



The Values Content of Education Character in Indonesian Language Book of Merdeka Curriculum

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Abstract. Teaching materials are a medium for teachers to provide material and implement character education values. To support that, it is necessary to have teaching materials that accommodate the existence of book *Merdeka* Curriculum. This study aims to describe the values of character education in Indonesian language teaching materials in *Merdeka* Curriculum for class X of Senior High School. This study is qualitative. Data were words, clauses, phrases, sentences, and paragraphs that have character education values in Indonesian language book for Senior High School class X published by the Ministry of Education, Culture, Research, and Technology (Mendikbud) of *Merdeka* Curriculum. Data collection used reading followed by note-taking technique. Dana analysed using referential equivalent. The results showed that Indonesian language book contained 19 values of character education: creative, reading pleasure, religious, environmental care, responsibility, social caring, honesty, work hard, national spirit, homeland love, critical thinking, business power, democratic, discipline, compassion, politeness, prudence, cooperation, and self-control. These character values are relevant to be taught to students, particularly class X SMA/SMK who are in the transition period from Junior to Senior High School. It is prospective that these characters can be integrated by the teacher in learning and implemented by students in everyday life.

Keywords: Textbook · Indonesian language · Kemdikbud-Ristek · Value of character education · and Merdeka curriculum

1 Introduction

Indonesia goes through a crisis of character decline rise in students, particularly during the Covid-19 pandemic. As stated by [1] Purnomo & Wahyudi, there was increasing in student delinquency in elementary school during the Covid-19 pandemic. Students' delinquency is caused by online or distance learning which can weaken the character value of students [2]. This crisis of character decline needs to be addressed quickly and comprehensively. Moreover, it is during the transition period from the 2013 Curriculum to the Independent Curriculum.

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Mendikbud's version of *Merdeka Belajar* or Independent learning can be interpreted as the application of the curriculum in a fun learning process and the development of innovative thinking by the teachers [3]. *Merdeka Belajar* policy seeks to improve teacher work efficiency. For instance, by simplifying the learning implementation plan. However, the presence of this policy encourages the teachers to be able to adapt because the materials to be taught are different or more concise. The characters embedded in the material must be aware of the context of the material being discussed. Therefore, each material has its own potential in instilling certain characters in teaching materials [4]. The character values contained in the material can be stated in the teaching materials chosen by the teacher.

Teaching material is necessary to integrate character values. To support *Merdeka Belajar*, Kemdikbud-Ristek published Indonesian language teaching material in 2021 referring to the concept of *Merdeka Belajar*. The curriculum was developed with the prospect of producing millennial generations who are able to understand the material or knowledge taught by the teacher quickly, not just being good at remembering the teaching materials provided by the teacher [5]. Teaching material is the right media to integrate character education. Indonesian language teaching materials that integrate the values of the nation's character direct students to understand various texts while instilling character values [6].

A character can be interpreted as an attitude, behavior, way of thinking, and acting or as a person's life character [7]. Lickona described that character education as a deliberate effort in the goodness process that may be implemented in life to build a better world [8]. Character education is an effort done by humans consciously to be able to prepare students based on the noble values of the nation within the cope of education [9]. Character education is one of the broad fields and is a contest in other disciplines, such as philosophy and ontology [10]. Character education refers to a comprehensive field of study, this literature consists of theories and research-based works that offer pedagogy, psychology, philosophy, educational disciplines, and sociology [11].

The study about textbook was conducted by previous research. For instance, Saputro et al. (2021) examined the level of thinking in Indonesian language textbook.[12]. Suvina & Ramly (2021) investigated HOTS questions in Indonesian language textbook published by the Ministry of Education, Culture, Research, and Technology [13]. Zulfa, et al. (2022) conducted the feasibility of Indonesian language textbook in junior high school [14]. Furthermore, previous study focused education carracter in textbook. As Putro & Rochmiyati (2021) conducted analysis of character values in Indonesian language textbook' descriptive text genre [15]. Meilani (2020) carried out the study for the class XI *Merdeka* Curriculum on character education in Indonesian language textbook [16]. Last but not least, Normawati (2016) explored the personalities of Indonesian language in junior high school characters in Yogyakarta [17]. In compliance with the BSNP standards, Indonesian language books for class X SMA are eligible, as per Wardani from 2018 [18]. According to Rahmawati [19], there are still some Indonesian texts in class X books that are challenging for students to read and comprehend. Finally, Dewi (2013) examined the readability of Indonesian novels used by class XI IPA 1 SMAN 1 Blahbatuh pupils [20].

