

Chapter IV

Findings and Discussion

In this chapter, the writer presents the data found in the Advanced Learning English 1 course book. The writer analyses the reading texts from four units of the book. The writer puts the analysis of those four reading texts under the five principles of Pancasila values. It covers 4.1. The 1st Principle of Pancasila (Believe in One Supreme God); 4.2. The 2nd Principle of Pancasila (Justice and Civilized Humanity); 4.3. The 3rd Principle of Pancasila (The Unity of Indonesia); 4.4. The 4th Principle of Pancasila (The Democracy Led by Understanding Wisdom among Honorable Representatives from the Parliament House); 4.5. The 5th Principle of Pancasila (The Social Justice for All the Citizen of Indonesia).

4.1 The 1st Principle of Pancasila (Believe in One Supreme God)

4.1.1. The Findings

The writer analyzed the reading texts on each unit (unit 1, unit 2, unit 3, and unit 4) in order to be put on the column together with the Pancasila values on the 1st principle.

The Values on the 1st Principle	Linguistic Units or Images in the Reading Text	Chapter/ Page
1. We believe and pious to God Almighty.	Not found	-
2. We believe and pious to God Almighty according to their respective religion.	Not found	-
3. We believe and pious to God Almighty according to each belief.	Not found	-
4. We carry out the belief and piety to God Almighty, according to humanitarian basis of fair and civilized.	Not found	-
5. We must foster, mutual understanding between religions and faiths to God Almighty.	Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001.	Ch. 3/ pg. 87
6. We need to foster the cooperation and tolerance among fellow religions and	Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001.	Ch. 3/ pg. 87

<p>faiths to God Almighty.</p>		
<p>7. We want the harmony among religions and faiths to God Almighty.</p>	<p>Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001.</p>	<p>Ch. 3/ pg. 87</p>
<p>8. We recognize that the relationship between man and God Almighty as the most essential personal rights.</p>	<p>Not found</p>	<p>-</p>
<p>9. We recognize every citizen is free to worship according to the religion and beliefs of each other.</p>		<p>Ch. 3/ pg. 87</p>
<p>10. We do not impose our religious beliefs to others.</p>	<p>Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001.</p>	<p>Ch. 3/ pg. 87</p>

4.1.2. The Discussion



Abdurrahman Wahid, born Abdurrahman Addakhil (7 September 1940 – 30 December 2009), colloquially known as Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001. The long-time president of the Nahdlatul Ulama and the founder of the National Awakening Party (PKB), Wahid was the first elected president of Indonesia after the resignation of Suharto in 1998.

On the reading text, entitled “Abdurrahman Wahid” found in the course book shows that Indonesia has so many different beliefs. Although there are many citizens of Indonesia with different belief, but the citizens of Indonesia respect each others. It is shown by the sentence “*Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001*” which is trusted by the citizens of Indonesia to become the leader (the president) of Indonesia.

Whereas, Abdurrahman Wahid or usually called Gus dur is an Indonesian muslim religious. Many people know that the citizens of Indonesia born from other beliefs and they have to join in the president election. However, the citizens of Indonesia must choose the leader (the president) of the country. Evey citizen of Indonesia have a choice to choose who is the best to become the leader of the country. The writer is really sure that in president election, not only Indonesian muslim religious who choose Gus Dur as the president but there are catholic people, budhist, hindu, etc. Also choose Gus Dur as the president.

It means, the citizens of Indonesia have been respect with the other beliefs. They do not care, either the president is a muslim or another. It is related with the values on the 1st principle of pancasila. As a good citizen should understande each other, build teamwork between the other beliefs, tolerance. Besides, we do not impose our belief to the others. It is shown by the sentence *“Gus Dur, was an Indonesian Muslim religious and political leader who served as the President of Indonesia from 1999 to 2001”*. It means there is pancasila value found in the reading text on chapter 3 in the Advanced Learning English 1 Course Book.

4.2. The 2nd Principle of Pancasila (Justice and Civilized Humanity)

4.2.1. The Findings

The writer analyzed the reading texts on each unit (unit 1, unit 2, unit 3, and unit 4) in order to be put on the column together with the Pancasila values on the 2nd principle.

The Values on the 2nd Principle	Linguistic Units or Images in the Reading Text	Chapter/ Page
1. We admitted that we are the creatures of God Almighty.	Marry such an ugly monster? She would rather die! But she did not want to hurt the feelings of one who, after all, had been kind to her.	Ch.4/ pg.132
2. We recognize that we are equal, the same level.	Marry such an ugly monster? She would rather die! But she did not want to hurt the feelings of one who, after all, had been kind to her.	Ch.4/ pg.132
3. We are aware that we are equal in terms of liability.	Not found	-
4. We are aware that we have the same rights.	Not found	-

5. We do not discriminate the ethnic.	During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.	Ch.1/ pg. 15
6. We do not discriminate descent.	During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.	Ch.1/ pg.15
7. We do not discriminate religion and belief.	During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.	Ch.1/ pg.15
8. We do not discriminate between sexes.	During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.	Ch.1/ pg.15
9. We do not discriminate social level.	During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.	Ch.1/ pg.15

