

Exploring the Implementation of Pancasila Students Profile in the Reading Section of English Textbook the English for Nusantara

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ABSTRACT

Character education has received increased attention in recent years, notably in Indonesia, where the incorporation of national values into formal education has become a strategic objective. In response, the Ministry of Education established the Pancasila Student Profile, which includes six Pancasila values: faith and devotion to God Almighty, global diversity, collaboration, independence, critical thinking, and creativity. While textbooks are key tools for communicating these principles, few research have examined how the values are mirrored directly in the reading portions of EFL materials, particularly at the junior secondary level. This research looks at the extent to which the six Pancasila ideals are entrenched in the reading passages of the English for Nusantara Grade VIII textbook. Reading materials were classified thematically using official indicators and then examined for contextual relevance and depth using a qualitative content analysis technique. The findings show that all six values are present, but in variable amounts, with collaboration and critical thinking being the most prominent, while faith and devotion to God Almighty being severely underrepresented. The findings demonstrate the potential of reading materials as character development aids, but they also expose weaknesses in value integration and framing. It is argued that a more balanced and clear approach is required to maximize the textbook's role as both a moral and linguistic resource. These findings imply that textbook developers should ensure a more

equitable distribution of values across reading texts, especially those that are frequently overlooked. Teachers are also invited to lead student conversations that help them analyze and reflect on the ideals embodied in the readings. Furthermore, curriculum designers could consider offering more specific directions to improve value integration through reading passages in English textbooks.

Keywords: Character education, Pancasila values, textbook analysis

INTRODUCTION

In today's globalized society, character education is vital in influencing future generations, especially in Indonesia, where protecting national values is a priority amid increased exposure to foreign cultures. To address this, the Indonesian Ministry of Education has implemented the Pancasila Student Profile, which includes six fundamental values: religion and piety, global variety, mutual collaboration, critical thinking, creativity, and independence. According to Kemendikbud Ristek (2023), these ideals seek to develop students who excel academically and embody Indonesia's ideology in their daily life. This transition is consistent with the spirit of the Merdeka Curriculum, which aims to promote student-centred learning and contextual value development. The profile is a framework for developing learning activities and evaluations that foster a comprehensive character. The Pancasila Student Profile ensures that education extends beyond academic ability to encompass moral and civic growth (Hikmatyar, 2024). It promotes national identity, particularly among the younger generation, which faces the possibility of cultural uniformity due to globalization. Teachers are intended to facilitate the transmission of these ideals, and learning aids such as textbooks serve as means for internalization. Aligning curricular policy with actual learning resources is vital for instilling values that are lived, not just taught. Pancasila ideals are integral to Indonesian education in the 21st century.

The textbook is a key tool for conveying these ideals and

plays an important role in education (Derakhshan, 2024). Textbooks are more than just providers of linguistic knowledge, they also serve as devices for reflecting social, cultural, and ideological agendas. As the primary learning instrument in formal education, textbooks have the capacity to provide character education on a regular and consistent basis (Islam et al., 2021). Riani and Utami (2024) discovered that textbooks like English for Nusantara incorporate Pancasila ideals through themes, dialogues, and assignments. Some research suggests that while values exist, their depiction is typically shallow and not firmly rooted in narratives or situations. Because textbooks are utilized on a regular and recurrent basis, their impact goes beyond language learning. The form and content of textbooks influence how students see right and wrong, acceptable and undesirable, national and international (Islam et al., 2021). A well-designed textbook not only teaches grammar but also incorporates character education into examples, visuals, and reading passages. Nurhasanah and Hartati (2024) suggest that consistent and contextually appropriate presentation of character qualities in textbooks helps promote national identification. To enable holistic learning, textbooks must be evaluated based on both language quality and content value.

Among all textbook components, the reading portion is very effective in fostering the Pancasila Student Profile (Wardani et al., 2025). Reading exercises frequently include tales, characters, conflicts, and cultural themes, allowing students to participate both cognitively and emotionally (Amjadi and Talebi, 2024). In addition to improving language competency, reading skills, particularly reading comprehension, enable pupils to critically comprehend and evaluate texts (Rodríguez Sua, 2021). This reflects the principles of critical thinking, global variety, and mutual collaboration. Reading allows for greater room to implant moral ideas than brief talks or activities, making it an important venue for character development (Islamic et al., 2024). Reading books may represent the author's views and ideals, and when well managed, can serve as a reflection of national identity. Pasha et al. (2025) argue that reading materials in textbooks may either encourage peace education or unintentionally

generate prejudice. Teachers and curriculum designers must evaluate the values expressed in literature. Students in junior high begin to challenge society norms, and reading exercises can help them navigate critical moral thinking (Kadwa and Alshenqeeti, 2020). Thus, reading portions serve not just as linguistic models, but also as models of ethical behavior consistent with Pancasila.

