to grab something to eat. After all, I enjoyed the tour, especially since the facilities were friendly for people with disabilities like me.</p>					
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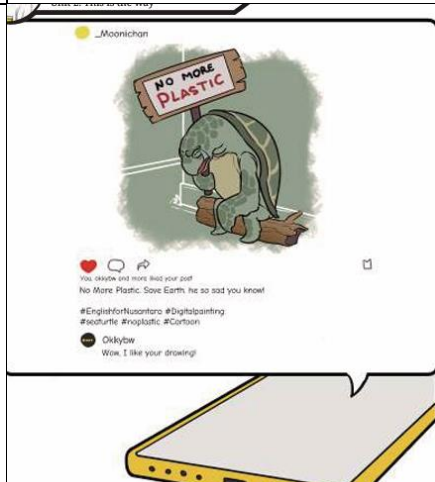
29.	C2/RT5/ P125	<p>Once upon a time, lived a man who caught fish at sea to support his living. One day, something heavy was entangled in his net. He cursed sarcastically. His face turned red. Then, he hauled his net and threw it carelessly as it was heavy. That was when he saw something yellowish and shiny.</p> <p>"Gold chain, I'm lucky!" he screamed.</p> <p>His eyebrows suddenly tilted. Then he said to himself, " I should pull it more."</p> <p>He worked hard and part by part of the gold chain was pulled. His small boat started to sink because of the gold chain's weight. He knew it as water started filling in his boat. Instead of stopping, he pulled faster and put it around his body. In a second, water rushed into his boat. It eventually capsized. The gold chain sank to the bottom of the sea. Helplessly, the man was drawn along.</p>	Independent	Self understanding and situational awareness		√	<p><i>He worked hard and part by part of the gold chain was pulled."</i> Through that excerpt, it can be seen that the main character in the story demonstrates hard work and independence by recognizing his condition and working hard to obtain gold, even though he ultimately falls into the trap of his own greed.</p>
30.	C2/RT6/ P126	<p>The story starts with the meeting of Buto Ijo and Mbok Srini. Buto Ijo was a strong and mystical</p>	Have faith, fear God Almighty, and have a noble	Morality toward humanity	√		<p>Mbok Srini demonstrates an attitude that reflects the noble character of a mother by caring</p>

		giant. Mbok was a childless old widow who lived on her own. Mbok Srini asked Buto Ijo to be blessed with a child. Buto Ijo gave her a large cucumber and asked her to vow that Mbok Srini would give her child when the time came. Mbok brought the cucumber home. She did not know how Buto Ijo would grant her wish. After planting the cucumber for some time, she found out that there was a baby girl hidden inside the cucumber. Then, she named her Timun Mas. Timun means cucumber, and Mas means gold. Mbok Srini gave the child the best possible upbringing, forgetting the important promise she made to Buto Ijo. One day, Buto Ijo visits the old woman's house asking her to fulfill her promise. With a stash of magic cucumber seeds, needles, and salt from her mother, Timun Mas runs away. In a rage, Buto Ijo chases after Timun Mas. The small yet strong at heart Timun Mas manages to	character				for Timun Mas with great love, as seen in the excerpt. <i>Mbok Srini gave the child the best possible upbringing.</i>
			Independent	Self understanding and situational awareness		√	Although Timun Mas initially ran away from Buto Ijo, in the end, she bravely faced him alone despite being young, in order to save herself.

		escape, using her mother's magic tricks. Buto Ijo is finally defeated when Timun Mas sprinkles salt around him that turns into an ocean, swallowing him whole.					
31.	C3/CVT1/ P133-134	Andre : Woah... I'm full Monita : Yeah, me too. Let's get back to our class. Andre : Okay Andre : Oh, wait! Let's put our trash in the trash can first. Monita : You're right Andre : Here is a trash can! It is full already. The trash is all over the place. Monita : But the one right there is full too Andre : Yeah... It's full of plastic waste from snack wrappers and straws. Monita : That's too bad. We should reduce the use of plastic from now on. It's bad for the environment Andre : And it's not good for our health either. How about we bring our own container next time? Monita : Good idea, Andre! Let's	Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		<i>"We should reduce the use of plastic from now on. It's bad for the environment".</i> The excerpt from Monita's statement in the conversation demonstrates self-awareness, care, and responsibility for the environment by encouraging the reduction of plastic use due to its harmful impact on the environment.
			Mutual cooperation	Collaboration		√	<i>"Oh, wait! Let's put our trash in the trash can first". "You're right".</i> Andre's action of asking Monita to throw away the trash before returning to class, along with Monita's agreement, shows that they are working together to maintain and take responsibility for environmental cleanliness.
			Creative	Demonstrating adaptable thinking to	√		<i>"How about we bring our own container next time?"</i> Andre's statement, in which he offers a

		do that		discover alternative solutions			solution to Monita by suggesting bringing their own container since all the trash bins are full, demonstrates creativity in finding an easy and more environmentally friendly alternative.
32.	C3/RT1/P139	Some people in another part of the world find it hard to drink clean water. Unsafe hygiene water and sanitation can affect people's health. One of the most common diseases because of unhygienic water and sanitation is diarrhea. Diarrhea could attack children and make them unable to go to school. Find out more on the link below	Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	<i>Diarrhea could attack children and make them unable to go to school.</i> This text expresses and highlights the importance of clean water and sanitation for human health. It reflects a sense of care for others by encouraging readers to be concerned about those who struggle to access clean water.
			Critical reasoning	Acquiring and analyzing information and ideas		√	This text also provides information that, in addition to unclean water, poor sanitation is also a cause of diarrhea, which can affect children. Through this text, readers are encouraged to understand the connection and importance of cleanliness, access to clean water, and human health.
33.	C3/CVT2/P142-143	Galang : Hi, Pipit Pipit : Hi, Galang	Have faith, fear God Almighty,	Morality toward nature	√		<i>"Yes, but you're leaving the faucet running. It wastes the</i>






	<p>Galang : Why are you washing your hands?</p> <p>Pipit : Because viruses are everywhere. We need to wash our hands often</p> <p>Galang : Well, i know that. But why do you do it like that?</p> <p>Pipit : Like what? I'm rubbing my hands with soap for 60 seconds.</p> <p>Galang : Yes, but you're leaving the faucet running. It wastes the water.</p> <p>Pipit : Oh yes! I forgot about it. From now on, i will turn the faucet off when i rub my hands.</p> <p>Pipit : Thank you for reminding me, Galang</p> <p>Galang : You are very welcome,</p>	and have a noble character				water." Galang's statement reminding Pipit not to waste water reflects an attitude of environmental awareness by encouraging the use of water responsibly and as needed.
		Mutual cooperation	Caring		√	Galang's act of reminding Pipit not to waste water demonstrates care for others by promoting good habits. Pipit's response also shows appreciation for Galang's advice. <i>"Oh yes! I forgot about it. From now on, i will turn the faucet off when i rub my hands"</i> .

