

# THE CHARACTER EDUCATION VALUES IN LITERARY TEXTS IN *BUKU SISWA BAHASA INDONESIA* FOR SENIOR HIGH SCHOOL

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## Abstract

Education is developing not only the students' academic intellectual abilities but also the students' character education. Literary works play an important role for the students' character building. This study aims to describe the value of character education in the literary texts in *Buku Siswa Bahasa Indonesia* for senior high school. This study was qualitative with a descriptive method. The data were provided in words that can be formulated as the value of character education. The results of this study were the value of character education contained in the literary texts in *Buku Siswa Bahasa Indonesia* for senior high school: love for God and the universe and its contents, responsibility, discipline, independence, honesty, respect and courtesy, compassion, care, cooperation, confidence, creative, hard work, never give up, justice and leadership, good, humble, and peaceful.

**Keywords:** Value of education, literary texts, *Buku Siswa Bahasa Indonesia* for senior high school students

## Introduction

The education world is developing not only the students' intellectual academic abilities but also the students' character building. Elnerni, et al., (2018) explains that the main purpose of education is to produce a mature human personality intellectually, emotionally, and spiritually. Print and electronic media often report problems about brawl between students, drugs, teacher persecution by students, and free sex. All of those news show that the students lack of character building. Asmani (2011, p.29) explains that education character is one of the goals of national education.

Education character is a deliberate effort from all school dimensions to shape optimal character development. In this case, to support the development of students' character building, it must involve all components in the school, including the curriculum, learning process, relationship quality, handling subjects, co-curricular activities, and ethos of the entire school environment (Zubaedi, 2011, p.14). In addition, Muslich (2011, p.52) explains that character building is an effort that involves all parties of the family, school, and the wider community.

Clearly, education character has five objectives: (1) developing the potential of the heart / conscience / effectiveness of students as citizens who have national character values, (2) developing the habits and behavior of students who are commendable and in line with culture and religion, (3) cultivating a spirit of leadership and responsibility, (4) developing the ability of students to be independent, creative, and broadminded, (5) developing a safe school environment, honest, full of creativity and friendship, a high sense of nationality and full of strength (Zubaedi, 2011, p. 14).

Tarigan (as stated in Wulandari, 2015) states that literature plays an important role in children's education: (1) language development, (2) cognitive development, (3) personality development, and (4) social development. In the development of language, students directly and indirectly after reading or listening to literary works, their vocabulary increases and has better characters. Furthermore Aminuddin (2002, p.31) explains that literature has a potential to change the society to be better, including their character. Because literature contains beauty, literature also has benefits for readers. Moreover, Abiding (as stated in Rondiyah, et al, 2017) explains that literary learning aims to develop the students' sensitivity to sensory values, affective values, affective values, diversity values and social values separately or incorporate, as the reflection in literary works.

The studies on the value of character education have been done by previous researchers, such as Febriana, Thahar, Ermanto (2014), Fahmi, Fuady, Waluyo (2014), and Tantri (2017). These three studies

discuss the value of character building in novel. Purika, Andayani, and Sumarlam (2016) discuss the psychological aspects and values of character education contained in the novel. Meanwhile, Nurhuda, Waluyo, Suyitno (2017) conducted research on the study of sociology of literature and character education in novel. The difference between previous research and the research that the author will do is data sources. Previous research resources is novel whereas the data source of research by the author is a literary text in the student book. The author is interested in taking literary text in student books as a source of data because literary texts are more often read by students compared to novels because teachers in schools also often give students assignments to analyze the theses in student books.

The study that researcher is going to do is the education of character value in literary texts *Buku Siswa Bahasa Indonesia* for senior high school. The researcher carries out the research because the researcher wanted to know how the education of character value contained in the literary texts in *Buku Siswa Bahasa Indonesia* for senior high school. Obviously, literary texts in the Indonesian student books are more often read by students because the teachers usually assign students to read and analyze the literary text.

