



# Language Politeness and Character Educational Values on the Literacy Module Text for Elementary School Students as a Part of AKSI Application Issued by the Ministry of Education and Culture

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**Abstract.** This study aims to (1) describe the politeness maxims contained in the literacy module of Elementary School (SD) students in the Indonesian Student Competency Assessment (AKSI) application issued by the Ministry of Education and Culture (Kemdikbud), (2) describe the value of character education that contained in the student literacy module in the AKSI application issued by the Ministry of Education and Culture, and (3) describes how the compatibility between the character education values contained in the elementary student literacy module in the AKSI application issued by the Ministry of Education and Culture with the character education values that have been proclaimed by the Ministry of Education and Culture. The object of this research is the reading text of the AKSI literacy module issued by the Ministry of Education and Culture. The data is in the form of excerpts from reading sentences in the AKSI literacy module issued by the Ministry of Education and Culture which contain politeness values and character education values. Data collection was carried out using the technique of observing and noting. The theory used to analyze language politeness is Leech's theory. The results of the analysis are presented in a formal descriptive narrative. The results of the study show that (1) the politeness contained in the AKSI module issued by the Ministry of Education and Culture includes: 2 maxims of generosity, 1 maxim of praise, 2 maxims of humility, 2 maxims of agreement, 1 maxim of wisdom, and 1 maxim of sympathy. (2) The educational values contained in the AKSI module issued by the Ministry of Education and Culture include 3 values of hard work, 2 values of curiosity, 2 values of social care, 1 value of discipline, 2 values of independence, 2 values of respect for achievement, 2 values of love for the motherland, 1 honest value, 2 environmental care values, 2 tolerance values, 2 mutual cooperation values, and 1 fond of reading value. (3) Judging from its suitability with the character values proclaimed by the Ministry of Education and Culture, the character values that have not been included in the text of this application literacy module include: religious values, values of national spirit, creative values, and peace-loving values. The results of this study are useful for improving the quality of literacy modules that have been developed from aspects of language politeness content and character education.

**Keywords:** language politeness · character education value · modul · AKSI app issued by the Ministry of Education and Culture

## 1 Introduction

The Elementary School Literacy Module contained in the AKSI application issued by the Ministry of Education and Culture contains values of language politeness and character education. Politeness in language becomes part of character education as a means of forming one's attitude and character and manners [1]. In the modern era like today, language impoliteness is a threat that often occurs [2]. This includes the degradation of politeness practices [3]. Regarding acts of politeness in language, it needs attention and examples. If this is not paid attention to, it is not impossible that there may be a deficit or a shift in language politeness, both in the educational environment and in the social media space.

Politeness in the scope of education often occurred violations in terms of language politeness, such as dirty words, hate speech, intolerance, and other negative things that are still often found in students. In fact, language politeness includes speech, comments, and expression in the educational environment which is very influential in strengthening children's character education [4]. Especially in elementary school age children, children are easily influenced by what they hear, see, and read. Politeness is not only found in verbal communication, but also in texts. One of them is the AKSI literacy module issued by the Ministry of Education and Culture. In the text of the AKSI module, it is found that there are maxims of politeness in language that can be read by students and become role models to be implemented in everyday life. In other words, the module text contains politeness maxims.

Maxims are interpreted as principles or rules that must be obeyed by speakers and interlocutors when interacting [5]. There are six politeness maxims that need to be adhered to in interactions, which include: the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy [6]. So, these maxims are an indicator of language politeness, which is contained in the text of the AKSI student literacy module issued by the Ministry of Education and Culture.

In addition to containing language politeness, the AKSI student literacy module issued by the Ministry of Education and Culture also contains character education values. The moral values of students can be formed from the existence of character education values in the module. The application of the value of character education in the world of education can give birth to the nation's successors who uphold ethics in the future [7]. Efforts to instill the value of character education are very important and urgent in the era of globalization, like today. Advances in technology not only have a negative impact on adults, but also on students in elementary schools [8]. The crisis and moral degradation of students in elementary school is marked by the rampant student delinquency, bullying, and other problems.

Weak character education can be a serious threat to the survival of the Indonesian nation [9]. The occurrence of this moral degradation needs attention, especially the

government by making schools a vehicle for cultivating character education. In addition to cognitive aspects, aspects of character education for students are also very important [10]. The purpose of education is not only to make students just smart, but also smart with character [11]. The value of character education has an urgency to form a generation of Indonesians with good character. [12].

Seeing the urgency of the impact of moral degradation, the government through the Ministry of Education and Culture launched a character education program in schools in the form of the Strengthening Character Education (PPK) movement. Religious, nationalist, independent, mutual assistances, and integrity values are the main character values that are integrated with each other [13]. The five PPK values are the crystallization of 18 character education values developed by National Education (Diknas) [14] which include: religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love homeland, appreciate achievement, be friendly or communicative, love peace, love to read, care for the environment, care for social, and value responsibility. However, all of these values, both the five PPK values and the eighteen character values are still relevant and can be implemented in increasing student character values.

The values of character education can be applied in the world of education. Character education values can be implemented through a literacy culture in schools [15]. Literacy culture and character education are mutually sustainable and can be packaged in an integrated manner [14]. Like character education, literacy culture among students is still experiencing degradation. Literacy degradation can be seen from the PISA ranking in 2018, in general Indonesia's position is ranked 72 out of a total of 77 countries. Even more sadly, in the field of reading literacy, the average score for Indonesian children's ability is 371, far below the average OECD score of 487 [16].

This continuity between language politeness, literacy culture, and character education is then packaged in an integrated manner in a media literacy application that has been developed by the Ministry of Education and Culture called AKSI Kemendikbud. This application is intended for elementary school students which is a golden period for teaching character education values [17]. The Ministry of Education and Culture's AKSI application is a reading literacy and numeracy assessment module that is used to diagnose students' literacy and numeracy competency achievement levels [18]. This application consists of student literacy and numeracy tests, learning modules, video guides, and PDF guides. This learning module has three types of modules, namely student learning modules, parent assistance modules, and teacher assistance modules. During the Covid-19 pandemic, where learning was still carried out online, the Ministry of Education and Culture's AKSI application was launched. The Ministry of Education and Culture's AKSI application was tested on elementary school students throughout Indonesia. Learning modules that contain literacy and numeracy exercises can be accessed by students with the assistance of teachers or parents through Android-based devices.