Based on several relevant studies that have been described above, fewer studies on Indonesian language textbook *Merdeka* Curriculum for class X of Senior High School have ever been conducted. This is because the book is a new book published by Kemdikbud-Ristek as teaching materials to support the *Merdeka* Curriculum. This study aims to describe the values of character education in Indonesian language teaching materials in *Merdeka* Curriculum for class X of Senior High School.

2 Method

This study is qualitative [21, 22] a qualitative study focused on data interpretation of the field [23]. Data were words, clauses, phrases, sentences, and paragraphs containing the values of character education in Indonesian language book for Senior High School class X published by the Ministry of Education, Culture, Research, and Technology of *Merdeka* Curriculum. Data was collected by reading method following to note-taking technique. Reading method according to Mahsun (2019) is the provision of data by reading to the use of language. Reading focuses on written language in Indonesian language book for Class X of *Merdeka* Curriculum entitled “*Cergas Cerdas Berbahasa dan Bersastra Indonesia untuk SMA/SMK Kelas X*.” Then, data that have been collected is coded to make it easier for researchers to analyze. Coding the data of this study is the data code like book, title, year, and page. Data were analyzed using the equivalent method. The equivalent method is a method whose determinant is outside, independent, and does not become part of the language in question [24]. The equivalence method used is referential equivalence. The referential equivalent technique was carried out by the researchers by looking at the languages contained in Indonesian language textbook “*Cergas Cerdas Berbahasa dan Bersastra Indonesia untuk SMA/SMK Kelas X*” contained the values of character education.

3 Result and Discussion

Based on researchers’ reading in Indonesian language book of *Merdeka* Curriculum for class X entitled “*Cergas Cerdas Berbahasa dan Bersastra Indonesia untuk SMA/SMK Kelas X*” was found nineteen values of character education. Those values of character education are described below.

3.1 Creative Character

Creativity is an individual’s ability to produce something that has novel value. This novelty can take advantage of goods around the environment that have use value (Fig. 1).

- (1) *Membuat Buku Tempel (Scrapbook). Agar laporan hasil observasi lebih menarik untuk dibaca, kalian dapat membuatnya dalam bentuk buku tempel atau scrapbook. Buku tempel merupakan seni kerajinan menata atau menempel beragam gambar, foto, dan tulisan di atas lembaran-lembaran kertas secara menarik. Selain membuat laporan kalian lebih menarik untuk dibaca, penyajian dalam bentuk buku tempel juga akan membuat laporan kalian menjadi semacam memorabilia atau sesuatu yang patut dikenang. (CCBBI, 2021: 22)*



Fig. 1. Scrapbook in the book text

The sample data above is a text containing the value of creative character found on page 22. Creative character is shown in the activities of students who are asked to make scrapbooks in the report text material. Report texts that are rigid and academic can be used as scrapbooks that have creative value. Thus, readers feel happy when reading and do not feel bored. Giving the task of making this scrapbook will encourage students to develop their creativity. Creative character will be embedded in students, particularly class X in Senior High School. The value of this creative character education can build class X students to always take advantage of something that is around their environment. Relevant creative characters are taught to X grade students.

In the data above, the value of character education is directly implemented in students. So, not only discourse but students are straight invited to make scrapbooks that are able to actualize the value of creative character education. The value of creative character education in students can be realized by giving direct assignments to practice; thus, will spur students to always innovate [25].

3.2 Reading Pleasure Character

Reading pleasure character is an activity that likes to do literacy activities both reading or writing literacy or other basic literacy. It takes time to read various sources of information to increase knowledge.

- (2) Jika kalian memiliki novel tersebut, pilihlah salah *satu novel untuk dibaca*. Kalian juga dapat *membaca novel lain yang kalian miliki atau pinjam dari perpustakaan*. (CCBBI, 2021: 25).