10. We do not discriminate the skin color.	During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.	Ch.1/ pg.15
11. We do not develop an attitude of loving our fellow humans.	Not found	-
12. We develop the tolerance.	The largely Chinese downtown area of Glodok is a central part of city.	Ch.2/ pg. 52
13. We are not arbitrarily to others.	Marry such an ugly monster? She would rather die! But she did not want to hurt the feelings of one who, after all, had been kind to her.	Ch.4/ pg.132
14. We uphold human values.	Not found	-
15. We like to carry out social activities.	Not found	-
16. We dare defend truth and justice with honesty.	Not found	-

<p>17. We recognize that the Indonesian nation is united and become part of the whole of humanity.</p>	<p>The largely Chinese down town area of Glodok is a central part of city.</p>	<p>Ch.2/ pg. 52</p>
<p>18. We respect with other nations.</p>	<p>The largely Chinese down town area of Glodok is a central part of city.</p>	<p>Ch.2/ pg. 52</p>
<p>19. We work together with other nations.</p>	<p>The largely Chinese down town area of Glodok is a central part of city.</p>	<p>Ch.2/ pg. 52</p>

4.2.2. The Discussion

Beauty and The Beast

Once upon a time as a merchant set off for market, he asked each of his three daughters what she would like as a present on his return. The first daughter wanted a brocade dress, the second a pearl necklace, but the third, whose name was Beauty, the youngest, prettiest and sweetest of them all, said to her father: "All I'd like is a rose you've picked specially for me!"

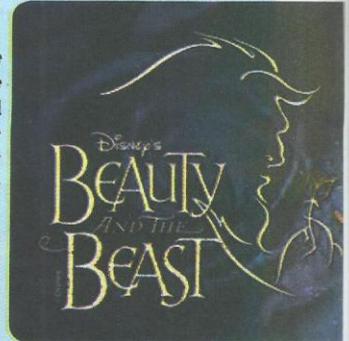
When the merchant had finished his business, he set off for home. However, a sudden storm blew up, and his horse could hardly make headway in the howling gale. Cold and weary, the merchant had lost all hope of reaching an inn when he suddenly noticed a bright light shining in the middle of a wood. As he drew near, he saw that it was a castle, bathed in light.

"I hope I'll find shelter there for the night," he said to himself. When he reached the door, he saw it was open, but though he shouted, nobody came to greet him. Plucking up courage, he went inside, still calling out to attract attention. On a table in the main hall, a splendid dinner lay already served. The merchant lingered, still shouting for the owner of the castle. But no one came, and so the starving merchant sat down to a hearty meal.

Overcome by curiosity, he ventured upstairs, where the corridor led into magnificent rooms and halls. A fire crackled in the first room and a soft bed looked very inviting. It was now late, and the merchant could not resist. He lay down on the bed and fell fast asleep. When he woke next morning, an unknown hand had placed a mug of steaming coffee and some fruit by his bedside.

The merchant had breakfast and after tidying himself up, went downstairs to thank his generous host. But, as on the evening before, there was nobody in sight. Shaking his head in wonder at the strangeness of it all, he went towards the garden where he had left his horse, tethered to a tree. Suddenly, a large rose bush caught his eye.

Remembering his promise to Beauty, he bent down to pick a rose. Instantly, out of the rose garden, sprang a horrible beast, wearing splendid clothes. Two bloodshot eyes, gleaming angrily, glared at him and a deep, terrifying voice growled: "Ungrateful man! I gave you shelter, you ate at my table and slept in my own bed, but now all the thanks I get is the theft of my favorite flowers! I shall put you to death for this slight!" Trembling with fear, the merchant fell on his knees before the Beast.





"Forgive me! Forgive me! Don't Kill me! I'll do anything you say! The rose wasn't for me; it was for my daughter Beauty. I promised to bring her back a rose from my journey!" The Beast dropped the paw it had clamped on the unhappy merchant.

"I shall spare your life, but on one condition, that you bring me your daughter!" The terror-stricken merchant, faced with certain death if he did not obey, promised that he would do so. When he reached home in tears, his three daughters ran to greet him. After he had told them of his dreadful adventure, Beauty put his mind at rest immediately.

"Dear father, I'd do anything for you! Don't worry, you'll be able to keep your promise and save your

life! Take me to the castle. I'll stay there in your place!" The merchant hugged his daughter.

"I never did doubt your love for me. For the moment I can only thank you for saving my life." So Beauty was led to the castle. The Beast, however, had quite an unexpected greeting for the girl. Instead of menacing doom as it had done with her father, it was surprisingly pleasant.

In the beginning, Beauty was frightened of the Beast, and shuddered at the sight of it. Then she found that, in spite of the monster's awful head, her horror of it was gradually fading as time went by. She had one of the finest rooms in the Castle, and sat for hours, embroidering in front of the fire. And the Beast would sit, for hours on end, only a short distance away, silently gazing at her. Then it started to say a few kind words, till in the end, Beauty was amazed to discover that she was actually enjoying its conversation. The days passed, and Beauty and the Beast became good friends. Then one day, the Beast asked the girl to be his wife.

