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## THE REPRESENTATIONS OF CHARACTER EDUCATION VALUES IN ENGLISH TEXTBOOK WHEN ENGLISH RINGS A BELL

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### ABSTRACT

The present study analyzed the representations of the Five Core Values of character education recommended by the Indonesian Ministry of National Education in 2017 into a national English Textbook for 7th Grade, entitled *When English Rings a Bell*. The present study was qualitative research, which conducted the data classification, data display, and conclusion drawing concurrently and repeatedly, while the whole process is always compared with the data collection. The study revealed that the book investigated represents all five core values: religiosity, nationalism, independence, cooperation, and integrity. Religiosity and nationalism were the two values most cultivated in the textbook, while integrity is represented more infrequently, and cooperation value is sparsely presented. These findings imply that the imbalanced representation of the five core values in the textbook investigated could negatively affect the students' character building. Thus, the present study recommends teachers use this textbook to design activities that call for cooperation and integrity values, so the students' character building at school can be more balanced.

**Key Words:** character education; core values; EFL Textbook; representation

### ABSTRAK

Penelitian ini mencermati representasi Lima Nilai Utama Pendidikan Karakter yang direkomendasikan Kementerian Pendidikan dan Kebudayaan pada 2017 ke dalam buku teks Bahasa Inggris untuk Kelas VII berjudul *When English Rings a Bell*. Kajian ini dirancang sebagai penelitian kualitatif deskriptif, dimana kategorisasi data, pemaparan data, dan penarikan kesimpulan dilakukan bersamaan dan berulang, serta selalu dibandingkan dengan proses dan hasil pengumpulan data. Ditemukan bahwa buku teks yang dikaji mengandung representasi kelima nilai utama pendidikan karakter yang direkomendasikan kementerian: religius, nasionalis, mandiri, gotong royong, dan integritas. Nilai religius dan nasionalis adalah dua nilai yang paling sering dihadirkan, sementara integritas dihadirkan cukup sering dan nilai gotong royong merupakan nilai yang paling jarang. Temuan ini menunjukkan bahwa ada ketidakseimbangan dalam representasi kelima nilai utama pendidikan karakter dalam buku teks yang dikaji, yang dapat berimplikasi negative pada pengembangan karakter anak. Untuk itu, penelitian ini menyarankan agar guru mengimbangkan ketimpangan pada buku teks ini dengan merancang kegiatan-kegiatan yang mengembangkan nilai gotong royong dan integritas sehingga usaha penguatan karakter siswa dapat berlangsung dengan lebih baik dalam pembelajaran di sekolah.

**Kata Kunci:** pendidikan karakter; lima nilai utama; buku teks Bahasa Inggris; representasi

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## INTRODUCTION

Character is a mental and moral human quality formed through action, behavior, attitude, emotion, and habits (Aghni et al., 2020). A person with good character is believed to have good behaviors and manners, such as discipline, obeying the rules, responsibility, creativity, professionalism, and anti-discrimination (Syafitri, 2019). Character education is an education process to make an individual have a good personality, shown through attitude, honesty, responsibility, working hard, and respecting others (Lickona & Roosevelt, 1993).

In 2010, the Indonesian Ministry of Education recommended eighteen character education values to be emphasized for learners (Ministry of National Education, 2010a & 2010b). Later in 2017, the Ministry updated the recommendation into five core values rooted in the Nation's Foundation, Pancasila, or The Five Foundations (Darmayenti & Yustina, 2021; Hutubessy, 2019; Putriyanti, Winarni, & Rohmadi, 2019). The five core values are religiosity, independence, cooperation, integrity, and nationalist value. Within these five aspects, some sub-values elaborate on the five core values. It underlies the effort to prepare the next generation to be more

responsible people with good characters by providing learners with understanding and awareness of moral values (Zulkarnaen et al., 2011; Ministry of Education and Culture, No 8, 2016; Ministry of Education and Culture, 2017).

The current 2013 Curriculum designed by the Ministry incorporates the building of students' characters by focusing on three elements of the learning process: attitude, knowledge, and skill (Kurnia, 2020). With such focus, the instructions' planning, implementation, and assessment are designed to direct students to become moral agents in experiencing their life (Indrayani et al., 2018; Putri, Artini, & Wahyuni, 2020). It means that the learning process is focused on cognitive achievement with emphasis on character, morals, behavior, and attitude in the learning process (e.g., tolerant, honest, responsible, obeying the rule, respecting others, helpful, religious, discipline, solidarity, creative and hardworking). All aspects of the learning process should intermediate the cultivation of character value among the students, including the textbooks (Puspitasari, Puji, Widyaningrum, & Allamnakhras, 2021).

