**CHAPTER II**

**THEORETICAL FRAMEWORK**

1. **Character Education Values**
2. Definition of Character

Character is a characteristic of a person or group of people who refers to a set of attitudes, behaviors, motivations and skills as a manifestation of value, ability, moral capacity, and perseverance in the face of adversity and challenge.[[1]](#footnote-1)

Character is interpreted as a way of thinking and behave that is typical of each individual to live and work, both within the scope of family, community, nation, and State. Character can be regarded as values of human behavior related to God Almighty, self, fellow human, environment, and nationality embodied in thoughts, attitudes, feelings, words and deeds based on religious norms, law, culture, customs, and aesthetics. Character is a behavior that appears in everyday life both in attitude and in acting.[[2]](#footnote-2)

Thus, character is a set of attitudes, behaviors, and thinking that are typical of each individual related to God Almighty, self, fellow human, environment, and nationality that arise in everyday life.

Someone is considered to have good character from their attitude and action done which reflect certain characters in everyday life. Therefore, character is seen or reflected from human daily habits. Cronbach says that:

“Character is not accumulation of separate habits and ideas. Character is an aspect of the personality. Beliefs, feelings, and action are linked; to change character is to reorganize the personality. Tiny lessons on principles of good conduct will not be effective if they cannot be integrated with the person’s system of beliefs about himself, about others, and about the good community”.[[3]](#footnote-3)

Based on Cronbach’s explanation above, Character is the aspect of behavior, believe, feeling, and action which are interrelated one another so that if someone wants to change certain characters, they need to reorganize their basic characters elements.

Nevertheless different from Cronbach, Lickona defined character as "A reliable inner disposition to respond to situations in a morally good way."

Lickona sees character in three related elements; moral knowing, moral feeling, and moral action. Based on those three elements somebody is considered to have good character if they know about good things (moral knowing), possess interest toward good things (moral feeling) and do good actions (moral action)-the characters are related to each other.[[4]](#footnote-4) Those three elements will lead somebody to have good habits in thinking, feeling, and action toward the God Almighty, their individual entity, others, environment, and nation.

1. The pillars of character

According to Fatchul Mu'in, human have six pillars of character that can be used to measure and assess character and behavior in special cases, are:

1. Respect

Respect aims to create and demonstrate how to respect and respect oneself and others. Respect is the ability with to see someone with what he is, living in his own way that unique as an individual.

1. Responsibility

It can make a person responsible for what they do, discipline, and always do things well.

1. Fairness

It is a morally ideal condition of truth about a thing, whether it involves an object or a person. It also makes a person think openly and does not like to take advantage of others for his own sake.

1. Citizenship

It is character forms to build citizenship awareness include actions to realize the creation of civil society that respects individual rights, laws and regulations, and care for the natural environment. Civil values will work well if every citizen have rights and duty awareness.

1. Care

Caring is a character form that makes the perpetrators feel what other people feel, knowing what it's like to be someone else, and attention to others and social conditions.

1. Trustworthiness

Character form can create a person to be a person of integrity, honesty and loyalty.[[5]](#footnote-5)

1. Character education

Definition of education on Undang-Undang RI Sistem Pendidikan Nasional stated that:

*“Pendidikan adalah usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan negara.”[[6]](#footnote-6)*

The efforts to have noble personality and character can be gained through character education.

Character education is an educational movement that supports the social, emotional and ethical development of students.[[7]](#footnote-7) It is the proactive effort by schools and educational institute to instill in students important core, ethical and values such as caring, honesty, diligence, fairness, responsibility, and respect for self and others. Character education teaches students how to be their best selves and how to do their best work.

Character education is the intentional effort to develop in young people core ethical and performance values that are widely affirmed across all cultures. To be effective, character education must include all stakeholders in a school community and must permeate school climate and curriculum.[[8]](#footnote-8).

Tomas Lickona & Matthew Davidson *stated that education rightly conceived has had two great goals: to help students become smart and to help them become good.[[9]](#footnote-9)*

Thus, education character is educational movement that seeks to instill and develop the emotions, ethics, and social values undertaken by schools and educational institutes. It is not only to help the students become smart or to have high cognitive skills, but also to help the students become good who have attitude, behavior, morals, and how to think well.