		Pipit	Critical reasoning	Acquiring and analyzing information and ideas		√	In the conversation text, Pipit explains the reason why she frequently washes her hands. <i>"Because viruses are everywhere. We need to wash our hands often."</i> Pipit's statement highlights the importance of handwashing for health. Additionally, in the conversation text, Galang provides new insight by reminding about water conservation. Their attitudes show that they think critically about hygiene and the wise use of resources.
34.	C3/IMG1/P149		Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		In the posted image, the illustration of a sad turtle holding a sign that says <i>"No More Plastic"</i> delivers a warning to humans to reduce plastic usage in order to prevent environmental pollution, especially in water bodies and their ecosystems. This post reflects concern for the environment and efforts to preserve nature.
			Mutual	Caring		√	The environmental campaign

			cooperation				message conveyed through the turtle illustration encourages others to join in caring about the issue of plastic waste polluting waterways and marine ecosystems.
			Creative	Produce original works and actions		√	The digital illustration in the image is a form of creativity in delivering an environmental campaign in a more engaging and easily understood way, allowing it to reach a wider audience.
35.	C3/CVT3/P150	<p>Monita: Hey Guys! Check this post out! It's about throwing out trash. This girl wrote about how to sort it.</p> <p>Galang: Well, we are starting to do that. We agree with her.</p> <p>Andre: Yes. More and more teenagers are aware of the need to save the earth</p> <p>Monita: You're right. Let's keep on doing it. It's not going to be easy.</p> <p>Pipit: Yes, but we must not give up!</p> <p>Pipit: By the way, thanks, Galang You showed me the way to save water</p>	Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		In the dialogue text, Galang and his friends overall demonstrate an awareness of the importance of protecting the environment. One example is Galang's statement expressing his agreement with the content about waste sorting: <i>Hey Guys! Check this post out! It's about throwing out trash. This girl wrote about how to sort it. "Well, we are starting to do that. We agree with her."</i> Their attitude reflects concern for nature by actively participating in its preservation.
			Mutual	Caring		√	The characters in the dialogue

			cooperation				text support each other's efforts to protect the environment, such as agreeing on the habit of waste sorting and reminding one another to use water wisely. This attitude reflects cooperation and concern for others in preserving the environment and nature.
			Critical reasoning	Acquiring and analyzing information and ideas		√	Monita shares information or a post about waste sorting with her friends, and they respond positively by discussing it. This attitude shows that they do not merely receive the information but also actively engage in discussions and plan to apply it in their daily lives.

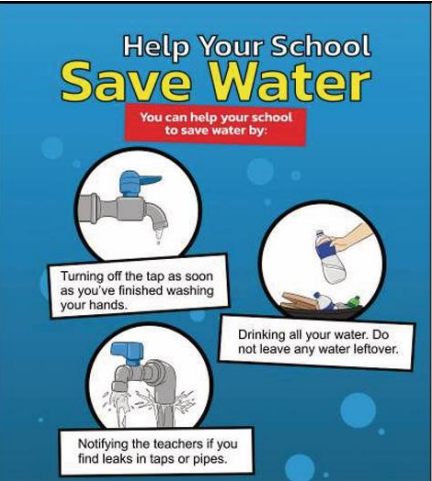
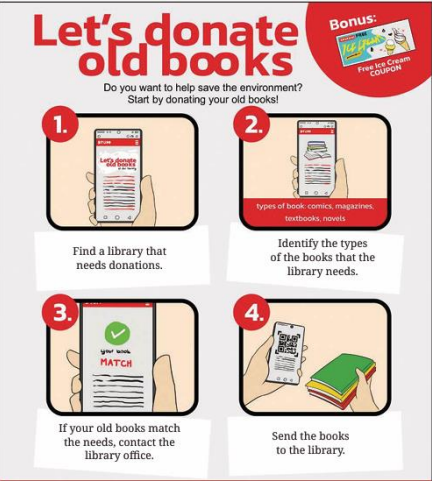
36.	C3/IMG2 /P152		Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		In the image, a user with the name Fir***** provides a guide on how to sort waste to protect the environment. Through the post, several users leave supportive comments and express their intention to start sorting waste as well. This attitude reflects self-awareness about the importance of maintaining the cleanliness of nature and the environment.
			Mutual cooperation	Collaboration		√	In the image, social media users share information, offer support, and respond positively to encourage environmental conservation efforts. One suggested action is sorting waste by type before disposal. This interaction reflects a strong sense of cooperation in preserving the environment and nature.
			Independent	Self regulation		√	After reading the waste-sorting guide from the user account


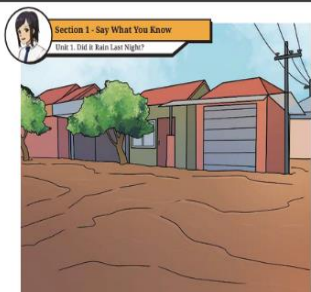
							named Fir*****, Jii***** and Ber***** responded positively, demonstrating personal awareness by deciding to start sorting waste by type before disposal.
37.	C3/IMG3 /P154-155	<p>When we want to comment on social media, we have to think carefully. There are several things to consider. Have a look at the following pictures.</p> <div><p>1. Read and understand the content carefully.</p></div> <div><p>2. Think about whether you have something necessary to offer about the content.</p></div> <div><p>3. If you have, comment politely.</p></div> <div><p>4. Don't use words that can offend others.</p></div> <div><p>5. Avoid any quarrels in the comment section.</p></div>	Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√	The third point in the image contains a recommendation to comment using polite language, the fourth point provides a warning against using words that may offend others when commenting, and the fifth point suggests avoiding debates in the comment section. These three points in the image reflect the attitude of respecting others when using or communicating on social media.	
			Critical reasoning	Acquiring and analyzing information and ideas	√		Points 1 and 2 in the image encourage students to carefully read and understand the content before commenting and to consider whether their comment is relevant. These two points promote students' ability to analyze the information they receive before taking action by posting a comment.

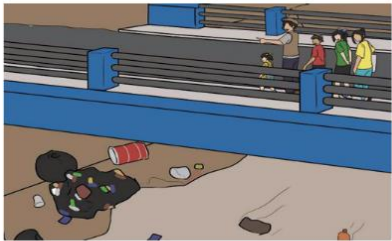
38.	C3/RT2/ P156	Online platforms are very dangerous. There are lots of problems on the internet such as online bullying and device addiction. As a student, it is good to engage yourself in the online world to collect new knowledge. However, you have to maintain the content you are viewing and posting online. Here are what you can do to be safe online:	Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		The third point in the text, "don't post anything that might hurt anyone," emphasizes the importance of not uploading or posting anything that could potentially harm others. This point highlights the ethics of interacting and using social media in a manner that aligns with respectful communication towards others.
		1. Don't share your personal information such as your home address, phone number, and professional background. 2. Don't download anything from suspicious sites. 3. Don't post anything that might hurt anyone.	Critical reasoning	Acquiring and analyzing information and ideas	√		The second point in this text contains a warning not to download anything from suspicious websites, while the fourth point reminds users not to easily trust people they only know online. These two points indicate that the text provides advice and warnings to help students understand and filter information from online platforms wisely.
		4. Don't immediately trust anyone you meet online.	Independent	Self-understanding and situational awareness.	√		Overall, this text urges students to understand themselves and the situations they face when using online platforms. It encourages them to act wisely and responsibly in every activity to ensure their safety



							and protect their privacy.
39.	C3/RT3/ P159	<p>@in22day Hello friends. I have so many old books in my room. I no longer read them. What should I do with these books?</p> <p>Comments: @shakila commented: Do you like watching movies? I have some recommendations for you.</p> <p>@agungibr commented: Hi! You can make a mini library in your house. First, sort your books based on their types, Then, prepare a mini bookshelf. You can make it from cardboard boxes. Last, keep your books on the shelf orderly based on their Lypes. Now, everyone can read them any time.</p> <p>@putrihijau commented: I like books too but I like my phone more!! :D</p> <p>@titalesta commented: Hi there! I am from the Bina Karya orphanage. The orphanage</p>	Mutual cooperation	Sharing		√	<p><i>I am from the Bina Karya orphanage. The orphanage accepts old book donations.</i></p> <p>The comment from @titalesta, which suggests donating books to an orphanage, reflects the values of helping and caring for others by promoting reading interest and providing access to knowledge, especially for those in need.</p>
			Independent	Self regulation		√	<p>The comment from @zalvafsp, which suggests selling unread books and using the money to buy new ones, reflects the ability to make independent decisions in managing personal belongings by making the most of available resources.</p>
			Creative	Produce Original Works and Actions		√	<p>The comment from @agungibr, which suggests creating a mini library at home as a solution for books that have not been read for a long time, demonstrates critical thinking skills in analyzing problems and finding effective solutions.</p>