## Method

The study on the education of character value in the literary texts in *Buku Siswa Bahasa Indonesia* for senior high school was a qualitative research with descriptive methods. Bodgan and Taylor (as stated in Moleong, 2010, p.4) say that a qualitative methodology as a research procedure produces descriptive data in the form of written or verbal words from people and observable behavior. The method used was descriptive research. Moleong (2010, p.11) says that the data collection is described in words, images, and not numbers. In this study the data that were described carefully, systematically, factually, and accurately were the value of character education contained in the literary texts in *Buku Siswa Bahasa Indonesia* for senior high school.

The data of this study was described in words that can be formulated as the education of character value. The source of the data of this study was the literary texts *Buku Siswa Bahasa Indonesia* for senior high school. The data was collected by reading and recording in a data collection format.

## Results and Discussion

Character education in Indonesia is based on nine basic character pillars. Basic characters are the goal of character education. The nine pillars of the basic character are including: (1) love for Allah and the universe and its contents, (2) responsibility, discipline, and independence, (3) honest, (4) respect and courtesy, (5) love, care, and cooperation, (6) confidence, creative, hardworking, and unyielding, (7) justice and leadership, (8) good and humble, and (9) tolerance, peaceful, and unity (Zubaedi, 2011, p.72). The results of the study of character education in literary texts in *Buku Siswa Bahasa Indonesia* for senior high school will be described as follows.

### *Love for God and the Universe and Its Contents*

Love to God and the universe and its contents are attitudes or behaviors related to religion such as the quotation below:

*Maka pada suatu hari, ia pun menyuruh orang membaca doa qunut dan sedekah kepada fakir dan miskin. Hatta beberapa lamanya, Tuan Puteri Siti Kendi pun hamil dan bersalin dua orang putra laki-laki.* (Bahasa Indonesia kelas X: 108)

*So one day, he told people to read qunut and alms to the poor. Then, at sometimes Hatta, Princess Siti Kendi got pregnant and born two sons.* (Indonesian Book grade X: 108)

In the quotation, character education is related to love for God when a king who has waiting for the birth of a son for long time. Finally, the king asks someone to read the qunut prayer and the king is giving charity. Furthermore, describing the attitude of love for God is found in the prayer poem by Chairil Anwar:

*Tuhanku  
Dalam termangu  
Aku masih menyebut nama-Mu*  
(Bahasa Indonesia kelas X: 248)

*My Lord  
In a daze*

*I still call your name  
(Indonesian Book grade X: 248)*

In this quotation, the character *Aku* says that in the coldest state; silent (because of sadness, disappointment, confused, surprised and so on) he still mentions / remembers God.

*Responsibility, Discipline and Independent*

The responsibility reflected in the literary text in the Indonesian student books is as follows:

*Syukurlah kalau begitu. Kami juga sangat berterima kasih kepada Sri Baginda karena beliau telah memberikan perhatian besar kepada para istri kami. Bagaimanakah keadaan mereka? Saya sendiri sudah merasa sangat kangen dengan istri saya, setelah sekian lama dipisahkan oleh tugas demi kerajaan. (Bahasa Indonesia kelas X: 248)*

*In that case, thank God. We are also very grateful to Your Majesty because he has given great attention to our wives. How are they doing? I myself really miss my wife, after all this time separated by duties for the sake of the kingdom. (Indonesian Book grade X: 248)*

In the quotation of the drama dialogue above, the attitude of responsibility is illustrated. Even though the character *Saya* felt miserable with his wife, he still carried out his duties for the sake of the kingdom. Furthermore the value of character building is illustrated by the following quotation:

*Setiap malam, dengan membawa minyak urut, dia menyusuri ganggang di kampung guna menjemput pelanggan. Kakinya bagai digerakkan tanah, dia begitu saja melangkah tanpa bantuan tongkat. Tidak pernah menabrak pohon atau jatuh ke sungai. Memang, tangannya kerap merabaraba udara ketika melangkah, seperti sedang menatap keadaan. Barangkali penglihatan Darko terletak di telapak tangannya. (Bahasa Indonesia kelas X: 133)*

