

Character Education Analysis on the 4th Grade Elementary School's 2013 Curriculum Instructional Materials in Legend Text

Diah Widayani^{✉1} and Rahman²

^{1,2} Primary Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

✉ diahwidayani@gmail.com

Abstract. This research motivated by moral crises in the midst of Indonesian society. This research aim to analyze legend text on the 4th grade elementary school's 2013 curriculum instructional materials in character education perspective. Five main values of character education are religious, nationalist, independent, mutual cooperation, and integrity. The method used in this research was content analysis and the objects of this research were legend texts on the 4th grade elementary school's student books on 2nd semester 2013 curriculum published by The Ministry of Education and Culture 2017 revised edition. Based on data analysis legend text on the 4th grade elementary school's 2013 curriculum instructional materials contains five main values of character education that reflected in the nine texts but does not fit entirely in one text. Five main values are religious, nationalist, independent, mutual cooperation, and integrity. Religious spread over three texts, nationalist spread over two text, independent spread over seven texts, mutual cooperation spread over nine texts, and integrity spread over seven texts.

Keywords: Character Education, Elementary School's Indonesian Language Learning, Fiction Text, Legend Text, Instructional Materials.

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INTRODUCTION ~ Agustian (in Anggraini 2017:3) argues that according to the analysis of Emotional Spiritual Quotient (ESQ), it is suspected that there are seven moral crises in the midst of Indonesian society, namely the crisis of honesty, crisis of responsibility, crisis of togetherness, and crisis of justice. Character education needs to be supported by knowledge of character and management of supporting facilities (Darmayanti & Wibowo, in Mumpuni 2020:1). Education must as best as possible has an impact on the concept of a life full of tolerance, humanism, democracy, the realization of justice, the growth of love, human rights, benefit, and environmental preservation. Herlambang, 2018). Quality education is the main requirement for realizing the life of an advanced, just and prosperous

nation (Islam, in Rahman 2020). Education shapes people to behave properly and ready to face industry 4.0. (Suwardana in Rahman, 2019).

The essence of learning literature in schools is to introduce students to the values of values contained in literary works and invites to develop the potential that exists in him. This concept also applies in the learning process in order to develop students towards the values in drawing, intelligence values, affective values, religious values, and social values individually or in combination with the experiences presented. Overall, literary learning aims at learning in literary works. The imagination of the creator of the work of art is influenced by three variables: knowledge of art, elevating phenomena from imagination, and one's

attitude towards the phenomenon of imagination (Rahman, 2020).

Textbooks are one of the supporting facilities in the context of developing student character. The Ministry of National Education (in Rapi et al, 2017, vol. 22) prepares teaching materials that are adapted to the applied curriculum through consideration of student needs, namely the characteristics and environment of the students themselves. So the solution is to use fictional text teaching materials that meet the five character values criteria main elements, namely religious, nationalist, mutual cooperation, integrity, and independence.

This research aims to determine the values of character education in fiction text teaching materials for fourth grade students for two periods. The researcher analyzed the five main character values in fiction textbooks used in elementary school learning, including religious, independent, mutual cooperation, integrity, and nationalism. The five main character values each have sub-values consisting of three to five sub-values.

METHOD

Collecting data in research is the main and important step because with this the researcher will know how to get data that meets the research requirements. Observation can be defined as attention focused on events, symptoms, or something else (Emzir, 2016). Next is the data collection technique in the form of content analysis which is used by researchers to analyze the contents of the legend text based on its accuracy in accordance with the character values instrument guidelines. The data analysis carried out by the researcher is a structural analysis of fiction texts, namely

data reduction, data presentation, and drawing conclusions. Data reduction is a form of analysis whose process is sharpening, classifying, directing, discarding what is not needed, and organizing data until a conclusion is drawn and verified. Presentation of data as a collection of information that is arranged so as to provide conclusions and take an action. Drawing conclusions is verified as research progresses with a review of field notes.

Fiction text teaching materials in one periodization in Indonesian class IV learning. Researchers process the data into a description that describes the openness of a variable, symptoms, and circumstances in accordance with the facts in the form of documentary evidence. When describing the data, the researcher considers the data obtained with field notes and literature studies.