		<p>accepts old book donations. First fill in the form in the link www.binakaryadonation.com. Then, send the books to our address. The address is provided in the Hnk. Lastly, you will receive an email once the books arrive. Let's help the kids reach their dreams by learning from your donated books.</p> <p>@zalvafsp commented: Make money from them! You can sell them. First, sort out your books that are still good. Next, cover your books with plastics. Last. offer the books to the book collectors in Palasari Market. You can buy new books by selling your old ones.</p>					
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40.	C3/IMG4 /P163	 <p>Help Your School Save Water</p> <p>You can help your school to save water by:</p> <ul style="list-style-type: none"> Turning off the tap as soon as you've finished washing your hands. Drinking all your water. Do not leave any water leftover. Notifying the teachers if you find leaks in taps or pipes. 	Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		The poster beside shows a call to use water as needed or to conserve water. This reflects environmental awareness by utilizing natural resources wisely and responsibly.
41.	C3/IMG5 /P164	 <p>Let's donate old books</p> <p>Do you want to help save the environment? Start by donating your old books!</p> <p>Bonus: Free Ice Cream Coupon</p> <ol style="list-style-type: none"> Find a library that needs donations. Identify the types of the books that the library needs. <small>types of book: comics, magazines, textbooks, novels</small> If your old books match the needs, contact the library office. Send the books to the library. 	Mutual cooperation	Sharing	√		The poster invites readers to donate books. Through this poster, it demonstrates the values of helping one another and working together to promote reading interest and provide access to knowledge, especially for those in need.


42.	C3/IMG5/P164		Mutual cooperation	Sharing	√		The poster titled <i>Let's Wash Our Hands Properly</i> illustrates the correct steps of handwashing, promoting hygiene not only as a personal responsibility but also as a shared act of care. By sharing this information, the creator encourages a culture of looking out for one another showing that maintaining cleanliness helps protect not just ourselves, but also those around us. It reflects a spirit of mutual cooperation where knowledge and healthy habits are shared for the well-being of the whole community.
43.	C4/IMG1/P183		Have faith, fear God Almighty, and have a noble character	Morality toward nature		√	The image shows a flood disaster, where one of the causes is people throwing trash carelessly. The piled-up garbage blocks the drains, causing the river to overflow and leading to floods. This goes against the responsibility to take

							care of nature and the environment. The image reminds us that throwing trash into the river can have bad effects, not only on nature but also on the people around us.
			Independent	Self regulation		√	Seeing the impact of careless waste disposal in rivers, every individual and the community must have self-awareness and responsibility to protect the environment, one of which is by not throwing trash into the river.
44.	C4/IMG2/P185	<p>terbayang lakukanya terdapat one of the causes: salah satu penyebab back then: dahulu</p>  <p>Picture 4.3 Plastic waste in the river</p> <p>Chapter 4 No Littering 185</p>	Have faith, fear God Almighty, and have a noble character	Morality toward nature		√	The image shows a lot of trash in the river, while the people around are just watching. Even though they are not the ones directly responsible, throwing trash into the river still goes against the ethics of caring for nature. As a form of gratitude for God's blessings, humans should protect the environment, not destroy it.
			Mutual cooperation	Collaboration		√	The image serves as a reflection and reminder of the importance of collaboration between various parties in maintaining the environment, especially the


							cleanliness of river streams. The community and the government need to work together to address river pollution, both through mutual efforts to clean the river and by raising awareness to stop throwing trash carelessly.
			Independent	Self regulation		√	The image reminds every individual to have awareness and responsibility toward the environment by taking care of it, one of which is by not throwing trash into the river. If left unchecked, this habit can lead to floods and harm humans themselves.
45.	C4/IMG3/P195	 Picture 4.4 Plastic waste in the sidewalk	 Picture 4.5 Recycling	Have faith, fear God Almighty, and have a noble character	Morality toward nature	√	The image shows that people continue to litter despite the availability of bins separated by type. This attitude goes against the values of noble character toward nature, where humans should work together to protect the environment and care for its cleanliness, not destroy it.

			Creative	Produce original works and actions	√		The image next to it shows the recycling process as an innovative solution to reduce environmental pollution caused by waste. In addition to reducing waste, recycling also allows trash to be processed into new items or materials that can be reused. This attitude reflects creativity in creating something valuable.
46.	C4/RT1/P195	<p>1. 150% of all plastic is used only for just minutes and then thrown away.</p> <p>2. Annually, approximately 500 billion plastic bags are used worldwide. More than one million bags are used every minute.</p> <p>3. Less than 9% of all plastic gets recycled.</p>	Critical reasoning	Acquiring and analyzing information and ideas		√	The text mentions that less than 9% of plastic is recycled, highlighting the need for greater attention in choosing eco-friendly products and finding alternatives to reduce plastic use. Additionally, through this text, students are encouraged to critically understand this issue and find alternative solutions to address the problems or impacts of plastic use.


			Creative	Produce original works and actions		√	Through this text, with the fact of the low recycling rate, readers, especially the younger generation, are encouraged to innovate in plastic waste management, such as developing recycled products or creating digital campaigns to raise awareness about the importance of paying attention to plastic use, throwing it away, and processing it properly.
			Mutual cooperation	Collaboration		√	Given the high plastic use mentioned in the text and its impact as a global issue, we are encouraged, especially readers, to realize the importance of collaboration among various parties in reducing plastic waste and finding more environmentally friendly alternatives.

47.	C4/IMG4 /P204		Have faith, fear God Almighty, and have a noble character	Morality toward nature		√	The image shows many sea animals affected by plastic waste due to water pollution. This image serves as a reminder of the importance of protecting the environment as a manifestation of good morals toward nature. One way to do this is by not throwing trash carelessly into rivers or seas so that water ecosystems remain preserved.
			Critical reasoning	Acquiring and analyzing information and ideas		√	Through the image, readers, especially students, are encouraged to think critically by observing and analyzing the causes and impacts of water pollution caused by plastic waste, and to find solutions and alternatives to reduce it.
48.	C4/CVT1 /P205-206	<p>Galang: Hi Monita, what's going on?</p> <p>Monita: Oh hi Galang Hi Andre. I'm well, thanks. Where have you two been?</p> <p>Galang: Around. We saw you sitting by yourself. looking at your phone so seriously.</p>	Mutual cooperation	Caring		√	In the conversation, Monita, Galang, and Andre share information and discuss the issue of plastic pollution in marine waters. Additionally, Andre plans to share a video about sea turtle rescue by a team of scientists because