Data above contains the value of reading pleasure character. Students are asked to read novels they have or can borrow from the school library. This will increase the value of the character of reading pleasure in students. In addition, students are asked to look for information that is factual and opinionated. By reading, they will get various information. Although it is coercive, this activity can improve the character of reading pleasure. In text (2), there is an order to read a novel to implement the character of reading fondness. The more often students read, the easier it is for the character to love to read to be instilled in students.

Reading culture in Indonesia can be said to be very low. This is in line with the opinion of Umurohmi et al. (2022) that reading culture in Indonesia is stated to be in a low predicate. In line with the results of a survey conducted by the Program for

International Student Assessment (PISA) released by the Organization for Economic Co-operation and Development (OECD) in 2019 it was found that Indonesia was ranked 62 out of 70 countries with low reading levels. Therefore, literacy culture, particularly reading, needs to be improved for students in Indonesia. One of them is by actualizing it in textbooks at school [26].

3.3 Religious Character

Religious character is a behavior or attitude that we must obey in implementing the teaching of the religion we adhere to, being able to tolerate people of different religions. For instance, in terms of carrying out religious worship and being able to live harmoniously side by side with adherents of other religions.

- (3) *Assalamu'alaikumwarrahmatullahi wabarakatuh*. Perkenalkan, saya Didi. Di sini ada kuli bangunan? Wah, berarti saya satu-satunya ya di sini. Ngomong-ngomong soal liburan, buat kebanyakan orang, liburan itu obat stres, tapi buat saya malah bikin stres. Datang liburan orang-orang sibuk nyiapin rencana mau liburan ke mana. Saya malah sibuk nyari alasan (CCBBI, 2021: 30).

The religious character above is marked with a lingual greeting marker. This religious character can be seen from the examples of anecdotal texts. In the text, there are greetings “assalamu’alaikum” which is a greeting in Islam. With the utterance of the text, it reflects the existence of a religious character. Greeting is included in the implementation of religious characters in Islam. Religious characters are implemented in greetings in one of the anecdotal text titles.

Religious character needs to be instilled in students because this character is a core character related to religion. This value can be a solution to overcoming the moral crisis among students. This is because adolescents who have embedded values and formed religious character will be able to consider the good and bad deeds they will do on the basis of religious values, practice religious teachings on their own initiative, and avoid dishonest acts, such as cheating and giving cheating. Dare to admit mistakes and correct them. In addition to the required role of parents, teachers are also responsible for taking part in instilling religious character values [27].

3.4 Environmental Care Character

Environmental care character is an attitude possessed by someone who is able to love the environment. So Thus, there is no damage and maintainance and develop the surrounding environment remains beautiful.

- (4) *GUNAKAN BARANG-BARANG PENGGANTI PLASTIK MULAI DARI SEKARANG!* (CCBBI, 2021: 42).

The sample data above contains environmental care characters. The text above invites class X students to replace plastic items. Plastic is a material that is difficult for the earth

to break down. Excessive use of plastic can cause environmental damage. The text invites students to replace plastic with objects that are easy to decompose. Substitution of plastic for another can reduce environmental damage. Items made of plastic are very difficult to decompose so they will pollute the environment. Replacing goods from plastic with other goods that are easily decomposed by the environment includes the character of caring for the environment. The character of concern among them is caring for the environment and social [28].

3.5 Responsibility Character

Responsibility character is the character possessed by someone who carries out the mandated duties and obligations with all the consequences.

- (5) *Setelah didengar oleh istrinya kata suaminya demikian itu maka makinlah sangat ia menangis. Maka kata suaminya, “Diamlah tuan, jangan menangis! Berilah kakanda pergi mencaharikan tuan buah mempelam itu, jikalau dapat oleh kakanda akan buah mempelam itu kakanda berikan pada tuan.”* (CCBBI, 2021: 60)

Text above contains a saga entitled *Hikayat Si Miskin* which tells a couple living in lack due to the wife being pregnant and cravings for a mango fruit. As a responsible husband looks for a mango fruit. This shows that the husband has the character of responsibility to his wife. The saga discourse has a purpose to students having a responsible character for anything problems faced. By naming responsibility characters, a child will feel that he has a responsibility that must be completed. It is in line with that [29] the purpose of strengthening responsible character is becoming the child more courageous in admitting the mistake, apologizing, and being responsible for all decisions will take in the future.