A textbook is printed paper used to reach learning purposes and integrates

values about the knowledge in the textbook (Ayu et al., 2019). A textbook usually contains learning materials, explanations, exercises, activities, texts, pictures, and illustrations. While most of the contents are related to the student's cognitive development, the values inserted through the material in the textbook are intended to be subconsciously immersed into the students' minds to affect their affective behaviors (Tse & Zhang, 2017)

A textbook, "*When English Rings a Bell*", was published by the Ministry of Education in 2013 to support English learning in 7<sup>th</sup> Grade classrooms. In 2017, its revised version was published. Assuming that the 2017 version is in line with the Ministry's updated recommendation of the five core values of character education, it is crucial to scrutinize the book from the perspective of the five core values. Many researchers have analyzed about character education in textbook, such as Darmayenti et al. (2021), Hirdayu et al. (2022), Husna & Kamar (2019), Kusramadhani et al. (2022), Mandala & Pujiati (2020), Masita (2021), Permana et al. (2018), Puspitasari et al. (2021), Setiawan & Fahriany (2017), and Wardani et al. (2019). Darmayenti et al. (2021) dealt with developing religious character and local wisdom in the textbook for university students. Puspitasari et al. (2021) focused on

character education in the primary textbook. Masita (2021), Setiawan & Fahriany (2017), Setiawan & Fahriany (2017), Wardani et al. (2019) focused on character education in a senior high school textbook. Some researchers have already focused on character education in junior high school textbooks (Hirdayu et al., 2022; Husna & Kamar, 2019; Kusramadhani et al., 2022; Mandala & Pujiati, 2020; Permana et al., 2018). However, Hirdayu et al. (2022), Husna & Kamar (2019), Kusramadhani et al. (2022), and (Permana et al., 2018) focused on 18 character education values in the English textbook for 7th Grade students proposed by the Ministry of National Education in 2010.

However, only a few studies have taken the endeavor to analyze the book using the 2017 update of recommendation of character values by the Indonesian Ministry of Education and Culture. Mandala & Pujiati (2020) analyzed the representation of the five core values proposed by the Ministry of Education and Culture in 2017. However, the research subject was English in Mind Second Edition (Student's Book Starter) Special Edition published by Cambridge University Press for the 7th Grade students. Thus, the present study aimed to analyze 2017's revision of the textbook *Bahasa Inggris When English Rings a Bell* from the perspective of the five core values

recommended by the Ministry in 2017. It is crucial to conduct the study to fill the gap in the analysis of English textbooks from the various perspective of character education.

Moreover, analysis of character values insertion into textbooks for junior high school is crucial when viewed from the students' development as children undergoing early adolescence. It is a stage where the students undergo drastic physical and psychological changes that require guidance from adults and the institutions around them. A strong character building will assist these students during these changes. Hence, their textbooks must be inserted with the recommended character values. This present study will elaborate on the insertion of the recommended five core values into 2017's revision of the textbook *Bahasa Inggris When English Rings a Bell*, which may provide insights for stakeholders on how to improve textbooks from the perspective of character education.

## METHOD

### Research design

The study was designed as qualitative descriptive research, following the interactive qualitative data analysis model from Miles,

Huberman & Saldana (2014). The subject of the present study was the EFL textbook for 7th graders entitled *Bahasa Inggris When English Rings a Bell*, published in 2017. The object of the study was the core values represented learning objectives, warm-up activities, vocabulary builder, pronunciation practice, reading, writing, speaking, listening activity, and exercises included in the textbook.

### Data collection and analysis

Following the interactive qualitative data analysis from Miles, Huberman, and Saldana (2014), the data analysis includes the data categorization/condensation, data display, and conclusion drawing are conducted simultaneously. Moreover, the conclusion drawn is always compared with the data collection. In such simultaneous processes, each step of the data collection and analysis can repeatedly happen to ensure that all necessary data are collected and analyzed, allowing the research to draw trustworthy conclusions.

This study's primary data collection and analysis instrument were the researchers, supported by additional instruments, such as an observation checklist and field notes. The data collection was conducted by closely observing the textbook, followed by marking parts of the

textbook that represent character values. During this process, field notes and an observation checklist assisted the researchers in recording the process and result of the reading and observation. The observation checklist supported the data categorization and condensation, where the collected data were recorded into the related categories in this checklist. The data display was conducted by presenting the categorized values collected from the textbook, followed by elaborations of how those values were represented. From the elaborations, the conclusion can be drawn on the values sufficiently presented in the textbook or those that endured under-representation and its implications on the effort to build students' characters.