		Andre: What did you look at? Was it something interesting? Monita: Oh, I just watched a YuTub video about plastic in the oceans. Andre: How much plastic was there in the oceans?					Monita wants to learn more. Their attitudes reflect concern for the environment and an awareness of the importance of reminding each other and understanding the environmental issues at hand.
		Monita: The video showed a lot of plastic trash in the oceans. Andre: How did it happen? Monita: It said people used a lot of plastic and didn't really reuse or recycle it. Galang: Also, a lot of people litter Monita: True, in the end the plastic trash found its way to the oceans. It's bad for the oceans and the animals there Galang: What did the plastic trash do to the sea animals? Monita: Many sea animals like dolphins or sea lions ate the plastic or became entangled in plastic. Andre: It just made me remember about a team of scientists rescuing a sea turtle. Monita: What happened to the	Critical reasoning	Acquiring and analyzing information and ideas		√	In the conversation, Monita not only watches the video but also understands it well, including how plastic pollutes the ocean and harms marine animals. This is reflected in the following part of the conversation: Andre: What did the plastic trash do to the sea animals? Monita: Many sea animals like dolphins or sea lions ate the plastic or became entangled in plastic. Additionally, Andre asks further about the amount of plastic in the ocean and how the trash got there. The attitudes of Monita and Andre show critical thinking by understanding the information deeply and analyzing it well.
			Independent	Self regulation		√	The conversation between Monita, Glang, and Andre

		sea turtle? Andre: I'll just give you the link to the YuTub video. It's so tragic!					about environmental pollution in marine waters reflects their awareness to take an active role in protecting nature. They have begun to care and understand the importance of responsibility in preserving the environment.
49.	C4/IMG5 /P208	<p>c. Can you tell the types of plastic items that troubled the sea turtles in the following pictures? You may use Indonesian.</p>  <p>Picture 4.9 Plastic items that troubled the sea turtles</p>	Have faith, fear God Almighty, and have a noble character	Morality toward nature		√	The image of a turtle injured, tangled in plastic, and eating trash due to careless waste disposal in the sea reminds us of the importance of protecting the environment. It serves as a lesson that not littering is a manifestation of ethics and moral responsibility toward nature and the living creatures within it.
			Critical reasoning	Acquiring and analyzing information and ideas		√	Through the image, readers, especially students, are encouraged to think critically by observing and analyzing the causes and impacts of water pollution caused by plastic waste, and to find solutions and alternatives to reduce it.
50.	C4/RT2 /P210	A team of scientists from Texas University helped an injured sea	Have faith, fear God Almighty,	Morality toward nature	√		<i>A team of scientists from Texas University helped an injured</i>


	<p>turtle when they sailed in the ocean near Costa Rica.</p> <p>The scientists were collecting data on sea turtles when they saw the injured turtle. They noticed something in the nose of the turtle when it was swimming near their boat. But, they initially thought it was only a worm.</p>	and have a noble character				<p><i>sea turtle</i> . Scientists from Texas University helped save an injured sea turtle, as mentioned in the previous excerpt. Their actions demonstrate care for living beings. This act reflects a sense of responsibility and moral values in preserving the environment and all creatures within it.</p>
	<p>The scientists were curious. They caught the turtle to examine the object in the turtle's nose. They wanted to make sure it was not a dangerous parasite. They extracted a couple of centimeters of the object with pliers. The object came out. It was wrinkled and brownish.</p> <p>It was a plastic drinking straw!</p> <p>The scientists removed the object immediately because they were far away in the ocean. They spent almost ten minutes pulling it from the nostril of a sea turtle. With great difficulty, they succeeded in pulling the straw</p>	Mutual cooperation	Collaboration		√	<p>The scientists worked together to save a sea turtle that was injured by a plastic straw. Through effort and good teamwork, they managed to remove the straw from the turtle's nostril, as stated in the following excerpt: "<i>With great difficulty, they succeeded in pulling the straw out of the turtle's nostril.</i>" The scientists' actions reflect cooperation in achieving a common goal, which is to save the sea turtle.</p>
		Independent	Self-understanding and situational awareness.		√	<p>The scientists' prompt action in helping the sea turtle, despite being far out in the ocean, demonstrates independence in handling emergency situations.</p>

		<p>out of the turtle's nostril. The nostril was bleeding, but the turtle was safe.</p> <p>The straw incident proved how dangerous plastic was to animals in the oceans.</p>					<p>As stated in the sentence <i>"The scientists removed the object immediately because they were far away in the ocean,"</i> they acted swiftly to address the problem and situation they faced without waiting for assistance from others.</p>
			Critical reasoning	Acquiring and analyzing information and ideas		√	<p>At first, the scientists thought that the object in the sea turtle's nose was just a worm. However, they decided to examine it further to ensure that it was not a dangerous parasite. As stated in the sentence <i>"The scientists were curious. They caught the turtle to examine the object in the turtle's nose. They wanted to make sure it was not a dangerous parasite."</i> the scientists' actions reflect critical thinking by carefully observing the object until they eventually discovered that the item in the sea turtle's nose was a plastic straw.</p>
51.	C4/IMG6/P211		Critical reasoning	Acquiring and analyzing information and ideas		√	<p>The image presents a prediction that by the year 2050, the amount of plastic in the ocean will exceed the number of fish.</p>

							<p>This information encourages readers to think critically by considering steps to reduce and prevent plastic pollution. Additionally, it urges readers to seek solutions and understand the impact of plastic pollution on marine ecosystems, the living creatures within them, and humans.</p>
			Have faith, fear God Almighty, and have a noble character	Morality toward nature		√	<p>Through the image, readers are encouraged to be more caring and responsible in preserving the environment and nature as a form of noble character and gratitude for the blessings given by God.</p>
52.	C4/RT3/P211	<p>1. Every minute, two trucks of plastic are dumped into our oceans.</p> <p>2. Plastic straws contribute to 5.25 trillion pieces of trash pollution in the oceans.</p> <p>3. Over 1 million sea animals are killed each year due to plastic pollution in the oceans.</p>	Critical reasoning	Acquiring and analyzing information and ideas		√	<p>This text presents scientific data and facts about the impact of plastic pollution on the ocean and marine life. Readers are encouraged to think critically by analyzing the causes and consequences of plastic waste disposal in the sea while also seeking solutions to address pollution. Additionally, this text aims to raise awareness and inspire readers to change their</p>

							habits and reduce plastic use to protect the environment.
				Morality toward nature		√	The fact that more than one million marine animals die due to plastic pollution in the ocean serves as a reminder for humans, especially readers, to be more caring and responsible in maintaining nature's balance as a form of accountability and gratitude for the blessings given by God.
53.	C4/IMG7/P215	 <p>Source: Andrea Hall/gramonline.co.uk</p> <p>Source: DRAT Team/dontbeatosser.qps.nsw.gov.au</p>	Mutual cooperation	Caring		√	The image with the text “Don’t be a tosser! If it’s not in the bin, it’s on you” highlights the spirit of mutual cooperation by reminding everyone that keeping the environment clean is a shared responsibility. It encourages readers to care for one another and for nature by properly disposing of waste, not just for personal benefit, but also to support and respect the efforts of others in maintaining a healthy, clean environment. When we all take part, we create a better and more sustainable world together.