From a theoretical standpoint, reading comprehension is a multidimensional process that includes decoding, interpreting, and building meaning. In an EFL environment, it may also be used for cultural immersion and critical engagement. An excellent reading passage should not only improve vocabulary and grammar, but also promote contemplation and conversation. According to Jamilah and Priyana (2025), reading and responding to tales and case studies may instill values such as collaboration and tolerance. When characters in reading books encounter challenges or demonstrate moral acts, students are urged to examine and apply these ideals in real life. This is consistent with the emotive dimension of reading, which involves pupils emotionally engaging with texts and forming views. Reading therefore forms the cornerstone for critical literacy, with pupils acting as active interpreters rather than passive consumers. It also helps kids build empathy by allowing them to perceive the world from the various perspectives given in the readings. With well chosen themes, textbooks may help students build national character and give context for understanding Pancasila as lived values rather than abstract doctrine. As a result, including pertinent topics into reading materials is critical for student character development.

Several scholars have undertaken studies that demonstrate the importance of reading books in establishing character traits. Sari and Ma'rifatulloh (2024) investigated seventh-grade English textbooks and discovered that reading portions frequently conveyed implicit signals about responsibility and teamwork. However, post-reading exercises may not always adequately explain or reinforce these principles. Nurhasanah and Hartati (2024) found that reading sections in eighth-grade textbooks offer potential character messages but lack follow-up activities that promote

internalization. Anisa et al. (2024) found that senior high school textbooks typically fail to convey complex qualities like critical thinking and independence adequately. These findings indicate that Pancasila ideals are existent but typically neglected or communicated in superficial ways. Students may ignore these principles unless teachers clearly link them to the readings. To assess values in texts, it's crucial to examine not just their presence but also their framing and reinforcement (Johnson, 2023). Deep character education necessitates meaningful interaction between text and reader, aided by instructional methodologies and comprehension exercises (Xing, 2024). A textbook that only states values without integrating them into material or activities will not promote long-term character development.

Susilowati et al. (2023) said that the National Literacy Movement revealed that while reading materials sometimes convey noble principles, they may lack clarity or contextual relevance. Without contextual relevance, kids may be unable to relate to moral teachings, limiting their effectiveness. According to Riani and Utami (2024), value integration is more effective when taught through real-life tales and stories in which students reflect on their own experiences. Reading books should correspond with Pancasila principles, be age-appropriate, and culturally relevant. The setting of reading texts influences how successfully kids acquire intended values (Comeros et al., 2024). Reading works that mirror students' daily life or societal challenges makes characters and moral precepts more relevant. This emotional-cognitive relationship is critical in value construction. Furthermore, reading on environmental issues, diversity, friendship, and social justice may include several aspects of the Pancasila Student Profile. As a result, the reading part becomes a primary emphasis in character-based textbook evaluation.

Limited study exists on the depiction of Pancasila ideals in eighth-grade English textbook readings, despite increased scholarly interest in character integration. Most research either looked at the textbook as a whole or at specific components like conversations, assignments, or images. While some studies show value presence in general, they frequently do not specify which of the six dimensions are present or how

deeply ingrained they are in reading material. There is a substantial study vacuum in understanding how reading portions promote national values through the Pancasila Student Profile. Understanding this is critical, as reading text has both linguistic and moral implications. Curriculum planners can assure a fair portrayal of Pancasila dimensions by examining stressed and absent values. Furthermore, the eighth-grade level is very essential since pupils are beginning to think abstractly and explore their identities. Their interaction with ethically rich reading material may have long-term consequences for their civic activity. As a result, in-depth content analysis centered on reading is critical for enhancing both textbook quality and national character development.

Based on this backdrop, the purpose of this study is to examine how the six aspects of the Pancasila Student Profile are represented in the reading part of the English for Nusantara textbook for eighth-grade students. Qualitative content analysis was used to examine how values are incorporated in reading texts. This involves assessing the existence, depth, and contextual clarity of each dimension in the narratives and activities. This study's findings can help textbook authors, curriculum developers, and educators better integrate Pancasila ideals into English language resources, especially in reading. By doing so, the study adds to the larger mission of improving character education through instructional tools aligned with the Merdeka Curriculum. Despite increased scholarly interest in character integration, there is still a paucity of in-depth research on how each of the six Pancasila Student Profile characteristics is represented in reading materials. Most previous studies have examined textbooks widely, without focusing just on reading passages. Furthermore, while previous research recognizes the existence of values, it frequently ignores their narrative complexity and contextual clarity. This study aims to close that gap by focusing solely on reading texts, which serve not just as linguistic input but also as venues for developing ethical and civic identity. The study investigates whether reading materials are helpful as vehicles for Pancasila-based character education or if their potential is hindered by unequal or implied value.

