AIP Conference Proceedings

Electronic Physics Informatics International Conference (EPIIC) 2023

Tangerang, Indonesia • 25 August 2023

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Equipment System of "Bepapas" Tradition in Melayu Sambas Community, West Kalimantan: Meaning and Relevance to National Defense Attitudes

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Abstract. There has been much research on the Bebepapas tradition in the people of Kalimantan, but research has yet to be done that specifically explores the meaning of the equipment and its relevance to the attitude of defending the State. This article aims to describe the sense of equipment and its relevance to the perspective of protecting the State in the Bepapas tradition carried out by the people of Kalimantan. The method used is ethnography with Roland Barthes's theory of Semiotics. The research findings show that the equipment in the Bebepas tradition has a profound meaning in denotative, connotative, and mythical terms. The equipment in the Bepapas tradition symbolizes self-strength or might, benefit for others, cleanliness of intentions and hearts, struggle, patience, introspection, and love. This meaning is also very relevant to various attitudes to defend the country, namely in the form of obedience to God, cooperation, caring for others, caring for the natural environment, and hard work.

INTRODUCTION

Therefore, Indonesia has diverse and unique customs and is referred to as a multicultural nation [1]. According to Fauziah et al. [2], this diversity is dominated by traditional elements, leading to exclusive interaction patterns with the surrounding environment [3]. The various ethnic groups that inhabit this territorial area are proportional to the large variety of traditional rituals consistently maintained by every tribe in the country [4]. Customary practices or traditions can be birth, marriage, and death [5],[6].

Maulana [7] defined a ceremony as actions bound by specific rules according to custom or religion. Traditionally, it is an activity carried out in stages arranged according to the event's purpose by a group of people [8],[9]. Rituals and beliefs are perceived as demands that determine the exhibition of specific behavior regarded as part of customs and are entrenched in society [10]. Tradition contains a hidden understanding of the relationship between the past and the present. It refers to something inherited in the past but still exists and functions in the present [11].

Furthermore, this research focuses on the Bepapas ceremony performed by the Kalimantan people. This tradition is a longstanding culture in the Sambas community, carried out for generations [12]. "Bepapas," a convention held to prevent catastrophic disasters, is one of the customs practiced by the people of Parit Setia Village, Jawai Sub-district, Sambas Regency, and West Kalimantan [13]. This tradition contains valuable local wisdom, and according to Ramadhan et al. [14], it teaches cooperation, tolerance, and work ethic.

The Bepapas ceremony is not only performed based on a series of procedures; it is also accompanied by various supporting equipment, which certainly has a deep philosophical meaning. These include *injuang*, *gimbali*, and *mentibar* tied with *ribu* leaves, *Kasai langgir* water, and coconut shell, which serves as the container [13].

Several literature searches discovered that none of the preliminary studies specifically explored the meaning of this equipment using the semiotic approach. Furthermore, research has yet to investigate the development of state

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defense attitudes. Several previous studies, such as Madriani [13], explored the definition of Bepapas, the community theology of this tradition, and its values. Berti and Manja [12] analyzed the use of *da'wah* in this tradition. Rino et al. [14] investigated rationalization's meaning, sequence, and function concerning its mythical values in the Sambas Malay community located in Tempapan Hulu Village, Sambas Regency.

The semiotic science of semiotics originated from linguistics, and it was discovered by Ferdinand de Saussure, who was born in 1857 and died in 1913 [15]. This approach has its sign [16]; however, according to Saussure, cited by Utaridah [17], the perceptions and perspectives about reality are constructed by words and symbols used in social contexts. This implies that signs shape human perception, compared to merely reflecting on the facts. Meanwhile, Barthes, cited by Situmeang [9] stated that the relationship between the signifier and the signified is divided into three categories: denotation, connotation, and myth. Denotation is the meaning of the sign on an object, the intent is its description, while myth is the cultural explanation or understanding of certain aspects of reality or natural phenomena; it is also described as the product of a dominating social class.

Roland Barthes' idea is known as the two orders of signification, which include the meanings of denotation and connotation. Denotation is the level of marking that elaborates on the relationship between the signifier and the signified, producing the actual meaning. Meanwhile, the connotation is a sign that describes the emergent interaction due to emotions and values from cultural and personal experiences [18]. For example, the flower and skull signs connote affection and danger [19]. Myth is encoding social meanings and values regarded or considered natural. Its function is to distort the purpose of the first-level semiotic system, thereby ensuring it no longer refers to reality [20].

Furthermore, state defense is the citizens' attitudes and actions to protect the nation based on a sense of love for their homeland [21]. Its awareness is centered on the willingness to serve and sacrifice to defend the state [22]. Conceptually, state defense is the citizens' attitude, determination, and behavior, exhibited regularly and in an integrated manner and imbued with love for Indonesia [23]. These individuals are inspired by their passion for Indonesia based on Pancasila and the 1945 Constitution and are willing to make sacrifices to ensure the state's survival [24].

The form of state defense varies greatly, and every citizen is obligated to defend their nation following their respective professional fields. A military member takes necessary action to protect the state from parties intending to obstruct its security or stability. Those belonging to civil society, such as teachers, need to execute specific actions by working earnestly to educate the younger generation. This is realized by teaching them to be sensitive to their surrounding environment, creating national awareness, and participating in building social solidarity [25]. State defense consists of three stages, including (1) socialization, harmonization, synchronization, coordination, and evaluation, (2) internalization of the fundamental values, and (3) active movement [26].

The Bepapas ceremony is a form of local wisdom used as a contextual medium to develop various state defense attitudes, such as divinity, gratitude to God Almighty, cooperation, caring for others, and the natural environment, including hard work. It is imperative to explore the meaning of the equipment used and its relevance to the development of state defense attitudes in an interesting analysis. Therefore, efforts to preserve and internalize ritual purposes and their meanings tend to be more profound.

The preceding explanation has sparked our curiosity, leading us to delve into the significance of the equipment utilized during the Bepapas ceremony and its profound relevance to shaping attitudes towards state defense. Understanding the cultural and symbolic meanings behind this equipment and how it influences perspectives on national defense is central to our research inquiry.

METHOD

Study Design

This qualitative research employed an ethnographic approach, a form of analysis that focuses on the meaning of sociology through field observations and sociocultural phenomena in society [27]. It comprises the following steps: (1) topic determination, (2) question submission, (3) data collection, (4) recording, (5) and analysis, as well as (6) report writing [28]. Data categorization or the meaning of various equipment used in implementing the Bepapas ceremony was performed by referring to Roland Barthes' semiotics theory, shown in Figure 1.
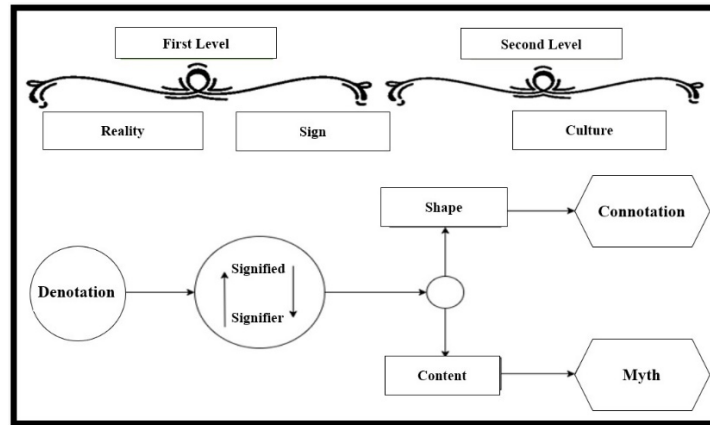
FIGURE 1. Two orders of signification from Roland Barthes

Study Context

This research is related to three main aspects: the equipment used in the Bepapas ceremony, its meaning, and its relevance. Interestingly, this study was conducted in Sambas, Bengkayang, and Sanggau Regencies. The informants include religious, cultural, and community leaders residing in the border area and the Head of the West Kalimantan Provincial Culture Office.

Data Collection and Analysis

Data on religious rites and tools were identified based on three categories. These include traditions about the Creator, the universe, and fellow human beings. Furthermore, its relevance to the state defense attitudes is identified by linking it to the values contained in Pancasila, such as 1) Belief in the one and only God, 2) Just and civilized humanity, 3) The unity of Indonesia, 4) Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and 5) Social justice for all Indonesians. This comprehensive analysis underscores the intricate interplay between religious traditions and national values in shaping attitudes towards state defense, highlighting the profound impact of these rituals on the broader societal ethos.

RESULT AND DISCUSSION

Table 1 below is the result of an analysis on the equipment used in the bepapas tradition in relation to the philosophical meanings and their relevance to the attitude of national defense. Each type of equipment, ranging from coconut shells as water containers to ribu leaves as tools for absorbing rice flour water, has specific denotations and connotations that reflect values and attitudes considered important in national defense. For example, the use of coconut shells symbolizes self-strength and perseverance in facing trials, while injuang leaves signify the spirit of struggle and readiness to sacrifice for the nation. Additionally, the use of mentibar and gimbali leaves also emphasizes values such as patience, introspection, and protection from danger, all of which contribute to awareness of the importance of the nation and national unity. Through a deep understanding of the meanings and relevance of equipment in the bepapas ceremony, society can strengthen attitudes and values essential in maintaining national integrity and security.