The main objective of character education is to increase the student achievement and implementation of character building integrated. It is expected that through character education, students are able to master, internalize, personalize, and implement character values in their daily lives.

1. **The 2013 Curriculum**
2. Definition of curriculum

Undang-Undang RI number 20 of 2003 year about the National Education System, that *“Kurikulum adalah seperangkat rencana dan pengaturan mengenai tujuan, isi dan bahan pelajaran yang digunakan sebagai pedoman penyelenggaraan pembelajaran untuk mencapai tujuan pendidikan itu”.[[10]](#footnote-10)*

(Curriculum is a set of plans and arrangements regarding objectives, contents and teaching materials that are used as guidelines for the organization of learning in order to achieve the educational goals.)

Curriculum is usually used to refer a particular program of study. It refers to all aspects of planning and managing of education program.[[11]](#footnote-11)

Based on some definitions above, the curriculum is a set of plans, arrangements, and management of educational programs about objectives, content and learning materials to achieve educational goals. The existence of the curriculum is very important in education because it is a guide to the teaching- learning process conformed to the plan of arrange before.

1. The 2013 Curriculum

In 2013, the Indonesian government has issued a new curriculum, namely, curriculum 2013. It is claimed as improving the education in Indonesia. The 2013 curriculum is a curriculum to change the previous curriculum.

The 2013 curriculum policy is an effort to strengthen the implementation of the National Education System that is one of policies that is to improve the curriculum of primary and secondary education and learning.[[12]](#footnote-12)

The 2013 curriculum is a curriculum that integrates the domain of education with cultural education and nation character. The 2013 curriculum aims to change the attitude of learners to be more polite through the values of character education that contained it.

1. **Character Education Values In The 2013 Curriculum**

The 2013 curriculum is competency and character based curriculum. The theme of 2013 curriculum is generating Indonesian people: productive, creative, innovative, affective; through the strengthening of attitudes, skills, and knowledge that are integrated.

One of the Characteristics of 2013 Curriculum is developing a balance between spiritual and social attitudes, knowledge, and skills, and applying them in various situations in the school and community.

The 2013 curriculum is a curriculum of values that occupied by character education. Character education in curriculum 2013 aimed at improving the quality of processes and outcomes of education, which leads to the formation of students’ good character in accordance with the standard of competence at any educational institution. In the implementation of the 2013 curriculum, character education can be integrated in all learning in any field of study contained in the curriculum.[[13]](#footnote-13)

In PERMENDIKBUD number 20, 21, 22 and 23 year 2016, the standard of graduates’ competence, standards of content, standards of process, and assessments standards of basic and secondary education cover three aspects: social and spiritual aspects, knowledge, and skills.

The character education values can be tracked from the Core Competences (KI-1 to KI-4). KI-1 is designed for spiritual competence, KI-2 for social competence, KI-3 refers to knowledge competence, and KI-4 is for learning process through with the KI-3, KI-2 and KI-1 can be observed. KI-1 and KI-2 have no specific learning materials as it is integrated into cognitive and psychomotor domains.

There are 18 (eighteen) values that is developed in character education are religiousness, honesty, tolerance, discipline, perseverance, creativity, independence, democracy, curiosity nationalism, patriotism, appreciation, friendliness/communication, love of peace, reading interest, environmental awareness, social awareness, and responsibility.[[14]](#footnote-14)

In PERMENDIKBUD No.24 year 2016, the core competences of English lesson grade VII, there are several character education values that are achieved, as follow:

1. Religiousness

Attitudes and submissive behavior in carrying out the teachings of their religion, tolerant implementation of the practice of other religions, and live in harmony with other religions.

1. Honesty

Behavior based on an attempt to make himself as one who can always be trusted in words, actions, and employment.

1. Tolerance

 Attitudes and actions respect the differences of religion, race, ethnicity, opinions, attitudes, and actions of others who are different from themselves.

1. Discipline

It is actions indicating orderly and obedient behavior on various rules and regulations.

1. Cooperative

The character value of cooperation reflects the act of appreciating the spirit of cooperation and cooperates to solve common problems, establish communication and friendship, provide assistance/help to people in need.