RESULTS

In this study, the researcher analyzed the entire legend text using instruments based on five main character values including religious, nationalist, cooperative, integrity, and independent. Each of the five criteria has an indicator contained in it. The following are the results of the analysis and findings on the legend text related to the research that the researchers did.

The text titled Caadara has ten sentences indicating the five character values. The sentence "Jujur saja aku tidak mengincar jabatan, teman-teman. Aku hanya ingin melakukan yang terbaik untuk desa kita." Caadara said humbly. Representing the value of the nationalist character of the sub-aspect of love for the homeland. The sentence "Namun, Caadara tidak gentar" is an independent character in the sub-

aspect of brave and "Panglima Wire melatih Caadara dengan harapan Caadara dapat menggantikannya kelak" the value of the independent character of the sub-aspect of the learner. The sentence "Dia segera berangkat ke hutan bersama beberapa temannya." and "Caadara dan temantemannya segera menyusun rencana, mereka bersembunyi sambil menyiapkan seluruh senjata yang mereka punya" are the values of the mutual cooperation character of the Cooperation sub. The sentence "Kamu hebat Caadara. Kamu pantas menjadi panglima perang kami." Caadara's friend said. The value of gotong royong sub solidarity. The sentence "Caadara segera menyusun siasat perang. Siasat perang ini dinamakan Caadara Ura." is the value of mutual cooperation sub helping each other. The sentences "Panglima Wire adalah panglima perang dari Desa Kramuderu yang gagah berani.", "Caadara tumbuh menjadi pemuda tangkas dalam ilmu bela diri dan berburu.", and "Dia berhasil mengalahkan pasukan suku Kuala." All three are the character values of sub-exemplary integrity.

The text entitled Asal Mula Telaga Warna has four sentences that indicate the five character values. The phrase "Di hutan Raja terus berdoa kepada Yang Maha Kuasa" it is the value of the religious character of the pious sub-believer. The sentence "Seluruh rakyat juga bersuka cita menyambut kelahiran Putri Raja" is the value of the mutual cooperation character of the sub-Cooperation. The phrase "Semua rakyat diundang ke pesta." it is the value of sub-solidarity mutual cooperation. The phrase "Raja dan Permaisuri sangat menyayangi putrinya." it is the value of sub-family mutual cooperation.

The text entitled Cenderawasih has seven sentences showing the five character values. The sentences "Dia berjalan tanpa kenal lelah sambut terus memanggil-manggil Kweiya sekuat tenaga" and "Kweiya yang tersesat di hutan mencoba untuk bertahan hidup" is the self-worth of sub hard work. The sentence "Ibu Kweiya menyelipkan pintalan benang di bawah lengannya seperti yang telah dilakukan Kweiya." Is the value of independent sub creative character. The phrase "Mereka menyesali perbuatan jahatnya." is the value of a brave sub independent character. The sentence "Setelah Kweiya pergi, ibunya sangat sedih." has the character value of gotong royong sub solidarity. The sentence "Adik bungsu Kweiya yang jujur memberitahu ibu kebenarannya" has the character value of integrity sub honesty. The sentence "Ibu Kweiya berusaha mencari tahu kebenarannya." has the character value of integrity sub honesty.

The text entitled Kali Gajah Wong has seven sentences that show the value of the character. The sentence "Nah, sekarang kau sudah bersih. Rambutmu sudah mengilap, sekarang ayo kembali ke kandangmu," contains the value of the religious sub character of maintaining cleanliness. The sentence "Ki Sapa Wira memang memperlakukan Kyai Dwipangga seperti anaknya sendiri. Tak heran, Kyai Dwipangga amat patuh padanya" There is a character value of gotong royong sub-cooperation. The sentences "Dengan hati-hati, Ki Sapa Wira menuntun gajah yang dinamai Kyai Dwipangga itu", "Tenang Kang, aku pasti akan membantumu.", and "Baik Kang, aku tidak keberatan." are have a mutual character value royong sub help each other. The sentence "Untuk mengenang

kejadian itu, Sultan Agung menamakan sungai itu Kali Gajah Wong." has the character value of gotong royong sub solidarity.