TABLE 1. Equipment, meaning, and its relevance to state defense

| Types of Equipment | Meaning | | | Its Relevance to the State Defense Attitudes |
	Denotation	Connotation	Myth	
coconut shell	As a water container	It means self-strength and usefulness	The use of a coconut shell is believed to portray an attitude of not giving up during trials.	Willingness to sacrifice for the nation and state

TABLE 1. Continued

| Types of Equipment | Meaning | | | Its Relevance to the State Defense Attitudes |
	Denotation	Connotation	Myth	
rice flour	Rice flour water is contained in a coconut shell	This depicts the sincere intentions of the heart	The use of rice flour water (*kasain langgir*) signifies relying only on Almighty God with righteous intentions.	Belief in Pancasila as the State ideology (Divinity)
injuang leaves	Tool for absorbing rice flour water (brush)	Indicates struggle	The use of *injuang* leaves is believed to instill the spirit of struggle.	Willingness to sacrifice for the nation and state
mentibar leaves	Tool for absorbing rice flour water (brush)	Depicts patience	The use of *mentibar* leaves is believed to bring about patience and sincerity in the face of trials.	Belief in Pancasila as the State ideology (Divinity)
gimbali leaves	Tool for absorbing rice flour water (brush)	It means introspection	The use of *gimbali* leaves is believed to be a reminder of oneself, introspection, and protection from all forms of dangers.	Awareness of the nation and state
ribu leaves	Tool for absorbing rice flour water (brush)	Implies friendship bond	The use of *ribu* leaves is believed to boost friendship and bring about sustenance.	Unity and integrity of the nation

Source: The research analysis results

The Bepapas ceremony is usually organized by the Sambas Malay community on particular anniversaries such as housewarming, thanksgiving for buying new luxury items like motorized vehicles, the birth of children, weddings, and before the planting season. It is held by inviting one's closest friends, relatives, and neighbors. The Sambas Malay community organizes the Bepapas ceremony as an antidote to danger and calamity with prayers based on Islamic law. This community is dominated by Muslims; therefore, the tradition has a strong Islamic nuance. During its execution, the host or celebrant collects the equipment, such as rice flour water, coconut shell, *injuang, mentibar, gimbali*, and *ribu* leaves. Rice flour water (*Kasai langgir*) is presumably a rejected catastrophe, and the fluid is placed in a coconut shell. Meanwhile, the *injuang, mentibar*, and *gimbali* leaves are tied together using the *ribu*. The illustration of traditional bepapas equipment can be seen in Figure 2 below.

FIGURE 2. Bepapas Ceremony Equipment

According to Rino et al [14] regarding the bepapas ceremony procession, after preparing the Bepapas ceremonial equipment as shown in Figure 2 above, a *labay* (shaman or traditional leader) beats the bundle of leaves initially dipped in the water (*kasir langgir*). For example, a newlywed sits with his partner in a cross-legged position. After

the *labay* must have read the prayers and letters from the Qur'an, the bundle of leaves that had been earlier dipped in a coconut shell on the newlywed's bodies from their foreheads, shoulders, and palms, to the toes [14].

Based on the connotative meaning of the Bepapas equipment, it was interpreted that the celebrant is being prayed for to be strengthened and valuable to others (symbolized by the coconut shell), have a pure heart and intentions (symbolized with the rice flour water), a courageous spirit (symbolized with *injuang* leaves), great patience (symbolized with *mentibar* leaves), always engage in self-introspection (symbolized with *gimbali* leaves), and strengthen the ties of friendship (symbolized with *ribu* leaves as a binder). This meaning is by Rohmaniah [18], that connotation signifies interaction due to feelings or emotions and values from cultural and personal experiences. It is identical to the ideological operation, called a 'myth,' which is applicable to a certain period [18].

The Relevance of The Bepapas Ceremony with The State Defense Spirit

A form of state defense is love for one's homeland by embracing the indigenous Indonesian culture. The Bepapas tradition is a form of noble culture that is meaningful and, if interpreted in depth, is bound to be relevant to the state defense spirit.

Using coconut shells symbolizes strength, usefulness, and willingness to make sacrifices for one's nation and state. When people are passionate about being helpful to others, they are willing to sacrifice for the things they love, including family, friends, and the nation. The symbol of the coconut shell in the Bepapas ceremony is meaningful to the state's defense. This Aligns with Rino et al. [14] that the coconut shell depicts self-strength and several others. This meaning is slightly different from its use in the bridal *Siraman* ritual in Java. Meanwhile, in the *Siraman* tradition, a coconut shell is used as a dipper, which implies the determination of parents to release their son or daughter for marriage [29].

The use of rice flour, later referred to as *kasir langgir* (water as an antidote to disaster), depicts the pure intentions of the heart and absolute reliance on God Almighty. This is related to the concept of divinity, which is the 1st point of Pancasila, namely "Belief in the one and only God." Another element of state defense is upholding the spirit of Pancasila and believing in it as the state ideology. This implies that using rice flour in the Bepapas ceremony has a relevant impact on the state defense spirit [12]. The belief in the one and only God is also applicable to the values of monotheism, such as realizing that there is a single power that controls life and is the goal of human existence. In various aspects, monotheism or the wholeness of God can prove one's spiritual strength. A faithful and pious person is a manifestation of obedience to God Almighty [30][35].

The use of *injuang* leaves depicts a courageous spirit, never giving up attitude, and daring to take risks based on the elements of state defense, such as the willingness to make sacrifices for the nation and state. This needs to be embraced by Indonesians to maintain the nation's sovereignty from various external threats. This courageous spirit and the willingness to make sacrifices are necessary for the sovereignty of a country to get a good signal. The use of *injuang* leaves in the Bepapas ceremony intends to instill this attitude in the people, thereby boosting their willingness to sacrifice their loved ones and the nation. It simply means that life is full of struggles [14].

Moreover, a dedicated person is bound to bring about optimal success. A highly reliable individual will continue to be thoughtful when faced with various life challenges. The optimal level of creativity from each individual indirectly contributes to the progress of the nation and state. This is in line with Herlambang [31] that invention has a significant influence on various aspects of life. Its impact on the younger generation needs to be emphasized because it is one of the forces that optimizes the entire potential of the nation.

The use of *mentibar* leaves is believed to bring about patience and sincerity when faced with trials from God. This is relevant to the first principle of the Pancasila, namely "Belief in the one and only God." A sincere person is bound to have a patient attitude even when experiencing failure and does not give up when faced with all kinds of trials. The correlation between the symbolization of the *mentibar* leaves and the Pancasila shows its relevance to the state defense spirit. Berti and Manja [12] stated that the Bepapas tradition has several moral messages, including piety and sincerity to the provisions of Allah SWT, as well as a noble character in society, such as mutual assistance and politeness.

Gimbali leaves are a reminder of oneself, introspection, and protection from all forms of dangers to maintain sovereignty. Lack of self-awareness and anticipation of danger exposes a state to being easily attacked by outsiders both physically and socio-culturally. The meaning of introspection is relevant to national awareness of the state defense value. This aligns with Rino et al. [14] that *gimbali* leaves signify introspection. Pratisti and Prihartanti [32] stated that it is similar to the emotional regulation concept. Introspection includes an attitude of not feeling self-righteous [33].

Furthermore, using *ribu* leaves simply implies boosting friendship and ensuring its sustenance, which is relevant to the state defense value of "Unity and Integrity of Nation." Unity (fellowship) is an important foundation in maintaining the state's integrity; without it, a nation would be divided. This attribute is essential in uniting the various tribes, cultures, and languages in Indonesia to ensure integrity, which is a fundamental point in the state defense attitudes. This is in line with Rino et al. [14] that the *ribu* leaves symbolize the strengthening of friendship ties and hope. This led to mutually beneficial cooperative attitudes and other conveniences [34].

CONCLUSION

The ability to analyze the meaning of various equipment used during the Bepapas ceremony is an attempt to understand the philosophy. This aids in ensuring that the values of local wisdom are comprehensively internalized for the people of Kalimantan in particular and Indonesia in general. This process also helps to reinforce the state defense attitudes, such as divinity, unity, cooperation, and care.

However, this study is limited to the meaning of all dimensions related to the Bepapas ceremony. Furthermore, exploration of interpretation from several other sources must also be pursued. It is paramount to carry out future analyses of the meaning of the various dimensions of this tradition. The revitalization of valuable local wisdom and their use to instill a state defense attitude in the younger generations from Kalimantan as the Indonesian State Border can be realized.

ACKNOWLEDGMENTS

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Global Diversity Values in Indonesia: An Elementary School High-Grade Indonesian Language Textbook Analysis

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Abstract

This research aims to analyze global diversity values present in Indonesian language textbooks for fourth-grade elementary school students. The study employs a qualitative approach with content analysis as the method. The research objects consist of four textbooks published by Erlangga, Yudistira, Bumi Aksara, and Puskurbuk Kemdikbudristek. The analysis process involves selecting relevant material samples, developing analytical categories, coding the content, and interpreting emerging patterns. The research findings indicate that the Indonesian language textbooks for fourth-grade elementary school students provide activities and experiences that enrich their understanding of cultural diversity in Indonesia. Students are taught to develop attitudes of tolerance and intercultural communication, as well as reflection and responsibility towards diversity. These books contribute to shaping students who are inclusive, tolerant, and capable of communicating in a multicultural environment, embodying the values of global diversity character. The importance of fostering global diversity character in primary school students is highlighted through education, particularly using meticulously designed Indonesian language textbooks. These textbooks introduce students to various aspects of Indonesian and other cultures, promoting understanding, appreciation, and tolerance for cultural diversity. Emphasizing character development, the textbooks instruct students in intercultural communication and encourage interactions with culturally diverse peers, fostering effective communication skills for multicultural environments. Furthermore, students are prompted to reflect on their own multicultural experiences, shaping their global perspectives. In summary, Indonesian language textbooks serve as a vital resource in shaping students into inclusive, tolerant individuals proficient in effective communication within multicultural contexts.