In the student learning module, there are modules that can be read in network mode or can be downloaded by students with the assistance of teachers or parents. This module can be used as literacy training material, starting from low class (grades 1, 2, and 3) to high class (4, 5, and 6) according to the designation of the grade level. The module also presents literacy reading texts, such as short stories, comics, dialogue texts, and

so on which contain character education values. This study refers to three problems which are formulated as follows: (1) what are the politeness maxims contained in the literacy module for elementary students in the AKSI application issued by the Ministry of Education and Culture, (2) what are the values of character education contained in the literacy module for students in the Ministry of Education and Culture's AKSI application, and (3) what is the suitability between the character education values contained in the elementary student literacy module in the Ministry of Education and Culture's AKSI application with the character education values that have been proclaimed by the Ministry of Education and Culture.

This research is important and useful because the AKSI literacy module can be accessed by all elementary school students in Indonesia. In addition, this module is an application to improve literacy as well as an effort to instill politeness in language and character. By exploring the values of language politeness and character education contained in the discourse text of the literacy module of elementary students in the Ministry of Education and Culture's AKSI application, these values can be implemented and developed by students. In addition, by knowing what politeness and character values are contained in the discourse text, it can be input and followed up by the future module developer, namely the Ministry of Education and Culture, to further increase the content of politeness values and character education. So, this research contributes to exploring language politeness and character education values found in the AKSI student literacy module issued by the Ministry of Education and Culture as well as increasing literacy skills.

Politeness in language is a rule of speech acts to ascertain whether compliance or violation of the politeness rules occurs [19]. In every conversation, there are politeness rules that govern speakers and speech partners [6]. Politeness in language means trying to use language properly, subtly, and politely [20]. Polite language cannot be separated from the violation of politeness maxims [21]. According to Leech there are six maxims of politeness in language which include: the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy [22]. To maintain politeness in communication and harmonious relations, it is necessary to apply politeness maxims in communicating [23]. Furthermore, politeness in language, comments, and expressions is closely related to strengthening children's character [4].

The effort to cultivate character values so that they are attached to each individual is called character education [24]. There are 18 types of character education values developed by the Ministry of Education and Culture which include: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love of the motherland, (12) respect for achievement, (13) communicative or friendly, (14) peace-loving, (15) fond of reading, (16) environmental care, (17) social care, and (18) responsibility [25].

Research that is relevant to the topic of this study has been carried out, including examining the principles of language politeness and linking it to discussion text learning [21], while in this study, apart from studying politeness, it also examines values in character education. Next, namely other relevant research that focuses on politeness deviations in announcement texts by class VII junior high school students [20].

The next relevant research is related to character values and language politeness [26]. This research examines the value of prophetic education in Indonesian language textbooks and relates it to positive politeness and character education. This research recommends that politeness in textbooks can accommodate students and teachers in forming character [26]. So, even though this research focuses on the value of prophetic education (humanization, liberation, and transcendence), this research is relevant to this research because it also links prophetic values in Indonesian language textbooks for Class VII Middle School with character values and politeness.

## 2 Method

This research uses descriptive qualitative method. Data collection in this study was carried out using the observing and noting technique. The object of this research is the reading text of the AKSI Kemendikbud literacy module, starting from low class literacy modules (1,2, and 3) to high class (4,5, and 6). First of all, the reading text contained in the SD literacy module in the AKSI application issued by the Ministry of Education and Culture is read and noted down in the sections containing language politeness and character education values. The data found were in the form of 38 reading text excerpts consisting of short stories, story snippets, and dialogues in the AKSI literacy module issued by the Ministry of Education and Culture which contain politeness and educational values. The theory used as the basis for analyzing language politeness is Leech's politeness theory which consists of 6 maxims, namely the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy. The data that has been collected is then analyzed using the theory. Furthermore, character education analysis is carried out using 18 character education values according to the Ministry of Education and Culture.

Analysis of the research data used qualitative analysis techniques by looking at what language politeness and character education contained in the module. Furthermore, the data is grouped by type. So, this study uses the method of observing and noting in data collection. As for the data analysis technique, it uses Leech politeness theory and the value of character education according to the Ministry of Education and Culture. The results of the analysis are presented formally through a narrative descriptive way.

## 3 Result and Discussion

This section discusses language politeness, the value of character education, and its suitability with the Ministry of Education and Culture's version of character values. Based on the results of data analysis, it was found that language politeness, character education values, and conformity with the Ministry of Education and Culture's version of character values. An explanation of each of the findings in this study is presented below.

### 3.1 Language Politeness

Politeness is speech that does not suppress, offend, or corner the speech partner so that it can maintain the self-esteem of the speaker or listener [27]. According to Leech there are

six maxims of politeness in language which include the maxim of wisdom, the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, and the maxim of sympathy [6]. The reading text of the AKSI application module issued by the Ministry of Education and Culture contains the following adherence to politeness maxims.

### 3.1.1 Maxim of Generosity

The generosity maxim is the principle of the speaker being generous by reducing self-benefit and more concerned with the benefit of the speech partner [28]. The following data shows compliance with the maxim of generosity in the AKSI application literacy module text issued by the Ministry of Education and Culture.

(1) Suddenly Titin had an idea

*"Om, bolehkah Titin menyumbangkan buku-buku cerita untuk teman-teman di sana?"*

*Om Gandhi tersenyum senang.*

*"Tentu saja. Terima kasih, Titin. Nanti akan Om sampaikan untuk mereka"*

*(Modul Belajar Siswa Kelas 6 Tema 1 Subtema, Berjuang untuk Pandai: 157).*

[Suddenly Titin had an idea. "Uncle, can Titin donate story books for friends there?"]