			Creative	Produce original works and actions		√	The image of a man wearing head accessories made from trash is a unique form of creative campaign. This method serves as an effective way to deliver the message about the importance of disposing of waste properly to protect the environment and preserve nature.
54.	C4/RT4/P216	<p>The Tosser! anti-littering campaigns started in 2014 as part of the Litter Prevention Strategy in New South Wales (NSW), Australia.</p> <p>The NSW government invested over \$17 million to promote the anti-littering campaigns on TV, radio, outdoor billboards or online. The Tosser! campaigns helped reduce litter in NSW from 2014 to 2020 by 43% compared to 19% nationally. Other government departments, local councils, business partners, and community groups across NSW also used the Tosser! creative materials. This showed the strength of the message and the</p>	Mutual cooperation	Collaboration	√		The <i>Tosser!</i> anti-littering campaign involves various parties, not only the government but also local councils, business partners, and community groups across NSW. As stated in the sentence “ <i>Other government departments, local councils, business partners, and community groups across NSW also used the Tosser! creative materials,</i> ” this collaboration reflects the spirit of teamwork and mutual cooperation in maintaining environmental cleanliness.
			Mutual cooperation	Caring		√	The <i>Tosser!</i> anti-littering campaign encourages a spirit of mutual cooperation by inviting

		<p>campaign's effectiveness.</p> <p>The latest evolution of the campaign was Don't be a Tosser!. The Don't be a Tosser! campaign was well-liked, and there was a clear association between Tosser' and littering. It was a success because it drove positive behavior change. 95% of the community approved of the "Don't be a Tosser! If it's not in the bin, it's on you" message.</p> <p>Don't be a Tosser! focused on the core action to put your rubbish in the bin</p>					<p>everyone to work together in keeping the environment clean. The message "If it's not in the bin, it's on you" serves as a caring reminder that every individual's actions affect the community. By disposing of waste properly, show our respect and support for others who share the same space. It's not just about personal responsibility.</p>
			Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		<p>The text about <i>The Tosser!</i> anti-littering campaign aims to raise public awareness and concern for the environment by encouraging people to take responsibility for their waste and not litter. This action reflects ethical behavior toward the environment, as improper waste disposal can cause harm and damage to nature.</p>
55.	C4/IMG8/P221		Mutual cooperation	Collaboration	√		<p>In the image, it is evident that the participants are not only from within the country but also include volunteers from abroad. They work together in a spirit of cooperation to collect and sort waste based on its type.</p>



							Their actions reflect the values of teamwork and collaboration in addressing environmental issues caused by waste.
			Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		The actions of the people in the image, who are collecting and sorting waste by type, demonstrate their concern for the environment by taking responsibility for its preservation.
			Global awareness	Reflection and duty regarding experiences with diversity	√		The environmental care actions in the image can inspire and unite communities and people from around the world to participate in environmental conservation efforts. As seen, the activity of sorting and collecting waste is carried out not only by local residents but also by volunteers from abroad. This demonstrates that concern for the environment can bring together individuals from diverse backgrounds and countries.
56.	C4/RT5/P222	Melati and Isabel Wijsen live in Bali. They spent their teenage years cleaning up the island from	Have faith, fear God Almighty, and have a noble	Morality toward nature	√		From a young age, Melati and Isabel have been actively cleaning up beaches after

	<p>plastic.</p> <p>Melati and Isabel were only 12 and 10 years old when they decided to tackle plastic pollution. They found plastic everywhere in their everyday lives. They saw it when they walked to the rice fields or when they went to the beaches.</p> <p>They were aware of this growing problem with plastic in places it should not be. They felt the urgency to protect the environment and the natural world.</p> <p>The sisters began a movement, 'an annual island clean up'. The movement was for everyone in Bali. Early on a Sunday morning they carried megaphones and stood on the back of a flatbed truck. Thousands of children and teenagers with their parents came out to help. Volunteers from local restaurants and hotels also showed up. They collected trash at 115 places around the island.</p>	character				<p>realizing the vast amount of waste on every beach they visited. They felt the urgency to protect the environment, as stated in the sentence, “<i>They felt the urgency to protect the environment and the natural world.</i>” Their actions reflect care and ethical responsibility toward nature by striving to protect the environment from the dangers of waste.</p>
		Mutual cooperation	Collaboration	√		<p>The environmental care actions carried out by Melati and Isabel through <i>an annual island clean-up</i> have successfully mobilized and motivated many people from various backgrounds, including children, teenagers, and parents, to participate in cleaning up waste in coastal areas. As stated in the sentence, “<i>Thousands of children and teenagers with their parents came out to help,</i>” this initiative reflects a strong spirit of cooperation and teamwork in efforts to preserve the environment.</p>
		Independent	Self regulation		√	<p>Melati and Isabel demonstrated</p>

		<p>They picked up plastic trash on the beaches, the rivers and the streets.</p> <p>The two sisters became local heroes, and they won international acclaim for their awareness campaign.</p>				<p>independence by taking the initiative to clean up the beach without waiting for others to start, despite their young age. As stated in the sentence, <i>“Melati and Isabel were only 12 and 10 years old when they decided to tackle plastic pollution,”</i> Their actions illustrate the ability to manage their mindset, emotions, and behavior toward achieving a meaningful goal. Moreover, they maintained enthusiasm in facing environmental challenges, showing that they were capable of evaluating their strengths and taking strategic steps to create a positive impact in their community.</p>
			Creative	Produce original works and actions		<p>√</p> <p><i>Early on a Sunday morning, they carried megaphones and stood on the back of a flatbed truck. Melati and Isabel used this method to mobilize people around them to take part in the annual island clean-up they initiated. Their strategy reflects creativity in effectively capturing public attention and</i></p>

							encouraging broader participation.
			Critical reasoning	Acquiring and analyzing information and ideas		√	Realizing the waste problem in the area around the beach, Melati and Isabel took action by initiating the <i>annual island clean-up</i> and encouraging the community to participate. Their actions reflect a critical mindset, as they not only identified the problem around them but also sought solutions and promptly turned them into concrete actions.
57.	C4/RT6/P223	1. Movements to save the earth from plastic trash have been happening in all corners of the world	Have faith, fear God Almighty, and have a noble character	Morality toward nature	√		The movement to save the Earth from plastic waste includes initiatives like “Bye Bye Plastic Bags,” which was founded by Melati and Isabel in 2018 to ban the use of plastic bags in Bali. Their action reflects a deep concern for the environment and represents noble character in protecting and preserving it.
		2. One notable cleanup movement was organized by two teenagers who are sisters, Melati and Isabel Wijsen in Bali, Indonesia.					
		3. With the 'Bye Bye Plastic Bags' campaign the sisters have managed to convince Bali to ban plastic bags by 2018.	Mutual cooperation	Collaboration	√		The “Bye Bye Plastic Bags” campaign initiated by Melati and Isabel in Bali in 2018 involved various parties not only support from the

		4. Click this link http://www.byebyeplasticbags.org to support their cause.					government but also active participation from the community. The success of this movement in banning the use of plastic bags in Bali shows that strong and united collaboration from different sectors is essential to achieve significant change toward a better environment.
			Critical reasoning	Analyze and evaluate reasoning		√	Melati and Isabel realized that plastic waste was a serious problem and worked to find a solution until they eventually succeeded in convincing the Bali government to support the “Bye Bye Plastic Bags” movement in 2018. Their attitude reflects critical thinking, as they not only identified the problem but also designed a solution and turned it into real action.
			Independent	Self-regulation.		√	Melati and Isabel’s attitudes and actions in initiating environmental awareness campaigns from a young age reflect independence, self-awareness, and a sense of

							responsibility toward the environment. They not only acted independently but also successfully encouraged others to actively participate in the movement they initiated.
58.	C5/IMG1/P236	 <p>You're amazing Just the way you are!</p>	Have faith, fear God Almighty, and have a noble character	Personal morality	√		The character in the image with the positive message “ <i>You’re amazing. Just the way you are</i> ” represents an expression of encouragement that affirms every individual is valuable and admirable in their own unique way, without needing to be compared to others. This message reflects good character by showing gratitude and appreciation for both personal existence and that of others, while respecting and valuing each person's uniqueness.
59.	C5/IMG2/P237	<p>a. Look at the pictures. Do you know all of the products in the pictures?</p>  <p>Picture 5.1 Daily products</p>	Have faith, fear God Almighty, and have a noble character	Personal morality	√		Taking care of the body and maintaining personal hygiene by using self-care products is part of having good character toward the self. This action reflects gratitude for the gift of the body given by God, by taking care of it in the best way possible.

