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Analysis of Character Education Values in the Book “After Dark Comes Bright” as a Non-Text Learning History Book for High School Students

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Abstract: The purpose of this research is to find and to analyze the character education values in the book "After Dark Comes Bright" by Women Emancipation Hero that is R. A. Kartini. This research use qualitative descriptive approach. Data collection techniques are literature study and documentation, while data analysis techniques use critical discourse analysis techniques, namely studying, describing and explaining all the utterances in the book "After Dark Comes Bright" relating to the character education values. The results of the study showed that there were character education values in the book "After Dark Comes Bright" namely, religious, nationalism, appreciate diversity, logical thinking, critical, innovative, social and environmental concern, entrepreneur soul, and hard work. These values were broken down so that humans, so that students and readers can live and practice the character education values for themselves. The classification the character education values were taken from the mapping of character values in the lessons, namely Social Sciences.

Keywords: Character Education Values, Nontext books, History Book

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I. Introduction

National education is essentially forming the nation's character. The character education values embedded in schools are an effort to build students character to be a strong nation in facing global community competition. The message and character education values can be developed and obtained from various learning media, including source books. To make students have good character is not easy. Between school, playing environment and family have an important role to build students character. Good values embedded at home and learned at school can make students have good character and it needsto be done continuously. Between family, environment and school has their respective roles in educating students, those three media must collaborate with one another to make the child into a good person.

Books are one of source of science and technology used in schools. Nontextbooks that are available become an effective media to enrich students's knowledge in the learning process which must be adjusted to the students education level. Many of nontext books availability on the market become a challenge for teachers to choose the appropriate and worth books read by students. These nontextbooks must have moral values or character education values that can be set as role models for students.

Literacy activities or fond of books reading proclaimed by the Indonesian government to all schools become an opening gate for schools to invite students to carry out and make these activities become a fun activity when they enjoy a book. The selection of appropriate books is the main thing that must be done in each school which is expected that these books can attract students' interest in reading and make it a pleasant experience when reading them.

The definition of value is something that is held in high esteem, which can color and animate a persons' actions. Values are more than just beliefs, values always involve mindset and action, so there is a very close relationship between values and ethics. According to Steeman (in Eka Darmaputera, 1987: 65) value is something that gives meaning to life, which gives reference, starting point and purpose in life. Another understanding of value is the quality of a thing that makes it liked, desired, pursued, valued, useful and can make people who live it become dignified (Adisusilo, JR, 2012: p.56)

Character education according to Muhaimin (2011: 27) is an advance character education which involves some knowledge aspects such as cognitive, feelings, and actions. Without these threeaspect, a character education will not be effective. Character has a very large meaning, value and price in life. Character is a choice that requires thought, courage, effort and incremental investment in a consistent manner. in the National

Education System Law No. 20 of 2003 contains the objectives of National Education which is aimed at developing the potential of students to become human beings who believe and fear God Almighty, noble, healthy, knowledgeable, competent, creative, independent, become democratic citizens and responsible. In this way, it is hoped that every learning process in Indonesia can make students to have characters that are in line with the objectives of the National Education.

Every teacher naturally wants their students to have good morals and to be outstanding students. Therefore the teacher's role is very needed in the learning process at school so that students can be more directed in determining and forming praiseworthy attitudes so that they are accustomed to doing it in daily life. In addition, teachers are also expected to be more creative in guiding students and determining teaching materials or nontext books that can be used as examples or role model for students although only by reading a book. For this reason, nontext books or teaching materials introduced should contain the character education values so that the character education values can be embedded in the minds of students who read them. In the current era of globalization, every child is expected to have a good character in attitude and all parties have their respective roles in forming these characters both in family, school environment and society so that children can be wiser in achieving their future. Many researchers can prove that a person's character influences his success (Haitami Salim, 2013: p.19).

Due to the variety of nontextbooks availability, these nontextbooks must be selected in terms of their benefits and attractiveness. In this regard, the writer tries to analyze the character education values contained in a book by Raden Ajeng Kartini entitled "After Dark Comes Bright" which is a book of history and pride for the Indonesian people.

There are several reasons why the author tries to analyze the character education values in the book, as follows:

1. The book that raised Raden Ajeng Kartini as a National Hero who become a material of struggle facing byhero in the Dutch and Japanese colonialism (V grade of Elementary School), the linkage of past human history to present life (History of High School Specialization), in the syllabus the New Indonesian History course in the preliminary material that is process of Indonesian people integration before the 20th century and the 20th century, and the syllabus of the National Movement History course in the matter of Understanding and ability to analyze national movements engaged in politics, workers organization, religion, women and youth in the period of 1908-1920.
2. Raden Ajeng Kartini's thoughts were written in the book and have opened insight for women especially in Indonesia regarding gender equality.
3. To elevate and to know more about the National Hero, especially Raden Ajeng Kartini in the history of the Indonesian national movement.
4. The book has an interest for the reader which was like reading a diary of Raden Ajeng Kartini in her era and was expected to attract students when reading it.

Raden Ajeng Kartini was well known to the Indonesian people. Indonesian society at this time in particular, recognize the figure of Kartini was a fighter for women on the injustices that circumscribed by customs and culture that was very strong in Java at the time. A National Hero whose her writings can change injustice at that time so that it can open up special thoughts for women in social life in the future.