Om Gandhi smiled happily.

"Of course. Thank you, Titin. Uncle will tell them later".

(Class 6 Student Learning Module, Theme 1, Sub-theme, Berjuang Untuk Pandai: 157)].

[Context: Titin told Om Gandhi that he wanted to donate story books to her friends who were there (Om Gandhi's students)].

Data (1) is the realization of obedience to the maxim of generosity shown by Titin through his speech. Titin wants to donate books to Om Gandhi's students. This shows that Titin maximizes benefits to others and minimizes benefits to himself. This is in accordance with the concept of obedience in the maxim of generosity which requires that the utterances uttered maximize self-harm and minimize self-benefit. In this case, it was Uncle Gandhi and his students who gained the maximum benefit.

(2) *Mereka memutuskan untuk memberikan buku-buku itu untuk anak-anak di Palu. "kalau boleh, aku juga akan memberikan bukuku," kata nino. teman-temannya setuju. (Modul Kelas 4 Tema 6 Sub Tema 1: 32).*

[They decided to give the books to the children in Palu.

"If I may, I will also give my book," said Nino. His friends agree. (Module Class 4 Theme 6 Sub Theme 1: 32)].

Context: Nino said he would give his book to be donated to the children who were victims of the disaster in Palu. Originally, the book was intended to fill the Reading

Corner in his class, but Nino and his friends decided to donate it to other people who needed it more.

Data (2) contains obedience to the maxim of generosity. This was seen when Nino gave his books to be donated to the children who were victims of the Palu disaster. Whereas previously he planned to put it in the Reading Corner. Apart from that, Nino's friends also agreed to donate their books to the children who were victims of the Palu disaster. So, Nino's speech shows that his attitude of giving away his book shows generosity. Compliance with the maxim of generosity is realized by maximizing benefits for others and he is willing to make sacrifices by minimizing benefits for himself.

### 3.1.2 Maxim of Praise

The maxim of praise is shown by praising others as much as possible and criticizing others as minimally as possible [5]. The following data shows compliance with the maxims of praise in the reading text of the AKSI application module issued by the Ministry of Education and Culture.

- (3) *Mama telah menyiapkan makanan di atas meja. "Markus, mari kita makan!" panggil Mama. Markus menikmati makanan dengan lahap. "Masakan Mama luar biasa," puji Markus (Modul Kelas 3 Tema 5 Subtema 1, Markus Pergi ke Pasar: 85).*

[Mama has prepared food on the table. "Mark, let's eat!" call Mom. Markus enjoyed the food with gusto. "Mama's cooking is amazing," said Markus. (Class 3 Module, Theme 5 Sub-theme 1, Markus Pergi ke Pasar: 85)].

Context: Markus praises his mother's delicious cooking.

Data (3) shows that there are utterances of praise spoken by Markus to his mother. Markus praised his mother's delicious cooking and enjoyed it with gusto. Therefore, the praise is included in the compliance with the maxims of praise. The aim of this maxim is to praise others as much as possible and criticize others as little as possible.

### 3.1.3 Maxim of Humility

The humility maxim requires everyone to give respect to themselves as little as possible and to give respect to others as much as possible. So, self-image as someone who is humble or not arrogant will be attached to people who apply the humility maxim [29]. As for the content in the text of the AKSI application literacy module issued by the Ministry of Education and Culture, there is obedience to the maxim of humility as follows.

- (4) *"Apakah sekolah di sana seperti di sini, om?" tanya titin untuk kesekian kalinya.*

*"Ah, Titin, banyak sekali pertanyaanmu, Nak," sela ibu.*

*Om Gandi tidak keberatan ditanyai. (Modul Kelas 6 Tema 1 Sub Tema 1, Berjuang untuk Pandai: 58).*

["Is the school there like here, Uncle?" asked Titin for the umpteenth time.

"Ah, Titin, you have so many questions, son," interrupted the mother.

Om Gandhi did not mind being questioned. (Class 6 Module, Theme 1, Sub-Theme 1, *Berjuang untuk Pandai*: 58)].

Context: Uncle Gandhi gets many questions from Titin but he doesn't mind answering them.

In data (4) there is the obedience of the maxim of humility by Om Gandhi which is shown by his willingness to answer many questions from Titin. His willingness to answer every question from Titin, it can be concluded that the figure of Om Gandhi is a humble person or not arrogant. Data (4) shows that there is obedience to the humility maxim.

(5) *"Jika kita tidak sanggup, kita minta tolong pada sang kancil saja. walaupun badannya kecil, otaknya pintar. setuju?" ....*

*"Lo, kalian ini bagaimana? Tidak punya malu. Aku ini tak punya kemampuan dan tidak punya kekuatan apa-apa," jawab Kancil. (Modul Kelas 6 Tema 8 Subtema 1 Kalah oleh Si Cerdik: 78)*

["If we can't, we just ask the Kancil for help. Although his body is small, his brain is smart. Agree?" ....

"Lo, how are you guys? Have no shame. I have no ability and no power whatsoever," answered the mouse deer. (Class 6 Module Theme 8 Sub-theme 1 *Kalah oleh Si Cerdik*: 78)]

Context: Mouse Deer asked for help by other animal friends. He is praised for being smart, but he is humble by saying that he does not have any abilities and strengths.

In data (5) it shows that there is obedience to the humility maxim of a mouse deer. The mouse deer is known to be clever and in the text it is said that he has a smart brain, but the mouse deer is humble by not being lulled by the praise by humbling his heart.

### 3.1.4 Maxim of Agreement

The maxim of agreement is the maxim that maximizes the occurrence of an agreement or agreement between the speaker and the speech partner and minimizes disagreement between the speaker and the speech partner [30]. The following is data on compliance with the maxims of agreement in the AKSI application literacy module issued by the Ministry of Education and Culture.