## FINDINGS AND DISCUSSION

### Findings

The study observed the representations of the five core values and the sub-values in a national textbook published by the Ministry of Education and Culture in 2017 for students of Grade 7, Junior High School, entitled *Bahasa Inggris When English Rings a Bell*. The table below displays those five core values and the sub-values contained in the textbook.

Figure 1. Representations of Character Values in the EFL Textbook When English Rings a Bell for Grade 7

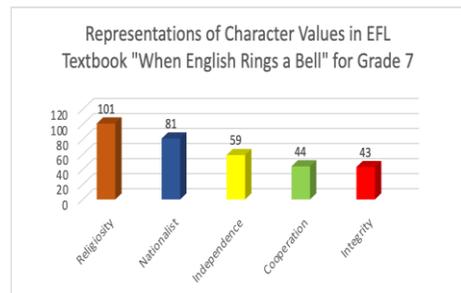


Figure 1 shows that all the five core values mandated by the Ministry of Education and Culture in 2017 were represented in the textbook *When English Rings a Bell* for Grade 7. The religiosity value was inserted 101 times, the nationalist value occurred 81 times, the independent value appeared 59, the cooperation value was inserted 44 times, and the integrity value was represented 43 times.

### Discussion

#### Religious Value

Religious value is related to human beliefs in God. According to the Ministry of Education and Culture (2017), religious values direct students to behave according to high moral values, obey social norms and respect people with different religions to create peaceful life within Indonesia's religious diversity. Religious values are applied through being grateful, sincere,

and believing in themselves (Darmayenti & Yustina, 2021; Hutubessy, 2019; Putriyanti, Winarni, & Rohmadi, 2019; Santoso et al., 2020). The religious value is identified four times in textbook activities. The most religious value is represented in Chapter 3 in observing and asking question segment, associating activity, and Chapter 4 in associating activity.

Edo's statement represents the most vibrant religious value through observing and asking questions. The statement reflects Edo's custom before he sleeps. His self-belief in ending his day with prayer is good behavior.



(Ministry of Education and Culture, 2017, p. 42)

Edo's statement shows religious character building for young learners. The excerpt entices learners to keep in mind not to forget praying. The authors present the religious value by telling and showing students always to remember God in any situation when they are sad, happy, sick, or healthy (Mugrib & Zulfah, 2016). One of the indicators of religious value is a belief in the existence of God for his manifest

toward all capacity in this world (Jauhara, Setianingsih, & Basyar, 2021). By trusting in God's power, we will always feel thankful. It is in line with Ayu, Tasnim & Eko (2019); Saadilah, Linda & Khairir (2020) religiosity refers to a belief in God's manifestation and power in the form of religion, media, ceremony, and adoration.

The religious value continues to be highlighted in Chapter III on the time and schedule topic. In associating activity, the Wednesday schedule contained Religion Course. The insertion of a Religion Course at least once a week is customary, implying faithful practice and habituation for the students.

Monday	Tuesday	Wednesday	Thursday	Friday
English	Indonesian	Social Study	Math	Science
Math	Science	Sports	English	Indonesian
Arts	Citizenship	Religion	Science	-
Religion	Arts	Arts	Indonesian	-

(Ministry of Education and Culture, 2017, p. 55)

Being religious is not limited to embracing a belief but also promoting religious teaching. Therefore, the Religion Course in the timetable implies the effort to pass on religious values to the students. For the students to become an intelligent as individuals and as a generation, it is necessary to have insight and understanding related to religion itself and its school practice since carrying teaching religion and

working on the implementation are essential processes to build young learners' character education (Putri et al., 2020). The insertion of the course can be interpreted as the view that religion is compulsory to be taught at school and implemented in everyday life. It was relevant to (Masita, 2021) about personal beliefs shown from their knowledge about the religion and represented in their moral and personal attitude.

The last religious value emerges in personal attitude. The religious value is represented by the picture of a family praying before their meals, raising their hands, remembering, and calling his name. It represents their gratitude for what is given by God to their table. Having a meal is a regular activity. The picture implies that praying should comply with normal activity. A good attitude through praying represents religious value. Regular praying in every situation and activity will bring religiousness to mind (Ikawati, 2016). Besides, one of the gratitude that can be done is to keep our own self-cleaned.