3.6 Social Caring Character

A social caring character is a character possessed by someone who provides assistance to the surrounding community with a sense of concern for fellow human beings.

- (6) *Maka terlalu belas hati sekalian orang pasar itu yang mendengar kata si Miskin. Seperti hancurlah rasa hatinya. Maka ada yang memberi buah mempelam, ada yang memberikan nasi, ada yang memberikan kain baju, ada yang memberikan buahbuahan. Maka si Miskin itu pun heranlah akan dirinya oleh sebab diberi orang pasar itu berbagai-bagai jenis pemberian. Adapun akan dahulunya jangan diberinya barang suatu hampir pun tiada boleh. Habislah dilemparnya dengan kayu dan batu. Setelah sudah ia berpikir dalam hatinya demikian itu maka ia pun kembalilah ke dalam hutan mendapatkan istrinya.* (CCBBI, 2021: 61)

Social caring in the example above still contains the saga entitled *Hikayat Si Miskin*. Social caring character is shown in the nature of the seller in the market who gives a

mango fruit, other fruits, and well clothes to the poor o the husband. The market seller gives it all because he felt sorry for the poor who could not buy a mango fruit for his pregnant wife. This shows a social caring character indicating the attitude of a fruit seller who gives fruit to the poor for free. The embodiment of this social caring character is reflected in the attitude of the seller who feels sorry for the poor who beg for a mango fruit. But he feels sorry, the seller gives the poor fruit, even gives clothes, rice, and fruit to the poor.

Social caring character in students needs to be implemented in learning. Discussion is an academic activity that requires social character where students are required to be able to work together with friends in the discussion group.

3.7 Honesty Character

Honesty character is the nature possessed by someone who is always able to be trusted by others. For instance, in terms of acts taken, words spoken from his mouth, and actions he does.

- (7) *Bagi pejabat di Indonesia, kisah kejujuran Mohammad Hatta mungkin adalah sebuah legenda. Bung Hatta, yang pernah menduduki jabatan sangat penting di republik ini, adalah sosok pria yang dikenal sederhana dan tidak mudah tergoda harta. Bahkan, biaya perjalanan dinasnyapun ia kembalikan ke negara ketika mengetahui ada kelebihan uang saku.* (CCBBI, 2021: 126)

The text tells about Bung Hatta's honesty during his tenure. Bung Hatta always returned any remaining state money during his official trip. This attitude shows that Bung Hatta has the character of honesty. The character of honesty is very important to be instilled in students. Moreover, cases of dishonesty often occur to state officials by committing corruption. Therefore, the text aims to provide an example to students so that later when they become leaders they always prioritize the value of honesty.

3.8 Work Hard Character

Work hard character is an attitude of someone who is always serious about achieving what he wants with full effort that does not know despair.

- (8) *Yang jelas, ketika ayah pergi, ibu tak pernah berhenti bekerja. Tak ada hari libur bagi ibu. Aku heran, apa ayah tidak pernah memberikan uang kepada ibu? Lalu, uang siapa yang digunakan ibu untuk membeli coklat dan mainanku setiap hari? Apa ayah jahat? Tapi, tidak mungkin ah, ayah orang baik dan menyayangi kami. Ayah tidak mungkin menelantarkan kami. Dan membiarkan ibu membiayai hidupku sendirian.* (CCBBI, 2021: 162)

In the text above, there is a character value of hard work. The text tells the struggle of a mother for her child who was abandoned by his biological father. The value of hard work character is shown in the character of a mother who always works to realize her

children's dreams. Thus, the value of hard work character is shown in the text from the way a mother never stops working for her child. Working to meet the needs including the embodiment of hard work character.

Hard work character can be implemented in students by studying hard. Studying hard is the character of hard work so that it will produce maximum results. This is reinforced by the opinion [30] that learning activities that integrate the value of the character of hard work, include: (a) completing assignments in class, homework assignments, and structured tasks, (b) completing assignments based on the time limit set, (c) completing project assignments, (d) do not stop solving problems before they are finished, and (e) conduct questions and answers related to the subject matter and the relationship with contextual issues with the value of hard work.