(6) *Siswa 1: "Berhubung besok hari minggu, bagaimana kalau kita buat bakiaknya yuk..."*

*Siswa 2: "Boleh juga tuh... Kita bagi-bagi tugas yaa, aku bawa kayunya". (Modul Belajar Siswa Kelas 5 Tema 10 Subtema 1: 19).*

[Student 1: "Since tomorrow is Sunday, how about we make the clogs?"



Student 2: "That's okay... Let's share the tasks, OK? I'll bring the wood."

(Class 5 Student Learning Module Theme 10 Sub-theme 1: 19)].

Context: There are three students who plan to make clogs and they share the task with each other.

In data (6) it appears that each child proposes what tools they will bring and in the end an agreement occurs between the three. So, in the third utterance there is an agreement of opinion or agreement in sharing tasks so that the utterance shows obedience to the maxim of agreement.

(7) *Tusi tersenyum sambil mengalih-alihkan pandangan dari lowero ke langit barat yang semakin menguning.*

*"Berjanjilah, Sil. Kamu akan mengajakku mengelilingi Baubau selama aku di sini." Pinta Tusi sambil menyodorkan kelingkingnya.*

*"Aku berjanji, Tusi". Keliling mereka pun saling bertaut. (Modul Belajar Siswa Kelas 5 Tema 10 Subtema 1: 19).*

[Tusi smiled while looking away from Lowero to the increasingly yellow western sky.

"Promise me, Sil. You will take me around Baubau while I am here." Tusi asked while holding out her pinkie.

"I promise, Tusie." Their surroundings are intertwined with each other. (Class 5 Student Learning Module Theme 10 Sub-theme 1: 19)].

Context: Tusi asked Lowero to link their pinkies as a sign that Lowero promised to take Tusi around Baubau.

The speech in data (7) shows that Tusi asked Lowero for agreement to keep his promise so that in the speech there is compliance with the maxim of agreement.

### 3.1.5 Maxim of Wisdom

The tact maxim outlines that every speaker maximizes the benefits for others and minimizes the losses for others [31]. Compliance with the maxim of wisdom can be found in the following data.

(8) *Tito: lihat, kesha. wah, indah sekali bulan itu. andai saja aku bisa terbang ke bulan.*

*Kesha: Iya, indah sekali. Itu namanya bulan purnama. Tentu kamu bisa, asal kamu rajin belajar dan punya kemauan yang kuat untuk menjadi astronaut (Modul Belajar Siswa Kelas 5 Tema 9 Subtema 1, Mengenal Bulan: 51).*

[Tito: Look, Kesha. Wow, what a beautiful month. If only I could fly to the Moon.

Kesha: Yes, it's beautiful. It's called the full moon. Of course, you can, as long as you study hard and have a strong will to become an astronaut (Class 5 Student Learning Module, Theme 9, Sub-theme 1, Mengenal Bulan: 51).]

Context: Tito gets input regarding steps to become an astronaut so he can fly to the moon. Kesha as the speech partner gave his input suggestions for Tito. This indirectly benefits Tito.

Data (8) in the speech there is obedience to the maxim of wisdom by the character Kesha. The story of the character Tito who wished he could fly to the moon to his partner, namely Kesha, said that Tito could go to the moon by becoming an astronaut. Kesha's story gave Tito an advantage because he found a way to achieve his wish to fly to the moon, by studying diligently and having a strong desire.

### 3.1.6 Maxim of Sympathy

Sympathy maxim is a maxim that contains the principle that speakers must minimize antipathy between themselves and others and maximize sympathy between themselves and others. Compliance with the maxim of sympathy in the reading text of the literacy module in the AKSI application issued by the Ministry of Education and Culture was also found. The following data shows compliance with the maxim of sympathy.

(9) *Titin: "Wah, kasihan ya, anak-anak itu," gumam titin. tidak bisa dibayangkan jika ada di posisi mereka" (Modul Belajar Siswa Kelas 6 Tema 1 Subtema 1, Berjuang Untuk Pandai: 58).*

[Titin: "Wow, pity those children," Titin muttered. It is inconceivable to be in their position" (Class 6 Student Learning Module, Theme 1, Sub-theme 1, Berjuang untuk Pandai: 58)].

Context: Titin heard Om Gandhi's story about how hard it was for the children where he taught. Hearing how heavy and limited the infrastructure was, Titin felt sorry and then he told Uncle Gandhi.

Titin's expression of pity shows obedience to the maxim of sympathy. A sense of condolences, pity, and condolences is given as a sign of sympathy by someone when another person experiences difficulties, calamities, and disasters [5]. Data (9) shows that Titin responded to stories of the difficulties and struggles experienced by Om Gandhi and his students where he taught by expressing pity. So, Titin's story shows sympathy.

## 3.2 Value of Character Education

In this study, 12 character education values were found in the literacy module text in the AKSI application issued by the Ministry of Education and Culture, namely the value of hard work, the value of curiosity, the value of social care, the value of discipline, the value of independence, the value of appreciating achievement, the value of love for the motherland, the value of tolerance, the value of honesty, the value of caring for the environment, the value of mutual cooperation, and the value of fond of reading. An explanation of each of these findings is presented below.

### 3.2.1 The Value of Hard Work

The value of character education in the form of hard work in the literacy module of elementary students in the Ministry of Education and Culture's AKSI application, found as many as four data as follows.

- (1) *Tiada kata... tubuh dan tenaga langai senantiasa dikerahkan untuk bertahan hidup. ia selalu bekerja keras... (modul kelas 6 tema 1 sub tema 1, aku ingin sekolah: 73)*

[No words... Langai's body and energy are always deployed to survive. He always works hard... (Class 6 Module Theme 1 Sub Theme 1, Aku Ingin Sekolah: 73)

- (2) *Kunci Sukses Markis kido ialah .... seorang juara tidak mengenal jenuh dan lelah. kerja keras akan mendapatkan hasil yang baik (Modul Belajar Siswa Kelas 4 Tema 3 Sub Tema 1, Markis Kido: 49).*

[Markis Kido's key to success is.... A champion does not know bored and tired. Hard work will get good results (Class 4 Student Learning Module Theme 3 Sub Theme 1, Markis Kido: 49)].