(Ministry of Education and Culture, 2017, p. 91)

The picture indicated several activities of character education value introduced by the excerpt. Praying and keeping self-clean are actions of gratitude to God for creating all things in this world (Jauhara et al., 2021).

### Nationalist Value

Indonesia is known as a country with diverse traditions, ethnicities, cultures, religions, and customs. The uniqueness of those wealthy has challenges and problems in this globalization era. This globalized world brings nationalist values as actions that should be integrated into language learning, especially in textbooks (Aghni et al., 2020). It included the need for development in the young generation's core ethics. Therefore, according to Atmazaki & Agustina (2020), there should be an effort to balance people's intellectual with the development of good character about the importance of social environment, high integrity, and ability to realize differences among others. The spirit of nationality and a love for their country or homeland is vital for the students to develop because they will be the future generation that builds and maintains Indonesia (Nova, 2017). It is associated with the shibboleth of Indonesian, which states "*berbeda-beda tetapi tetap satu*" or unity in diversity always becomes one that has a unique meaning

and under the precepts of the third *sila* in Pancasila (Ismawati, 2018).

Communicating activities, especially material about greeting in Chapter 1, had a solid nationalist value. The excerpt can be seen as follows:

*“From now on, I will always”  
Greet others when I meet them,  
Say goodbye when I leave them,  
Thank others for doing good to me,  
Say sorry when I make a mistake.*

(Ministry of Education and Culture, 2017, p. 19)

The excerpt above shows the significant and small things that can be done to respect others. Greeting, saying goodbye, thanking others, and saying sorry will show your respect for other people's existence. This part also emphasizes that humans are social beings; hence respecting others is valued in their daily lives. Therefore, peers, community, and society is the place for an individual to train his/her

behavior in accepting togetherness (Alex & Chen, 2012). Besides, the above consideration raises a disciplined value of a pluralistic country. It can be seen that the excerpt's purpose is to push down degraded characters and bring up a character education of supportive elements of life (Listiwati, 2018). Through anticipating character degradation, the nationalist values must be included a love of the homeland, being aware as part of society, and keeping equals among diversity (Fridiyanto, 2020).

Nationalist character is also identified in associating activities that create long text entitled ‘I’m proud of Indonesia.’ The text symbolizes students’ proudness of Indonesia which makes them learn more in-depth about what Indonesia has and its growth. In these activities, the students explore places, populations, islands, weather, mountains, and climate valid in Indonesia.

### I'm proud of Indonesia

Indonesia is a big country. It is between two continents, Asia and Australia, and between two oceans, the Pacific ocean and the Indian Ocean. It is the largest archipelago in the world. There are more than 17 thousand islands in Indonesia.

There are many seas in Indonesia, the Java Sea, the Bali Sea, the Arafuru Sea, the Banda Sea, the Timor Sea, and many others. We also have many straits, like the Sunda Strait between Java and Sumatra, the Bali Strait between Bali and Lombok, and many others.

We have a lot of islands. The big ones are Papua, Kalimantan, Sumatera, Sulawesi, and Java. Of the five islands, Java is the smallest, but it is the most populated one. We can find people from around Indonesia.

Indonesia also has many mountains. Many of them are still active and can erupt any time. We call them volcanoes, like Sinabung and Merapi in Sumatra, Merapi in Java, and Lokon in South Sulawesi. When they erupt they bring out very hot lava from inside the earth.

Indonesia is on the equator. It is a tropical country. The sun shines brightly everyday, so it is mostly hot. It has two seasons, the rainy season, and the dry season.

The land is very fertile. Farmers grow many kinds of vegetables and fruits. They also grow coconuts. Indonesian people eat a lot of vegetables like spinach, carrots, long beans, egg plants, cabbages, cucumbers, tomatoes, onions, garlic, chillies, kangkung and many others.

We also grow many kinds of fruit. We call them local fruits, like guavas, bananas, rambutans, durians, mangosteens, soursops, papayas, pineapples, and salak. Some people call it a snake fruit. They are all very nice, sweet, and juicy. We eat them fresh. We also make delicious juice of them. We also dry many kinds of fruit to make crackers.

Indonesia is also rich with spices, like pepper, coriander, ginger, clove, cinnamon, turmeric, galanga, lemon grass, bay leave, and so on. We use them to cook very spicy Indonesian foods. People also make nice healthy drinks from them. They are useful for our health.