Introduction

Indonesia is a country with a large population, boasting rich cultural diversity that has gained global recognition (Kohler, 2019) . Amidst this diversity, which is a source of national pride, the concept of global diversity emerges as a unique aspect, highlighting the challenges faced by a multicultural society in Indonesia. This concept is one of the six essential values encapsulated within the Pancasila Student Profile, alongside faith and piety in God Almight, noble character, cooperation, independence, critical reasoning, and creativity. The Pancasila Student Profile outlines the character traits and competencies that all Indonesian students are expected to possess, rooted in the noble values of Pancasila as the national ideology (Saifuddin, 2017; Zarbaliyev, 2017).

Global diversity in the Pancasila student profile is fundamental, emphasizing the importance of respecting diversity to foster tolerance, appreciation, and cooperation among citizens from various cultural backgrounds. This value of global diversity is crucial not only within Indonesia's domestic context but also in preparing the society to become an integral part of the global community (Daniel et al., 2013). In today's globalized era, the ability to interact, respect, and collaborate with people from diverse cultural backgrounds is essential for success (Denson & Bowman, 2013; Wood et al., 2023). Global diversity in Indonesia includes tolerance, respect, and cooperation among the various ethnic, religious, and cultural groups in the country (Muchtar et al., 2022; Sahal et al., 2018). Since its independence, Indonesia has established a robust foundation to enhance global diversity (Brigg et al., 2016; Mavridis, 2015).

The 1945 Constitution of Indonesia guarantees religious freedom and recognizes the rights of citizens regardless of religion, ethnicity, or cultural background (Colbran, 2010; Lerner, 2013). Articles 28E and 29 of the 1945 Constitution explicitly state these rights. Additionally, there are laws protecting minority rights and promoting interfaith dialogue and intercultural cooperation, such as Law Number 39 of 1999 on Human Rights in Indonesia (Aragon, 2022; Ishak & Mikea Manitra, 2022; Sardol, 2014).

Indonesia acknowledges the significance of diversity and adheres to values of religious and cultural harmony through its legislation (Crouch, 2013; Jereza, 2016). For Example, In Kalimantan, Indonesia, there it shows how the diversity of Malay, Dayak, and Chinese communities is harmoniously accommodated through various cultural activities, still strongly valued by the people of West Kalimantan, Indonesia (Yanti et al., 2022). The aim of understanding diversity is to protect individual rights, fostering mutual understanding among community groups to create an inclusive and harmonious environment for all citizens (Huda, 2019; Iwai, 2013).

Currently, Indonesia focuses on the demographic dividend phenomenon (Lerch, 2020; Mason & Lee, 2012; Ogawa et al., 2021). With a predominantly young population, investing in character education from an early age is crucial to ensure that future generations deeply understand the values of tolerance, appreciation for differences, and inclusivity in dealing with the complexities of an increasingly connected global society (Baehr, 2017; Hampton-Garland, 2021; Pattaro, 2016).

However, the moral and character education once highly regarded continues to face challenges (Nurohmah & Dewi, 2021; Özerk & Kerchner, 2014). Despite the form and strength of Pancasila's practice varying over time, its implementation has seen a significant decline (Faidah & Dewi, 2021). Social issues fraught with moral degradation, such as brawls, sexual harassment, narcotics, violence, and other distressing occurrences, seem to be a recurring phenomenon (Checkel, 2017; Page & Pina, 2015; Warburg & Jensen, 2020). These issues are not unique to Indonesia but are also prevalent globally.

The above facts indicate that the values of solidarity and tolerance within Pancasila continue to lose their meaning. The attitudes displayed by the nation's younger generations diverge from Pancasila's values (Habibah & Setyowati, 2021). It seems that differences are perceived as hostility, while Pancasila, as the guiding principle of the nation, teaches the beauty of unity and togetherness. If all the tenets of Pancasila are practiced well, the nation's life would be peaceful and harmonious (Kulsum, 2020).

In the global context, issues of disintegration are becoming increasingly acute and are occurring nearly everywhere in the world (Walter, 2020). The global community continues to polarize, and it is unclear when these problems will be resolved (Grover, 2022; McCoy et al., 2018; Waller & Anderson, 2021). Conflicts arising from differences in opinions, ideologies, ethnicities, and religions have become serious issues that the world faces. Therefore, as the next generation of their nations, students worldwide must initiate and understand that national unity, both nationally and globally, must stand above group or personal interests. All stakeholders, including teachers, parents, and governments, must work together to devise the best solutions for addressing and anticipating the issues of character and unity that the global community currently faces (Gennaioli & Tabellini, 2018; Santagati, 2020; Saroglou, 2016).

Thus, it is crucial for the future generation, including students, to be equipped with the understanding

and values necessary to face these challenges on a global scale (Črešnar & Nedelko, 2020; HOEG & BENCZE, 2017; Maloni et al., 2019). Collaboration among various stakeholders, including educators, parents, and governments, is essential in finding effective solutions to these urgent global issues. The value of global diversity and character education includes respecting differences, tolerating diversity, appreciating other cultures, communicating interculturally when interacting with community environments, and reflecting and taking responsibility for one's experiences with global diversity (Yudha & Aulia, 2020).

One way to instill the moral values of Pancasila, especially the aspect of Global Diversity, is by incorporating relevant content about unity into textbooks. Particularly in primary schools, the instillation of global diversity values must continue to be imparted to students as preparation for facing social dynamics (Byker & Marquardt, 2016; Juvonen et al., 2019; Sprecher, 2017). This education is crucial from an early age because children tend to quickly absorb meanings and information and to form more flexible mindsets and behaviors (Tarmini et al., 2023). Therefore, this study aims to analyze the global diversity values present in Indonesian language textbooks for fourth-grade elementary school students.

Previous research on global diversity aspects, particularly the Pancasila Student Profile in textbooks, has shown that textbooks featuring the Pancasila Student Profile can support Education for Sustainable Development (ESD), promoting sustainable change (Afriyadi, 2020). Additionally, research by Garita & Alvarado (2020), Chapelle (2016), and Kong & Sung (2020) explains that cultural content, arts, and folk stories in textbooks provide students with an understanding and knowledge of diverse cultures (diversity). This research is also consistent with Nabila and Wulandari's findings (2022), where textbooks containing cultural content help students understand diversity as a manifestation of global diversity character. On the other hand, (Faidah & Dewi, 2021) conducted a literature study on the Pancasila Student Profile in language learning but did not specify a particular educational institution. Thus, this research will comprehensively examine global diversity character values in Indonesian Language textbooks for higher grades of elementary schools. Previous research has not explored global diversity values in Indonesian Language textbooks for higher grades of elementary schools, making the findings of this study novel.

Research on global diversity in elementary school textbooks is essential for two main reasons. First, elementary school textbooks play a central role in shaping children's attitudes and perceptions towards cultural and social diversity. Research conducted by Aderibigbe et al. (2023) and Bouillet & Miškeljin (2017) indicates that exposure to diversity education materials from an early age can strengthen tolerance and respect for differences among students. However, there is a gap in current practices, where most textbooks have not effectively reflected global diversity due to limitations in inclusive representation of cultures, ethnicities, and religions. In the era of globalization, it is crucial to teach values of diversity, tolerance, and appreciation for differences from an early age so that the content in textbooks reflects the diversity of the world and promotes an inclusive attitude in children. Second, research on global diversity in elementary school textbooks prepares children to live in an increasingly globally connected society. As identified by Bennett et al. (2022), Knoblauch (2023), and Blanchard et al. (2018), introducing cultural, ethnic, religious diversity, and other backgrounds in early education enables children to be better prepared for a complex world and equips them with the skills to interact with people from different backgrounds. The identified gap between expectations and the reality in current textbooks underscores the need for this research to evaluate and recommend improvements that can make global diversity education more effective and inclusive.

Methods

In an effort to enhance the understanding of the internalization of global diversity character values and the Pancasila Student Profile through textbooks, this study will utilize a qualitative approach with a comparative method (Milošević & Maksimović, 2020; Sattar et al., 2020; Silverman & Patterson, 2021; Thomann & Maggetti, 2020). This comparative study approach is supported by social learning theory (Bandura, 1977) by highlighting best practices in teaching these values and contributing to the improvement of student character education quality in Indonesia. This approach will enable the research to conduct a thorough comparison between various Indonesian language textbooks used in upper elementary school classes, as well as between the content of the textbooks and the manifestation of these values in students' characters. This step is taken to understand how global diversity values and the Pancasila Student Profile are presented and assimilated within the context of formal education.

The research will involve selecting textbooks from various publishers to assess the internalization of values through textbooks. An analysis instrument will be developed to effectively evaluate the presentation of values in textbooks using qualitative content analysis. This comparative analysis process will compare and evaluate the effectiveness of textbooks in teaching these values, as well as identifying best practices

and areas that require improvement. Overall, this study aims to provide a comprehensive evaluation of the extent to which elementary school textbooks support the reinforcement of the Pancasila Student Profile and global diversity values, while also offering recommendations for the development of more effective teaching materials.

The objects of analysis in this research are Indonesian Language textbooks for fourth-grade elementary school students in the Merdeka curriculum. The textbooks consist of four books published by:

1. Erlangga, authored by A. Indradi and Rahmah Purwahida, containing Chapters I to VIII, published in 2022.

2. Yudistira, First Edition, First Printing in July 2022, authored by Aira Kimsela and Rinasti Amalia, comprising Lessons one to eight.