3.9 National Spirit Character

National spirit character is the attitude, insight, and way of thinking to always put the interests of the nation and state above their own or group interests.

- (9) *Di tanah air, Ki Hadjar Dewantara semakin mencurahkan perhatiannya di bidang pendidikan sebagai bagian dari alat perjuangan meraih kemerdekaan. Bersama rekan-rekan seperjuangannya, dia pun mendirikan sebuah perguruan yang bercorak nasional yang diberi nama Nationaal Onderwijs Instituut Taman Siswa (Perguruan Nasional Taman Siswa) pada 3 Juli 1922. (CCBBI, 2021: 121)*

The text above contains a biography of Ki Hadjar Dewantara. The spirit of nationalism is shown by the attitude of Ki Hadjar Dewantara who won the struggle for Indonesia by establishing a university with a national pattern. The establishment of the building includes the spirit of Ki Hadjar Dewantara's struggle. The college is intended for Indonesian children to demand education. So, Ki Hadjar Dewantara fought for the national interest by establishing a national school. The spirit of nationalism needs to be implemented in students in learning activities so that students have the enthusiasm to achieve the desired goals such as the struggle of the heroes for independence. High national spirit, fears of threats to the integrity and unity of the nation can be avoided. From the spirit of nationalism will flow a sense of social solidarity, a spirit of self-sacrifice, and can foster a spirit of patriotism [31].

3.10 Homeland Love Character

Homeland love character is a way of thinking, acting, and acting that shows loyalty, care, and high respect for the nation and state, such as upholding the language, physical environment, culture, social, economy, and politics of the nation.

- (10) *Perguruan ini sangat menekankan pendidikan rasa kebangsaan kepada peserta didik agar mereka mencintai bangsa dan tanah air serta berjuang untuk memperoleh kemerdekaan. (CCBBI, 2021: 121)*

The data in the text above contains the value of character education for homeland love. The manifestation of homeland love. Tells the story of a college founded by Ki Hadjar Dewantara for Indonesian children to have a sense of homeland love. In the colonial era, homeland love was a necessity for the Indonesian people so that they would not be divided. Thus, it can be concluded that the text contains a sense of homeland love.

The low sense of homeland love is a reality shown by the student in arriving late during the ceremony and lack of appreciation of students when flag ceremonies, national songs and folk songs are less liked. While students prefer adult songs that do not deserve to be understood for their age [32]. At this time, homeland love can be implemented by Indonesian students by using Indonesian language in public spaces, loving Indonesian products, and so on. Homeland character can be easily realized at school. For instance, the morning ceremony every Monday. This is in line with the opinion by [33] that homeland character can be built in students through a culture of school activities such as a morning ceremony for all school residents on Mondays before the learning process begins. Besides getting students to read the school's vision and mission which is then continued with school announcement and closed with a prayer together.

3.11 Critical Thinking Character

Critical thinking is one of the characters which actualizes the known understanding by thinking logically. Critical thinking is skilled and active interpretation and evaluation of observation and communication, information and argumentation [34]. The character of thinking can help students have thoughts about things that can be trusted and cannot be trusted.

- (11) *Rudi: "Coba Ayah pertimbangkan, suatu nanti mungkin Wati juga akan meminta laptop baru pelajaran TIK. Kebutuhan laptop untuk pelajaran TIK tidak seberat belajar desain. Jadi, kalau Ayah membelikan laptop baru untuk Rudi, laptop yang ini bisa diberikan ke Wati kan, Yah. Jadi, Ayah tidak usah membelikan Wati laptop lagi untuk pelajaran TIK."* (CCBBI, 2021: 88)

In the data quoted above, it can be seen that critical thinking character is seen. This can be seen in Rudi's attitude in giving advice to his father to buy a new laptop for Rudi and then giving Rudi's old laptop to his sister. Rudi's father is still reluctant to buy a laptop for Rudi, but Rudi gives a logical reason to his father that the laptop he currently has can be used for his younger sister. Thus, Rudi has a critical thinking character because he is able to provide a solution to his father who is confused about buying a laptop or not. This attitude is an embodiment of critical thinking character by a child who asks parents to carefully consider the usefulness of the requested item.