Many kinds of fish, big and small, live in the Indonesian seas. Most of us eat fish with our meals. We also eat shrimp and different kinds of shellfish. But we don't eat big fish, like dolphins and sharks. We protect them. We also protect our turtles.

Indonesia also raise different kinds of animals for their meat, like cows, goats, pigs. We get beef from the cow, mutton from the goat, and pork from the pig. Some ethnic groups even eat horse meat. Our milk is usually from cows. Of course we also have chickens. They give us meat and eggs.

Class VIII B, SMP Muda Berkarya, Bandung  
January 2014

(Ministry of Education and Culture, 2017, p. 173)

The above work indicates learners' activities in producing a handwrite that tells a sense of their admiration of multi-cultural, diversity of ethnic, and habitude of Indonesia citizen. The text explicitly mentions Indonesia's geographical state, its climate condition, and the result of crops and livestock in Indonesia. With a more detailed description of Indonesia, readers can figure out the islands' complexity, richness, natural potential, and the variety of cultural uniqueness. It further develops learners' moral awareness of their nation's diversity and be prepared them for the challenges of living in a diverse society (Ismawati, 2018). Other

researchers found a similar area of simple recognition of own country's issues to be able to realize one and others' strengths and weaknesses (Thoriquityas & Rohmawati, 2017). It affects human morals of not being egoist with culturally diverse and keeping the unity of Indonesia. It is also emphasized in the textbook as the learning objectives are written as follows *"to make them stand out, to show my pride in them, to promote them and to criticize them"* (Ministry of Education and Culture, 2017). Therefore, the text describing the Indonesian environment can be seen as carrying nationalist values.

## Independence Value

Independence character is one of the essential values recommended to be integrated into school textbooks. The value is the belief in responsibility for one's self-work and duty (Listiwati, 2018). It generates personal professionalism in doing their job. It is supported by Kusumaningputri, Khazanah, & Setiarini (2017), who argue that independence means a character that combines beliefs, ideas, and experiences to be creative, hardworking, and responsible for an individual's actions and behavior of a good citizen. Similarly, everything done by yourself without any help from others and having self-responsible for your self-passion in learning is called an independent person (Damayanti & Nurgiyantoro, 2018). Two sub-values of nationalist value appeared in the English textbook hardworking and creative values. Sixteen learning activities represented these two sub-values. The most independent value is shown in observing and asking questions and associating activities. Students are asked to make a list of tables making greeting expressions differently, according to the formality of the contexts and the different interlocutors. In this part, students work alone to have independent value in deciding, listing, and creating self-work.

### Observing and asking questions



We will make a list of the people we greeted in English today. We will use the table and do it like the examples.

No.	Who?	What time?	What did you say?
1.	Nyoman	6.30	Good morning, Nyoman?
2.	Mr. Erry	10.00	Good morning, Sir. How are you?
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			

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Kelas VII SMP/MTs

(Ministry of Education and Culture, 2017, p. 10)

### Observing and asking questions



We will do a drill to say goodbye.

Here are what we will do each time. **First**, we will hear our teacher state a situation. **Then**, we will respond with a proper statement to say goodbye.

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

We will make a list of the people we said goodbye to in English today. We will use the table and do it like the examples.



No.	Who?	What time?	What did you say?
1.	Mrs. Lina	12.35	Goodbye, Mrs. Lina. See you tomorrow.
2.	Winda	12.45	Bye. Take care.
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			

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(Ministry of Education and Culture, 2017, p.13)

The excerpt shows the pictures to relate learners' prior knowledge about greeting and saying goodbye activities. The above task is asked to be completed by working individually and elaborating the expression creatively. Both tables have examples of greeting and saying goodbye to allow learners to combine ideas, creativity, and

hardworking values into their responses. The tables provide information about the pronouns and tenses used in certain expressions. Therefore, through the tables, learners are expected to be able to respect others' works. Since every work done by learners will have a different style to share, directed by the learners' independence and understanding of how to work hard and do one's best in accomplishing a duty (Kamaruddin, 2012). Moreover, independent work based on Heriansyah (2018) is an important skill to build for learners in responding to the current globalization era to have good interpersonal skills. These textbook activities provide the necessary steps to improve learners' interpersonal skills, such as being hardworking, independent, and creative.

Another independence value comes in associating part, where learners are asked to do a project related to themselves. There will be information about your self-activities, including name, origin, residence, favorite things, hobbies, and family.