Taken by surprise, Beauty did not know what to say. Marry such an ugly monster? She would rather die! But she did not want to hurt the feelings of one who, after all, had been kind to her. And she remembered too that she owed it her own life as well as her father's.

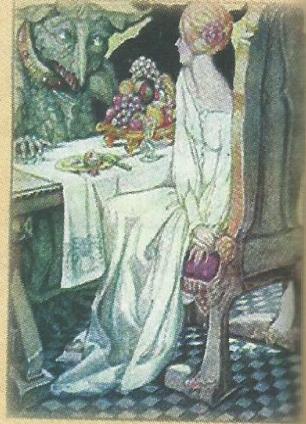
"I really can't say yes," she began shakily. "I'd so much like to..." The Beast interrupted her with an abrupt gesture.

"I quite understand! And I'm not offended by your refusal!" Life went on as usual, and nothing further was said. One day, the Beast presented Beauty with a magnificent magic mirror. When Beauty peeped into it, she could see her family, far away.

"You won't feel so lonely now," were the words that accompanied the gift. Beauty stared for hours at her distant family. Then she began to feel worried. One day, the Beast found her weeping beside the magic mirror.

"What's wrong?" he asked, kindly as always.

"My father is gravely ill and close to dying! Oh, how I wish I could see him again, before it's too late!" But the Beast only shook its head.



"No! You will never leave this castle!" And off it stalked in a rage. However, a little later, it returned and spoke solemnly to the girl.

"If you swear that you will return here in seven days time, I'll let you go and visit your father!" Beauty threw herself at the Beast's feet in delight.

“I swear! I swear I will! How Kind you are! You’ve made a loving daughter so happy!” In reality, the merchant had fallen ill from a broken heart at knowing his daughter was being kept prisoner. When he embraced her again, he was soon on the road to recovery. Beauty stayed beside him for hours on end, describing her life at the Castle, and explaining that the Beast was really good and Kind. The days flashed past, and

at last the merchant was able to leave his bed. He was completely well again. Beauty was happy at last. However, she had failed to notice that seven days had gone by.

Then one night she woke from a terrible nightmare. She had dreamt that the Beast was dying and calling for her, twisting in agony.

“Come back! Come back to me!” it was pleading. The solemn promise she had made drove her to leave home immediately.

“Hurry! Hurry, good horse!” she said, whipping her steed onwards towards the castle, afraid that she might arrive too late. She rushed up the stairs, calling, but there was no reply. Her heart in her mouth, Beauty ran into the garden and there crouched the Beast, its eyes shut, as though dead. Beauty threw herself at it and hugged it tightly.

“Don’t die! Don’t die! I’ll marry you . . .” At these words, a miracle took place. The Beast’s ugly snout turned magically into the face of a handsome young man.

“How I’ve been longing for this moment!” he said. “I was suffering in silence, and couldn’t tell my frightful secret. An evil witch turned me into a monster and only the love of a maiden willing to accept me as I was, could transform me back into my real self. My dearest! I’ll be so happy if you’ll marry me.”

The wedding took place shortly after and, from that day on; the young Prince would have nothing but roses in his gardens. And that’s why, to this day, the castle is known as the Castle of the Rose.



Here, the writer has analyzed the reading text entitled “The Beauty and the Beast” in chapter 2. The writer finds the Pancasila values on it. It is shown by the sentence *“Marry such an ugly monster? She would rather die! But she did not want to hurt the feelings of one who, after all, had been kind to her”* in the reading text. The sentence shows the beauty does not respect with the beast.

Through the Pancasila values in the 2nd principle, we are the creatures of God Almighty. As the God’s creatures we have the same level, the same position, and equal. The reading text entitled “The Beauty and the Beast” as a good example because there is pancasila values delivered on it. From the expression *“Marry such an ugly monster?”* the writer thinks that the beauty say badly to the beast. Whereas, through the Pancasila values in the 2nd principle, is better if we are not arbitrarily to the others as the God’s creatures. The writer knows that this reading text can be good example as a form of the Pancasila values.

Title	Taman Mini Indonesia Indah
Identification	Have you ever visited Taman Mini Indonesia Indah? It is an <u>extensive culture-based park, the prime showcase of Indonesia's rich cultural and natural diversity</u> located in East Jakarta.
Descriptions	Taman Mini is about 25 kilometers from Central Jakarta or some five kilometers from the Halim Perdana Kusuma airport reachable via the Jakarta toll road. It is reachable by public transportation or taxi. Rent a car for a more comfortable journey.
Descriptions	The core of the Park is 26 exclusive replicas of traditional houses of chieftains found throughout the Indonesian archipelago from Aceh to Kalimantan, Sulawesi, Java and Papua. These are pavilions displaying the history, arts and crafts and traditions of each of the provinces. Built for education and family fun, Taman Mini has large areas for family recreation, a number of flora and fauna parks, various museums, performing theatres, an Imax theatre and accommodation facilities.
Descriptions	Furthermore, there is a large lake with islands in the shapes of the original Indonesian archipelago. From the sky lift that passes over the lake visitors can see clearly the entire map of Indonesia in the lake.
Closing	For visitors who have little time to explore the Indonesian islands, Taman Mini is a good introduction to what this country has to offer in diversity and culture. During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.