A person needs to consider the decisions he makes carefully. Decisions must be based on logical thinking. Thinking logically means thinking critically. In learning, critical thinking is needed by students. Critical thinking is one of the components of 21st-century learning. Character of critical thinking is able to encourage students to regulate their own emotions so that they are able to develop their academic abilities. Character education that is implemented systematically and sustainably can shape the

identity of students who have emotional intelligence, this can make it easier for students to face various challenges in life, including challenges in academic success [35]. It is reinforced by the opinion [36] that critical thinking skills are very important for students because these skills can overcome the negative effects of the development of technology and information in the 21st century.

3.12 Business Power Character

Business power character is a character is characterized by an attitude that strives with all its might to provide the best results in every effort made. This is in line with the views of Setiawaty et al. [37] that the character of business power is a character that can be reflected by various efforts, activities, or actions that are oriented to the best results.

- (12) *Di bawah permukaan air, ternyata jutaan ikan dari berbagai jenis mendorong dan memunculkan daratan baru itu dari dasar laut. Sambil mendorong, mereka serempak berteriak, “Sa-ijaan! Sa-ijaan! Sa-ijaaan...!”* (CCBBI, 2021: 57–58)

The data quoted above is found in the old saga discourse. The value of the business power character in the data can be reflected in the efforts made by millions of fish under the water surface to push and bring out new land from the bottom. The millions of fish tried their best to give gifts to Datu Maburr who had saved the king, namely the Swordfish as a sign of gratitude and the swordfish swore to provide a place to live or an island for Datu Maburr’s children and grandchildren.

In learning, business power character needs to be instilled in students. The character of business power can be implemented by students by studying actively. Studying hard and earnestly will get maximum results. This is important to be actualized to students because the character of effort is a character that needs to be grown in everyone. Given the era of revolution 4.0, the era of disruption in various fields of life, a person must have a strong character of effort [38].

3.13 Democratic Character

Democratic character is an attitude or way of thinking and acting to assess the rights and obligations of himself and others.

- (13) *Dalam suatu rapat OSIS SMA, pengurus sedang membahas penentuan jenis kegiatan untuk peringatan ulang tahun sekolah. Seluruh perwakilan kelas dan pengurus OSIS hadir pada kesempatan tersebut. Kegiatan rapat dibuka oleh ketua OSIS yang menyampaikan tujuan rapat adalah untuk menentukan jenis kegiatan yang diadakan pada peringatan ulang tahun sekolah nanti. Untuk itu, ketua OSIS meminta usulan dan pendapat seluruh perwakilan kelas atau pengurus OSIS. Pada saat itu, Rico dan teman-temannya mengajukan usul untuk mengadakan pentas seni musik. Akan tetapi, Siti dan beberapa teman tidak setuju dan lebih mengusulkan kegiatan pertandingan olahraga antarsekolah. Kedua belah pihak saling memberikan pendapat dan alasan masing-masing. Fadli akhirnya mencoba menengahi.* (CCBBI, 2021: 57)

The data above contains the value of democratic character education. Democratic character is contained in the negotiation discourse. This character in the negotiation discourse is reflected in the presence of two people who propose an opinion about the event that will enliven the school anniversary. There are two students who have different proposals, which are then mediated by one of the students. This shows that the negotiation discourse is full of the value of democratic character education because there are two different opinions in a forum so it can trigger the value of democratic character. Teachers are open to accepting differences in each lesson and accepting objections from students is one of the attitudes that can trigger the growth of democratic character in students because they are willing to accept opinions from others [39].

3.14 Discipline Character

Discipline character can be realized by obeying every existing rule sincerely and sincerely. Discipline is an attitude or behavior that is based on obeying any applicable rules, for example obeying the rules and being on time.