60.	C5/CVT1 /P239-240	<p>Monita: Pipit I look at these models! They are so beautiful</p> <p>Pipit: You're right. They're white and tall. They have no flaws at all.</p> <p>Monita: They are just perfect</p> <p>Pipit: I wish I looked like them</p> <p>Monita: So do i</p> <p>Pipit: They put on makeup.Should we put on makeup?</p> <p>Monita: I think so</p> <p>Pipit: Yes. That's what makes them beautiful.</p> <p>Sinta: Hey, girls. I just overheard.</p> <p>You know, we are beautiful just the way we are, with or without makeup</p> <p>Sinta: By the way. I'm listening to a new story on a podcast.</p> <p>Sinta: Let's listen to it.</p> <p>Pipit & Monita: Alright!</p>	Have faith, fear God Almighty, and have a noble character	Personal morality	√		At first, Pipit and Monita believed that beauty standards were solely based on physical appearance, as reflected in the statement, "You're right. They're white and tall. They have no flaws at all." However, Sinta offered a different perspective that everyone has their own unique beauty, just the way they are, without needing to follow any specific standard. Sinta's attitude reflects good character toward herself, shown through self-confidence, self-acceptance, and gratitude for everything God has given.
			Critical reasoning	Analyze and evaluate reasoning		√	Sinta's positive perspective that beauty standards are not solely based on physical appearance, as believed by Monita and Pipit reflects her critical thinking skills. Instead of simply accepting her friends' views, she offered a different point of view: that everyone has their own unique kind of beauty.
			Global Awareness	Knowing and appreciating culture		√	The conversation in this text highlights how beauty standards are often influenced by

						appearances shown on social media. However, through Sinta's statement that each individual has their own unique kind of beauty in their own way, there is an implied attitude of appreciation for the diversity of identity and definitions of beauty without the need to follow a specific standard.
61.	C5/RT1 /P242	<p>"Have you heard of makeup?"</p> <p>I threw her a glance. She came to me in the morning, waiting for the class to begin.</p> <p>"You'd look prettier with makeup on." She looked at me intently; her eyes were scanning every inch of my face.</p> <p>Every dent, every scratch, every line.</p> <p>Every flaw.</p> <p>Suddenly, all the words I had made friends with throughout my life vanished. I didn't say anything to her for a solid</p>	Have faith, fear God Almighty, and have a noble character	Personal morality	√	<p>The main character in the text initially experienced self-doubt after receiving comments about their appearance. However, by the end of the story, the character shows a willingness to learn to accept themselves as they are, without feeling the need to hide their "imperfections" just to meet others' standards. The statement, <i>"I'll learn how to embrace every imperfection, flaw, and part of me that needs to be painted away. Maybe someday,"</i> reflects a moral attitude toward the self the ability to appreciate and accept who we are, with all the uniqueness we possess.</p>

	<p>minute, I didn't know what to say.</p> <p>"Yeah, I know," I finally managed.</p> <p>She turned away to do her work, humming a song that was overplayed by the radio. Apparently not aware of how much her words had hurt me.</p> <p>Dear girl who I sat next to for one music class. Maybe someday I'll carefully conceal my dents, my scratches, my lines. Maybe someday I'll "prettify" my face. Maybe someday, but for now, I'll learn how to embrace every imperfection, flaw, and part of me that needs to be painted away.</p>	Independent	Self-understanding and situational awareness.		√	<p>The main character realizes how other people's comments have affected her, yet she also shows awareness of the importance of starting to accept herself. The statement, <i>"Maybe someday I'll 'prettify' my face. Maybe someday, but for now, I'll learn how to embrace every imperfection, flaw, and part of me that needs to be painted away,"</i> illustrates a process of independent thinking and decision-making. This attitude reflects her effort to respond to the situation wisely without rushing to conform to external pressure while continuing to learn how to appreciate and accept herself just the way she is.</p>
	<p>Maybe someday</p>	Critical reasoning	Analyze and evaluate reasoning		√	<p>The main character in the text demonstrates critical thinking by not immediately accepting the comments she receives as absolute truth. Instead, she reflects on the meaning of beauty based on her own understanding. At the same time, she does not outright</p>

							reject other people's opinions, but thoughtfully processes different perspectives and aligns them with her personal values and understanding of beauty.
62.	C5/RT2 /P244	<p>The teenage years can be hard on your skin. Changes in hormones can lead to oily skin and acne breakouts. Fortunately, there are many things you can do to take care of your skin. Some of them are:</p> <p>Wash your face twice a day with a gel-based or foaming cleanser.</p> <p>Avoid harsh soaps and products containing alcohol.</p> <p>When washing your face, gently massage it with circular motions.</p>	Have faith, fear God Almighty, and have a noble character	Personal morality	√		The text discusses proper skin care as a form of self-care and an expression of gratitude for the health and body granted by God. Taking care of oneself wholeheartedly reflects good character toward oneself, showing both responsibility and gratitude for the blessings that have been given.
			Independent	Self-understanding and situational awareness.		√	This text provides information and teaches that teenagers need to take independent action when they notice changes in their facial skin, such as by choosing the right skincare products. It encourages teens to be independent in caring for and maintaining their bodies, not by relying on others, but by being able to adapt to the situations they face.

			Critical reasoning	Analyze and evaluate reasoning	√		This text provides information about skincare for teenagers and encourages them to choose products that suit their individual skin needs. Teens are advised to be cautious when selecting safe and effective products, for example, by avoiding harsh soaps or alcohol-based products that can damage the skin. Through this text, teenagers are encouraged to think critically not just blindly follow skincare trends, but to consider the benefits of each product based on accurate information and their specific skin conditions.
63.	C5/CVT1/P255	<p>Monita: It's a good story, isn't it?</p> <p>Galang: Yes. It motivates me to work hard.</p> <p>Made: You're right. I was in the same situation once. I thought I was not good at anything. But, I found out that I was good at playing basketball</p> <p>Monita: In any case, I thought I was not good at fishing but Galang proved me Wrong He taught me how to fish well</p>	Independent	Self-understanding and situational awareness.		√	<p>Made shared his experience in the text, saying that he once felt he didn't have any skills until he discovered his talent in playing basketball. This is reflected in the sentence, "<i>I thought I was not good at anything. But, I found out that I was good at playing basketball.</i>"</p> <p>A similar experience happened to Monita, who initially thought</p>

		Monita: Thanks. Galang Made: Yeah, we just have to find what we like. Then, we have to practice				she wasn't good at fishing but eventually learned and improved after being taught by Galang. <i>"I thought I was not good at fishing, but Galang proved me wrong. He taught me how to fish well."</i> From Made and Monita's experiences, it is evident that each person needs to recognize their own strengths and weaknesses and continue to develop themselves. With practice and a willingness to learn, one can discover hidden potential and skills they may not have realized before.
			Mutual cooperation	Caring	√	The sentence <i>"I thought I was not good at fishing, but Galang proved me wrong. He taught me how to fish well"</i> shows that Galang helped Monita learn how to fish. His actions reflect a spirit of mutual support and assistance in learning new skills. In addition, the characters in the text also share their experiences and motivate one another to grow together. Their attitudes highlight the

							importance of collaboration in achieving goals and overcoming challenges as a team.
			Critical reasoning	Reflection of thought and thinking process		√	Through the sentence <i>"We just have to find what we like. Then, we have to practice,"</i> Made concludes that everyone simply needs to find something they enjoy, then practice to become better and master it. Made's attitude shows his ability to evaluate himself and reflect on his experiences. He is able to learn from what he has gone through, take positive steps, and find solutions to overcome the challenges he faces.
64.	C5/RT3/P257	One Friday afternoon on Gang Pelita, a small street where very few cars passed by, Bayu drew lines with a piece of stone to create a soccer field. When the field was drawn, the kids were grouped into two teams then they took their positions. Mirza, Abay, and Siti were one team, taking the left side of the	Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		"I think he guarded the goal area well," said Bayu. Through this statement, Bayu demonstrated good character by appreciating the effort made and choosing his words carefully to avoid hurting others' feelings.