Besides, there is another Pancasila values found in the reading text entitled "Taman Mini Indonesia Indah". The writer has found Pancasila values in the 2nd principle on that reading text in chapter 2. From the sentence "*During weekends and holidays,*

Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures”, can be analyzed that TMII (Taman Mini Indonesia Indah) is a suitable place to learn more about other cultures. Through that way, there will be a sense that we as the citizens of Indonesia does not discriminate against race, ethnicity, religion, and culture. It is based on the Pancasila values in the 2nd principle which have been applied in the social lives.

Old Jakarta

Have you ever been to Kota Tua Jakarta? Kota Tua Jakarta or Old Batavia or in the Dutch Oud Batavia, spans 1.3 square kilometers of North Jakarta and West Jakarta. It covers of Kelurahan Pinangsi, Taman Sari and Kelurahan Roa Malaka, Tambora. Kota is Indonesian word for "city", it was the reminiscent of the vicinity during colonial times in 16th century that the city was only within Batavia walled compound. The largely Chinese down town area of Glodok is a central part of Kota. Dubbed "The Jewel of Asia" and "Queen of the East" in the 16th century by European sailors, Old Jakarta was once a center of commerce for the whole continent due to its strategic location and abundant resources. As important settlement, urban center, and the center of commerce in Asia since 16th century, Oud Batavia is home of several important historical sites and buildings: Luar Batang Mosque, The Port of Sunda Kelapa, Pasar Ikan (Fish Market), Maritime Museum, Gereja Sion, Fatahillah Square, Fine Art and Ceramic Museum (Former Court of Justice of Batavia), etc

Nowadays, many remaining historical buildings and architecture are steadily deteriorating; at best, "dilapidated" such as: Jakarta History Museum (Former city hall of Batavia, the office and residence of VOC governor general), Maritime Museum of Indonesia, Sunda Kelapa harbor, and The Batavia Hotel which was formerly the well-known Omni Batavia Hotel.

However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate Old Jakarta's legacy. In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos Kota street, were closed to vehicles as a first step towards the rejuvenation.

Adapted from: http://en.wikipedia.org/wiki/Jakarta_Old_Town

Next, the writer also finds the Pancasila values in the 2nd principle through the reading text entitled "Old Jakarta" in the chapter 2. This reading text contains the Pancasila values and it is shown through the sentence "*The largely Chinese down town area of Glodok is a central part of city*". From the sentence, the writer

analyzes that as a good citizen should develop the tolerance with the other citizens from different country.

The sentence shows that Indonesia is a unity and become the part of the whole of the citizens around the world as the stated in the 2nd principle of Pancasila value. Besides, as a good citizen of Indonesia we have to care and respect with other nations also construct a good cooperation. Through the sentence “*The largely Chinese down town area of Glodok is a central part of city*”, the writer analyzes that Indonesia can strengthen the kinship because of Chinese down town area in the central part of city as stated in the sentence above.

4.3. The 3rd Principle of Pancasila (The Unity of Indonesia)

4.3.1. The Findings

The Values on the 3rd Principle	Linguistic Units or Images in the Reading Text	Chapter/ Page
1. We put the interests of national unity and the country above personal or group interests.	Not found	-
2. We put the interests of the unity of the nation and country above personal or group.	Not found	-
3. We put the interests of the nation above personal or group interests.	Not found	-
4. We put the safety of the nation and country above personal or group safety.	Not found	-
5. We are able to sacrifice for the country and the nation when it is needed.	Not found	-
6. We are willing to sacrifice for the country and the nation when it is needed.	Not found	-

7. We love the homeland.	Not found	-
8. We love the people of Indonesia.	Not found	-
9. We are proud of being Indonesian.	TMII is an extensive culture-based park, the prime showcase of Indonesia's rich cultural and natural diversity located in East Jakarta.	Ch.1/ pg. 15
10. We are proud of being Indonesian.	TMII is a good introduction to what this country has to offer in diversity and culture.	Ch.1/ pg. 15
11. We want to maintain a world order based on the independence.	After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present.	Ch.1/ pg. 18

<p>12. We want to maintain a world order based on lasting peace.</p>	<p>After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present.</p>	<p>Ch.1/ pg. 18</p>
<p>13. We want to maintain a world order based on social justice.</p>	<p>After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present.</p>	<p>Ch.1/ pg. 18</p>
<p>14. We want to uphold the unity based on unity in diversity "<i>Bhineka Tunggal Ika</i>".</p>	<p>The largely Chinese down town area of Glodok is a central part of kota.</p>	<p>Ch.2/ pg. 52</p>

	<p>After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present.</p>	<p>Ch.1/ pg. 18</p>
<p>15. We would like to ask the association for national unity.</p>	<p>After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present</p>	<p>Ch.1/ pg. 18</p>

<p>16. We want to promote the association for national unity.</p>	<p>After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present.</p>	<p>Ch.1/ pg. 18</p>
---	--	-------------------------

4.3.2. The Discussion

In unit 1 of the course book “Advanced Learning English 1”, there is a reading text entitled “Taman Mini Indonesia Indah” on page 15 that will be used by the writer to analyses as below:

Title	Taman Mini Indonesia Indah
Identification	Have you ever visited Taman Mini Indonesia Indah? It is an extensive culture-based park, the prime showcase of Indonesia’s rich cultural and natural diversity located in East Jakarta.
Descriptions	Taman Mini is about 25 kilometers from Central Jakarta or some five kilometers from the Halim Perdana Kusuma airport reachable via the Jakarta toll road. It is reachable by public transportation or taxi. Rent a car for a more comfortable journey.
Descriptions	The core of the Park is 26 exclusive replicas of traditional houses of chieftains found throughout the Indonesian archipelago from Aceh to Kalimantan, Sulawesi, Java and Papua. These are pavilions displaying the history, arts and crafts and traditions of each of the provinces. Built for education and family fun, Taman Mini has large areas for family recreation, a number of flora and fauna parks, various museums, performing theatres, an Imax theatre and accommodation facilities.
Descriptions	Furthermore, there is a large lake with islands in the shapes of the original Indonesian archipelago. From the sky lift that passes over the lake visitors can see clearly the entire map of Indonesia in the lake.
Closing	For visitors who have little time to explore the Indonesian islands, Taman Mini is a good introduction to what this country has to offer in diversity and culture. During weekends and holidays, Taman Mini is an ideal theme park for families to become more acquainted with other regional cultures.

From the text above, the writer has found the Pancasila values on the 3rd principle. It is shown on the sentence “*Taman Mini Indonesia Indah is an extensive culture-based park, the prime showcase of Indonesia’s rich cultural and natural diversity located in East Jakarta*”. From that sentence, the writer analyses that the sentence *the prime showcase of Indonesia’s rich cultural and natural diversity* shows that Indonesia is a rich country which has rich culture and natural diversity. It is suitable with the Pancasila values on the 3rd principle, value point 9 that we are proud of being Indonesian.

Besides, there is also sentence “*Taman Mini is a good introduction to what this country has to offer in diversity and culture*” found on the reading text unit 1, page 15 entitled “*Taman Mini Indonesia Indah*”. From that sentence, the writer analyses that it means Indonesia has its way to show the diversity through place (TMII). It is suitable with the Pancasila values on the 3rd principle on the 10th value, we are proud of being Indonesian. From the sentence “*Taman Mini is a good introduction to what this country has to offer in diversity and culture*”, means through the tourist attraction (TMII) Indonesia can be well-known by other people, especially the visitors who come from difference places.

7 • questions.

Merdeka Building

Do you know the The Asian African Conference Museum in Bandung? It is one of the most important and impressive art deco building, lying in the centre of town, close to the Savoy Homann Hotel on Jalan Asia Afrika.

The museum which is known as Merdeka Building was built in 1879 by Dutch architects, Van Galen and Wolff Schoemaker. Previously, it was named Societeit Concordia. The Dutch used this building as a function building, which was the best they had those days in Bandung.

After Indonesia gained its independence, the country held the the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia and Africa were present. The building was officially turned into a museum in 1980.

Today the museum displays collections from international conferences, including those of the first Asia Africa conference (photos, statements, flags, etc), a library (which was opened in 1985) and an audio visual room that shows documentary films about the 1950's conditions of the nations which attended the conference in Bandung.

Next, the writer finds the Pancasila values in the 3rd principle in the reading text of the 1st unit entitled “Merdeka Building”. There is sentence “*After Indonesia gained its independence, the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present*”, means that Indonesia wants to maintain the world order based on freedom, lasting peace, social justice, culturally diverse. In addition, Indonesia also wants to promote the association to the unity and integrity of the nation. It is clearly showed by the sentence *the country held the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia Africa were present*”.

Old Jakarta

Have you ever been to Kota Tua Jakarta? Kota Tua Jakarta or Old Batavia or in the Dutch Oud Batavia, spans 1.3 square kilometers of North Jakarta and West Jakarta. It covers of Kelurahan Pinangsi, Taman Sari and Kelurahan Roa Malaka, Tambora. Kota is Indonesian word for "city", it was the reminiscent of the vicinity during colonial times in 16th century that the city was only within Batavia walled compound. The largely Chinese down town area of Glodok is a central part of Kota. Dubbed "The Jewel of Asia" and "Queen of the East" in the 16th century by European sailors, Old Jakarta was once a center of commerce for the whole continent due to its strategic location and abundant resources. As important settlement, urban center, and the center of commerce in Asia since 16th century, Oud Batavia is home of several important historical sites and buildings: Luar Batang Mosque, The Port of Sunda Kelapa, Pasar Ikan (Fish Market), Maritime Museum, Gereja Sion, Fatahillah Square, Fine Art and Ceramic Museum (Former Court of Justice of Batavia), etc

Nowadays, many remaining historical buildings and architecture are steadily deteriorating; at best, "dilapidated" such as; Jakarta History Museum (Former city hall of Batavia, the office and residence of VOC governor general), Maritime Museum of Indonesia, Sunda Kelapa harbor, and The Batavia Hotel which was formerly the well-known Omni Batavia Hotel.

However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate Old Jakarta's legacy. In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos Kota street, were closed to vehicles as a first step towards the rejuvenation.