The text titled Roro Jonggrang has one sentence that has an independent character value in the bold sub "Baiklah, aku pasti berhasil memenuhi syarat yang kau buat."

The text entitled Si Pitung has 13 sentences containing character values. The sentence "Sekarang Si Pitung sudah siap melawan anak buah Babah Liem yang merampas harta rakyat jelata." it is the value of the nationalist character of the national spirit. The sentence "Dia selalu berpindah tempat sehingga pemerintah Belanda dan juga tuan tanah tidak bisa menangkapnya." has independent sub-creative values. The sentence "Si Pitung bisa mengalahkan mereka semua." dan "Si Pitung cepat menguasai semua ilmu yang diajarkan oleh Haji Naipin" have a sub-discipline independent character value. The sentence "Si Pitung bertekad untuk melawan anak buah Babah Liem." and "Aku tidak takut dengan ancamanmu!" have a bold sub standalone character value. The sentence "Dia mengajak beberapa temannya untuk bergabung dengannya" has the character value of mutual cooperation, sub cooperation. The sentence "kisah kepahlawanannya tetap dikenang" has the character value of sub-soil mutual cooperation. The sentence "akan ilmu yang kuberikan untuk membela orang-orang yang tertindas." has the value of mutual cooperation sub helping each other. The sentence "Dia tak mau ayah dan gurunya menderita." has the character value of sub-family mutual cooperation. The sentences "Si Pitung memutuskan untuk mengabdikan

hidupnya pada rakyat jelata" and "Si Pitung, si pahlawan rakyat jelata" have the character value of sub-exemplary integrity. The sentence "Dia bertekad untuk mengambil kembali hak yang sudah dicuri oleh tuan tanah dan mengembalikannya kepada rakyat" has a character value of integrity, sub love of truth.

The text entitled Angsa dan Telur Mas has three sentences containing character values main. The phrase "Petani menjual telur emas dengan harga tinggi." is a sub creative independent character. The sentence Contains bold sub standalone character values. The phrase "Setiap pagi petani bisa mengambil telur emas di kandang." Has the character of mutual cooperation.

The text entitled Terjadinya Selat Bali has four sentences containing the main character values. The sentence "Naga Besukih bersedia untuk membagi sebagian hartanya" has the character of mutual cooperation and mutual assistance. The sentence "Sidhimantra tidak mau anaknya celaka." Has a sub-family mutual cooperation character. The sentence "Berulang kali Sidhimantra menasihati anaknya." and "Aku akan mengajarkan dia menjadi orang yang baik dan berilmu." have the character of integrity sub exemplary.

The text entitled Nelayan dan Ikan Mas has three sentences in value of the character. The sentence "Kakek bekerja sebagai nelayan. Nenek di rumah mengerjakan pekerjaan rumah" has the character of mutual cooperation, sub cooperation. The sentence "Ikan mas minta tolong kepada kakek untuk dilepas kembali ke laut. Sebagai imbalannya, ikan mas akan memenuhi segala permintaan

kakek." has the character of sub cooperation to help each other. The sentence "Nenek duduk melamun dan menyesal atas keserakahan tiada guna" has the character of integrity, sub honesty.

The text entitled Asal Mula Bukit Catu has three sentences containing character values. The sentence "Setiap catu nasi

yang dibuatnya, ia niatkan untuk menambah hasil panennya" has the value of a sub religious character who is pious. The sentence "Si istri rajin membuat catu nasi" has a sub-discipline independent character value. Sentence ". Si Istri menyiapkan tumpeng nasi dan mengundang seluruh penduduk desa untuk makan bersama." Has the character of integrity sub politeness.