- (14) *Sebelum tengah malam, sebelum batas waktu pertapaannya berakhir, Datu Mabruh dikejutkan oleh suara gemuruh yang datang dari dasar laut. Gemuruh perlahan, tapi pasti. Gemuruh suara itu terdengar bersamaan dengan timbulnya sebuah daratan, dari dasar laut! Kian lama, permukaan daratan itu kian tampak. Naik dan terus naik! Lalu, seluruhnya timbul ke permukaan!* (CCBBI, 2021: 57)

In the data quoted above, there is a disciplined character. The character of discipline is reflected in the saga, which tells of Raja Ikan Tidok and his people who have carried out their duties on time to fulfill their promise to give Datu Mabruh an island. Raja Tidok raised a plan that would be used as a place to live for the descendants of Datu Mabruh before a predetermined time limit. Thus, Raja Tidok has a disciplined character, namely doing work before a predetermined time limit. Discipline is an attitude or behavior possessed by an individual that shows obedience, obedience, and order to the rules and norms of life that apply. Discipline in a person is a form of awareness within the individual to do something according to the values, norms, and rules that apply in society [40]. The character of discipline in classroom learning can be carried out by students in an orderly manner by collecting assignments according to the time limit determined by the teacher, besides obeying the rules in the classroom, it is also included in the realization of the value of disciplinary character education.

3.15 Compassion Character

Compassion character is the character of loving sincerely and feeling belonging in a feeling and difference. This character will be seen from the feelings that are manifested in attitudes and behaviors that reflect deep and tender affection for others, resulting in feelings of belonging to one another [38].

- (15) *Seperti biasa, setibaku di istana tuaku, perempuan tua menyambutku dengan hangat. Terlihat nasi yang berselendangkan lauk-pauk, membekaskan lezat pada*

lidahku. Tak tahu mengapa, saat itu aku mengucapkan terima kasih pada perempuan tua itu. Aku pun masuk ke dalam ruang yang mengetahui gerak-gerikku dengan mengajak pena menari di atas lembaran putih. Kali ini, terpikirkan olehku sosok perempuan tua yang selalu terbayang di benakku. (CCBBI, 2021: 64)

The short story discourse above contains the value of loving character education. The form of the character of affection or love in the short story quote is realized with the love of a mother who always welcomes her sister after school. The character of the mother in the short story is very affectionate and in love with her child. Every day always cooks their children a variety of delicious and delicious food. A mother does have the instinct to love her baby.

Compassion character can be realized in students by always giving affection and love to the themes at school. In addition, building a sense of love for each lesson taught by the teacher to students will advance students' enthusiasm to continue to excel. Something based on love will produce extraordinary results. Helping and caring for friends is included in the dimensions of the character values of love and affection (Tarmon, et al., 2021).

3.16 Politeness Character

Politeness character is a character that is based on good behavior and character. This character is related to the manners and behavior carried out by humans in behaving. The character of manners can be related to the way of dressing, the way of speaking, the way of behaving, and so on.

- (16) ***Kesantunan dalam berpakaian dan bersikap pun harus diperhatikan saat kalian ingin menampilkan lawakan tunggal. Gunakanlah pakaian yang sopan, tetapi tetap nyaman. Gunakanlah gestur atau gerak tubuh yang tidak membuat orang lain memikirkan sesuatu yang kurang baik. (CCBBI, 2021: 49)***

The data above contains the educational value of the character of politeness. The character of politeness in the data is manifested by the existence of rules that are carried out in a single comedy. When playing a single comedy, politeness is one of the plus points that must be done. For instances, using polite clothes, meaning clothes that are appropriate for use or in Islam, and clothes that cover the genitals. In addition, body movements performed while playing a single joke may not have multiple interpretations or movements that contain many meanings so that people can interpret them negatively. Thus the data above contains the character to be able to teach manners to students.

Politeness character is a character that is upheld by parents in Java because parents always teach manners to their children. This polite character is related to uploading. Parents also always give directions to children to always speak politely with parents and other people because parents assume that if children are polite with their parents, children will also behave politely with others [42].

3.17 Prudence Character

Prudence character is a character characterized by always carrying out according to full accuracy and caution. This character is a character that is manifested from the right knowledge and attitude in completing the right things, being careful, and thorough before acting [38].