- (3) *Lintang mencoba lagi, hasilnya sedikit lebih baik, tetapi belum layak untuk dipakai. akhirnya, setelah berkali-kali mencoba. (Modul Belajar Siswa Kelas 6 Tema 2 Sub Tema 1, Mau Masak Apa Lintang: 13).*

[Lintang tried again, the result was slightly better, but it was not yet fit for use. Finally, after many tries]. (Class 6 Student Learning Module, Theme 2, Sub-Theme 1, Mau Masak Apa Lintang: 13)].

The character value of hard work is an effort to do everything in earnest, fighting spirit, not giving up easily, and fighting with all your might to achieve the best results [32]. Never giving up is shown in data (1) where there are actions of Langai figures who never give up and work hard to survive. Having a strong determination and trying as much as possible to realize the ideals is a form of the term hard work [33]. This is also shown in data (2) regarding Markis Kido who wrote that the key to success was hard work in training in order to become a champion. Next is data (3) where hard work is shown by the actions of the Lintang character who never gives up and keeps trying to make art with coconut leaves even though he repeatedly fails. This is in accordance with the definition of the value of hard work, namely a person's earnest effort to achieve goals [34].

### 3.2.2 The Value of Curiosity

The value of curiosity in the text of the literacy module in the AKSI application issued by the Ministry of Education and Culture found three data. The following data shows the value of curiosity.

- (4) *"Apakah sekolah di sana seperti di sini, om?" tanya titin untuk kesekian kalinya.*

*"Ah, Titin, banyak sekali pertanyaanmu, Nak," sela ibu. Om Gandhi tidak keberatan ditanyai (Modul Kelas 6 Tema 1 Sub Tema 1, Berjuang untuk Pandai: 57).*

[Is the school there like here, Uncle?" asked Titin for the umpteenth time.

"Ah, Titin, you have so many questions, girl," interrupted the mother. Uncle Gandhi doesn't mind being questioned (Class 6 Module Theme 1 Sub Theme 1, Berjuang untuk Pandai: 57)].

- (5) *Setelah bertanya kepada Paman, mereka mengetahui bahwa daun itu sering disebut daun daluman di Bali, "Daun ini dipakai untuk apa, ya?" Pijar bertanya-tanya. "Aha! Aku ada ide. Ayo kita cari di internet," kata Wangi. (Modul Belajar Siswa Kelas 6 Tema 2 Sub Tema 1, Pijar dan Wangi Jajanan Sehat: 92).*

[After asking uncle, they learned that the leaves are often called daluman leaves in Bali, "What are these leaves used for, huh?" Incandescent wondered. "Aha! I have an idea. Let's search the internet," said Wangi. (Class 6 Student Learning Module, Theme 2, Sub-Theme 1, Pijar dan Wangi Jajanan Sehat: 92)].

The value of curiosity is an attitude and deep curiosity about something from what he experiences, learns, hears, or from events he sees and feels [32]. Titin's curiosity arose in data (4), where Titin once again asked Uncle Gandhi about the school where Uncle Gandhi taught. This was also shown in the mother's surprised response to Titin when she heard how many questions Titin asked indicating that she was very curious about something. High curiosity was also shown by Wangi in data (5) who invited his friend, Pijar to find out the function of daluman leaves on the internet. The character's actions show the value of character education in the form of high curiosity.

### 3.2.3 The Value of Social Care

The value of social care in the AKSI application literacy module issued by the Ministry of Education and Culture was found in two data. The following is data that shows the value of social care.

- (6) *Siang ini mereka akan melakukan bakti sosial. mereka sudah menyiapkan bingkisan berisi alat tulis dan nasi kotak untuk anak-anak di panti asuhan. (Modul Belajar Siswa Kelas 6 Tema 2 Sub Tema 1, Es Pisang Ijo: 94).*

[This afternoon they will do a social service. They have prepared parcels containing stationery and rice boxes for the children at the orphanage. (Class 6 Student Study Module, Theme 2, Sub-Theme 1, Es Pisang Ijo: 94)].

- (7) *"Mari makan bersama," kata paman. tak lupa mereka mengajak anak-anak tetangga yang kebetulan lewat untuk makan rujak bersama. indahny saling berbagi (Modul Belajar Siswa Kelas 6 Tema 2 Sub Tema 1, Rujak: 99).*

["Let's eat together," said uncle. They also did not forget to invite neighborhood children who happened to be passing by to eat rujak together. The beauty of sharing with each other (Class 6 Student Study Module Theme 2 Sub Theme 1, Rujak: 99)].

Social care is an attitude and action that always wants to help others who need help [35]. The act of caring is not only realized by simply knowing what is wrong and right, but also realized by the willingness to make the slightest movement [36]. An example of implementing a social care movement is shown in data (6), namely Incandescent and Wangi have a value of caring for the people around them. This is shown through their actions in sharing the drinks they make with their neighbors. This means that Pijar and Wangi care about the people around them, namely their neighbours. The act of caring for the surroundings was also implemented by Pijar and Wangi in data (7), through the social service they did at the orphanage by giving gifts containing stationery and rice boxes for the orphanage children. This shows how the two characters have social concern by giving food to others. An example of an attitude that reflects the value of a socially caring character is helping people or individuals who need help [37].

### 3.2.4 The Value of Discipline

The value of discipline in the AKSI application literacy module issued by the Ministry of Education and Culture was found in one data. The following data shows the value of discipline.