1. Communicative/friendliness

Actions showed pleasure in speaking, associate and cooperate with others.

1. Environmental awareness

Attitudes and actions which seeks to prevent damage to the surrounding natural environment and develop efforts to repair the environmental damage that has occurred.

1. Social awareness

Attitudes and actions that always want to help other people and communities in need.

1. Responsibility

Attitudes and behavior of a person to carry out the duties and obligations he should do, to himself, society, environment (natural, social and cultural), the nation, and the Almighty God.

1. Confidence

It is a self-assured attitude towards the fulfillment of every wish and expectation.

1. Politeness

It is a subtle and good nature from the point of view of grammar and its behavior to everyone.

1. Curiosity

Attitudes and actions that are always working to find out more in depth and extend from something he learned, seen and heard.

1. Creative

Thinking and doing something to generate new method or result of something that has been owned.[[15]](#footnote-15)

1. **Coursebook**
2. Definition of Coursebook

The key component of language teaching is teaching material.[[16]](#footnote-16) One of teaching material source is coursebook. Coursebook is the most common material for teaching and learning.[[17]](#footnote-17) It plays a significant role in EFLteaching and learning. It consists of several materials that assist teaching and learning process. The one of coursebook is an English coursebook.

Coursebook are the main learning resource for achieving core competencies and core competencies and are declared appropriate by the Ministry of Education and Culture for use in educational units.[[18]](#footnote-18)

Coursebook, as one of instructional materials, is the best seen as a resource in achieving aims and objectives that have already been in set of term s of students needs.[[19]](#footnote-19)

Based on the definition above, coursebook is the key component and the important learning resource in teaching and learning process, which consists of materials and knowledge to support teacher and help students to understand and to facilitate students in attaining the learning objective.

1. The Role of Coursebook in English Language Teaching

Coursebook is important part in teaching and learning process, and it has relation to increase on the students learning achievement. Coursebook is considered as the primary instructional resource in schools. It plays an important role in educational program. It is the most obvious and most common form ofmaterial support for language instructions*.*[[20]](#footnote-20)

Coursebooks usually serve multiple purposes in English Language Teaching, they are:

1. A resource for presentation material (spoken/written)
2. A source of activities for learner practice and communicative interaction
3. A reference source
4. A syllabus
5. A resource for self-directed learning or self-access work
6. A support for less experienced teachers.[[21]](#footnote-21)
7. English Coursebook entitled “Bright 1”

“Bright 1” is one of English coursebook for grader 7 of Junior High School based on *kurikulum* *2013 yang disempurnakan (Revisi 2016),* that written by Nur Zaida, E. and published by Erlangga. The coursebook consists of 12 chapters and 171 pages.

The primary purpose is to develop communicative skill and to promote the creative usage of language. Moreover, two-fold purpose aims at making the learners progressively versatile users of the language. In “Bright 1”, students will learn listening, speaking, reading and writing skill using various activities. Sometimes students will have discussions or performances in groups or pairs, but at other times, students will work on their own.

1. **Content Analysis**
2. Definition of Content Analysis

Klause Krippendorff stated that, “Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.”[[22]](#footnote-22) He adds that content analysis as a research technique, involves specialized procedures. It is learnable and divorceable from the personal authority of the researcher.

Content analysis is one of research methods that aims to identify the specified the material characteristic applied to written or visual materials, are coursebooks, newspapers, web pages, speeches, television programs, advertisements, musical compositions, or any of a host of other types ofdocuments.[[23]](#footnote-23)

Thus, content analysis is a method of research that is used to identify and analyze the material characteristic of coursebooks, newspapers, and others, and interpret the meaning to make inferences.