Adapted from: http://en.wikipedia.org/wiki/Jakarta_Old_Town

Then, there is another sentence that the writer has found in the reading text entitled "Old Jakarta" in the chapter 2 "*The largely Chinese down town area of Glodok is a central part of kota*", means Indonesia wants to uphold the unity based on "Bhineka Tunggal Ika". Although there is a difference but we are still the one. There is Chinese down town area in the central part of the city, means not

only Indonesia people who can be able to stay in the city in Indonesia but also from the other countries. Indonesia is opened for everyone from the other countries.

4.4. The 4th Principle of Pancasila (The Democracy Led by Understanding Wisdom Among Honorable Representatives from the Parliament House)

4.4.1. The Findings

The writer analyzed the reading texts on each unit (unit 1, unit 2, unit 3, and unit 4) in order to be put on the column together with the Pancasila values on the 4th principle.

The Values on the 4th Principle	Linguistic Units or Images in the Reading Text	Chapter/ Page
1. We recognize that the Indonesian people have the same position or level.	Not found	-
2. We recognize that the Indonesian people have the same rights.	Not found	-
3. We acknowledge that the Indonesian people have the same obligation.	Not found	-
4. We put the interests of	In 2007, several streets	Ch.2/

the state.	surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	pg.52
5. We should be in the public interest.	In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	Ch.2/ pg.52
6. We can not impose our desire to the others.	Not found	-
7. To make decisions about common interests, we should always be willing to deliberation.	Not found	-
8. We must promote the common good rather than personal interests.	In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	Ch.2/ pg.52
9. We need to reach consensus in the deliberations.	Not found	-

10. In the deliberations we have to be supported by the spirit of brotherhood.	Not found	-
11. In the discussion, we use common sense.	Not found	-
12. We must respect and uphold each meeting results.	Not found	-
13. We accept any decisions that have been taken together.	In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	Ch.2/ pg.52
14. We implement any decision that has been taken together.	In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	Ch.2/ pg.52
15. In implementing the decisions, we should make it with good way.	However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the	Ch.2/ pg.52

	government recently stepping up to the plate to rejuvenate old jakarta's legacy.	
16. In carrying the decision, we have to do with the responsibility.	<p>However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate old jakarta's legacy.</p> <p>In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.</p>	Ch.2/ pg.52
17. Consultative should be adjusted with the noble conscience.	Not found	-
18. Each decision in the deliberations must be in a morally accountable.	Not found	-
19. Every decision must be	In 2007, several streets	Ch.2/

taken at all accountable to God Almighty.	surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	pg.52
20. Any decision taken must be able to uphold human dignity.	Not found	-
21. Any decision taken must be able to uphold the values of truth.	Not found	-
22. Any decision taken must be able to uphold the values of justice.	Not found	-
23. Every decision taken should be promoting unity and diversity.	Not found	-
24. Any decision taken must put the interests together.	In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation.	Ch.2/ pg.52
25. We should believe in our representatives in the representative bodies	Not found	-

of the people.		
26. We uphold the truth of the principle that the people are sovereign.	Not found	-
27. We confess that the sovereignty of the people is at the Assembly.	Not found	-

4.4.2. The Discussion

Old Jakarta

Have you ever been to Kota Tua Jakarta? Kota Tua Jakarta or Old Batavia or in the Dutch Oud Batavia, spans 1.3 square kilometers of North Jakarta and West Jakarta. It covers of Kelurahan Pinangisia, Taman Sari and Kelurahan Roa Malaka, Tambora. Kota is Indonesian word for "city", it was the reminiscent of the vicinity during colonial times in 16th century that the city was only within Batavia walled compound. The largely Chinese down town area of Glodok is a central part of Kota. Dubbed "The Jewel of Asia" and "Queen of the East" in the 16th century by European sailors, Old Jakarta was once a center of commerce for the whole continent due to its strategic location and abundant resources. As important settlement, urban center, and the center of commerce in Asia since 16th century, Oud Batavia is home of several important historical sites and buildings: Luar Batang Mosque, The Port of Sunda Kelapa, Pasar Ikan (Fish Market), Maritime Museum, Gereja Sion, Fatahillah Square, Fine Art and Ceramic Museum (Former Court of Justice of Batavia), etc

Nowadays, many remaining historical buildings and architecture are steadily deteriorating; at best, "dilapidated" such as; Jakarta History Museum (Former city hall of Batavia, the office and residence of VOC governor general), Maritime Museum of Indonesia, Sunda Kelapa harbor, and The Batavia Hotel which was formerly the well-known Omni Batavia Hotel.

However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate Old Jakarta's legacy. In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos Kota street, were closed to vehicles as a first step towards the rejuvenation.

Adapted from: http://en.wikipedia.org/wiki/Jakarta_Old_Town

From the findings above, the writer analyzes there are Pancasila values on the 4th principle of Pancasila found in the reading text entitled "Old Jakarta", in chapter 2 from the course book. Based on sentence "*However, there is still much hope in*

restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate old jakarta's legacy", means that the various non-profit organizations, private institutions, and even the government take a decision to restore the area which as Jakarta's legacy.