Table 1. Finding Character Values in Legend Tex

| No. | Text | Character Value | | | | |
|-----|------------------------|-----------------|---------------|---------------|--------------------|---------------|
| | | Religious | Nationalism | Independent | Mutual Cooperation | Integrity |
| 1. | Caadara | - | 1 sentence | 2 sentence | 4 sentence | 3 sentence |
| 2. | Asal Mula Telaga Warna | 1 sentence | - | - | 3 sentence | - |
| 3. | Cenderawasih | - | - | 4 sentence | 1 sentence | 2 sentence |
| 4. | Kali Gajah Wong | 1 sentence | - | - | 6 sentence | - |
| 5. | Roro Jonggrang | - | - | 1 sentence | - | - |
| 6. | Si Pitung | - | 1 sentence | 5 sentence | 4 sentence | 3 sentence |
| 7. | Angsa dan Telur Mas | - | - | 2 sentence | 1 sentence | - |
| 8. | Terjadinya Selat Bali | - | - | - | 2 sentence | 2 sentence |
| 9. | Nelayan dan Ikan Mas | - | - | - | 2 sentence | 1 sentence |
| 10. | Asal Mula Bukit Catu | 1 sentence | - | 1 sentence | - | 1 sentence |

DISCUSSION

Abidin (2015:33) defines teaching materials as a set of facts, concepts, principles, procedures, and or generalizations whose purpose is to facilitate specially designed teaching. Teaching materials in the form of texts help students to master the basic competencies that have been taught (Arifin, 2017). In the implementation of learning, teachers must be able to use

teaching materials in learning because they are professional demands that can provide meaning and fun learning (Kurniawan, 2019). Currently, Indonesian language learning is text-based. According to Harsiati (in Isodarus, 2017 p.2), there are at least six activities that can be carried out by students in this text-based learning, the first is that students identify information or the content of the text. the second is that

students study the structure of the text guided by the teacher. Third, students identify linguistic elements in the text. Fourth, students improve the use of Indonesian contained in the text regarding the rules which include spelling, words, phrases, and sentences. Fifth, students distinguish one type of text from another through the characteristics of each text. The sixth is that students create texts by building context and text knowledge, examine text models, practice making texts in a gradual and guided way, and practice writing texts that are done independently without the help of the teacher.

According to Abidin (2015, p.33) the learning materials included in the Indonesian language material that are in line with the Indonesian language learning objectives listed in the curriculum are broken down into four main points as follows. The first is linguistic knowledge which includes elements of linguistics, both micro and macro. The science of linguistics referred to in micro terms includes phonology, morphology, syntax, semantics, and lexicology. Macro linguistics includes sociolinguistics, psycholinguistics, anthropolinguistics, stylistics, philology, philosophy of language, dialectology, neurolinguistics. The second is literary knowledge which includes literary theory, literary history, and literature, all of which lead to literary appreciation and expression activities. Literary appreciation is an understanding and enjoyment of literary works. The third is language skills which include listening, speaking, reading, and writing. Listening is an activity of listening and understanding the contents of the reading. Speaking is the ability to

pronounce sounds to express something. Reading is interpreting something reading to get the meaning written by the author to the reader. And writing is the activity of making an article. Fourth, namely the attitude and character of language which is marked by pride, love, and obedience to language norms based on the nation's cultural values. The material in the learning must have the cultural values of the nation in order to foster a sense of love for the country.

Lewis (in Abidin, 2017:1) fiction can be interpreted as narrative prose that is imaginary in nature, but usually makes sense and contains truth that dramatizes human relationships. Understanding the story as a simple sequence of events in a time sequence presented in a work of fiction according to Abrams & Kenny (in Azhari, 2018). The structure of the short story is generally formed including the introduction of the story, indulgence to conflict, conflict peak, decline, and settlement. Some of those sections call it abstract, orientation, complication, evaluation, resolution, and code (Kosasih in Azhari, 2018).

Eight texts are included in historical fiction because the text has historical facts or evidence that looks real, for example, Bukit Catu. This place is one of the legendary places in Banjar Bukit Catu, Candikuning, Baturiti, Tabanan Regency, Bali. The story of the origin of this place is passed down from generation to generation and is well known among the people of the area. Apart from having historical evidence and being a legendary place, the place in all the texts that become the object is also a popular tourist spot and is visited by many tourists. In addition to the place, the story and

character of Si Pitung is legendary and passed down from generation to generation among the Betawi people because the character is one of the heroes who fights for rights and devotes his life to the common people in Betawi.