METHODS

This study used a qualitative content analysis approach to investigate how the six Pancasila Student Profile aspects are reflected in the reading part of the English for Nusantara textbook for eighth-grade students. According to Creswell (2018) and Krippendorff (2013), qualitative content analysis is commonly employed in educational research to identify embedded values in instructional materials. The data for this study came from the officially published English for Nusantara textbook for Grade VIII, which was provided by the Indonesian Ministry of Education and Culture as part of the 2022 Curriculum known as Kurikulum Merdeka. This curriculum was designed to support character education and student-centred learning, especially through the implementation of the Pancasila Student Profile framework. The textbook was written by a team of authors under the supervision of the Pusat Perbukuan Kemendikbud Ristek and is widely used in junior high schools across Indonesia. Structurally, the textbook consists of five chapters, each of which is divided into thematic units. A total of 15 reading texts are explicitly presented in the “Reading” sections across different units, spanning narrative, descriptive, and informational genres.

The reading passages offered throughout the course served as the unit of analysis for this research. Reading materials were chosen because they are necessary not only for acquiring language competence but also for communicating cultural and moral messages, making them a possible channel for value internalization (Nurhasanah & Hartati, 2024; Sufanti & Ma'ruf, 2023). Reading books educate pupils to Pancasila principles, including collaboration, critical thinking, and global awareness. Reading passages can enhance classroom discussions by reinforcing the ideals reflected in the texts (Jamilah and Priyana, 2025). The study was especially designed to find and understand characteristics that represent the six pillars of the Pancasila Student Profile: (1) faith and devotion to God Almighty, (2) global variety, (3) collaboration, (4) independence, (5) critical thinking, and (6) creativity. These aspects were operationalized with indicators from Kemendikbud Ristek's official recommendations (2022). A code sheet was created to identify the presence of these values

in various reading materials. The coding approach follows Creswell's (2018) qualitative analysis procedures, which include data organization, content reading, theme coding, and pattern interpretation. The Krippendorff (2013) approach was also modified to improve contextual interpretation and eliminate subjective bias.

Data were gathered by consistently reading all reading passages in the textbook and extracting phrases, sentences, or thoughts that corresponded to the established indicators of each Pancasila value. Supporting graphics or contextual remarks next to the words were also evaluated if they provided meaning or emphasized the intended value. To guarantee the findings' reliability and trustworthiness, peer debriefing was undertaken with two independent reviewers with competence in English instruction and curriculum analysis. Triangulation was used to compare the results to earlier research on character education and textbook analysis (Riani and Utami, 2024; Sari and Ma'rifatulloh, 2024). Investigator reflexivity was maintained throughout the procedure to reduce researcher bias. This reflexive methodology guaranteed that the researchers were critical of their assumptions and maintained analytical openness throughout the coding and interpretation processes. In addition, a data matrix was created to depict the distribution of Pancasila values between chapters, allowing for thematic comparisons. Reviewers' coding disputes were explored and resolved through consensus-building talks to improve validity. The entire coding sheet and samples of classified extracts were recorded for auditing and replication purposes. Using these stringent techniques, the research aims to yield reliable and significant data for textbook review and curriculum revision. No ethical approval was necessary because this study examined publicly available textbooks and did not include human subjects. However, the researchers observed ethical research norms by remaining objective, properly disclosing all data sources, and avoiding distortion of textbook material. The analytic findings were presented descriptively, illustrating how each Pancasila dimension is incorporated in distinct reading passages and the general distribution of values across the book.

RESULTS AND DISCUSSION

This chapter offers the study's findings, which were based on an analysis of reading passages from the English for Nusantara textbook for grade VIII. The major goal of this research is to look at how the six aspects of the Pancasila Student Profile are reflected in the textbook's reading sections. The analysis was conducted using a qualitative content analysis technique and was organized around two research topics. The research question tries to determine if each of the six values appears in the reading passages.