3. Bumi Aksara, Copyright 2022, authored by Rohmiyatun, consisting of Chapters I to VIII.

4. Ministry of Education, Culture, Research, and Technology. Center for Curriculum and Book Development Research and Development Agency, First Printing in 2021, authored by Eva Y. Nukman and C. Erni Setyowati, comprising Chapters I to VII.

Erlangga, Yudistira, Bumi Aksara, and the Ministry of Education, Culture, Research, and Technology through the Center for Curriculum and Book Development are some of the publishers in Indonesia that have published many school textbooks used nationally. These four publishers have built a good reputation in publishing school textbooks used throughout Indonesia (Indradi & Purwahida, 2022; Kimsela & Amalia, 2022; Nukman & Setyowati, 2021; Rohmiyatun, 2022).

Findings and Discussions

Findings

The Profile of Pancasila Students refers to a guide of values and behaviors expected from students based on the principles of Pancasila, which is the foundation of the Indonesian state. One crucial aspect of the Profile of Pancasila Students is global diversity, which pertains to the recognition and respect for cultural, religious, ethnic, racial, and linguistic diversity on a global level (Hamzah et al., 2022).

Global diversity encourages students to develop an understanding and appreciation of the diversity present in the world. This involves recognizing that every individual has the right to maintain their cultural identity and religious beliefs, and be respected by others. Through global diversity, students are expected to view diversity as a wealth and a potential source of learning and mutual enrichment (Liu, 2023; Moloney & Saltmarsh, 2016; Zhang, 2019).

In the context of the Profile of Pancasila Students, global diversity also teaches the importance of international cooperation (Sulastri et al., 2022). Students are expected to collaborate with peers from different cultural and ethnic backgrounds and to appreciate diverse perspectives. This can broaden their perspectives, enrich their learning experiences, and help build harmonious relationships among the global community (Li & Zhang, 2015; Mittelmeier et al., 2018).

In order to implement global diversity in the Profile of Pancasila Students, educational institutions are expected to provide an inclusive and supportive learning environment for all students. Learning that involves direct experiences, dialogue, and intercultural interactions can be effective tools to promote understanding and tolerance among individuals (Riswanto, 2022; Wulandari, 2020).

The aim of global diversity in the Profile of Pancasila Students is to create a generation that is open-minded, tolerant, and caring towards global diversity (Rozana & Putri, 2023). By understanding and appreciating global diversity, students are expected to play a role as positive agents of change in building a more inclusive, just, and harmonious society (Denson & Bowman, 2013; Karimi & Matous, 2018; Pantić & Florian, 2015; Weaver et al., 2023).

In terms of the aspect of global diversity, the Directorate of Elementary Schools at the Ministry of Education, Culture, Research, and Technology of Indonesia (2020) has divided it into 3 indicators that need to be achieved to reach the goal of diverse but united national teachings. They include: (1) Recognizing and respecting other cultures; (2) Inter-cultural communication skills in interacting with others; (3) Reflection and responsibility towards diversity experiences. Therefore, to achieve these goals, the Indonesian Language textbook becomes one of the media that can accommodate the objectives of global diversity as an effort in shaping the Profile of Pancasila Students.

Understanding and Respecting Other Cultures

The character of understanding and respecting other cultures in global diversity involves understanding, appreciating, and maintaining an open attitude towards cultural diversity in the world. This education teaches students about different cultures, encourages appreciation of differences, and shapes individuals who are inclusive, tolerant, and capable of adapting in a multicultural environment, to create a more harmonious and understanding society (Banks, 2015; Sahal et al., 2018).

Table 1.

The Aspect of Understanding and Respecting Other Cultures in the Textbook

No	Topics	Examples of Cultural Aspects from Textbooks	Textbook Publication Resources
1	Traditional Dance	Ratoh Jaroe (Aceh), Serimpi (Central Java), Saman (Aceh), Pendet (Bali), Piring (West Sumatra)	Erlangga, 2022, BAB 1 page 11
2	Cultural Sites	Taman Mini Indonesia Indah (TMII), Borobudur Temple	Erlangga, 2022, Bab IV page 59
3	Traditional House	Pendopo and Joglo House from Central Java	Erlangga, 2022, Bab VI page 105
4	Cultural Sites	Borobudur Temple in Taman Mini Indonesia Indah	Erlangga, 2022, Bab VI page 107
5	Traditional Song	Song "Tokecang" from West Java	Erlangga, 2022, Bab VII page 111
6	Traditional Games	Gobak Sodor and Egrang Game	Yudistira, 2022, Pelajaran Tiga page 53
7	Traditional Dance	Serimpi Dance (Central Java), Saman Dance (Aceh), Pendet Dance (Bali), Piring Dance (West Sumatra), Tor-Tor Dance (North Sumatra), Jaipong Dance (West Java)	Yudistira, 2022, Pelajaran Empat page 73
8	Traditional House	Rumah Gadang (West Sumatra), Rumah Limas (South Sumatra), Rumah Joglo (Central Java), and Rumah Bolon (North Sumatra).	Yudistira, 2022, Pelajaran Empat page 74
9	Traditional Clothing	Javanese Traditional Clothing	Yudistira, 2022, Pelajaran Empat page 74
10	Traditional Food	Rendang (West Sumatra), Gudeg (Yogyakarta), Konro Soup (South Sulawesi), Tumpeng (Java).	Yudistira, 2022, Pelajaran Empat page 74
11	Traditional Dance	Busak Baku Dance, Mance, Hornbill, Mandau (Dayak, Kalimantan)	Yudistira, 2022, Pelajaran Empat page 67
12	Folklore	Sangkuriang and Dayang Sumbi's Folklore	Bumi Aksara, 2022, Bab VII page 154
13	Traditional Crafts	Bugis Sutra ("sabbe"), Besurek Batik (Bengkulu)	Bumi Aksara, 2022, Bab VII page 159
14	Traditional Dance	Seblang Dance (Banyuwangi)	Puskurbuk, 2021, Bab IV page 77
15	Traditional Crafts	Besurek Batik (Bengkulu)	Puskurbuk, 2021, Bab VII page 172
20	Traditional Dance	Pendet Dance (Bali)	Bumi Aksara, 2022, Bab IV page 66
22	Cultural Activities	Traditional Dance Competition	Erlangga, 2022, Bab I page 11

In the Indonesian Language Textbooks for Grade IV Elementary School, the aspect of global diversity in the indicator of understanding and respecting other cultures is evident in the introduction of various Indonesian cultures. Examples include the Ratoh Jaroe dance from Aceh and other traditional dances, traditional houses, the cultural site of Borobudur Temple, the traditional song "Tokecang" from West Java, and traditional games like gobak sodor and egrang. All these aspects of introducing Indonesian culture are present in the Bahasa Indonesia SD Grade IV textbook published by Erlangga.

In the Yudistira publication, the aspect of understanding and respecting other cultures is reflected in the introduction of traditional houses such as Rumah Limas, Rumah Gadang, Rumah Joglo, and Rumah Bolon. Additionally, traditional foods like rendang, gudeg, sop konro, and tumpeng are also introduced. Similar to Erlangga, Yudistira also includes materials about traditional dances such as dances from the Dayak tribe, tari Busak Baku, tari Mance, tari Burung Enggang, tari Mandau, and others.

In the Bumi Aksara publication, culture and art are introduced, including the Bugis silk fabric (Sabbe) and the traditional dance from Bali, tari Pendet. Bumi Aksara also includes content about local folktales, such as the Legend of Tangkuban Parahu from West Java. Lastly, the book published by Pusat Kurikulum dan Perbukuan, Kemdikbud Ristek, includes cultural content introducing batik besurek from Bengkulu and tari Seblang from East Java.

By including various aspects of Indonesian culture, such as batik besurek from Bengkulu and tari Seblang from East Java, in the textbook published by Pusat Kurikulum dan Perbukuan, elementary school students can learn about and recognize Indonesian culture from an early age. Through understanding Indonesian culture, students can gain a broader perspective on cultural diversity both within and outside the country. Moreover, introducing Indonesian culture

to elementary school students helps them develop attitudes of tolerance, respect, and appreciation for differences. Students will learn to respect and appreciate other cultures, including their customs, traditions, arts, and languages. This will help them overcome prejudices, build intercultural brotherhood, and foster cooperation amidst diversity.

The findings above indicate that understanding and respecting other cultures are crucial in the context of global diversity. By learning about other cultures, we can gain a better understanding of the values, traditions, and perspectives of others. This helps students eliminate any prejudices they may have towards unfamiliar cultures. A deeper understanding of other cultures also helps prevent misunderstandings or conflicts that may arise due to ignorance. Understanding and respecting other cultures encourage students to cultivate tolerance towards differences.

Students can learn to appreciate cultural diversity and understand that no culture is superior or inferior to another. This teaches students to respect and embrace differences as natural and valuable in an increasingly interconnected global society. Additionally, understanding and respecting other cultures open the door to more open intercultural dialogue. It allows for the exchange of ideas, views, and experiences that can enrich students personally and collectively. With increased intercultural dialogue, students can build bridges to solve social issues together and achieve mutually beneficial goals.

Respecting other cultures also entails preserving and caring for diverse cultural heritage, especially in Indonesia. By recognizing and appreciating other cultures, students can help preserve unique traditions, languages, arts, and cultural practices. This is essential to ensure the sustainability and diversity of cultural heritage amid the challenges brought about by globalization, which often poses threats to cultural identity.