From the sentence shows that the citizens hope various non-profit organizations, private institutions, and even the government can restore the area. However, in implementing the decision, various non-profit organizations, private institutions, and even the government should be based on the implementation of that decision properly. Besides, in taking the decision various non-profit organizations, private institutions, and even the government have to do with the responsibility. It is stated on the 4th principle of Pancasila's values. It means, the government does not arbitrarily in taking a decision, especially regarding the interests of the state.

Then, another Pancasila values in the 4th principle found in the sentence *"In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos kota street, were closed to vehicles as a first step towards the rejuvenation"*. The sentence means, in taking the decision should not be selfish. In taking and making the decision should be better if it can put the interest of the country, either for the nation or the citizens of Indonesia. It is shown by the words *"were closed"*, here the government must do with responsibility either it is harm or not especially for the others.

Besides, it can be proved through “*were closed to vehicles as a first step towards the rejuvenation*” which means the citizens have to accept the decision that has taken by the government in order to restore the area to become better historical place (Old Jakarta). It must be agreed by all of the citizens although should be closed to vehicles as the rejuvenation because every decision taken must be accounted to God almighty. It is suitable with the values of Pancasila, especially in the 4th principle. The writer has analyzed the reading text entitled “Old Jakarta” has Pancasila values on it. Below is the reading text.

4.5. The 5th Principle of Pancasila (The Social Justice for All the Citizen of Indonesia)

4.5.1. The Findings

The writer will analyze the reading texts on each unit (unit 1, unit 2, unit 3, and unit 4) in order to be put on the column together with the Pancasila values on the 5th principle.

The Values on the 5th Principle	Linguistic Units or Images in the Reading Text	Chapter/ Page
1. We recognize that the same rights can create social justice in social life.	Not found	-
2. We recognize the same obligation to create social justice in social life.	Not found	-

3. We must develop noble deeds.	We did everything we could to help him enjoy a comfortable stay at the hospital, like we taped videos of my soccer games and visited him.	Ch.3/ pg.93
4. We idealize the fraternal.	We did everything we could to help him enjoy a comfortable stay at the hospital, like we taped videos of my soccer games and visited him.	Ch.3/ pg.93
5. We uphold the fraternal.	We did everything we could to help him enjoy a comfortable stay at the hospital, like we taped videos of my soccer games and visited him.	Ch.3/ pg.93
6. We uphold the mutual cooperation.	Not found	-
7. We uphold the atmosphere of mutual cooperation.	Not found	-
8. We have to be fair to others.	Not found	-
9. We need to maintain a balance between rights and obligations.	Not found	-

10. We respect the rights of others.	Not found	-
11. We help the others in order to stand alone.	We did everything we could to help him enjoy a comfortable stay at the hospital, like we taped videos of my soccer games and visited him.	Ch.3/ pg.93
12. Human rights should not be used to blackmail others.	Not found	-
13. We must be respect.	Not found	-
14. We have to live economically.	Not found	-
15. We should not have actions contrary to the interests.	Not found	-
16. We should like working hard.	Not found	-
17. We must respect the others' work.	<p>Nowadays, many remaining historical buildings and architecture are steadily deteriorating; at best, "dilapidated" such as; Jakarta History Museum (Former city hall of Batavia, the office and residence of VOC governor general).</p> <p>The museum which is</p>	<p>Ch.2/ pg.52</p> <p>Ch.1/ pg. 18</p>

	known as Merdeka Building was built in 1879 by Dutch architects, Van Galen and Wolff Schoemaker.	
18. We are always looking for advancement.	However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate old jakarta's legacy.	Ch.2/ pg.52
19. We must seek common prosperity.	Not found	-
20. We must realize that uneven progress.	Not found	-
21. We have to realize the social justice	Not found	-

4.5.2. The Discussion

9. Read the text of sweet memory of grandfather, answer the following questions.



Ever since I was little, I have had the security and love of a whole family with no pieces missing. I'm sure all of you have lost a loved one, ranging from a dear pet to a beloved family member. I myself have lost my pet dog, but never in my childhood did I think I would lose a family member.

I have many family members; I even have two living great-grandparents and I also had four grandparents. All that changed in the beginning of 2002. At that time, our family was astonished to find out that my grandfather on my Dad's side of the family was found to have cancer. He suffered through 2 years of it. We did everything we could to help him enjoy a comfortable stay at the hospital, like we taped videos of my soccer games and visited him.

He fought all he could, but on the day of November 5, 2003, he passed away. At that time my parents were visiting him in Chicago, and my other grandparents from Virginia were watching us. Our parents came home early that visit. I still remember that day when they sat all of us down and told us the news. I felt a mix of emotions such as depression, loss, and emptiness. I ran outside into the crisp November air and cried silent tears, kneeling at my dog's grave under the bare cherry blossom tree.

Adapted from: http://kidshealth.org/kid/feeling/home_family/carly_story.html

Here, the writer finds the Pancasila values especially in the 5th principle. Through the reading text entitled "Sweet Memory of Grandfather" in chapter 3, there is a sentence that shows as a human we have to help each other. It is shown by the sentence "*We did everything we could to help him enjoy a comfortable stay at the hospital, like we taped videos of my soccer games and visited him.*" In

this story, the writer's grandfather gets a cancer so that he must be in hospital.