Representation of Pancasila Values in Reading Passages

The first study question looks at how the Pancasila Student Profile's six elements are represented in the textbook's reading materials. These elements are: (1) faith and devotion to God Almighty, (2) global variety, (3) collaboration, (4) independence, (5) critical thinking, and (6) creativity. To answer this question, the researcher examined 15 reading passages included directly in the "Reading" sections of several chapters of the textbook. These passages are of various genres, including narrative, descriptive, and informative texts. The decision was based on their continuous placement under the "Reading" subsection within the textbook, indicating that the textbook authors intended the works to be concentrated reading resources. Each passage was examined to see if any of the Pancasila values were represented by its themes, characters, settings, actions, or moral lessons. The presence of these principles, whether conveyed openly in the plot or implicitly through speech or scenario, was documented and classified appropriately.

The table 1 summarizes the findings for the first study question. It displays each Pancasila value alongside the associated reading passage, the unit in which it appears, the type of text, a key piece that illustrates the value, and whether the value is communicated directly or implicitly.

Table 1. Representation of Pancasila Values in Reading Passages

No	Indicat or of Pancasila Values	Reading Passage Title	Example from the Passage	Total Text	Per centage
1	Faith and Devotion to God Almighty	The Ugly Duckling	"The Ugly Duckling was very tired. But, he flew and flew till he found another farm."	2	8%
		I Know You Can Do It (Part 3)	"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."		
2	Global Diversity	The Ugly Duckling	"They didn't want to play with the ugly duckling because he looked different"	3	14 %
		An Elephant and His Friends	"One day an elephant wandered into a forest in search of friends. He saw monkey...rabbit...frog...fox..."		
		Anti-Littering Campaigns	"In Australia, schools teach students to care for the environment"		

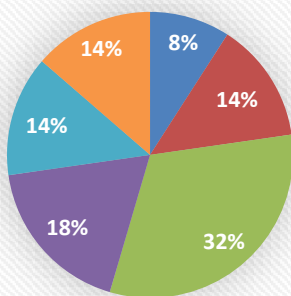
		in Austr alia	since early grades”		
3	Collabo ration	A Parad e in My Home town	“Next, I remembered that a lot of people marched in the second line. They waved a mini Indonesian flag. They walked around the village and sang the ‘Hari Merdeka’ song.”	7	32 %
		SMP Merd eka’s Schoo l Parada e	“In the beginning, as instructed, all participants lined up and started to march”		
		A Schoo l Parada e	“After I dressed up, I went around the school with all the students.”		
		Monit a’s Story	“During the parade, we sang the ‘Hari Merdeka’ song. There was a marching band following us.”		
		Sea Turtle Rescu e	“The scientists were collecting data on sea turtles when they saw the injured		

			turtle.”		
		You Can Help (Two Teenagers Who Fought to Clean up Bali from Plastic Trash)	“Thousands of children and teenagers with their parents came out to help. Volunteers from local restaurants and hotels also showed up.”		
		Getting into the Band	“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.”		
4	Independence	SMP Merdeka’s School Parade	“All students joined the event and so did Galang and his friends.”	4	18 %
		Monita’s Story	“I was chosen as the class representative. I dressed as Cut		

			Nyak Dien."		
		JAKA RTA'S OLD CITY TOUR	"After all, I enjoyed the tour, especially since the facilities were friendly for people with disabilities like me.."		
		I Know You Can Do It	"He studied hard even when others were playing."		
5	Critical Thinki ng	Sea Turtle Rescu e	"The scientists were curious. They caught the turtle to examine the object in the turtle's nose."	3	14 %
		Anti- Litteri ng Camp aigns in Austr alia	"The Don't be a Tosser! campaign was well-liked... It drove positive behavior change."		
		Living by the Citaru m River Banks	"Pak Suratmo said that he could no longer be called a fisherman. Instead, he should be called a scavenger."		
6	Creativ ity	Monit a's Story	"I was chosen as the class representative. I	3	14 %

			dressed as Cut Nyak Dien.”		
		Sea Turtle Rescue	“They spent almost ten minutes pulling it from the nostril of a sea turtle.”		
		Getting into the Band	“We banged pot lids and shook plastic bottles with sand in them or cola cans filled with pebbles.”		