The ability of intercultural communication in interacting with others

The character of intercultural communication ability in interacting with others in the context of global diversity involves developing effective communication skills with individuals or groups from different cultural backgrounds. Through education, students are taught about cultural differences in communication, understanding nonverbal cues, active listening, respecting others' perspectives, and overcoming communication barriers (Hurn & Tomalin, 2013). With this character, individuals can build harmonious relationships, mutual understanding, and support cooperation and exchange of ideas in an increasingly multicultural global context (Spitzberg, 2000).

Table 2.
The Ability of Intercultural Communication in Interacting with Others in the Textbook

No	Topics	Examples of Intercultural Communication Aspects in Textbooks	Textbook Publication Resources
1	Inter-tribal friendship	Hani and Manda are good friends despite being from different tribes	Erlangga, 2022, Bab VII page 121
2	Learn other cultures and eat together	After studying together, Haikal and his friends feel hungry and eat together, showing how eating together can be a moment of cultural learning.	Erlangga, 2022, Bab VII page 151
3	Culture of greeting rebuke	Show respect for each other by greeting, emphasizing the importance of mutual respect in daily interactions.	Erlangga, 2022, Bab III page 52

The cultivation of global diversity values in intercultural communication skills is also evident in the Indonesian language textbook for fourth-grade elementary school students published by Erlangga. The textbook contains intercultural communication values within its characters, such as the friendship between Hani and Manda, who come from different ethnic backgrounds, as well as stories about Haikal's family.

The ability of intercultural communication is evident in the friendship between Hani and Manda. Despite their different ethnicities and cultural backgrounds, they can maintain a good relationship and show mutual respect. This demonstrates their ability to communicate interculturally, meaning the ability to interact with others from different cultural backgrounds. In the story, Hani and Manda do not discriminate against each other because they realize that through friendship, they can learn about each other's cultures. They can overcome their ethnic and regional differences by appreciating and accepting cultural diversity.

Furthermore, the data also shows their ability to communicate interculturally when Hani and Manda dine with Haikal's parents. In this moment, they can interact harmoniously with Haikal's family, who have a different cultural background. They engage in activities involving other cultures with an open and respectful attitude.

The findings emphasize the importance of greeting each other in interacting with others as a form of intercultural communication skill. By greeting one another, we can show appreciation and acknowledge the presence of others. A friendly and polite greeting becomes the first step in building good relationships with people from different cultural backgrounds. Thus, intercultural communication skills in interacting with others involve the ability to establish respectful

friendships, participate in cultural activities, and have a friendly greeting. These skills enable individuals to interact harmoniously in a multicultural environment and enrich their experiences in appreciating cultural diversity.

Intercultural communication is closely related to global diversity aspects as it involves the exchange of information, ideas, and values between individuals or groups from different cultural backgrounds. In this era of globalization, cross-cultural communication becomes increasingly important due to the growing interactions across cultures in various fields such as business, education, tourism, and technology.

Global diversity refers to the recognition and appreciation of cultural, linguistic, religious, customary, and worldview diversity worldwide. Through effective intercultural communication, individuals or groups from diverse cultures can understand, respect, and collaborate better with each other.

Reflection and Responsibility towards Diversity Experience

The aspect of reflection and responsibility towards diversity experiences in global diversity character involves individuals' ability to contemplate their diversity experiences, understand their implications, and take responsibility for their attitudes and actions in promoting diversity and tolerance (Acquah & Commins, 2015; DiGregorio & Liston, 2022). Through education, students are taught to question and criticize their own understanding and attitudes towards diversity, as well as develop a deeper understanding of the importance of inclusion, appreciation, and respect for differences. This character also includes awareness of the impact of individual actions on society and the environment, as well as the responsibility to act positively and advance global diversity. With this character, individuals are expected to take an active role in building an inclusive society, promoting mutual respect, and fostering peace amid an increasingly integrated cultural diversity (Hymel & Katz, 2019; Juvonen et al., 2019; Williams & Soriero, 2021).

Table 3.

Reflection and Responsibility towards Diversity Experience in The Textbook

No	Topics	Examples of Aspects of the Diversity Experience in Textbooks	Textbook Publication Resources
1	Unity in Diversity	All students, despite different ethnicities and regions, are Indonesian children.	Erlangga, 2022, Bab VII page 109
2	Tolerance and Empathy	We are taught to live with tolerance, toler- ance, and sympathy amidst racial, ethnic, religious, and cultural diversity.	Erlangga, pada tahun 2022 Erlangga, 2022, Bab III page 52

An essential aspect of global diversity is the reflection and accountability of students towards their multicultural experiences. In the Indonesian language textbook for fourth-grade elementary students published by Erlangga, the content about reflection relates to students from different ethnic backgrounds, yet united as one in Indonesia. Additionally, Erlangga emphasizes the need for tolerance towards racial, ethnic, religious, and cultural differences within the diverse student environment. Embracing this diversity ultimately leads students to understand that life is filled with peace. The content in the book aims to teach students to adopt attitudes of tolerance, empathy, and sympathy.

The material on reflection and responsibility towards multicultural experiences acknowledges and understands that students in the classroom come from various ethnic and regional backgrounds, yet they remain an integral part of the Indonesian nation. This reflects awareness of diversity and pluralism within Indonesian society. The reflection also recognizes the various differences that exist in terms of race, ethnicity, religion, and culture in the surrounding community. Through this reflection, students are encouraged to appreciate differences as vital elements in life.

Furthermore, the responsibility towards global diversity reflected in the excerpt is demonstrated through attitudes of tolerance, empathy, and sympathy. Students are reminded to respect and treat others with tolerance despite their diverse backgrounds. This responsibility teaches students to be non-discriminatory and treat everyone fairly and equally, irrespective of their race, ethnicity, religion, or culture.

By internalizing the content on reflection and embracing responsibility towards global diversity, students are expected to contribute to creating a harmonious, inclusive society that values diversity. Through attitudes of tolerance, empathy, and sympathy, we can all work towards building a better world, where everyone is respected and treated equally, regardless of their differences.

Discussions

The Indonesian language textbook for fourth-grade elementary students emphasizes the importance of understanding and appreciating other cultures within the context of global diversity. The book provides various examples of activities, information, and experiences that encourage an understanding of cultural diversity in Indonesia. Prominent examples include introducing the Ratoh Jaroe dance from Aceh, reading books that discuss Indonesian cultures, visiting Taman Mini Indonesia Indah to see cultural displays from different regions, and explanations about traditional houses, dances, traditional attire, regional foods, and local history. Furthermore, through this

textbook, students are encouraged to understand and appreciate other cultures in Indonesia. They are given the opportunity to learn about traditional dances from various regions, such as Serimpi, Saman, Pendet, and others. Additionally, students are introduced to various traditional houses, such as Rumah Gadang, Rumah Joglo, and Rumah Bolon. Traditional foods like rendang, gudeg, sup Konro, and tumpeng are also part of the multicultural learning.

It is crucial for upper-grade elementary students to understand and appreciate other cultures as part of shaping their character with global diversity awareness (Kim, 2020; Park & Seo, 2022; Rucinski et al., 2021). Understanding other cultures involves grasping differences in traditions, values, customs, and languages (Krasniqi, 2019). This helps students develop a broader perspective of the world and avoid prejudices or stereotypes that may arise due to ignorance. Understanding and appreciating other cultures also require developing attitudes of tolerance (Atmaja, 2020; Lestari et al., 2020; Sodik, 2020). Students are taught to respect cultural differences, such as religion, ethnicity, race, and language, and learn to respect each individual's rights to live according to their own culture and beliefs. This attitude of tolerance is essential in creating an inclusive environment (Hanafi, 2017), where everyone feels accepted and valued. By exploring and understanding their own culture and others, students can comprehend how their identities are interconnected and influenced. They can also recognize the values and beliefs underlying their own culture, thus developing strong self-awareness and appreciation for others' identities (Hjerm et al., 2020; Kaihlanen et al., 2019).

Furthermore, in the context of developing intercultural communication skills in the Indonesian language textbook for fourth-grade students, they are given the opportunity to interact with peers from different ethnic, religious, and cultural backgrounds. They are encouraged to respect and understand these differences and foster good friendships without discrimination. Students' understanding of intercultural communication concepts in interacting with others is a suitable way to embody global diversity character (Ismail, 2021; Yudha & Aulia, 2020). This aspect provides students with a broader understanding of cultures, enabling them to build harmonious relationships, encourage tolerance, reduce conflicts, and prepare for a globally connected world. These skills also enrich students' personal and collective experiences. Thus, intercultural communication skills are crucial in shaping a global diversity character in students (Othman & Ruslan, 2020).

Moreover, the Indonesian language textbook for fourth-grade students also teaches reflection and responsibility towards multicultural experiences.

Students are encouraged to contemplate the significance of diversity and the importance of possessing attitudes of tolerance, empathy, and sympathy towards others. Through this understanding, students are expected to develop intercultural communication skills that allow them to interact positively and effectively with people from diverse cultural backgrounds. Consequently, the reflection and responsibility towards multicultural experiences will lead students to preserve and cherish the diverse cultural heritage (Istiningsih & Dharma, 2021; Utami et al., 2023), both within Indonesia and worldwide. This includes efforts to preserve traditional culture, maintain diversity within society, and actively promote unity amidst cultural differences.