(8) *Lintang makin semangat mengayuh sepedanya. "mulai hari ini aku tidak akan terlambat lagi," gumamnya senang. (Modul Belajar Siswa Kelas 6 Tema 2 Sub Tema 1, Mau Masak Apa Lintang: 70).*

[Lintang is getting more enthusiastic about pedaling his bicycle. "Starting today I won't be late anymore," he muttered happily. (Class 6 Student Learning Module, Theme 2, Sub-theme 1, Mau Masak Apa Lintang: 70)].

The value of discipline is the attitude or action of someone who shows an orderly attitude and obeys the rules [12]. Data (8), namely there is a disciplinary character value that is owned by Lintang. This is shown in what Lintang said, namely it would not be too late. This was also accompanied by his action of pedaling his bicycle with enthusiasm so as not to be late. Schools have a way of forming discipline through the rules for entering, taking breaks, changing hours, and leaving school on time according to the schedule [38]. Arriving at school on time shows the sign of a disciplined Lintang. So, what Lintang does and says indicates that he has good discipline character values.

### 3.2.5 Value of Independent

The independent value in the AKSI application literacy module text issued by the Ministry of Education and Culture found two data. The following data shows independent values.

- (9) *Sekarang, di usia lima belas tahun, Langai terkenal di perbatinannya sebagai ahli tombak. Ia bisa menombak ikan yang sedang berenang. Ia juga bisa menombak kancil atau rusa yang sedang berlari (Modul Kelas 6 Tema 1 Sub Tema 1 Aku Ingin Sekolah: 74).*

[Now, at the age of fifteen, Langai was renowned in his mind as a spearman. He can spear a fish that is swimming. He can also spear a mouse deer or a running deer (Module Grade 6 Theme 1 Sub Theme 1 I Aku Ingin Sekolah: 74)].

- (10) *“Yuk, kita rapikan buku-bukunya dulu, baru kemudian mainan”, ajak saliha. “kenapa kita tidak menyuruh bik inah saja, kak?” tanya Sali.*

*“Kalau kita bekerja sama, kamar ini bisa rapi dengan cepat,” kata Saliha (Modul Kelas 3 Tema 5 Subtema 1, Asyiknya Bekerjasama: 9).*

[“Come on, let’s tidy up the books first, then the toys,” Saliha asked.

“Why don’t we just order Bik Inah, Sis?” asked Sali.

“If we work together, this room can be tidy quickly,” said Saliha (Class 3 Module, Theme 5, Sub-theme 1, Asyiknya Bekerjasama: 9)].

The Ministry of Education and Culture defines independent character values as the ability to complete tasks without relying on the help of others [37]. Data (10) shows the independence of the character Saliha, who invites her sister Sali to tidy up the room, so she doesn’t depend on Bik Inah as her helper at home. Independence in the form of work ethic is also shown in data (9), Langai, who is only 15 years old, has become a spear expert. So, in the text of the AKSI application literacy module issued by the Ministry of Education and Culture, there are two values of independence.

### 3.2.6 Value of Appreciating Achievement

The value of appreciating achievement in the AKSI application literacy module text issued by the Ministry of Education and Culture found three data. The following data shows the value of appreciating achievement.

- (11) *Hore! Sebelum pulang, nenek dan kakek memberi uang karena puasaku tidak bolong. terima kasih, kakek, nenek! (modul kelas 3 tema 9 Sub Tema 1, Hari Lebaran Yaya: 59).*

[Hooray! Before going home, grandma and grandpa gave money because my fast was full. Thank you, grandpa, grandma! (Class 3 Module, Theme 9, Sub-Theme 1, Hari Lebaran Yaya: 59)].

- (12) *Mama telah menyiapkan makanan di atas meja.*

*“Markus, mari kita makan!” panggil Mama. Markus menikmati makanan dengan lahap. “Masakan Mama luar biasa,” puji Markus (Modul Kelas 3 Tema 5 Subtema 1, Markus Pergi ke Pasar: 85).*

[Mama has prepared food on the table.

"Mark, let's eat!" call Mom. Markus enjoyed the food with gusto. "Mama's cooking is amazing," said Markus (Class 3 Module, Theme 5 Sub-theme 1, Markus Pergil ke Pasar: 85)].

The value of appreciating achievement is a person's attitude to acknowledge the existence of other people or to give appreciation to the achievements of others [39]. Appreciating achievements in the form of praise is also shown in data (11) where Yaya's grandparents appreciate Yaya's achievements. This was seen when Yaya completed her month-long fast. The appreciation given by Yaya's grandparents was by giving money. The value in appreciating achievement is also shown in data (12), namely when Markus praises the food cooked by his mother.

### 3.2.7 The Value of Love for the Motherland

The value of loving the motherland in the text of the AKSI application literacy module issued by the Ministry of Education and Culture found two data. The following data shows the value of love for the motherland.

- (13) *Sejak belajar renang, Dino punya cita-cita tinggi, menjadi atlet renang Indonesia. Kelak dia akan mengharumkan nama Indonesia di ajang olahraga internasional (Modul Siswa Kelas 6 Tema 8 Subtema, Dino Atlet masa Depan: 8).*

[Since learning to swim, Dino has high aspirations, to become an Indonesian swimming athlete. In the future, he will make Indonesia proud in international sporting events (Student Module Class 6, Theme 8, Sub-theme 1, Dino Atlet Masa Depan: 8)].

- (14) *Dino membayangkan seandainya dia yang*

*menjadi atlet itu. Tentu dia akan melakukan hal yang sama, menghormat kepada bendera Merah Putih dan menyanyikan lagu kebangsaan dengan gagah. Dino bangga menunjukkan identitas atau ciri khas bangsanya. Sebab dengan identitas itu, Indonesia menjadi dikenali dan berbeda dengan bangsa lain (Modul Siswa Kelas 6 Tema 8 Subtema 1, Dino Atlet Masa Depan: 9).*

[Dino imagined that he would become the athlete. Of course, he will do the same, salute the Indonesian flag and sing the national anthem gallantly. Dino is proud to show his national identity or characteristics. Because with that identity, Indonesia is recognized and different from other nations (Class 6 Student Module Theme 8 Sub-theme 1, Dino the Future Athlete: 9)].