Pancasila Student Profiles



■ Faith and Devotion to God Almighty
 ■ Global Diversity
■ Collaboration
 ■ Independence
■ Critical Thinking
 ■ Creativity

The table 1 summarizes the distribution of the six value dimensions in the Pancasila Student Profile identified in fifteen reading texts in the English for Nusantara textbook for grade VIII. The analysis was conducted by comparing the reading content to official indicators of Pancasila values, both explicitly and implicitly. The analysis revealed that the value of Collaboration (mutual cooperation) was the most dominant value, appearing in seven of the fifteen texts, (32%). This

reflects the emphasis placed on the themes of cooperation and togetherness in the reading narratives, particularly in stories about school activities and the social environment. The values of Independence four texts (18%). Independence were represented in stories depicting freedom to do what is right decision-making, individual routines, and responses to environmental or social issues. These values are relevant to the objectives of the Independent Curriculum, which emphasizes independence and reflective thinking in learning. Meanwhile, the values of Global Diversity, Critical Thinking, and Creativity were each present in three texts (14%) The values of global diversity were present in stories containing themes of tolerance, local history, and international best practices. Critical Thinking represented in decision-making and responses to environmental or social issues Creativity manifests itself in activities such as playing music, and innovative problem-solving. The values of faith and devotion to God Almighty appear least frequently, appearing in only two texts (8%), and even then implicitly. Stories like "The Ugly Duckling" and "I Know You Can Do It" convey spiritual and moral messages such as self-acceptance, gratitude, and life motivation, without directly mentioning religious aspects. Overall, this book demonstrates a fairly good integration of Pancasila values, particularly in social dimensions such as cooperation and independence. However, there is still room for strengthening spiritual values so that all dimensions of Pancasila are represented equally.

The Indonesian English textbook for eighth-grade students serves not only as a medium for improving English language skills but also as a tool for instilling character values aligned with the Pancasila Student Profile. A thorough analysis of the fifteen selected texts in the book reveals that the application of these values varies in depth and frequency across six key dimensions: Faith and Devotion to God Almighty, Collaboration, Independence, Critical Thinking, Creativity, and Global Diversity. Among these values, collaboration, independence, critical thinking, and creativity are most prominent and explicitly reflected through students' actions, dialogues, and moral lessons embedded in the narratives. These are often demonstrated through group activities,

personal responsibility, problem-solving, and imaginative expression. In contrast, faith and devotion to God Almighty are only implicitly expressed; when they do emerge, they often take the form of moral integrity or inner resilience, rather than through overt religious or spiritual expression. The following sections provide detailed examples of how each of these six dimensions is represented through specific stories and characters in the textbook.

Faith and devotion to God Almighty

Faith and Devotion to God Almighty is a key component of the Pancasila Student Profile, emphasizing the significance of faith in God, spirituality, and moral attitudes that express piety in everyday life. In the context of character education, this value is supposed to be present in learning resources such as reading books. However, an examination of fifteen reading passages from the English for Nusantara textbook for eighth graders reveals that this component is underrepresented. None of the writings overtly include religious components such as prayer, references to God's name, worship, or particular religious symbols.

However, two readings may be identified as implicitly conveying the virtue of faith: "The Ugly Duckling" and "I Know You Can Do It" (The Story Parts 3). A spiritual lesson is communicated via the main character's journey in "The Ugly Duckling." However, two readings may be identified as implicitly conveying the virtue of faith: "The Ugly Duckling" and "I Know You Can Do It" (The Story Parts 3). A spiritual lesson is communicated via the main character's journey in "The Ugly Duckling," in which she undergoes rejection and sorrow due to her appearance, but finally discovers her true identity and embraces herself for who she is. This narrative emphasizes patience, gratitude, and the belief that every individual is inherently valuable and unique—a message that aligns with the notion of being created with purpose by a higher power.

One sentence in the story "The Ugly Duckling (pg.92)" that reflects this is: "The Ugly Duckling was very tired. But, he flew and flew till he found another farm," in which the perseverance of the character illustrates unwavering inner strength and

hope, qualities often grounded in spiritual conviction. Meanwhile, in "I Know You Can Do It, (pg.260)" the story of a student's internal struggle, nearly giving up during a difficult situation, but rising again with the encouragement of others also exemplifies the internal dimension of faith. This is particularly visible in the line: "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." in which affirmation from others restores moral confidence and belief in oneself, echoing the principle that faith can be reinforced through communal support and ethical choices. The narrative promotes moral strength, self-belief, and endurance in adversity, values commonly associated with religious teachings in Indonesian cultural context. Both passages demonstrate that the significance of religion is conveyed more through moral messages than explicit references. While this implicit approach maintains inclusivity across diverse student backgrounds, the absence of clear depictions of prayer, worship, or direct mention of God is noteworthy, especially given that the first principle of Pancasila prioritizes belief in the Almighty. Thus, while the value of Faith and Devotion to God Almighty is present, it remains understated in form. Conversely, the underrepresentation of faith and devotion to God Almighty, with only one marginal mention in the wider literary context, indicates a potential gap in the curriculum's goal of thoroughly incorporating spiritual values via reading. This supports Anisa et al.'s (2024) contention that abstract attributes such as religious commitment, critical thinking, and independence are typically oversimplified or underrepresented in EFL textbooks.