This is in line with Nurgiyantoro's theory (2018b) that historical fiction or historical fiction is a work that mixes historical facts and imaginary facts. Historical facts are considered to exist and actually happened, while imaginary facts are created as a complement to the story. Historical fiction is found in the eight texts analyzed because the eight texts talk about legendary figures such as Si Pitung, Roro Jonggrang, and so on. In addition to the characters, there are also those who tell about the origin of a place. The stories in it, including characters and places, are part of history. Legend (Abidin, 2017; Mana and Samsiarni, 2018) is part of folk prose stories and presents interesting stories that are considered to have happened in the past. Legend is a magical story that is often associated with characters, events, and places that did exist and occurred in history. Legend is widely known in different areas from where the legend was created. Furthermore, the legend according to Bascom (in Mana and Samsiarni, 2018 p.83) occurred in the past, is considered to have happened, and is considered sacred. Humans and humans who have extraordinary properties who are assisted by supernatural beings become characters in the story.

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The fictional elements in the legend text are classified into intrinsic elements, elements that build fiction from within and extrinsic elements are elements that build from outside. The intrinsic elements of fiction are classified into two, namely the form layer which includes the setting, plot, characters and characterizations, point of view, and the language/meaning layer which includes the theme, message, tension, imagery, tone, and feeling. Meanwhile, extrinsic elements are also divided into two groups, the first is objective reality, including psychology, cultural conventions, literary conventions, and language conventions. The second group is the author which includes sensitivity. Imagination, intellect, and outlook on life (Abidin, 2017).

According to Brunvand (in Mana and Samsiarni, 2018 p.86) there are four groups in the classification of legends, namely religious legends that have stories about someone's miracles in certain religious beliefs. The legend of the

supernatural that is considered true and experienced by a person and has the function of strengthening a people's belief. An individual legend revealed by the owner of a story about a famous person who has ever happened. Local legends are stories related to a place, the name of a place, and the shape of the surface of an area.

Character education is considered as the education of human moral values that are realized and carried out in real actions. It can be seen here that there are elements of the formation of these values and attitudes based on knowledge to do so. These values are values that can help better interact with others (learning to live together).

Character education has five main values including religious, independent, mutual cooperation, integrity, and nationalism (Kemendikbud, 2016). Research by Zurqoni, Retnawati, H., Apino, E., Anazifa. (2018) character education has a positive impact on increasing student character values including religiosity, personality, social attitudes, and competitive attitudes. Exemplary by teachers and other school members as well as parents, character-oriented activities, and moral and material support from educational stakeholders are key factors in the implementation of character education.

Character education is now absolutely necessary not only at school, but at home and in the social environment. Even now, participants in character education are no longer young children to teenagers, but also adults. It is absolutely necessary for the survival of this nation.

Through character education, a child will become intelligent, not only his brain but

also emotionally intelligent. Emotional intelligence is the most important provision in preparing children for the future. Emotional intelligence, a person will be able to succeed in facing all kinds of challenges, including challenges to succeed academically.

Research conducted by (Sadirawati, 2017) found that the teacher's handbook and student's handbook in each theme contained character values with varying amounts and uneven distribution. Most of the character values presented are in accordance with the KI 1 and KI 2 indicators, but characters outside the indicators are also found. This research was conducted in class 2 Indonesian learning.

The character values in the six children's stories published by the Ministry of Education and Culture (Kemendikbud) show that each text has a minimum of six characters in the story. All characters contained in the six texts include religious, hard work, social care, environmental care, responsibility, communication, independent, friendly or communication, love for the homeland, curiosity, democracy, creativity, tolerance, and discipline. These six children's stories are applied to learning Indonesian in grades 3 and 6 (Iswanda, Harun, M., Fitriani, S., S., 2019).

Research on the 2013 revised 2016 edition of the curriculum text book (Suwandi, I. K., Sari, I. P., 2017) class I semester 1 which consists of four themes, namely the theme "Myself", "My passion", "My activities", and "My family". The results of the research have shown that (1) all indicators of the character of nationalism have been included in the textbook learning materials; (2) the

distribution of indicators for the character of nationalism is evenly distributed in the learning materials, except for indicators of love for the homeland and nation as well as indicators of accepting pluralism which have not been included in theme 3.