Love for the motherland is a behavior or attitude that shows concern for and appreciation for the homeland and the nation based on the spirit of nationalism and willingness to make sacrifices [40]. In data (13), there is a value of love for the motherland shown by Dino who dreams of becoming an Indonesian swimming athlete. Behind his dreams, Dino wants to make Indonesia proud in international competitions. Dino's motivation shows that he has a national spirit and fights for his ideals for the sake of the nation and

the country. The value of loving the motherland is also shown in data (14) when Dino imagines he will become an Indonesian swimming athlete. He was respectful towards the red and white flag while singing the national anthem Indonesia Raya.

### 3.2.8 Value of Honest

The honest value in the AKSI application literacy module text issued by the Ministry of Education and Culture found 1 data. In the following, data is presented that shows the value of being honest.

- (15) *Masalahnya, Nino tak punya satu pun buku cerita di rumah. Dia pun mengatakan dengan jujur kepada teman-temannya. "Karena aku tidak punya buku untuk kubawa, aku harus menabung dulu untuk membeli satu buku cerita."* (Modul Kelas 4 Tema 6 Sub Tema 1: 32).

[The problem is, Nino doesn't have any story books at home. He also told the truth to his friends. "Because I don't have any books to bring, I have to save up to buy one story book first." (Module Class 4 Theme 6 Sub Theme 1: 32)].

To be honest is to say what is true and not because it is justified. So, in honesty there is a compatibility of words with the self that says what it is [41]. Data (15) shows Daud's regret for lying to his mother. The impact of his dishonesty is that Daud is finally ashamed to go to school and he regrets having lied. So, in that part of the story it shows that we should not lie.

### 3.2.9 The Value of Caring for the Environment

The value of caring for the environment in the AKSI application literacy module issued by the Ministry of Education and Culture found two data. The following shows data showing the value of caring for the environment.

- (16) *Disen sedih melihat taman di depannya. di taman banyak sampah dan ludah pinang. lalat dan nyamuk beterbangan (modul belajar siswa kelas 2 tema 4 sub tema 1, mengapa lalat dan nyamuk Pergi? 77).*

[Disen was sad to see the garden in front of him. In the park a lot of garbage and areca spit. Flies and mosquitoes fly (Class 2 Student Learning Module Theme 4 Sub Theme 1, Mengapa Lalat dan Nyamuk Pergi? 77)].

- (17) *Ratih dan Bima memandangi rumah mereka dari kejauhan. Regu penolong menyampaikan bahwa sungai meluap karena tersumbat sampah. Mereka menyesal telah membuang sampah ke sungai (Modul Belajar Siswa Kelas 3 Tema 4 Sub Tema 4, Banjir: 26).*

[Ratih and Bima look at their house from a distance. The relief team said that the river overflowed because it was clogged with garbage. They regret throwing garbage into the river (Class 3 Student Learning Module, Theme 4, Sub-Theme 4, Banjir: 26)].



Caring for the environment is shown by participating in protecting the environment and having good social and natural interactions. In addition, they have a frugal attitude in using plastic [42]. In data (16), there is environmental concern shown by Disen who is sad to see the dirty condition of the park. Furthermore, in data (17) there is a value of environmental concern shown by Ratih and Bima who regret their actions, namely throwing garbage into the river. So, at first they didn't throw garbage in its place so when it flooded they realized.

### 3.2.10 Value of Tolerance

The tolerance value in the AKSI application literacy module issued by the Ministry of Education and Culture found two data. The following data shows the tolerance value.

- (18) *Kristian dan rida senang karena bisa saling membantu. hari raya natal tahun lalu, rida membantu di rumah kristian. rida membantu membuat kue (Modul Kelas 3 Tema 5 Subtema 1, Ketupat Kristian: 26).*

[Kristian and Rida are happy because they can help each other. Last Christmas, Rida helped at Kristian's house. Rida helps make cakes (Class 3 Module, Theme 5, Sub-theme 1, Ketupat Kristian: 26)].

- (19) *Masalahnya, Nino tak punya satu pun buku cerita di rumah. Dia pun mengatakan dengan jujur kepada teman-temannya. "Karena aku tidak punya buku untuk kubawa, aku harus menabung dulu untuk membeli satu buku cerita." Lila dan teman-temannya mengerti. "Kamu boleh membawa bukumu kapan saja, Nino," ujar mereka dengan ramah (Modul Kelas 4 Tema 6 Sub Tema 1: 32).*

[The problem is, Nino doesn't have any story books at home. He also told the truth to his friends. "Because I don't have any books to bring, I have to save up to buy one story book first." Lila and her friends understood. "You may bring your book anytime, Nino," they said kindly (Class 4 Module Theme 6 Sub Theme 1: 32)].

The attitude of appreciating the differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people that are not the same as ours is called tolerance [43]. Data (18) shows how the message contained in the text of the module is that we must respect differences and always be in harmony and peace. Religious tolerance is also shown by Kristian and Rida who help each other make food dishes during the holidays. Rida helps Kristian make cakes for Christmas and similarly during Eid al-Fitr, Kristian helps Rida make ketupat. In data (19), in dealing with different opinions and attitudes in the corridor of tolerance, Lila and her friends understand Nino's limitations. Nino has limitations in terms of the economy which makes him have to save up first to buy story books. The understanding and understanding attitude of Lila and friends shows that they have an attitude of tolerant values. Announcement or acknowledgment to other people who are different from us is an example of a form of tolerance [44]. They did not force Nino to collect books at the same time as the others, but gave Nino leeway to save first so that he could bring his books with him at any time after his savings had been collected.

### 3.2.11 Value of Mutual Cooperation

The value of gotong royong in the AKSI application literacy module issued by the Ministry of Education and Culture found two data. In the following, data is presented that shows the value of mutual cooperation.