		<p>field. Raka, Amelia, and Pitra were on the other team.</p> <p>While everyone was so eager to defend and score, Mirza was not sure about his role as a keeper. He ran left, then to the right, clumsily leaving the goal area empty. The next thing he knew, the other team already scored. They took some rest under the shade of a tall building on the street.</p> <p>"You were no use, Mirza. You can't play football," Siti said.</p> <p>"I think he guarded the goal area well," replied Bayu.</p> <p>"But he didn't know what to do in the game. He was just running here and there," Siti said sternly. Mirza didn't say anything. He kept silent. It was not the first time Siti talked like that</p>					
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65.	C5/RT4 /P259	<p>The next afternoon Mirza played with his plastic soccer ball in his bedroom. He kicked the black and white striped ball hard to the wall. His mother got annoyed by the sound. She came to his room and saw what was going on.</p> <p>"You always make noises with that ball. Can't you just play outside?" said his mother from the doorway.</p> <p>"I want to, but...." Mirza replied hesitantly.</p>	Creative	Demonstrating adaptable thinking to discover alternative solutions		√	<p><i>"There's a community football club here. I heard Pak RT was looking for children to join the club," said his mother.</i></p> <p>Mirza's mother's words serve as a solution to Mirza's desire to join a football club without burdening the family's financial condition. Her attitude reflects a creative character, as she is able to find an alternative solution that suits their situation.</p>
		<p>"Go play outside with your friends!" his mother ordered. But, Mirza didn't go out that day. He stayed home for the rest of the day. He wished his dad were home and played soccer with him.</p> <p>The next Sunday morning, Mirza sat next to his mother who was busy with boxes of clothes. His mother worked as an assistant for an online shop selling kids' clothing.</p> <p>"Mum, can I join Winners football club?"</p> <p>"Do you really have to join the club?"</p>	Critical reasoning	Acquiring and analyzing information and ideas		√	<p><i>Mirza thought about it for a moment. It was not a bad idea after all.</i> Mirza shows a cautious attitude in making decisions by considering them carefully beforehand. This attitude reflects critical thinking skills, as he takes various aspects into account before making a choice.</p>

		<p>"Yes. I need a coach to train me to play soccer. This is a good soccer club, Mum."</p> <p>"But you know our financial condition," whispered his mother.</p> <p>"But this is important for me," Mirza looked down at the floor.</p> <p>"There's a community football club here. I heard Pak RT was looking for children to join the club," said his mother.</p> <p>Mirza thought about it for a moment. It was not a bad idea after all</p>					
66.	C5/RT5/P261	<p>The next day, he joined the soccer club. He promised to train hard. He wanted to become a great soccer player and helped his team win. However, he could not play well at the club. He always failed to keep the goal area. He was very sad and almost gave up. Pak RT came to him and suggested that he should try other positions. After trying some positions, he found that being a midfielder was the best position for him.</p> <p>A month later, there was a</p>	Independent	Self regulation		√	<p>Mirza shows great enthusiasm and determination when joining the football club. He promises to train diligently in order to become an excellent player and help his team achieve victory.</p> <p><i>He promised to train hard. He wanted to become a great soccer player and helped his team win.</i> This attitude reflects independence, as Mirza takes responsibility for his choices and decisions by committing to continuously improve his abilities.</p>

		mandatory soccer match in that region. Mirza was grouped with Siti, Abay, Raka, Amelia, and Pitra. At first, they underestimated Mirza's skills, but he proved them wrong. He helped his team to win as a midfielder. He could pass the ball accurately so that Siti, the forward, could score for the team. Everyone cheered for Mirza, including Siti.	Mutual cooperation	Caring		√	<i>Pak RT came to him and suggested that he should try other positions. Pak RT shows concern for Mirza by suggesting that he try a different position in the football game when he sees Mirza almost giving up, despite having tried his best. This action reflects Pak RT's care, demonstrated through empathy and supportive advice</i>
		"I'm sorry for underestimating you, Mirza. I should not have pushed you to be a goalkeeper. You are such a great midfielder!" praised Siti. Mirza smiled and said "That's okay. Let's practice together to become a better team."	Independent	Self-understanding and situational awareness		√	<i>Mirza finally found the position that suited him best as a midfielder after trying various roles in the football team. After trying some positions, he found that being a midfielder was the best position for him. His attitude reflects independence, as shown through his ability to understand himself and the situation he is facing. When experiencing failure, he does not give up; instead, he listens to Pak RT's advice, tries a different position, and takes responsibility for his choice by continuing to work hard and</i>

							develop his interest in football.
			Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	<i>Everyone cheered for Mirza, including Siti. Mirza's friends' attitude of showing appreciation when he proved his abilities and led the team to victory reflects noble character toward others. They demonstrated respect, recognition, and shared happiness for someone else's success.</i>
			Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		<i>"I'm sorry for underestimating you, Mirza. I should not have pushed you to be a goalkeeper. You are such a great midfielder!". Through that expression, Siti shows good character toward others by admitting her mistake and apologizing for underestimating Mirza and his abilities. Siti's willingness to humbly acknowledge her fault and offer an apology reflects noble character toward others, namely humility and respect for others.</i>
67.	C5/RT6 /P268	Mumtaz and her classmates sat for the semester exam. One of the subjects in the exam was Social	Independent	Self-understanding and situational		√	<i>Mumtaz prepared diligently for the Social Studies exam. She even invited her friend, Radit,</i>

		Sciences. The subject always gave Mumtaz challenges. She prepared for this examination very seriously. She even asked her best friend, Radit, to review the exam materials together. Radit always got good grades in this subject. However, Radit could not do the review because he did not feel very well that time.		awareness			<i>to review the material together.</i> Mumtaz's attitude reflects independence, as she is able to understand her own strengths and weaknesses, and make the right decision by studying hard as a solution to the challenges she faces.
		On the day of the test, all students sat separately. Mumtaz and Radit could not sit together as usual. The teacher asked Radit to sit in the next row in front of Mumtaz. After the teacher distributed the exam papers, the students began to answer the questions. Mumtaz could not answer some questions. They were too difficult for her. She started to look around the class. Her friends were very busy writing their answers on the paper. Radit, however, often looked down. Mumtaz was surprised. Radit was holding his cellphone under his desk, and he was reading from it. Mumtaz did	Have faith, fear God Almighty, and have a noble character	Morality toward humanity		√	<i>She felt angry at Radit, but she did not know what to do.</i> The attitude and feelings shown by Mumtaz reflect noble character, as she understands the importance of upholding the value of honesty and chooses not to engage in cheating during the exam, even when faced with a difficult situation.