Global Diversity

The Pancasila Student Profile's Global Diversity value promotes an openness to diversity, including religion, race, culture, language, and nationality. This component raises awareness that people live in a worldwide heterogeneous society, thus tolerance, acceptance, and respect for variety are important values that must be imparted from a young age. This principle is regularly expressed in various reading passages in the eighth-grade English for Nusantara textbook, demonstrating the necessity of appreciating differences and

recognizing diversity as part of social life, both overtly and indirectly. The Ugly Duckling (p. 92) is one such text that clearly highlights this value. The story follows a young duckling who is excluded by others due to his different appearance, as seen in the line, "They didn't want to play with the ugly duckling because he looked different," in which physical difference becomes a basis for exclusion, subtly criticizing social prejudice. As the narrative progresses, it conveys the idea that uniqueness should be appreciated, and that acceptance can follow recognition of one's true self. Similarly, An Elephant and His Friends (pg.108-109) depicts a forest community composed of diverse animals who learn to help one another despite their differences. This is captured in the line, "One day an elephant wandered into a forest in search of friends. He saw monkey...rabbit...frog...fox..." in which shows the many types of animals that live in one forest and live together.

Lastly, Anti-Littering Campaigns in Australia (pg.216) provides a cross-cultural insight into how other nations approach environmental awareness. The line, "In Australia, schools teach students to care for the environment since early grades" shows that caring for the Earth is a universal value, in which students are introduced to international perspectives that cultivate respect for both nature and global citizenship from an early age.

The value of global diversity is represented in several passages depicting social differences, cultural coexistence, and the need for mutual respect. Stories such as The Ugly Duckling and The Elephant and His Friends emphasize inclusion and acceptance of those who look or behave differently. Furthermore, the Australian Anti-Waste Campaign provides students with a global perspective on environmental awareness, demonstrating that environmental concerns are a universal issue that transcends national boundaries. These narratives emphasize the importance of instilling tolerance and openness in language education. They support the idea that students need exposure to diverse perspectives to foster empathy and develop a global outlook, as envisioned in the Pancasila Student Profile's vision of global citizens grounded in national identity.

Collaboration

One of the most significant characteristics of the English for Nusantara grade VIII reading materials is the value of collaboration, also known as *gotong royong* in Pancasila culture. This component highlights the value of collaboration, community, and active engagement in social activities. Cooperation is manifested not just physically, but also via moral support, collaborative problem-solving, and respect for each individual's role in accomplishing group goals. According to the investigation, this value was detected in eight reading books, making it the most widely represented of the six Pancasila indicators. According to the analysis, this value is the most frequently represented among the six Pancasila indicators, appearing in eight reading texts. The clearest examples come from *A Parade in My Hometown* and *SMP Merdeka's School Parade* (pg. 42–43), in which students and local communities prepare for and participate in the Independence Day parade. The sentence, "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," illustrates collective participation across different members of society. Likewise, in *SMP Merdeka's School Parade*, collaboration is evident from the start in the line, "In the beginning, as instructed, all participants lined up and started to march," in which the parade relies on collective coordination and following shared instructions.

Additional expressions of collaboration appear in *A School Parade* and *Monita's Story*, which depict school-level cooperation in national celebrations. The line, "After I dressed up, I went around the school with all the students." and "During the parade, we sang the 'Hari Merdeka' song. There was a marching band following us." reflect how shared festivities foster a spirit of unity and teamwork among students. The value of collaboration also appears in environmental contexts. In *Sea Turtle Rescue* (pg. 209–210), teamwork among scientists is illustrated through the sentence, "The scientists were collecting data on sea turtles when they saw the injured turtle." Their coordinated efforts to rescue the animal highlight cooperation in real-world problem-solving. Similarly, *You Can Help* (pg.222) presents collaboration in civic action. The

sentence, “Thousands of children and teenagers with their parents came out to help. Volunteers from local restaurants and hotels also showed up.” illustrates how Balinese people work together to carry out a movement to keep Bali clean from plastic waste. Meanwhile, *Getting into the Band* (pg.274) captures collaboration in a more personal setting, as seen in the line, “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.” in which teamwork and shared creativity help build confidence and a sense of belonging. Through these diverse narratives, the textbook effectively communicates that collaboration is a vital skill not only in academic and extracurricular activities but also in responding to environmental and social issues. This aligns well with the principles of Pancasila, particularly the third principle (Indonesian Unity) and the second principle (Just and Civilized Humanity) and supports the goals of the Independent Curriculum, which positions students as active, collaborative learners. Collaboration appears significantly in eight distinct chapters, showing that social ideals such as collaboration, mutual aid, and collective responsibility are frequently addressed. This study backs up Sari and Ma'rifatulloh's (2024) finding that collaboration and social engagement are widely included in junior high English textbooks, although in implicit ways. The frequency of collaboration might also reflect Indonesian society's collectivist ethos, as well as the educational goal of fostering unity via cooperative classroom conversation.