*We will make a "This is me!" project.*

*(Ministry of Education and Culture, 2017, p. 35)*

This part showed that there are instructions to work on a project. The project is about telling our family members in real life and sharing more

detail about ourselves in front of the classroom. Since the topic was specified to students' family members, it implies they are required to find the details on their own. Students will work with their responsibility without any other people demanding him/her. To acquire the value, through project work, students will independently explore their knowledge and consolidate the value into their behavior (Suwarno & Wardani, 2018). Therefore, in this activity, students will have their critical thinking, creativity, and hardworking to finish and learner from the given task (Ministry of Education and Culture, 2017).

### **Cooperation Value**

Cooperation means having communicative skills in communicating problems, solutions, or arguments. Individuals should have good communication skills in discussing a particular issue and establish solidarity, togetherness, help, and anti-discrimination. There will be process deliberation through interacting with others (Thoyyibah, Hartono, & Bharati, 2019). Moreover, cooperation is reflected in individual attitudes and behavior with the surroundings' interactive communication (Dewiyani & Sagirani, 2014). Therefore, cooperation value in this current globalization era becomes the primer reason to

implement and integrate character education in learning primary sources. Cooperation value is distributed in 9 activities and divided into several sub-values: solidarity, anti-discrimination, empathy, and helpful values. The most apparent cooperation value is identified in associating, observing, and asking questions section. In associating activity, the cooperation value is present in the dialog of Edo's friends. In the observing and asking questions part, the cooperation value is present when Deni is taking part in the conversation with his parents.

*Lina: Look! Edo is very helpful.*

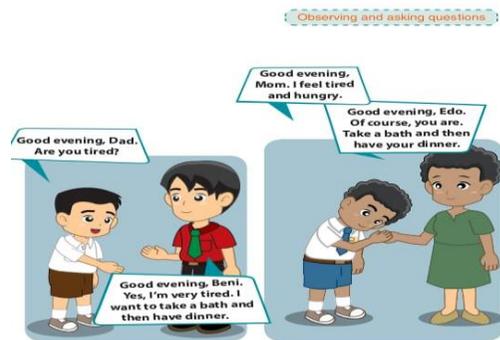
*Deni: Yes, he is. He is helpful and kind.*

(Ministry of Education and Culture, 2017, p. 117)

The dialogue above shows that the excerpt tells the way to acquire cooperation value is to become a helpful person. The value of working together to help and achieve specific goals is represented in the associating activity of Chapter V. They show cooperation value in working together actions shown by Edo helping his teacher bring books. His helpfulness establishes a character of helping each other for a specific purpose, representing the fifth Sila of Indonesia (Idris & Zubair, 2019). Based on the Ministry of Education and Culture (2017), togetherness, cooperation, and

working together can simplify and facilitate people to gain the purpose with less burden but in optimal achievement. Thus, values are essential to be learned for beginner learners to have a social feeling of togetherness.

The cooperation value is also represented in the observing and asking questions activity. The second cooperation value highlights the racial differences commonly found in society.



(Ministry of Education and Culture, 2017, p. 7)

The excerpt displayed the two boys who had been greeting their parents. The first picture on the left shows a boy greeting his father, while the second picture shows a boy greeting his mother. These communication skills with older people are needed in a digital environment. The rapid development of communication ways using screen have a negative side impact on teenagers' communication skills. For instance, adolescents become uncommunicative due to their

communication style and are less interested in real-world communication. It affected adolescents' way not to be able to think critically and argue things naturally. Through the picture, it is expected that the differences between them from the skin tone, hair type, and two different racial backgrounds become the power to cooperate with good communication skills. It can be interpreted that greetings were addressed equally despite their genders and races. It is in line with Idris & Zubair's (2019) opinion that togetherness, communication, and cooperative working mean doing something together without considering the participants' genders and ages. It is related to social justice for all the people of Indonesia, which firstly be perceived in the family circle of interaction. The above picture brings the textbook user and the teacher aware of the basis of working cooperatively in diversity. This principle of equality in diversity can support collaborative works that can build students' cooperative values.

### Integrity Value

Integrity is another core value to be inserted into school textbooks to build honest, responsible, and trustworthy behavior. According to Damayanti & Nurgiyantoro (2018), integrity value is shown in a person's attitude as an

honest and polite individual. Those values are emphasized in the fourth Sila of Pancasila, which states about a good character in personal (Ministry of Education and Culture, 2017). The most vigorous representation of integrity value appeared in the observing and asking question segment and the reflection activity. In the observing and asking questions part, integrity value is elaborated in the making of a list of students' self-habits in Chapter VI.