Furthermore, based on the comparison of several textbooks, it can be seen that the textbooks published by the Ministry of Education, Culture, Research, and Technology (Kemendikbud) (2021) serve as the primary textbooks of the Indonesian language education curriculum. These main textbooks are designed to provide a comprehensive foundation on the national curriculum, offering a broad coverage of essential materials to meet educational standards and student character development. The findings of this study indicate that Kemendikbud textbooks effectively integrate global diversity values, helping students develop a deep understanding of cultural diversity in Indonesia and the importance of tolerance and empathy in social interactions.

In addition to the main textbooks from Kemendikbud, supplementary textbooks published by publishers such as Erlangga (Indradi & Purwahida, 2022), Yudistira (Kimsela & Amalia, 2022), and Bumi Aksara (Rohmiyatun, 2022) act as additional learning resources that enrich the curriculum with diverse perspectives and interactive activities. These findings emphasize that these supplementary books not only support the learning material from the main textbook but also add an extra dimension to students' learning experiences (Gu et al., 2015; Lau et al., 2018). Through the introduction of stories, poems, and discussions about other cultures, these supplementary books expand students' understanding of global diversity. The integration between the main and supplementary textbooks creates a dynamic learning environment (Hanifa, 2018), where students not only learn about diversity in a national context but are also prepared to interact in an increasingly connected global society.

Understanding global diversity in the Indonesian language textbook for upper-grade elementary students is essential to introduce them to cultural diversity, languages, and traditions worldwide. The reasons for emphasizing global diversity content in the textbook are numerous:

1. Cultural Understanding: Introducing students to various cultures from around the world helps them understand that societies are not solely composed of one ethnic or cultural group. This broadens their minds to different ways of life, traditions, and beliefs, fostering tolerance and appreciation for diversity (Gardner, 2021).

2. Developing Empathy: By studying global diversity, students learn to empathize with people from diverse cultural backgrounds. They gain insight into others' perspectives, promoting understanding and reducing prejudice (Rambaree et al., 2023; Tran, 2020).

3. Improving Language Skills: Engaging with texts, stories, and poems in Indonesian that represent global diversity helps students enhance their reading, writing, and speaking abilities. They are exposed to different language variations and word usages, expanding their vocabulary and comprehension (Getie, 2020).

4. Fostering Creativity: Introducing global diversity in Indonesian language learning can encourage students to express their thoughts and ideas more creatively. They can explore various cultural themes and depict them through writing, poetry, or other art forms (Yun et al., 2020).

5. Global Preparedness: In today's interconnected world, it is essential for students to understand the global context. Introducing global diversity in upper-grade elementary school prepares them to be more knowledgeable global citizens capable of interacting with diverse cultures in the future (Rajput et al., 2023).

In delivering the content of global diversity in the Indonesian language textbook for upper-grade elementary students, the content can include short stories, poems, fables, and songs from various cultures around the world. The textbook can also include activities and assignments that engage students in understanding and exploring these cultures. Consequently, students will actively participate in their learning and broaden their knowledge of global diversity within the Indonesian language.

Overall, this textbook makes a significant contribution to shaping students' understanding and appreciation of cultural diversity within the context of global diversity. Through the knowledge and experiences provided, students are encouraged to become inclusive, tolerant, and open-minded individuals who can communicate effectively in a multicultural environment..

Conclusions

This study shows that high-grade Indonesian language textbooks in Indonesia have highlighted the importance of education in promoting tolerance, empathy, and appreciation for cultural diversity.

A comparative analysis of four selected textbooks indicates that exposing students to cultural diversity through learning materials not only enriches their understanding of diversity in Indonesia but also prepares them to participate in a diverse global society. These findings affirm that an inclusive educational curriculum reflecting diversity values can contribute to shaping students' characters, enabling them to appreciate and interact with cultural diversity.

Based on these findings, it is recommended that curriculum developers and educators make further efforts to enrich textbooks with content that broadens students' perspectives on global diversity, beyond the confines of local culture. This includes integrating stories, cases, and examples from various cultures around the world to strengthen students' understanding of global diversity and multicultural perspectives. Additionally, it is important to adopt interactive learning methodologies that encourage discussion, reflection, and student engagement in topics related to diversity, tolerance, and intercultural cooperation. Through this approach, Indonesian language education can effectively contribute to shaping a young generation that not only values cultural diversity but is also equipped with the skills to communicate and collaborate in a global context.

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Implementation of Critical Thinking Values in Grade IV Indonesian Language Textbooks of The Merdeka Curriculum : A Content Analysis in The Application of The Pancasila Student Profile

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Abstract: This study aims to elaborate on the implementation of critical thinking values in several textbooks used in Indonesia as an essential aspect of the Pancasila Student Profile. The research approach utilized a qualitative content analysis method to examine elements of critical thinking in four Grade IV Indonesian Language textbooks within the Merdeka Curriculum, published by Erlangga, Yudistira, Bumi Aksara, and Kemendikbudristek. The findings showed that Grade IV Indonesian Language textbooks from these four publishers clearly implemented critical thinking characteristics, each with different emphases. Erlangga focuses on "Obtaining and Processing Information and Ideas," Yudistira emphasizes "Reflecting on Thought and Thought Processes," while Bumi Aksara highlights "Considering and Solving Problems." Lastly, the textbook from Kemendikbudristek also placed more focus on the "Considering and Solving Problems" element. Nevertheless, each textbook adopts a unique approach in fostering students' critical thinking and character development. Conceptually, the implementation of this study's findings underscores the importance of varied approaches in teaching critical values, while practically encouraging educators and the curriculum to formulate balanced strategies for developing students' skills in line with the Pancasila Student Profile.

Introduction

In Indonesian language learning, textbooks play a central role in delivering lesson material, enriching vocabulary, and developing language skills (Andini et al., 2024). However, beyond merely conveying information, textbooks also shape students' character (Danawati et al., 2020). Therefore, the role of textbooks in Indonesian language learning is not limited to academic aspects but also encompasses character development. In line with this, education is fundamentally the primary foundation in shaping the character and quality of the nation's future generations (Wahyuni et al., 2023; Faiz, 2022; Taufik, 2020). In pursuit of this goal, the Merdeka Curriculum has become an important milestone, granting schools the freedom to design curricula according to the needs and characteristics of their students (Gumilar & Permatasari, 2023).

One aspect that must be considered in character building is critical thinking values (Chowdhury, 2018). Critical thinking is a crucial foundation for forming a generation capable of processing information carefully, developing sharp questions, and evaluating arguments logically (Mahanal, 2019). The presence of critical thinking values in Indonesian language

textbooks reflects a commitment to educating students to become independent, critical, and creative thinkers (Mustadi et al., 2021).

The Pancasila Student Profile—as the primary guide for shaping students' character—highlights the importance of critical thinking as one of six key aspects (devotion to God Almighty, independence, creativity, collaboration, global diversity, and critical thinking) (Fauzi et al., 2023; Mustari, 2022). In Indonesian language learning, textbooks aim not only to deliver lesson material but also to facilitate the development of students' critical thinking skills through the selection of material, teaching methods, and relevant learning activities.

The fourth grade marks the beginning of the upper-level stage in elementary school (Harlina et al., 2020; Septianti & Alfiani, 2020). This grade level is typically taken by students aged 9-10. At this age, students begin to implement more complex knowledge and are ready to face greater academic challenges (Paus et al., 1990; Samokish, 2019). Instilling critical thinking values at this level is essential as it is a critical phase in shaping students' thought patterns. Scientifically, there are several reasons supporting the urgency of instilling critical thinking values in Grade IV students. First, at this age, students' cognitive development reaches a level where they begin to understand abstract concepts and develop more complex analytical abilities. Second, at this age, students tend to be more open to new learning and are more capable of questioning the world around them. Third, instilling critical thinking values at this level can provide a solid foundation for students' academic and social development in subsequent levels (DeNigris & Brooks, 2018; Wente et al., 2020).

Previous studies on critical thinking aspects in the application of the Pancasila Student Profile in Indonesian language learning have been conducted by Hadi & Nadlifah (2023), Anggraini (2019), Juliansyah (2023), and Saputro et al. (2021). The study by Hadi and Nadlifah (2023) illustrates critical thinking values in the Pancasila Student Profile in elementary school thematic subjects. Anggraini (2019) discusses visual literacy in enhancing children's critical reasoning. Juliansyah's (2023) study at SD Negeri 198/I Pasar Baru describes teachers' strategies for First Grade in Indonesian language teaching. Finally, the study by Saputro et al. (2021) examines thinking skills in Grade X Indonesian Language Textbooks of the 2013 Curriculum from a HOTS perspective.

This study complements previous research that has examined critical thinking aspects in the application of the Pancasila Student Profile in Indonesian language learning. Through an analysis of critical thinking elements in Grade IV Indonesian Language textbooks, this study provides a richer understanding of the implementation of critical thinking values in several textbooks used by schools in Indonesia. Thus, the findings of this study broaden teachers' perspectives in enriching strategies and practices in Indonesian language teaching that support students' critical thinking skills to achieve the noble values of Pancasila.

The urgency of this research is based on the premise that critical thinking values are key to shaping a generation capable of facing the complex challenges of the modern era (Khasanah et al., 2023). Through an in-depth analysis of the implementation of critical thinking values in Grade IV Indonesian Language textbooks of the Merdeka Curriculum, this study provides insights into how comprehensively these books assist students in developing critical thinking skills. The results of this research can offer valuable input for curriculum development, textbook preparation, and classroom learning practices, thereby enhancing the quality of education and forming a generation that is more independent, critical, and ready to face the dynamics of the modern world.