- (17) *Hatta, ketika laut tenang, seekor ikan besar tiba-tiba muncul dari permukaan laut dan terbang menyerangnya. Tanpa beringsut dari tempat duduk maupun membuka mata, Datu Maburur menepis serangan mendadak itu.* (CCBBI, 2021: 56)

The data above contains the value of prudence character education. This character is manifested by the attitude that Datu Maburur did when he was imprisoned. Suddenly an attack came from the surface of the sea, but he remained calm and did not panic when the attack came. He carefully warded off the Tidok King's sudden attack. Datu Maburur's calm and alert attitude is an embodiment of the character of prudence because Datu Maburur is able to read the situation around him. This is in line with research [43] that snooping around or looking at the surrounding area includes a description of activities that pay attention to the principle of vigilance, which is a form of human caution in determining something and must be able to read the situation in the surrounding environment.

3.18 Cooperation Character

Cooperation character is an activity that is carried out together to achieve a predetermined common goal. This character is indispensable for children in daily life to create a harmonious atmosphere between children and other people so as to produce an attitude of mutual help, respect, and help among fellow human beings.

- (18) *Untuk kegiatan membaca kali ini, bentuklah kelompok yang terdiri atas 4–5 siswa. Bagilah peran atau tugas masing-masing anggota kelompok kalian.* (CCBBI, 2021: 126)

The text above contains the value of the cooperation character. The character is manifested in orders to form groups of 4–5 people. Grouping is one of the activities that can foster cooperation character because it requires cohesiveness in one group to complete a job. In the discussion, communication between each member is necessary to be carried out because it will create satisfying and cohesive work. Cooperation can work well when there is communication (Rukiyati et al., 2014). In addition, students are asked to practice role-playing in implementing the role of cooperation between each group that will determine the success of role-playing. Role-playing is a learning model that can improve the quality of caring and cooperation [45].

3.19 Self-control Character

Self-control character is a character in which humans are able to control their emotions and do not fulfill their excessive lust. This character can be realized by rejecting evil and bad desires and doing good things (Kusmanto, et al., 2020).

- (19) *Pak RT: “Mohon bersabar Bapak-Bapak. Jangan emosi dulu ya. Begini saja, kebetulan RT kita memiliki fasilitas ruang musik tidak jauh dari sini yang mungkin bisa digunakan untuk latihan putra Pak Ade dan teman-temannya. Tempatnya cukup layak dan memiliki peredam suara. Dengan demikian, putra Pak Ade dan teman-temannya masih bisa latihan musik dan Pak Joko beserta keluarga tidak lagi terganggu. Bagaimana Bapak-Bapak?”* (CCBBI, 2021: 90–91)

The data above is self-control character value. The embodiment of the value of the self-control character is Mr. RT who is able to reduce the emotions between Mr. Ade and Mr. Joko because Mr. Ade’s son who plays music is too loud that can disturb Mr. Joko. Both of them argued. Pak Joko was disturbed by the activities carried out by Pak Ade’s son. But both of them can be controlled emotionally by Mr. RT who provides a solution. Mr. RT’s attitude includes self-control because Mr. RT doesn’t get emotional from both of them. Praptini states that self-control is an individual’s ability to behave calmly and not explosively, think about the risks of his behavior, find information before making decisions, not rely on physical strength in solving problems, and not be selfish or easily angry [46].

4 Conclusion

As a result, Indonesian language teaching materials were published by the Ministry of Education, Culture, Research, and Technology (Mendikbud). The results showed that Indonesian language book contained 19 values of character education: creative, reading pleasure, religious, environmental care, responsibility, social caring, honesty, work hard, national spirit, homeland love, critical thinking, business power, democratic, discipline, compassion, politeness, prudence, cooperation, and self-control. These character values are relevant to be taught to students, particularly class X Senior High School who are in the transition period from Junior to Senior High School. Therefore, it appears that textbooks published by Mendikbud already contain character education values. It is hoped that these characters can be integrated by the teacher into learning and implemented by students in everyday life. The characters found can be a life guide for students, this is supported by teachers so that they can actualize the values of character education to students as provisions for life in the future.

Authors’ Contributions

Eko Purnomo: designing research and conducting data searches and data analysis, Atiqa Sabardila and Markhamah: reviewing and proofreading articles.

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