Independence

One of the Pancasila Student Profile's primary pillars is the principle of independence, which encourages students to become responsible people who take initiative and do not rely on others to perform work or face problems. In the context of the Merdeka curriculum, this characteristic is critical for encouraging pupils to think critically, make independent decisions, and learn from their errors. The virtue of independence is emphasized in various reading texts in the English for Nusantara textbook for grade VIII, notably in storylines portraying people who carry out tasks alone,

manage their time, make decisions, or solve issues without reliance on others. The virtue of independence is portrayed in several reading passages in the English for Nusantara Grade VIII textbook, notably in stories that feature individuals acting independently, making decisions without external influence, or overcoming hardship by own effort. Although SMP Merdeka's School Parade (pg. 43) is a communal event, student involvement demonstrates personal responsibility and initiative. The sentence, "All students joined the event and so did Galang and his friends" highlights that student take part not because they are forced, but because they are actively engaged, suggesting a form of independent contribution within a group setting. Similarly, Monita's Story emphasizes student agency and initiative in the context of a ceremonial event. The line, "I was chosen as the class representative. I dressed as Cut Nyak Dien." highlights Monita's autonomous preparation and ownership of her position, demonstrating a feeling of responsibility and self-management in carrying out her duties.

In JAKARTA'S OLD CITY TOUR (pg.123-124), independence is expressed through environmental awareness and self-directed learning. The sentence, "After all, I enjoyed the tour, especially since the facilities were friendly for people with disabilities like me." demonstrates how the character reflects and feel what it's like to be able to do things on his own without any difficulty in enjoying it, which is a fundamental indicator of autonomous thinking. In the text I Know You Can Do It (p. 226) This is exemplified by the line "He studied hard even when others were playing."in which explains how independent he is in focusing on doing hard training without any disturbance or coercion while others are playing. This supports Anisa et al.'s (2024) contention that abstract attributes such as religious commitment, critical thinking, and independence are typically oversimplified or underrepresented in EFL textbooks. It also agrees with Nurhasanah and Hartati's (2024) observation that moral messages in reading sections are rarely followed by exercises or reflection assignments that encourage internalization, limiting their power to influence long-held beliefs.

Critical Thinking

Critical thinking is an essential component of the Pancasila Student Profile, encouraging students to carefully examine information, make informed decisions, and reflect on challenges using logical reasoning. This ability is critical in the Merdeka Curriculum because it helps students develop into intelligent persons capable of challenging assumptions, assessing implications, and providing constructive solutions to real-world problems. Critical thinking is seen in *Sea Turtle Rescue* (pg. 209-210) exemplifies scientific thinking in action. When scientists come upon an injured sea turtle, they assess the situation before responding. The phrase, "The scientists were curious." "They caught the turtle to examine the object in the turtle's nose." reflects the practice of hypothesizing and making evidence-based decisions, in which responsible intervention is guided by curiosity and caution. *Anti-Littering Campaigns in Australia* (pg. 216) asks students to assess the effectiveness and message of a public campaign. "The Don't be a Tosser!" campaign received positive feedback. It caused positive behavior change." demonstrates the impact of social techniques on public views, in which students are asked to reflect about what makes a message effective, promoting evaluative thinking via real-world examples.

Finally, *Living by the Citarum River Banks* (pg. 285) demonstrates reflective thinking tied to socio-environmental issues. The line, "Pak Suratmo said that he could no longer be called a fisherman. Instead, he should be called a scavenger." captures a moment of deep personal reflection, in which environmental degradation has altered a person's way of life, prompting students to think critically about the relationship between nature and human dignity. Through these stories, the textbook presents factual content and cultivates a space for learners to analyze, question, and reflect, all essential processes in nurturing critical thinkers in line with the vision of Pancasila and the Merdeka Curriculum. Impressively, the benefits of critical thinking, as demonstrated in five classics, are routinely used in real-life situations such as environmental problems and daily decision-making. Such interaction is consistent with the Merdeka Curriculum's emphasis on developing independent learners who can assess risks and

make rational and ethical decisions.