Religious values are one of the character values that are used as obedient attitudes and behavior in carrying out the teachings of the religion adhered to, tolerant of the implementation of worship of other religions, and living in harmony with adherents of other religions. This religious character is very much needed by students in dealing with changing times and moral degradation as it is today. In this case, students are expected to be able to have and behave with good and bad measures based on religious provisions and provisions.

The spirit of nationalism or nationalism, namely attitudes and actions that place the interests of the nation and state above personal and group interests (Listyarti, 2012). Nationalist, a way of thinking, behaving, and acting that shows loyalty, care, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation. Nationalism Nationalism is a nationalism, meaning an awareness that the highest loyalty is submitted to the nation. As citizens of Indonesia, we should have an attitude of respect for our own nation and country, whatever it is and its conditions. So that nationalism has the following benefits (Farhan, 2019): a. The existence of an attitude of loving the homeland, the State will be safe from various disturbances both from outside and within b. Love for the homeland can build this country hand in hand c.

Creating an attitude of loving the State of Indonesia d. Strive to give the best for others. The emergence of an attitude of tolerance or tolerance between religions, ethnic groups, groups of nations.

Independent character values are an effort to help the development of children's souls, both physically and mentally, from their natural nature towards a humane and better civilization. Independent character values become one of the main things in learning in the classroom and at school. Thus, students in these schools are expected to have the habit of not depending on others. Wibowo (2013:7) argues that the psychological characteristics of elementary school age students are the dominant periods in the formation of character and personality. If at this time the cultivation of independent character is perfect, it will become the basic foundation and personality of the child when he grows up. An educator in a school must be able to implement independent character values in the classroom by giving assignments to students so that students can do assignments given by the teacher individually/independently. This is because there are still many students who rely on teachers and fellow students in the learning process (Maryono, et al., 2018).

Effendy, Muhadjir (2018:9) in his book entitled "Concepts and Guidelines for Strengthening Character Education", writes that integrity character education is a value that underlies behavior based on efforts to make himself a person who can always be trusted in words, actions, and work. . Honesty is telling what it is, having an open nature, and of course being consistent with what is said and

done, in other words, these two things have integrity. trustworthy and not fraudulent. According to (Kesuma et al., n.d.) explained that honesty comes from the word honest, which is often interpreted as "there is a similarity between reality and what is said". Honesty is a trait, attitude or habit of an individual who can be trusted in actions, words and work both for himself and for others, and always says everything as it is also in harmony between what is said and what has been done. Honesty in a person cannot be obtained instantly, there must be habituation - self-acustoming since childhood (Annisa, et al., 2021).

The term gotong royong is different from cooperation, this term has its own uniqueness because it does not have a solid match in foreign terms. In general, the principle of gotong royong contains the substance of the values of divinity, kinship, deliberation and consensus, justice and tolerance (humanity) which is the basis of the view of life or as the basis of the philosophy of the Indonesian nation. Observing the principles contained in gotong royong, it is clear that there are aspects contained in social capital. The value of gotong royong in society has a positive relationship with social capital in the sense that the stronger mutual cooperation, the more it indirectly participates in building social capital in society (Utomo, 2018). The value of the gotong royong character in KDP itself is an attitude and behavior that respects cooperation in solving common problems, by establishing communication and friendship, providing help and assistance to people in need. The sub-values of the gotong royong character include mutual assistance, respect for cooperation, solidarity, commitment to

joint decisions, inclusiveness, deliberation, empathy, anti-discrimination, anti-violence, and volunteerism (Kemdikbud, 2016: 9). The principle of implementation is that KDP is carried out on a class basis, school culture based, and community culture based.

CONCLUSION

The conclusion of the research obtained based on the findings and discussion of the research described in the previous chapter shows that the five character values are scattered throughout the legend text and no single text contains all the characters. Religion is spread across three texts, nationalist is spread over two texts, independent is spread over seven texts, gotong royong is spread over nine texts, and integrity is spread over seven texts.

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