Research Method

This study used a qualitative approach with a content analysis method. Content analysis is an approach used to systematically and objectively analyze the content of texts, images, or other media (Ahmad, 2018; Rozali, 2022). The purpose of this method is to understand, categorize, and interpret patterns that emerge within the material being studied. Content analysis began by selecting relevant material samples related to the research topic. Next, the researcher developed a conceptual framework or categories to analyze the content, which may include themes, ideas, emotions, or other relevant variables. Following this, the researcher conducted structured coding or documentation of the material content based on the established categories, which in this case are aspects of critical thinking, either manually or using specialized software to support the analysis process (Ahmad, 2018; Rozali, 2022; Sitasari, 2022; Riffe et al., 2019; Kleinheksel, 2020). The elements of critical thinking include: 1) obtaining and processing information and ideas, 2) analyzing and evaluating reasoning, 3) reflecting on thought and thought processes, and 4) decision-making (Kemdikbud.go.id, 2020; Irawati et al., 2022).

The objects of analysis in this study were Grade IV Indonesian Language Textbooks under the Merdeka Curriculum, consisting of four books published by various publishers. These four publishers were selected due to their dominant use in elementary schools across Indonesia. Additionally, these publishers employed varied approaches to teaching critical values aligned with the Merdeka Curriculum. The first is a book by Erlangga, published in 2022 and authored by A. Indradi and Rahmah Purwahida, covering Chapters I to VIII. The second is a book by Yudistira, First Edition, First Printing in July 2022, authored by Aira Kimsela and Rinasti Amalia, covering lessons one through eight. The third is a book by Bumi Aksara, copyrighted in 2022 and authored by Rohmiyatun, containing Chapters I to VIII. Lastly, the book by the Ministry of Education, Culture, Research, and Technology, published by the Book Research and Development Agency of the Curriculum and Book Center, first printed in 2021, and authored by Eva Y. Nukman and C. Erni Setyowati, covering Chapters I to VII.

Results and Discussion

The elements of critical thinking encompass a range of essential cognitive skills in the process of rational and informed thinking. First, obtaining and processing information and ideas, which is a competency involving the individual's ability to gather information from various sources carefully and filter relevant information. Second, analyzing and evaluating reasoning, which is the ability to identify premises, assumptions, and conclusions in an argument, and to assess its validity, soundness, and relevance. Third, reflecting on thought and the thinking process is an individual's ability to question assumptions, recognize biases or stereotypes, and evaluate the effectiveness of the thinking strategies used. Lastly, decision-making is the ability to make rational and informed decisions based on careful evaluation of existing information and arguments and to consider the long-term implications of such decisions (Irawati, 2022; Ismail et al., 2020; Ibad, 2022). This section will describe the content analysis of these four elements.

Critical Thinking Values in the Grade IV Indonesian Language Textbook Published by Erlangga

The Erlangga publisher demonstrates the implementation of critical thinking values in Indonesian language learning as an important aspect of the Merdeka Curriculum. This can be seen in the data below.

Table 1. The elements of critical thinking in the textbook published by Erlangga

No	Text Form	Page	The Elements of Critical Thinking
1.	Story about Cici helping Hani by giving her candy when she feels spicy.	8	Obtaining and Processing Information and Ideas
2.	Story about Heri advising his friend to conserve water to protect nature and save energy.	3	Obtaining and Processing Information and Ideas
3.	Question asking students, "What is meant by growth in humans?" encourages students to reflect.	6	Reflecting on Thought and Thought Processes
4.	Story about children saying "mask" as a first word because they hear it frequently.	16	Obtaining and Processing Information and Ideas
5.	Question asking students to choose the correct conjunction to connect two simple sentences into a complete sentence.	30	Analyzing and Evaluating Reasoning
6.	Story explaining the importance of reforestation, with an open-ended question about its reasons.	34	Obtaining and Processing Information and Ideas
7.	Invitation text to encourage reading interest by introducing electronic books as a solution to low reading interest.	59	Reflecting on Thought and Thought Processes
8.	Conversation between an elephant and a turtle where students are asked to find the main topic and idea.	86	Analyzing and Evaluating Reasoning
9.	Question asking students to identify the meaning of the word "captivating" in the context of a sentence about Mount Bromo.	104	Obtaining and Processing Information and Ideas
10.	Text encourages students to understand the importance of actions like handwashing, wearing masks, and social distancing as health decisions.	135	Decision-Making
11.	Story about Riza forgetting to brush his teeth and getting a toothache. Students are asked about character, problem, cause-effect, and solutions for this habit.	140	Decision-Making

The analysis of the Erlangga textbook indicates that most text forms, such as items 1, 2, 4, 6, and 9, focus on the element of obtaining and processing information and ideas. For instance, item 1 illustrates Cici giving candy to Hani after noticing her discomfort from spiciness, demonstrating a quick response in information processing. Many texts guide students to understand meaning in the specific contexts, such as considering actions or understanding words within a text, which encourages critical thinking in information reception.

Several texts also highlight the element of reflecting on thought and the thinking process, such as items 3, 7, and 11, which invite students to contemplate concepts holistically, like the question about human growth in item 3. The element of analyzing and evaluating reasoning appears in items 5 and 8, such as in texts asking students to select the correct conjunction to connect sentences. Lastly, the element of decision-making is evident in items 10 and 11, such as instructions on health practices and problem-solving in daily life that encourage students to make appropriate decisions in maintaining health, as exemplified by the character Riza.

The analysis of the Grade IV Indonesian Language textbook published by Erlangga shows that this book is fairly dominant in implementing critical thinking values through understanding information, thought reflection, reasoning analysis, and decision-making. Students are encouraged to identify word meanings, conclude main ideas, choose appropriate conjunctions, and answer reflective questions about human growth, environmental preservation, and reading culture. This book also emphasizes the importance of decision-making in daily health practices, thus contributing to the development of students' critical thinking in line with the Merdeka Curriculum.

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Critical Thinking Values in the Grade IV Indonesian Language Textbook Published by Yudistira

The Yudistira publisher, in developing the Grade IV Indonesian Language textbook of the Merdeka Curriculum, also demonstrates the implementation of critical thinking values. This can be seen in the data below.

Table 2. The elements of critical thinking in the textbook published by Yudistira

No	Text Form	Page	The Elements of Critical Thinking
1.	Story about Dodu thanking Uncle Danu for the map given and saying goodbye carefully.	56	Reflecting on Thought and Thought Processes
2.	Advice from Sister Gita to her younger siblings on the importance of taking care of flowers to keep them alive and fresh.	31	Obtaining and Processing Information and Ideas
3.	Story about a trip to Curug Mantra surrounded by traffic signs for road user safety.	45	Obtaining and Processing Information and Ideas
4.	Question asking students to choose the correct example of energy-saving behavior, like turning off lights during the day.	115	Analyzing and Evaluating Reasoning
5.	Story about rice advising coconut to be humble, and coconut promises not to be arrogant anymore.	26	Reflecting on Thought and Thought Processes
6.	Story about Danu trying to learn to walk on stilts despite often falling, showing perseverance.	52	Considering and Solving Problems
7.	Invitation to maintain body health by keeping clean, exercising, and eating healthy food.	161	Considering and Solving Problems
8.	Information text on the importance of fruits and vegetables for health, followed by a task to create questions with question words.	167	Considering and Solving Problems
9.	Questions asking students to draw a line connecting questions with the correct answers, like the reason for Roni's illness.	21	Decision-Making

The analysis of the Grade IV Indonesian Language textbook of the Merdeka Curriculum published by Yudistira shows variation in the application of critical thinking elements. Text forms in items 2 and 3, for example, reflect the element of obtaining and processing information and ideas, such as in text number 2, which highlights the importance of caring for plants and the impact of picking them. This text encourages students to understand the consequences of actions on the environment. Additionally, texts in items 1 and 5 emphasize reflection on thought, such as in text number 5, which demonstrates a character's awareness of humility and the value of modesty.

Other texts emphasize the element of considering and solving problems, such as items 6, 7, and 8. These texts encourage students to consider situations and seek appropriate solutions, like the text about Danu learning to walk on stilts in item 6. Meanwhile, text number 4 develops students' abilities in analyzing and evaluating reasoning by inviting them to choose examples of energy-saving actions. Lastly, the decision-making element is evident in text number 9, which asks students to connect questions with the correct answers, thereby developing decision-making skills in everyday activities.

The analysis of the Grade IV Indonesian Language textbook of the Merdeka Curriculum published by Yudistira indicates a focus on developing students' critical thinking through texts that invite them to consider aspects of environmental sustainability, perseverance, and conceptual understanding. This book encourages students to think about the impact of actions on the environment and fosters perseverance and creativity in facing challenges. With its in-depth narratives and dialogues, this book teaches students to consider, analyze, and evaluate information critically, in alignment with the Merdeka Curriculum and the Pancasila Student Profile.

Critical Thinking Values in the Grade IV Indonesian Language Textbook Published by Bumi Aksara

The publisher Bumi Aksara, as one of the publishers of the Grade IV Indonesian Language textbook of the Merdeka Curriculum, also demonstrates the implementation of critical thinking values. This can be seen in the data below.