Creativity

The value of Creativity in the Pancasila Student Profile refers to students' ability to generate new ideas, solve problems innovatively, and express themselves originally in various contexts. Within character education, creativity is appreciated not only through artistic expression, but also through the willingness to explore, experiment, and act independently. In the English for Nusantara Grade VIII textbook, this value is represented in four reading texts that highlight self-expression, environmental innovation, and creative contributions to school and social life. In Monita's Story about Independence Day Celebrations at Merdeka Junior High School (pg. 54), creativity is expressed through cultural participation. The sentence, "I was chosen as the class representative. I dressed as Cut Nyak Dien." illustrates how students creatively engage in historical reenactment, in which costume preparation becomes a medium for self-expression and national pride. Through this activity, learners are not merely following instructions but are actively shaping the celebration's atmosphere with their own interpretations.

In Sea Turtle Rescue (pg. 209–210), creativity is shown in the way scientists respond to an unexpected situation. When they encounter a turtle in distress, they act decisively using limited tools and time. The sentence, "They spent almost ten minutes pulling it from the nostril of a sea turtle." reflects not just persistence but also creative problem-solving in a high-stakes environment, in which immediate action and careful improvisation are essential to success. Artistic experimentation and musical invention take center stage in Getting into the Band (pg. 274). Here, a student and his friends explore music informally before joining a formal group. The line, "We banged pot lids and shook plastic bottles with sand in them or cola cans filled with pebbles." demonstrates imaginative repurposing of household objects into instruments, in which creativity flourishes through play, exploration, and shared enthusiasm for music.

Several chapters discuss creativity as a means for

students to engage in meaningful and expressive learning. The data show that the textbook gives students reasonable opportunities to develop their own ideas, especially through stories about school projects, environmental initiatives, and artistic expressions. For example, *Getting into the Band* demonstrate how children are encouraged to express themselves and give back to their community via creative activities. These writings depict creativity not only as an artistic product, but also as an attitude that encourages initiative, problem-solving, and innovation. This confirms Riani and Utami's (2024) contention that real-life, experience-based tales are more helpful than abstract discourses in helping students absorb Pancasila ideals. These stories also support the Merdeka Curriculum's emphasis on agency and context-driven learning, promoting the concept that creativity is essential for students' overall development.

CONCLUSION

The purpose of this study is to look at how the six dimensions of the Pancasila Student Profile faith and devotion to God Almighty, global diversity, collaboration, independence, critical thinking, and creativity are represented in the reading sections of the English for Nusantara textbook for eighth-grade students. Using qualitative content analysis, the study discovered that, while all six values exist, they emerge with different frequency and depth. Collaboration and Independence were found to be the most consistently integrated, with faith and devotion to God Almighty appearing just minimally and creativity, critical thinking, and global variety being modestly represented. These findings imply that, while the textbook seeks to match with the Pancasila Student Profile and Merdeka Curriculum's character-building aims, there is still a difference in how values are presented and contextualized in reading materials. Most values are transmitted through implicit messages inside narratives or descriptive passages, which need careful interpretation. While this provides chances for student participation and critical reading, it also underlines the risk that moral and character

themes may be ignored if they are not accompanied by reflection assignments or classroom instruction. The study supports the use of reading texts as a medium for character education. According to Jamilah and Priyana (2025), reading in EFL is useful not only for language learning, but also for moral growth, cultural immersion, and identity construction.

Based on these findings, this study recommends a more balanced and targeted integration of the six dimensions of the Pancasila Student Profile in future textbook development. Particular attention should be paid to underrepresented values, such as faith and devotion to God Almighty, as well as creativity, critical thinking, and global diversity. Textbook authors are encouraged to include clearer indicators of these values and contextualize them within culturally meaningful narratives that support students' reflection and ethical reasoning. For teachers, it is important to facilitate classroom discussions and design follow-up assignments that help students recognize, analyze, and internalize the character values embedded in the texts. Curriculum designers should ensure that reading materials align with the broader goals of the Merdeka Curriculum by embedding values-based learning objectives alongside language objectives. Finally, future researchers are encouraged to conduct classroom-based or longitudinal studies to evaluate how students respond to character values in EFL texts and whether such exposure contributes to the development of citizenship attitudes and behaviors. This recommendation is intended to strengthen the role of English reading materials not only as a tool for language learning but also as a meaningful medium for character education based on Pancasila values.

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