1. Objectives of Content Analysis

In educational research, content analysis has some purposes, are as follow:

1. To identify bias, prejudice, or propaganda in coursebooks
2. To analyze types of errors in students’ writings
3. To describe prevailing practices
4. To discover the level of difficulty of material in coursebooks or other publications
5. To discover the relative importance of, or interest in, certain topics.[[24]](#footnote-24)
1. Kementrian Pendidikan dan Kebudayaan RI, *Konsep dan Pedoman: Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama*, 17. [↑](#footnote-ref-1)
2. Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2016), 41. [↑](#footnote-ref-2)
3. Fathur Rokhmana, Ahmad Syaifudinc, and “Yuliatid”, “Character Education For Golden Generation 2045 (National Character Building for Indonesian Golden Years)”, (Indonesia: Social and Behavioral Sciences of Semarang State University*),* 2014), 1162. [↑](#footnote-ref-3)
4. Thomas Lickona, Educating for Character: How Our Schools Can Teach Respect and Responsibility (New York: Bantam, 1992), 37. [↑](#footnote-ref-4)
5. Fatchul Mu’in, *Pendidikan Karakter: Konstruksi Teori & Praktik* (Jogjakarta: Ar-Ruzz Media, 2016), 211-212 [↑](#footnote-ref-5)
6. Departemen Pendidikan Nasional, Direktorat Jenderal Pendidikan Dasar dan Menengah, *Undang-Undang Republik Indonesia No. 20 tahun 2003 tentang Sistem Pendidikan Nasional* (Jakarta: Departemen Pendidikan Nasional, 2003), 3. [↑](#footnote-ref-6)
7. Anonymous, “Character Education Partnership: Leading a National Call to Character”, Washington, 1. [↑](#footnote-ref-7)
8. A Framework for School Success 11 Principles of effective for Character Education. *Character.org. 2014. USA.* i. [↑](#footnote-ref-8)
9. A Framework for School Success 11 Principles of effective for Character Education*,* i. [↑](#footnote-ref-9)
10. Departemen Pendidikan Nasional, Direktorat Jenderal Pendidikan Dasar dan Menengah, *Undang-Undang Republik Indonesia No. 20 tahun 2003 Pasal 1(19) tentang Sistem Pendidikan Nasional* (Jakarta), 3. [↑](#footnote-ref-10)
11. David Nunan, *Designing Tasks for the Communicative Classroom* (United Kimgdom: Cambridge University Press, 1998), 14. [↑](#footnote-ref-11)
12. Ahmad Yani, *Mindset Kurikulum 2013* (Bandung: Alfabeta, 2014), xii. [↑](#footnote-ref-12)
13. H.E. Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013* (Bandung: PT Remaja Rosdakarya, 2013), 7. [↑](#footnote-ref-13)
14. Kementrian Pendidikan dan Kebudayaan *RI, Konsep dan Pedoman: Penguatan Pendidikan Karakter Tingkat Sekolah Dasar dan Sekolah Menengah Pertama*, 7. [↑](#footnote-ref-14)
15. Permendikbud No.24 Tahun 2016 tentang Kompetensi Inti (KI) dan Kompetensi Dasar (KD) Pendidikan Dasar dan Menengah. 1. [↑](#footnote-ref-15)
16. Jack C. Richard, Curriculum Development in Language Teaching (New York: Cambridge, 2001), 251. [↑](#footnote-ref-16)
17. H. Douglas Brown, Teaching By Principles: An Interactive Approach to Language Pedagogy 2nd (New York: Longman, 2001), 136. [↑](#footnote-ref-17)
18. Permendikbud No.8 Tahun 2016 Tentang Buku yang Diigunakan Oleh Satuan Pendidikan, (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2016), 3. [↑](#footnote-ref-18)
19. Alan Cunningsworth, *Choosing Your Coursebook* (Oxford: Heinemann, 1995), 7. [↑](#footnote-ref-19)
20. H. Douglas Brown, *Teaching by Principles: An Interactive Approach to Language Pedagogy 2nd edition*, 136. [↑](#footnote-ref-20)
21. Alan Cunningsworth, *Choosing Your Coursebook*, 7. [↑](#footnote-ref-21)
22. Klause Krrippendorff, *Content analysis: An Introduction to Its Methodology 2nd ed*. (USA: Sage Publications, Inc, 2004), 18. [↑](#footnote-ref-22)
23. Donald Ary, *et al.,* *Introduction to Research in Education 8th Edition* (USA: Wadsworth, Cengage Learning, 2010), 457. [↑](#footnote-ref-23)
24. Donald Ary, *et al., Introduction to Research in Education 8th Edition*, 457. [↑](#footnote-ref-24)