Table 3. The elements of critical thinking in the textbook published by Bumi Aksara

No	Text Form	Page	The Elements of Critical Thinking
1.	Father's advice to Haikal's motorcycle rider to obey traffic signs and wear helmets for safety.	44	Reflecting on Thought and Thought Processes
2.	Question asking students to answer the cause of allergies based on information from the text "Want But Can't."	9	Analyzing and Evaluating Reasoning
3.	Story about Haikal diligently saving pocket money in a chicken piggy bank to buy a bike, showing discipline.	103	Considering and Solving Problems
4.	Invitation for students to discuss in groups about household and school tasks and write down the results.	29	Considering and Solving Problems
5.	Group discussion text where students discuss effective ways to quickly save up their savings, practicing planning.	115	Considering and Solving Problems
6.	Explanation text on the benefits of breakfast for the body, with questions inviting students to think about breakfast's effect on concentration.	185	Considering and Solving Problems
7.	Instruction from Alia's father on dengue fever prevention by applying the 3M approach to avoid standing water.	173	Considering and Solving Problems
8.	Invitation to discuss with seatmates about their opinions and experiences regarding transportation tools.	49	Reflecting on Thought and Thought Processes

The analysis of the Bumi Aksara textbook shows how critical thinking values are applied in Indonesian language learning for Grade IV elementary students under the Merdeka Curriculum. Most text forms support the development of students' critical thinking through reflection, reasoning analysis, and problem-solving. For instance, the element of reflecting on thought is evident in texts numbered 1 and 8, which invite students to reflect on their actions regarding traffic and transportation. Additionally, the element of analyzing and evaluating reasoning is demonstrated in text number 2, where students are encouraged to identify the causes of allergies.

The element of considering and solving problems becomes a focus in several texts, including numbers 3, 4, 5, 6, and 7, directing students to develop concrete strategies, such as saving money or preventing dengue fever. However, the element of analyzing and evaluating reasoning is not heavily emphasized in the text. This finding suggests that Bumi Aksara places less emphasis on students' ability to evaluate arguments. This could be an area that needs strengthening to help students develop more comprehensive analytical skills.

The analysis of the Bumi Aksara textbook shows a strong emphasis on developing students' abilities to consider and solve problems. The content was shaped with various text forms that encourage students to think practically to find solutions in everyday situations. Although other elements, such as reflection and reasoning analysis, are present, the main focus remains on practical skills, making this book suitable for training students in real-world problem-solving rather than deep reflection or complex analysis.

Critical Thinking Values in the Grade IV Indonesian Language Textbook Published by Kemendikbudristek

As the leading educational institution in Indonesia, it is only fitting that the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) serves as a role model in developing the Grade IV Indonesian language textbook of the Merdeka Curriculum that implements critical thinking values. This is represented in the following data.

Table 4. The elements of critical thinking in the textbook published by Kemendikbudristek

No	Text Form	Page	The Elements of Critical Thinking
1.	Conversation between Sani and her sister Lita about opening windows for coolness without a fan, saving electricity, and the importance of unplugging cables.	40	Obtaining and Processing Information and Ideas
2.	Story about teachings on protecting coral reefs as a marine habitat and a friend named Maruna who bravely warns tourists about littering.	133	Reflecting on Thought and Thought Processes
3.	Explanation on the benefits of saving with the saying "prepare an umbrella before it rains" to meet urgent future needs.	120	Considering and Solving Problems
4.	Text inviting students to discuss water transportation options for rivers or seas and find commonalities among these transportation methods.	61	Considering and Solving Problems
5.	Group discussion text about Ela Pelatuk making wooden money in various sizes and Sa Angsa writing numbers on the money, introducing the concept of change.	104	Considering and Solving Problems
6.	Invitation for students to research information about volcanoes, including causes of eruptions and their impact on residents.	148	Obtaining and Processing Information and Ideas
7.	Story about Dimas wearing soccer shoes on a futsal field and getting injured, emphasizing the importance of choosing the right equipment.	197	Reflecting on Thought and Thought Processes
8.	Exercise text on prefixes where students are asked to complete words with the prefixes "ber-" or "ber-an" to form correct sentences.	64	Considering and Solving Problems
9.	Explanation of diversity in Indonesian society, teaching that although people come from various ethnic backgrounds, they remain proud to be Indonesian.	159	Reflecting on Thought and Thought Processes

The data above describes the text forms from the Kemendikbudristek textbook, classified based on relevant critical thinking elements. First, the element "Obtaining and Processing Information and Ideas" is reflected in texts numbered 1 and 6. Text number 1 emphasizes awareness of the importance of electricity conservation and environmental care, while text number 6 invites students to seek information about volcanoes and conceptualize it. Second, the element "Reflecting on Thought and Thought Processes" is represented by texts numbered 2, 7, and 9. Text number 2 shows the importance of reflecting on the impact of human actions on the marine environment, while texts numbered 7 and 9 encourage students to reflect on the decisions they make in certain situations.

Lastly, the element "Considering and Solving Problems" is the focus in several texts, namely texts numbered 3, 4, 5, and 8. For example, text number 3 invites students to consider the benefits of saving, while text number 8 provides exercises to solve problems by adding prefixes to given words. However, one element, "Decision-Making," does not explicitly appear in the presented text forms. This suggests that the textbook may place more emphasis on developing students' critical thinking through reflection, analysis, and problem-solving rather than on explicit decision-making processes.

The analysis of the Grade IV Indonesian Language textbook from Kemendikbudristek shows a primary focus on the element of Considering and Solving Problems, with many texts encouraging students to think critically when facing various situations and finding solutions. Although other elements, such as "obtaining information" and "reflecting on thought," are also included, greater emphasis is placed on problem-solving. This indicates that the textbook

is designed to train students to face challenges. It supports the development of practical skills in solving everyday problems, in line with the Grade IV learning objectives.

Discussion

The Grade IV Indonesian Language textbooks from four different publishers—Erlangga, Yudistira, Bumi Aksara, and Kemendikbudristek— implement critical thinking characteristics with varying emphases. Erlangga focuses on "Obtaining and Processing Information and Ideas," Yudistira places more emphasis on "Reflecting on Thought and Thought Processes," while Bumi Aksara highlights "Considering and Solving Problems." In contrast, Kemendikbudristek attempts to cover all critical thinking aspects, including obtaining information, reflecting, and problem-solving, indicating an effort to create balance in developing students' critical thinking. From this comparison, it can be observed that each book has a unique approach to cultivating students' critical thinking and character development. Erlangga emphasizes information processing, Yudistira focuses on thought reflection, Bumi Aksara on practical problem-solving, and Kemendikbudristek on balancing the various aspects of critical thinking and character.

The importance of critical thinking elements in Grade IV Indonesian language textbooks as an early step in elementary school should not be overlooked. As an integral part of learning, critical reasoning forms a foundation for developing sharp thinking, analytical skills, and problem-solving in students (Ongesa, 2020; Butcher et al., 2019; Jaenudin et al., 2020). For example, in these textbooks, the element "Obtaining and Processing Information and Ideas" enables students to receive and process information more effectively, broadening their understanding of their surroundings and grasping new concepts. Meanwhile, the element "Reflecting on Thought and Thought Processes" provides students with opportunities to consider the actions and decisions they make, allowing them to understand the implications of each step they take in daily life.

The learning process that integrates critical thinking not only enriches students' knowledge but also prepares them to become critically thinking and responsible citizens in line with Pancasila values. By implementing critical thinking values, students are encouraged to become active agents of change in society, considering common interests and acting wisely (Unwakoly, 2022; Hayati & Setiawan, 2022). By practicing values such as cooperation, equality, and justice in decision-making and problem-solving contexts as embodied in textbooks, students learn to respect diversity, advocate for common interests, and internalize these values as an integral part of their character and identity.

Furthermore, the significance of critical thinking elements in Grade IV Indonesian Language textbooks is also related to the application of the Pancasila Student Profile. In this context, a teaching method that emphasizes social problem-solving, promotes student collaboration in finding solutions to complex issues, and encourages reflection on values underlying student actions and decisions can be practiced in classroom learning. This is relevant to previous research findings, which suggest that by integrating critical thinking values into every aspect of learning, teachers can create a learning environment that supports students' character development in line with the spirit of Pancasila (Rohmah et al., 2023; Irawati et al., 2022).

The implementation of this study's findings on critical thinking values in Grade IV Indonesian language learning can be described both conceptually and practically. Conceptually, these findings enhance the understanding of the importance of varied approaches in teaching critical thinking values at the primary level to shape critical thinking students in alignment with the Pancasila Student Profile. Practically, these findings provide a

reference for educators and curriculum developers in integrating more balanced strategies in textbooks, allowing students' character and academic abilities to grow effectively as critical-minded generations.

Conclusion

The conclusion derived from the findings of this study is that the comparison between the four Grade IV Indonesian Language textbooks of the Merdeka Curriculum (Erlangga, Yudistira, Bumi Aksara, and Kemendikbudristek) reveals variations in the critical thinking values emphasized. Each publisher highlights different elements. Nonetheless, the overall analysis underscores the importance of developing students' critical thinking from an early age, as this is a fundamental step in preparing them to become critically thinking, responsible, and positively contributing citizens in society.

The integration of critical thinking values in Grade IV Indonesian language learning within the Merdeka Curriculum also reflects the implementation of the Pancasila Student Profile. By strengthening the understanding and practice of Pancasila values through learning, students are not only shaped to be academically skilled but are also prepared to become individuals of integrity, ethics, and contribution to national progress. Therefore, a learning approach that combines critical thinking values as an embodiment of Pancasila values is essential in building a resilient, intelligent, and well-rounded future generation.

Recommendation

The development of future Grade IV Indonesian Language textbooks within the Merdeka Curriculum could benefit from a more balanced approach to teaching critical thinking elements. Textbook publishers in Indonesia could evenly emphasize various aspects of critical thinking, such as reflection, reasoning analysis, and decision-making, so that students are skilled in obtaining information and capable of analyzing, evaluating, and making wise decisions. Additionally, training for teachers on implementing critical learning strategies is also needed to optimize the implementation of these values in the classroom.

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