*Every night, bringing massage oil, he traced algae in the village to pick up customers. His feet were moved by the ground, he just stepped without the help of a cane. Never crash into a tree or fall into a river. Indeed, his hands often felt airborne when he stepped, like he was staring at things. Maybe Darko's vision is in his palm. (Indonesian Bookgrade X: 133)*

The value of character education contained in the quotation is independent. Independent is a condition that can stand alone; do not depend on others. Even though Darko is blind, but Darko does not depend on others and Darko stays around the village to massage his customers. The value of discipline character education is illustrated in the quotation below.

***Bambu***

*Selama kami pergi bertugas, telah banyak terjadi perubahan dengan menurut cara yang sah. Kami akan menyesuaikan diri dengan perubahan ini. (Bahasa Indonesia kelas XI: 240).*

***Bambu***

*As long as we are on duty, there have been many changes in the legitimate way. We will adjust to these changes. (Indonesian Book grade XI: 240).*

*Honest*

Honest is one of the values of character education. Honest is illustrated in the following quotation in the drama *Panembahan Reso*:

***Lembu***

*Oh! Kami lebih dahulu menghadap Anda dan Sri Ratu Dara, untuk lebih meyakinkan diri bahwa kami tidak akan membuat kesalahan yang sama sekali tidak kami maksudkan. (Bahasa Indonesia kelas XI: 239)*

### *Cattle*

*Oh! We first face you and Sri Ratu Dara, to convince yourself that we will not make mistakes that we do not mean at all.* (Indonesian Bookgrade XI: 239)

Based on the quotation above, the honesty of the cattle and his friends illustrates that he admitted his mistakes in the past and promised not to repeat the same mistake.

### *Respect and Courtesy*

One of the character education illustrated in *Bunga Kemuning* saga is respect and courtesy which can be seen from the following quotation:

*"Aku ingin perhiasan yang mahal," kata Putri Jambon.*

*"Aku mau kain sutra yang berkilau-kilau," kata Putri Jingga. 9 anak raja meminta hadiah yang mahal-mahal pada ayahanda mereka. Lain halnya dengan Putri Kuning. Ia berpikir sejenak, lalu memegang lengan ayahnya.*

*"Ayah, aku hanya ingin ayah kembali dengan selamat," katanya. Kakak-kakaknya tertawa dan mencemoohkannya..* (Bahasa Indonesia kelas X: 117)

*"I want expensive jewelry," said Princess Jambon. "I want a shiny silk cloth," said Princess Jingga. Nine king's children asked for expensive gifts from their father. Another case with Princess Kuning. She thought for a moment, then held her father's arm. "Dad, I just want my father to return safely," she said. Her brother laughed and ridiculed her ...* (Indonesian Book grade X: 117)

The youngest *Princess Kuning* is one of the king's children. Her respect and courtesy for his father are illustrated in the quotation when all his brothers expect an expensive gift to his father, *Princess Kuning* does not ask anything to his father; she only wants his father to come back safely. Pay attention to the quotation below:

*Dia akan berhenti ketika seseorang memangginya. Melayani pelanggannya dengan tulus dan sama rata, tanpa pernah memandang suatu apa pun. Serta yang membuat kami semakin hormat, tidak pernah sekali pun dia mematok harga. Dengan biaya murah, bahkan terkadang hanya dengan mengganti sepiring nasi dan teh panas, kami bisa mendapatkan kenikmatan pijat yang tiada tara.* (Bahasa Indonesia kelas X: 133)

*He will stop when someone calls him. Serve the customers sincerely and equally, without ever looking at anything. As well as what makes us more respectful, he never fix the prices. With low costs, sometimes even just by replacing a plate of hot rice and tea, we can get an incomparable massage pleasure.* (Indonesian Book grade X: 133)

Based on the quotation on the saga *Tukang Pijat Keliling*, one of the values of character education is respect. By his kindness, *Darko* serves his customers sincerely, so the customers really respect *Darko*.