		not know what to think. She felt angry at Radit, but she did not know what to do.					
68.	C5/RT7/P74	<p>Getting Into The Band</p> <p>Before I got into the band, I eagerly followed the musicians around or watched them practice in the town hall or outdoors. I even asked my friends to walk along the beach. We banged pot lids and shook plastic bottles with sand in them or cola cans filled with pebbles. We made noises loudly. Little by little they all got tired of following me around. I knew it was time to try out the real deal.</p> <p>I did a few auditions. The first time was a disaster. I couldn't get my breath and I started to cry. I just wanted to run home but the leader was very understanding. He fixed an appointment for the following week. He explained how to relax and do breathing techniques. So I practiced everything he told me.</p>	Independent	Self regulation	√		<p>The main character in the excerpt, <i>'Before I got into the band, I eagerly followed the musicians around or watched them practice...'</i>, shows high motivation and enthusiasm for music. This attitude reflects the dimension of independence, especially in managing oneself according to personal interests and goals. They actively seek opportunities to learn, even though they are not yet part of the band.</p> <p>In the excerpt, <i>'So I practiced everything he told me. I went around the house making drum noises, bass noises, and piano sounds,'</i> the main character shows perseverance, continuous effort, and openness to feedback from the band leader. This reflects independence</p>

		<p>I went around the house making drum noises, bass noises, and piano sounds. Dad helped me out.</p> <p>The next time I had prepared everything. But, I did not play well enough because I was still nervous, but not as much as the first one. I told the leader that I needed a bit more time. The third time was a completely different story. I enjoyed it.</p> <p>Then, one Saturday morning. I played in front of the whole band and they clapped. The leader said:</p> <p>"Let's welcome Peter to the band. He deserves his place."</p> <p>I was just so happy and I was very proud of myself. They gave me the band's uniform.</p>					<p>through the ability to self-regulate and manage emotions, as they remain enthusiastic and keep practicing despite facing challenges and failures.</p>
			Creative	Produce original works and action		√	<p>In the excerpt, '<i>We banged pot lids and shook plastic bottles with sand in them or cola cans filled with pebbles,</i>' the main character and their friends demonstrate creativity by using simple everyday items around them to create musical instruments. This reflects their ability to think innovatively and originally, as well as to find creative solutions despite limitations.</p>
			Mutual cooperation	Caring	√		<p>"<i>He fixed an appointment for the following week. He explained how to relax and do breathing techniques,</i>" Through the excerpt, the band leader shows care for the main character by making time, offering guidance, and providing support to help the</p>

							main character perform better during the audition. Similarly, the main character's father demonstrates his concern by helping create musical sounds when he sees his child practicing diligently. Both of these characters reflect the value of mutual cooperation through the emotional support and tangible assistance they offer to the main character.
			Have faith, fear God Almighty, and have a noble character	Morality toward humanity	√		<i>"Let's welcome Peter to the band. He deserves his place,"</i> The band leader demonstrates noble character toward others by showing appreciation, giving recognition, and sharing in the joy of Peter's success after his long journey. These words reflect acknowledgment of someone else's efforts and achievements, as well as a spirit of togetherness and a positive acceptance of a new member into the team.
			Have faith, fear God Almighty,	Personal morality	√		<i>"I was just so happy and I was very proud of myself,"</i> The main

			and have a noble character				character in the story shows noble character toward themselves by appreciating their own efforts and struggles in pursuing the dream they have long been chasing. This sense of pride reflects gratitude, self-acceptance, and appreciation for the process and hard work, which are important aspects of loving and appreciating their own worth.
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APPENDIX 2

INSTRUMENT VALIDATION SHEET

Research Title:

Examining Pancasila Student Profile In The "English For Nusantara" Textbook For Eighth-Grade Students

Validator : Septia Dwi Jayanti, M.Pd

NIP 198909122023212051

Institution :Maulana Malik Ibrahim State Islamic University of Malang

Validation Date : January 26th, 2025

A. Introduction

This validation sheet aims to determine the validity of the research instrument used in this study. The instrument was developed to collect and analyze data on the representation of the Pancasila Student Profile in the English for Nusantara textbook for eighth-grade students. The instrument consists of a data sheet in tabular format which includes elements such as code, evidence, PSP dimensions, and type of representation (explicit or implicit), followed by interpretation.

The feedback and validation provided by the validator are highly appreciated and will be used to revise and refine the instrument where necessary. The researcher expresses sincere gratitude for the validator's willingness to review and provide expert input.

B. Guidance

Instructions:

Please assess the following aspects of the instrument using the scale below by ticking (✓) the appropriate box.

1: Very Poor

2: Poor

3: Average

4: Good

5: Excellent

C. Validation Sheet

No	Aspect	1	2	3	4	5
1	The data sheet is clearly organized and understandable.				✓	
2	The coding and categorization system is logical and appropriate.					✓
3	The instrument aligns with the research objectives and questions.					✓
4	The indicators for explicit and implicit representation are relevant.					✓
5	The language used in the instrument is clear and grammatically correct.				✓	

D. Suggestions

(Please provide suggestions and feedback for improvement of the instrument.)

E. Conclusion

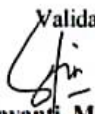
Based on the assessment above, the instrument is:

(Please cross out one option below that does not apply.)

- ~~a. Can~~ be used without revision
- b. Can be used with slight revision
- ~~c. Can be~~ used with major revision
- ~~d. Cannot~~ be used

Malang, May 26th, 2025

Validator,


Septia Dwi Jayanti, M.Pd
 NIP 198909122023212051

APPENDIX 3

VALIDATION STATEMENT (Expert Judgement)

The undersigned hereby declares as follows:

Name: Enik Evi Indahwati, S.Pd
Occupation: Teacher
Workplace: SMPN 2 Malang
Address: Jl. Prof. Moch Yamin No.60, Sukoharjo, Kec. Klojen, Kota Malang,
Jawa Timur


It is hereby confirmed that the undersigned has conducted a validation of the data in the scientific paper (thesis) of the following student:

Name: Ananda Da'watus Solikhah
Student ID: 210107110011
Study Program: English Language Education
Faculty: Faculty of Tarbiyah and Teacher Training
Institution: Universitas Maulana Malik Ibrahim Malang
Thesis Title: *Examining Pancasila Student Profile in English for Nusantara
Textbook for Eighth Grade student*

This validation statement is issued to confirm the accuracy and validity of the data presented in the thesis.

Malang 6 May
~~2025~~, April 3, 2025

Validator,


Enik Evi Indahwati, S.Pd
NIP.19830828 201001 2 036

APPENDIX 4

PEER REVIEWER

The undersigned

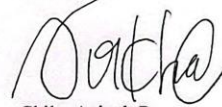
Name : Chika Azizah Purtanto

NIM : 210107110035

This is to certify that I have reviewed the data analysis section of the research entitled "Examining Pancasila Student Profile in the 'English for Nusantara' Textbook for Eighth-Grade Students", conducted by Ananda Da'watus Solikhah.

Malang, 14 April 2025

Reviewer



Chika Azizah P

NIM. 210107110035

PEER REVIEWER

The undersigned

Name : Retno Tri Wahyuningtyas

NIM : 210107110041

This is to certify that I have reviewed the data analysis section of the research entitled
"Examining Pancasila Student Profile in the 'English for Nusantara' Textbook for Eighth-
Grade Students", conducted by Ananda Da'watus Solikhah.

Malang, 14 April 2025

Reviewer



Retno Tri W.

NIM. 210107110041

APPENDIX 5 DOCUMENTATION





APPENDIX 6 CURRICULUM VITAE



Name: Ananda Da'watus Solikhah

Gender: Female

Place, Date of Birth: Malang,

5 October 2003

Adress: Segaran Gg.Kenari

Kendalpayak, Pakisaji, Kab.Malang

NO	EDUCATIONAL BACKGROUND	GRADUATED
1.	Tk Muslimat Alkhoiriyah	2009
2.	Sd Islam Lukman Hakim	2015
3.	Mtsn 1 Malang	2018
4.	MAN 1 Malang	2021