From this situation, can be known that as a good citizen should help each other in order to stand alone. In Pancasila values teach the citizen to make a good atmosphere either in family or other people. Besides, it teaches the human in order to have a good attitude, develop the kindnesses, build the fraternal, and even make a mutual cooperation with others.

Through that sentence found in the reading text entitled "Sweet Memory of Grandfather", especially in the part of sentence "*we could to help him enjoy a comfortable stay at the hospital*" and also the words "*visited him*", mean that as a human being we should support and care to the who can't stand alone. Pancasila values teach to be a good citizen actually, as described on that reading text.

Old Jakarta

Have you ever been to Kota Tua Jakarta? Kota Tua Jakarta or Old Batavia or in the Dutch Oud Batavia, spans 1.3 square kilometers of North Jakarta and West Jakarta. It covers of Kelurahan Pinangsisia, Taman Sari and Kelurahan Roa Malaka, Tambora. Kota is Indonesian word for "city", it was the reminiscent of the vicinity during colonial times in 16th century that the city was only within Batavia walled compound. The largely Chinese down town area of Glodok is a central part of Kota. Dubbed "The Jewel of Asia" and "Queen of the East" in the 16th century by European sailors, Old Jakarta was once a center of commerce for the whole continent due to its strategic location and abundant resources. As important settlement, urban center, and the center of commerce in Asia since 16th century, Oud Batavia is home of several important historical sites and buildings: Luar Batang Mosque, The Port of Sunda Kelapa, Pasar Ikan (Fish Market), Maritime Museum, Gereja Sion, Fatahillah Square, Fine Art and Ceramic Museum (Former Court of Justice of Batavia), etc

Nowadays, many remaining historical buildings and architecture are steadily deteriorating; at best, "dilapidated" such as; Jakarta History Museum (Former city hall of Batavia, the office and residence of VOC governor general), Maritime Museum of Indonesia, Sunda Kelapa harbor, and The Batavia Hotel which was formerly the well-known Omni Batavia Hotel.

However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate Old Jakarta's legacy. In 2007, several streets surrounding Fatahillah square such as Pintu Besar street and Pos Kota street, were closed to vehicles as a first step towards the rejuvenation.

Adapted from: http://en.wikipedia.org/wiki/Jakarta_Old_Town

Besides, the other values have found by the writer in the reading text entitled "Old Jakarta" in chapter 2, through the sentence "Nowadays, many remaining historical buildings and architecture

are steadily deteriorating; at best, "dilapidated" such as; Jakarta History Museum (Former city hall of Batavia, the office and residence of VOC governor general)". The writer has analyzed that there is the 3rd principle of Pancasila's value on it. In the 5th principle of Pancasila values, mention that as a human and a good citizen we have to respect with the other's work or masterpiece.

Many remaining historical buildings and architecture from the Dutch still in the city, Jakarta. As a good nation, we have to keep it well as Jakarta's legacy. Some people maybe feel so bad with the war that happened long time ago. However, we have to know without a history the country can not be better. From Pancasila values, we can understand how important to respect with others and always looking for the advancement in order to make Indonesia better. It is also shown by the sentence *"However, there is still much hope in restoring the area, especially with various non-profit organizations, private institutions, and even the government recently stepping up to the plate to rejuvenate old Jakarta's legacy"*.

Through the sentence *"However, there is still much hope in restoring the area"*, means the citizens of Indonesia want to make an advancement. The word *"restoring"* shows more clearly that it is related with the values of Pancasila, especially in the 5th principle. The advancement of the country, Indonesia is very important in order to become developed nation in the world.

Then, the other pancasila values in the 5th principle also found in the reading text entitled “Merdeka Building” in the 1st chapter or unit of the Advanced Learning English 1 course book. Through the sentence “*The museum which is known as Merdeka Building was built in 1879 by Dutch architects, Van Galen and Wolff Schoemaker*”, shows that as a human we have to respect with others’ work. From that sentence, clearly understood it is the museum by Dutch in Jakarta until now. As stated in the 3rd principle of pancasila’s values, we have to maintain and care of the historical ommission as a proof appreciate the others’ work.

Merdeka Building

Do you know the The Asian African Conference Museum in Bandung? It is one of the most important and impressive art deco building, lying in the centre of town, close to the Savoy Homann Hotel on Jalan Asia Afrika.

The museum which is known as Merdeka Building was built in 1879 by Dutch architects, Van Galen and Wolff Schoemaker. Previously, it was named Societeit Concordia. The Dutch used this building as a function building, which was the best they had those days in Bandung.

After Indonesia gained its independence, the country held the the Asia-Africa Conference in this building from 18 to 24 April 1955 where twenty nine countries from Asia and Africa were present. The building was officially turned into a museum in 1980.

Today the museum displays collections from international conferences, including those of the first Asia Africa conference (photos, statements, flags, etc), a library (which was opened in 1985) and an audio visual room that shows documentary films about the 1950's conditions of the nations which attended the conference in Bandung.