### *Love, Care and Cooperation*

The value of character education found in Indonesian student books is love and care. The form of love and care is illustrated in the quotation below.

*"Yang penting, ayah sudah kembali. Akan kubuatkan teh hangat untuk ayah," ucapnya lagi. Ketika Putri Kuning sedang membuat teh, kakak-kakaknya berdatangan. Mereka ribut mencari hadiah dan saling memamerkannya. Tak ada yang ingat pada Putri Kuning, apalagi menanyakan hadiahnya.* (Bahasa Indonesia kelas X: 117)

*"The important thing is that daddy is back. I will make hot tea for my father," she said again. When the Princess Kuning was making the tea,*

*her brothers arrived. They are noisy looking for gifts and showing off each other. Nobody remembers Princess Kuning, even less asking for the gift. (Indonesian Book grade X: 117)*

The quotation above shows how *Princess Kuning* is very dear and caring for the king. When the her father comes, *Princess Kuning* does not suddenly ask for the gift from her father, but she is very grateful that her father returns safely and *Princess Kuning* makes hot tea for her father unlike her brothers who are busy showing off her father's gift. Furthermore, the value of character education also illustrated in the quotation below:

*Adapun selama isterinya si Miskin hamil maka banyaklah makan-makanan dan kain baju dan beras padi dan segala perkakas-perkakas itu diberi orang kepadanya. (Bahasa Indonesia kelas X: 117)*

*As long as the poor's wife was pregnant, there were plenty of food and cloth and rice, and all the tools were given to him. (Indonesian Book grade X: 117)*

In the saga *Si Miskin* it is illustrated that how people care about *Si Miskin*, so the people give *Si Miskin* and his wife foods, cloth, rice and all tools.

#### *Confidence, creative, Hardworking, and Unyielding*

One of the values of character education is confidence. Confidence is illustrated in the quotation below:

*Semata didorong naluri Jan Willem van Rijnst, "Bahaya tidak selalu harus dianggap mengkhawatirkan. Kekhawatiran yang berlebihan malah membuat manusia tertawan dalam mimpi-mimpinya sendiri. (Bahasa Indonesia kelas XII: 71)*

*While being encouraged by Jan Willem van Rijnst's instincts, "Danger does not always have to be worried. The excessive worries actually make people captivated in their own dreams. (Indonesian Book grade XII: 71)*

The quotation illustrates how *Jan Willem van Rijnst's* confidence can be seen from his words that danger is not always considered worrying. Excessive worry can make a human captive in his own dreams. Furthermore, hardworking is one part of character education. Hardworking is illustrated in the following quotation:

*Setelah mendengar kata-kata baginda, Syah Peri dan Indera Bangsawan pun bermohon pergi mencari buluh perindu itu. Mereka masuk hutan keluar hutan, naik gunung turun gunung, masuk rimba keluar rimba, menuju ke arah matahari hidup. (Bahasa Indonesia kelas X: 108)*

*After hearing the king's words, the Fairy Shah and the Noble begged to go look for the missile reed. They went in and out the forest, climbed the mountain up and down, went in and out the jungle, headed toward the sunrise. (Indonesian Book grade X: 108)*

The evidence that *Syah Peri* and *Indera Bangsawan* are hardworking is when the king says to his two sons about who finds the reed of evil, they will deserve to be the king of the country. Because of that, their sons are going to find the reed of evil. They go in and out to the forest, climb up and down the mountain, go in and out to the jungle, towards the sunrise. The value of character education is also illustrated in the literary text below:

*Adapun akan si Miskin itu apabila malam iapun tidurlah di dalam hutan itu. Setelah siang hari maka iapun pergi berjalan masuk ke dalam negeri mencari riskinya. Maka apabila sampailah dekat kepada kampung orang. Apabila orang yang empunya kampung itu melihat akan dia. Maka diusirlah dengan kayu. Maka si Miskin itupun larilah. Ia lalu ke pasar. Maka apabila dilihat oleh orang pasar itu si Miskin datang, maka masing-masing pun datang ada yang melontari dengan batu, ada yang memalu dengan kayu. (Bahasa Indonesia kelas X: 141)*

*When the night came he slept in the forest. After noon then he went walking into the country looking for the risks. So when it comes close to the village of people. If the person who owned the village saw him, then he was kicked out by the person by wood. Then the poor fled. He then went to the market. So when he was seen by the people in the market that the Poor came, then everyone came and threw stones at them, some hammered with wood.*  
(Indonesian Book grade X: 141)

Based on this quotation, the value of character education illustrated is never giving up. The unyielding nature of *Si Miskin* is depicted when everyone drove *Si Miskin* when they wanted to look for food but *Si Miskin* kept trying to find food elsewhere. Furthermore, the unyielding nature is illustrated in the following quotation:

*Jika tak enyah dari negeriku, bambu runcing  
Akan menuding mengusirmu!  
Jika tak juga enyah, kutawarkan semangat  
Dan darah kami muntah, biarkan tubuh kami  
Berdarah-darah, tapi kau harus  
Berserah. Kau harus menyerah!*  
(Bahasa Indonesia kelas X: 249)

*If it's not gone from my country, the sharpened bamboo  
Will point to expel you!  
If it doesn't go away, I offer enthusiasm  
And our blood vomits, leave our body  
Bloody, but you have to  
Surrender. You have to give up!*  
(Indonesian Book grade X: 249)

In the quotation, it is illustrated that how the attitude of never giving up for this country. The value of character education is also contained in the following quotation:

*Ria : Begini (diam sebentar). Kita buat saja masakan dari bahan-bahan yang ada di sekitar kita. Kebetulan kami panen pisang dan singkong, kemarin. Nah, kita bisa memanfaatkan kedua bahan itu. (Bahasa Indonesia kelas XI: 261)*  
*Ria: Look (keep quiet). We just make dishes from the ingredients that are around us. We harvested bananas and cassava yesterday. Well, we can use both ingredients. (Indonesian Book grade XI: 261)*

The value of character education contained in the quotation of the drama *Lomba Masakis* creative. Creative is illustrated when *Rini* invites her friends to make something new and rarely made by others, other than that it is rarely made by people who certainly also save their costs.

#### Justice and Leadership

*Syukurlah kalau begitu. Kami juga sangat berterima kasih kepada Sri Baginda karena beliau telah memberikan perhatian besar kepada para istri kami. Bagaimanakah keadaan mereka? Saya sendiri sudah merasa sangat kangen dengan istri saya, setelah sekian lama dipisahkan oleh tugas demi kerajaan. (Bahasa Indonesia kelas X: 248)*

*In that case, thank God. We are also very grateful to Your Majesty because he has given great attention to our wives. How are they doing? I myself really miss my wife, after all this time separated by duties for the sake of the kingdom. (Indonesian Book grade X: 248)*

In the quotation above, the leadership of the Lord is illustrated. Your Majesty keeps the servants' wives (subordinate; servants; slaves) even though they are on duty for the kingdom.

#### *Good and humble*

The education of character value illustrated in the saga *Tukang Pijat Kelilingis* good. Pay attention to the quotation below:

*Dia akan berhenti ketika seseorang memanggilnya. Melayani pelanggannya dengan tulus dan sama rata, tanpa pernah memandang suatu apa pun. Serta yang membuat kami semakin hormat, tidak pernah sekali pun dia mematok harga. Dengan biaya murah, bahkan terkadang hanya dengan mengganti sepiring nasi dan teh panas, kami bisa mendapatkan kenikmatan pijat yang tiada tara. (Bahasa Indonesia kelas X: 133)*