No.	Answers
1.	I always arrive at to school early.
2.	
3.	
4.	
5.	

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 (Ministry of Education and Culture, 2017, p. 137)

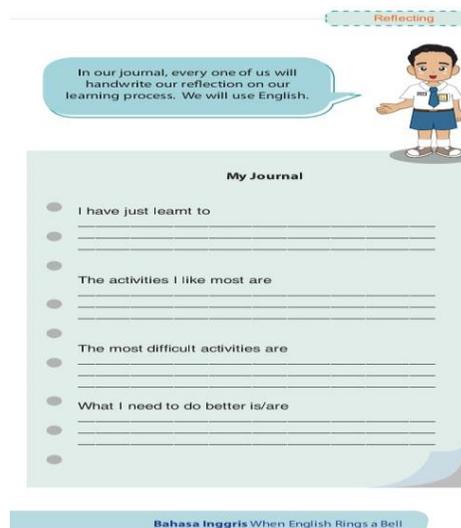
The list above includes the value of honesty as a good habit. In the first stage, students are asked to write their habits in school or during school activities while at the same time developing their understanding related to the good values in their habits. It supports students to have reasoning

skills toward the habits they wrote. They can state a good or even lousy habit that represents their honesty. Afterwards, they will share the work with their classmate and get feedback from the teacher. There also will have a situation of being trusted through students' and learners' speech, action, and work (Sofwan et al., 2018). It connected with Nurbaiti, Sparta & Abdillah's invention about human behavior values in universal through attitude, feeling, words and action and represented in their knowledge, feeling, and moral behavior (Nurbaiti, Suparta, & Abdillah, 2019). Thus, integrity value is concerned with individual habits by consistently practising honesty, starting from being honest in school and in any situation.

Another representation of integrity value is found in Chapter 8, in the reflection activity. All students are asked to have self-reflection handwrite related to their learning process in this part. It is about how each will respond to their learning and be honest with their throwback feeling, action, and work.

The reflection activity invites students to contribute their ideas and express their feelings about the learning process happened. They shared self-measurement toward materials and explanations from the teacher and the

textbook. Bringing a mirror into self-assessment will help others improve the following learning process and achieve more successful learning. This way leads the teacher to obtain natural observation of learners' character in the classroom and conceptualize the teacher's objective to the student's behavior (Abu et al., 2015). The nature of reflecting own-self is an opportunity for both sides, teacher and students in own-self roles and responsibilities, to think critically about his/her learning outcomes. Kamaruddin (2012) argues that self-control is a quality to increase the value and morality to maximize all learning process parties.



(Ministry of Education and Culture, 2017, p. 183)

Thus, the textbook conceives the five-core values by targeting early-age learners and highlighting real-life examples for good understanding and

simpler to explain. The content analysis revealed five-character values inserted in the textbook, pictures, activities, instructions, exercises, projects, and reflections. It is believed that understanding would lead our world generation to have good models and worth to be emulated. Based on the finding above, respecting others in religious values is the most frequently presented in the book. It is presented through good behavior like respecting other people, other people will respect you, the diversity becomes unique, complex, plural, and social community is the country's wealth. In the teaching and learning process, different gender, race, background, habits, religions, diverse points of view, and opinions are welcome. The textbook is considered a qualified textbook that meets the goal of the Ministry of Education and Culture program, where respecting other values is also included in Pancasila.

Moreover, the teachers who have a significant role help students develop their nationalist character by taking into serious learners' attitudes of respecting others who talk, appreciating different understanding, and supporting various levels of ability. Through building the character of respecting others, learners will form their critical understanding of controlling themselves as different human beings, unique creatures,

valuable, and individuals with good character. Husna & Lestari (2019) found that respecting other values is most strongly emphasized in the textbook. For Pala (2011), a school is a place to teach and form students' character, and having examples of such value in the textbook can prepare students to respect other people in their life.