- (20) *Saliha senang mengajak adiknya untuk melakukan pekerjaan bersama-sama (Modul Kelas 3 Tema 5 Subtema 1, Asyiknya Bekerja Sama: 12).*

[Saliha likes to invite his younger siblings to do work together (Class 3 Module Theme 5 Sub-theme 1, The Fun of Working Together: 12)].

- (21) *Vita tidak dapat mengangkat peti yang berat itu untuk meraih kunci. Vaha punya ide. Vaha menyuruh kakaknya menggunakan tongkat kayu untuk mengangkat peti. Mereka bekerja sama untuk mengangkat peti dan menggapai kunci. "Bagus sekali! Bagaimana kamu bisa tahu cara melakukan ini?" tanya Vita (Modul Kelas 3 Tema 8 Subtema 1, Dokter Cilik: 14).*

[Vita could not lift the heavy chest to reach the key. Vaha has an idea. Vaha told his brother to use a wooden stick to lift the chest. They work together to lift the chest and reach the key. "Very good! How did you know how to do this?" asked Vita (Class 3 Module, Theme 8, Sub-theme 1, Dokter Cilik: 14)].

Gotong royong is a form of cooperation, both between individuals and individuals and between groups. Cooperation is basically to solve problems that are of common interest [44]. In data (20), it shows that there is a form of cooperation that is carried out by doing work together, namely Saliha and his sister. So, they work together to do their job together. Mutual cooperation was also demonstrated by Vita and Vaha in data (21) who worked together to lift heavy crates and reach for keys using sticks. If only done by one person, of course the key is difficult to retrieve. However, by sharing tasks with each other, someone lifted the chest and another person grabbed the key with a wooden stick, so the key was finally taken.

### 3.2.12 The Value of Enjoying Reading

The value of liking to read contained in the AKSI application literacy module text issued by the Ministry of Education and Culture is shown in the following data.

- (22) *Nino dan teman-teman sekelasnya suka membaca. Lila, ketua kelas, mengusulkan, "Bagaimana kalau kita membuat Pojok Baca? Jika masing-masing anak mengumpulkan satu buku, akan ada tiga puluh buku di pojok baca kelas kita." (Modul Kelas 4 Tema 6 Sub Tema 1: 31).*

[Nino and his classmates like to read. Lila, the class leader, suggested, "Shall we make a Reading Corner? If each child collects one book, there will be thirty books in our classroom's reading corner." (Module Class 4 Theme 6 Sub Theme 1: 31)].

Like to read is a habit in reading various readings that are beneficial to him [45]. Data (22), shown by Nino and his friends have plans to create a reading corner in the

class because they like to read so this is part of the character value of liking to read. So, apart from providing time to read, they also provide reading facilities which show that they have a passion for reading.

### **3.3 Compatibility Between Character Education Values Contained in the Literacy Module for Elementary School Students in the AKSI Application issued by the Ministry of Education and Culture with Character Education Values that have been Launched by the Ministry of Education and Culture**

Based on the values of character education described above, there are 12 types of character education values which include: values of hard work, values of curiosity, values of social care, values of discipline, values of independence, values of appreciating achievement, values of love for the motherland, values of honesty, values of environmental care, values of tolerance, values of mutual cooperation, and fond of reading values contained in the AKSI application literacy module text issued by the Ministry of Education and Culture. Based on these values, the dominating values were the values of hard work, namely 3 examples, while the fewest character values were found, namely the values of discipline, honesty, and fondness for reading, each of which was only found in one example. When referring to the value of character education that has been proclaimed by the Ministry of Education and Culture, there should be a total of 18 character values. However, in the AKSI application literacy module text issued by the Ministry of Education and Culture, only 12 character education values were found. Character values that have not been included in the AKSI application literacy module text issued by the Ministry of Education and Culture include religious values, national spirit values, democratic values, creative values, responsibility values, and peace-loving values.

## **4 Conclusion**

There are three conclusions from the description of the research results above. First, related to the value of language politeness contained in the AKSI application literacy module text issued by the Ministry of Education and Culture. There are 2 examples of generosity maxims, 1 praise maxim, 2 humility maxims, 2 agreement maxims, 1 wisdom maxim, and 1 sympathy maxim. Next, related to the value of character education. The text of the AKSI application literacy module contains 12 types of character education values including 3 values of hard work, 2 values of curiosity, 2 values of social care, 1 value of discipline, 2 values of independence, 2 values of respect for achievement, 2 values of love for the motherland, 1 value of honesty, 2 values of caring for the environment, 2 values of tolerance, 2 values of mutual cooperation, and 1 value of fond of reading. This value is the development of the five national character values, namely integrity, mutual cooperation, religion, independence and nationalism. The character values that have not been included in the literacy module text of the AKSI application issued by the Ministry of Education and Culture include religious values, values of national spirit, creative values, and peace-loving values. Therefore, it is hoped that in the future this research can become a reference for related parties who develop modules. The hope is that there

will be improvements in the future by complementing the character values contained in the module so that it becomes an AKSI application literacy module that is complete and rich in character education values. In addition, this module is also expected to be a reference for cultivating language politeness as well as character education values for elementary school students.

The implications of this research include contributing ideas to the development of the literacy module set developed by the Ministry of Education and Culture. It has been shown in this study that there is politeness in language which includes: obedience to the maxim of generosity, the maxim of praise, the maxim of humility, the maxim of agreement, the maxim of wisdom, and the maxim of sympathy. In addition, the values of character education include: the value of hard work, the value of curiosity, the value of social care, the value of discipline, the value of independence, the value of appreciating achievement, the value of loving the motherland, the value of responsibility, the value of being honest, the value of caring for the environment, the value of tolerance, the value of mutual cooperation, and the value of fond of reading. The results of this study are considered useful for improving the quality of the literacy module that has been developed by the Ministry of Education and Culture. In addition, through this research, the use of the AKSI module issued by the Ministry of Education and Culture can be maximized in elementary schools, in order to achieve a generation that is literate, polite in language, and also has good character education.

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