*He will stop when someone calls him. Serve the customers sincerely and equally, without ever looking at anything. As well as what makes us more respectful, he never fix the prices. With low costs, sometimes even just by replacing a plate of hot rice and tea, we can get an incomparable massage pleasure. (Indonesian Book grade X: 133)*

In the quotation, it is illustrated how good *Darko*. *Darko* serves its customers sincerely and kindly. Not only that, *Darko* also does not set the cost of the massage. Furthermore, the value of character building is also reflected in the *Bunga Kemuning* saga. The education of character value contained in the saga is humble. Humble is a trait that is neither arrogant nor arrogant. This low is one of the pillars of character education in Indonesia. The quotation that describes the humble nature is as follows:

*Meskipun kecantikan mereka hampir sama, si bungsu Putri Kuning sedikit berbeda, ia tak terlihat manja dan nakal. Sebaliknya ia selalu riang dan dan tersenyum ramah kepada siapapun. (Bahasa Indonesia kelas X: 117)*

*Although their beauty was almost the same, the youngest Princess Kuning was a little different; she didn't look spoiled and naughty. Instead she is always cheerful and smiles kindly to anyone. (Indonesian Book grade X: 117)*

In the quotation, it is illustrated that how humble the youngest *Princess Kuning* even though she is *attaacked child* of the king but she is not arrogant and always friendly to anyone.

#### *Tolerance, Peaceful and Unity*

Pay attention to the *Bunga kemuning* saga below:

*Kakak-kakak Putri Kuning yang melihat adiknya menyapu, tertawa keras-keras.*

*"Lihat tampaknya kita punya pelayan baru," kata seorang di antaranya.*

*"Hai pelayan! Masih ada kotoran nih!" ujar seorang yang lain sambil melemparkan sampah. Taman istana yang sudah rapi, kembali acak-acakan. Putri Kuning diam saja dan menyapu sampah-sampah itu. Kejadian tersebut terjadi berulang-ulang*

*sampai Putri Kuning kelelahan. (Bahasa Indonesia kelas X: 117)*

*Princess Kuning's older siblings who saw her sister sweep, laughing out loud. "Looks like we have new servants," said one of them. "Hi servant! There's still dirt! "Said another person while throwing garbage. The palace garden was neat, again disheveled. Princess Kuning stayed silent and swept the rubbish. This event occurs repeatedly until Princess Yellow is exhausted. (Indonesian Book grade X: 117)*

The quotation illustrates that *Princess Kuningis* very peaceful even though her brothers mocked and do something bad to *Princess Kuning* but, *Princess Kuning* prefers to keep silent because she does not want any riots or quarrels between her brothers and her.

## **Discussion**

There are 30 literary tests in *Buku Siswa Bahasa Indonesia* for senior high school. Literary texts which include short stories, inspirational stories, saga, poetry, drama, and novels. After conducting research, the authors found 143 data related to the value of character education. The value of character education includes love to God and the universe and its contents, responsibility, discipline, independence, honesty, respect,

courtesy, compassion, caring, confidence, creative, hard work, never giving up, leadership, kind, humble, and love peace.

Character education is a deliberate effort to shape one's character by involving all parties. Literary texts are very helpful for students in developing character education. After conducting this research, it turns out that in the literary text of Indonesian high school students' books the author found many values of character education. In line with that, Aminuddin (2002: 31) explains that literature has the potential to bring people towards change, including changes in character.

## Conclusions

Character education is a deliberate effort to shape a person's character by involving all parties. One of the things that can build the student character is the literary text. Literature has a potential to bring people towards change, including changes in character. Literary texts that are often read by students are literary texts found in *Buku Siswa Bahasa Indonesia*.

Based on the results and discussion, it can be concluded that the education of character value contained in the literary texts in *Buku Siswa Bahasa Indonesia* for senior high school are Love for God and the universe and its contents, responsibility, discipline, independent, honest, respectful, courtesy, compassionate, care, confident, creative, hardworking, unyielding, leadership, kindness, humble, and love and peace.

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