The application of integrity value in the textbook is the lowest representative value. It has slightly different from the cooperation value. The excerpt cultivates honest and responsible values in every work, exercise, and performance as part of their attitude. It indicates a building system process from the instructions and examples covered by the textbook to teach students indicators of consistent individual as honest and responsible character. Similar findings were found by Abdullah (2018) in honest and accountable values that should be aware by every student in school or even outside of the school. He gives shreds of evidence on being honest can be seen from the attitude of not breaking the rules, doing positive activities, and do not perform untruths things. At the same time, responsible value is reflected through students' bad feelings if they do not finish their tasks and can understand their self-ability. Honest and responsible character is a vital character value for students to

grow and socialize in communities. Since those values are essential, the representative of honest and responsible values superiorly support Indonesian students to shape good individual morality. Maintaining students' good character in differentiating the right and wrong points will lead them to be honest and responsible (Sofwan et al., 2018). Moreover, honesty and responsibility contribute to the formation of strong future generations, enabling them to survive future life challenges (Novianti, 2017).

Nonetheless, it showed the unbalanced core values representation. Religious values are twice as high as integrity values. The nationalism value is also high and almost equivalent to the independence value. However, the cooperation value is as low as the integrity value. Therefore, technological development and economic inequality will increase the threat of individualism. The analysis results raised concern because the cooperation value tends to receive sparse emphasis in the textbook. Similar to the threat of radicalism, that can destroy national unity. This book only includes 43 representations of integrity value and becomes the lowest inserted value. This unequal representation of the five core values may lead to future problems. For example, a lack of examples of

cooperative values may lead students to commit violence because they are not given enough examples of working together and overcoming differences during the collaborative process. The textbook's lack of integrity and cooperation values leads students to be individualistic. Individualistic attitude makes students not aware of the importance to be of survival through interacting with other people. This attitude may shape students into self-centered people who cannot work in a group and do not have a sense of belonging. Students think that all negative things such as violence and bullying do not like to help others or do not have a sense of empathy for others and are unable to collaborate in society. The teachers must anticipate all those negative things that are not expected by placing more emphasis on teaching into direct practice on the five core values. The teacher plays an active role in guiding students' behaviors. Here the role of the school is needed to support the formation of student character by providing extra activities to emphasize the cooperation value, the nationalism value, and the ability to work independently. These three values need to receive more emphasis to balance up the representations of the five core values.

## CONCLUSIONS AND SUGGESTION

The present study elaborated on an Indonesian learning textbook for English courses at the Junior high school level for Grade VII was designed and established by the Ministry of Education and Culture in 2017. The textbook presented five core character values with the latest revision by the Ministry. The English textbook entitled *When English Rings a Bell* presents religious values most frequently compared to the other four core values. Such emphasis is essential to prevent the degradation of respect and tolerance for religious norms and different religious beliefs. The nationalist value is represented in the second position. The textbook provides the substantial diversity in Indonesia, where loving our homeland is an effort to unite the diversity. Independence value is in the third position where we present our ideology of Pancasila. After being colonized by other countries, independence should be introduced at an early age for learners. Indonesia's citizens are working so hard to grow the value of hardworking on achieving dreams of being an independent country. The value continues to cooperate with character. Cooperation value should always be present in teaching and learning activities. This value prepares students to appreciate and understand togetherness, so they

can reap the benefits of working cooperatively. The next value is integrity which covers individual speech, work, and action that can be trusted. Nowadays, getting trust is not easy when criminality more often happens.

It is essential to introduce character values for students to prepare their lifelong in authentic media and example. A textbook is one of the teachings and learning media designed and proposed by the Ministry of Education and Culture aimed to develop and make students aware of the five core values implementation in any situation. Each value complements other core values as what should be carried out by an individual character and is equally important as in *Sila Pancasila* of Indonesia. It is part of holistic implementation in cultivating character values in the educational field with the development of physical, intellectual, feeling, ethical, and spiritual aspects. These aspects can be covered at school to help students build and maintain a good attitude and behavior concerning good social relations. Therefore, the cultivation of the five core values should be more equally distributed through all elements in the textbook with real examples and highly engage learners' focus. Therefore, teachers have a prominent influence on facilitating the

learning environment in various social contexts to represent different character values, while an effort to equalize character values in a textbook. Innovative learning strategies and methods are needed to insert the five core values into the classroom so students can develop them as part of their habits. When the five core values are sufficiently presented in examples of good behaviors, students can imitate the activities and experience the impact of building and implementing good values.

Hence, the present study suggests that the stakeholder equalize the representation of the five core values in the textbooks. However, the selection of the learning material in the textbook should be given more attention that suits the students' needs to help them to achieve the five values optimally. The teacher's role is to direct learners to implement the values in everyday activities not only at school but also in daily life with the support of family and societal settings. Meanwhile, parents own their role in evaluating the implementation outside the school. Therefore, to achieve those five core values by the Ministry, all the parties should play an active role in ensuring the process.

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