Raden Ajeng Kartini's writings were actually an correspondence activitywith some of her pen pal who were in the Netherlands. In her writings, the thoughts attract the way of the nationalism movement in the country. Story or mindset of Raden Ajeng Kartini was written on these letters so that through the letters, Raden Ajeng Kartini became the first feminist in Indonesia, because the thoughts and ideas of hee, she can open the idea that both of women and men have the same rights and opportunities to go to school and work, but woman must behave in accordance with her nature. It was her thoughts that helped the nation's movement towards independence, so Raden Ajeng Kartini was crowned as a National Hero by President Soekarno on May 2, 1964 through Presidential Decree of Republic of Indonesia No.108 in 1964 and also made Raden Ajeng Kartini's birthday on April 21 as Big National Day and was commemorated every year by the Indonesian people. Raden Ajeng Kartini who was also crowned as a National Hero gave another meaning to the Indonesian nation, women in particular. Raden Ajeng Kartini did not fight on the battlefield like the previous female heroes who had fought to free their lands from the colonizers and were willing to sacrifice their lives for independence. But she was also able to influence in social life today by breaking down the dividing wall between men and women. Raden Ajeng Kartini wants women to be able to get education as well as men, so that women can be more intelligent in thinking and acting and in caring for their children later, because a smart mother will give birth to smart children too.

As a good citizen, we should not abandon or even forget history, as the phrase from our first President, Sukarno who said "Do not ever leave history". Because from a history, a nation can learn something for a better life in the future. We must know how the struggles of the previous heroes who have tried to fight for and defend the nation's independence. And our task now is continue the development to be a more advanced era and compete with the outside world (foreign nations) without leaving or forgetting our history. Therefore apart from

the historical side of the book, it is also expected to have character education values that can be emulated by students.

II. Research Methodology

The research approach used by researchers in this study was a qualitative approach. According to Kaelan (2012: 10-16), a qualitative approach in research was characterized by an awareness that the world face various social problems and was real, dynamic and multidimensional in nature, because it was impossible to be approached with exact (definite and mathematical) boundaries. Furthermore according to him, humans were essentially more related to quality, then the qualitative approach was scientific (natural), contextual, prioritizing the *emic* perspective (obtaining data not based on what was thought by researchers but based on as it happens in the field, which experienced, felt, and thought about by participants/data sources), focus on descriptive and process oriented, prioritizing purposive direct data, with inductive analysis that takes place during the research process, where the researcher acts as main instrument (*key instrument*).

In addition, according to Moleong (2006: 31), a qualitative approach was a mechanism of research work which assumes that the subject matter of a social science was very different from the subject matter of physical/natural science and requires different goals for inquiry and a different set of inquiry methods. Regarding the workings of this qualitative approach, it has an inductive nature which contains subjective values, holistic and process-oriented. Therefore according to him, the purpose of a qualitative approach was to understand social phenomena through a holistic picture and to deepen understanding of an object under study.

This type of research was a qualitative study with a literature study approach because in the process, the researcher used historical data sources to be analyzed and interpreted so that the objectives of this study can be found. The author determined this research was included in the qualitative narrative research method section. Based on the purpose of this study, the authors used a descriptive method which was often called content analysis or documentary analysis. At first, the researcher will find sources of life history data from Kartini's childhood to the end of her life. After that looking for the main source, the book "After Dark Comes Bright". Then examine the book, explore the meaning contained in the book about the thoughts and ideas of a Raden Ajeng Kartini with regard to the character education values. Next explore and find supporting sources regarding Kartini's thought. To check the validity of the data in this study, researchers using triangulation techniques. Triangulation was a technique of checking the validity of data by utilizing something other than the data obtained that functions as a check or comparison of the data. As a technique for checking the validity of data, Denzin (1978) in Moleong: 2011 distinguishes triangulation techniques into four types namely, examination techniques that used sources, methods, investigators and theories.

According to Subagyo (2012: 327) "Triangulation was defined as a data collection technique that combines various existing data collection techniques and data sources. When a researcher collects data by triangulation, then the researcher actually collects data which at the same time tests the credibility of the data, that was checking the credibility of the data with various data collection techniques from various data sources". Triangulation was basically a multimethod approach conducted by researchers in collecting and analyzing data. With expected that the phenomenon or thing studied can be understood properly so that the truth will be obtained with high levels if approached from various points of view. If you see a single phenomenon from a variety of different perspectives, it will be possible to obtain a reliable level of truth. Therefore, researchers used triangulation so that data and information obtained from several different points of view can be checked for truth by reducing as much as possible bias that occurs during data collection and analysis. The data analysis process was used using qualitative data analysis techniques. This was because the data obtained in the form of texts from a variety of different literary sources, it was very necessary to analyze the text, as revealed by Luke in Fatchan (2009: 93), "All research consist of a reading and rewriting of a series of text from a particular historical and epistemological standpoint". Thus in this research process, researchers used one of the data analysis models, namely Critical Discourse Analysis (CDA) or critical discourse analysis techniques. The purpose of using this model was so that the results obtained can be interpreted to the maximum and have the appropriate meaning when analyzing the character education values in the book "After Dark Comes Bright".

Patience and accuracy were needed in understanding from the text of the discourse so that researchers can provide clear interpretations and have a suitable meaning. The processes that will be carried out by researchers were:

First, researchers collected various data sources and sorted the data according to the focus of the study.

Second, after the data was determined to be used as a reference then the next was to try to find concepts or some important themes in the discourse and will be associated with the focus of research.

Third, the last one was the researcher started by giving meaning related to the concept that was obtained to be able to draw conclusions and give meaning to the concept.

An interpretation of the matters described above was needed, especially in terms of understanding the text literally in order to get the new knowledge overview from the research that had decomposed before. The meaning contained in the book "After Dark Comes Bright" by Raden Ajeng Kartini which contains her thoughts and ideas in several fields of life will be analyzed again to find the character education values contained within. It was expected that these values can be found so that the book "After Dark Comes Bright" can be used as a nontextbook or as a complementary reading for lessons in schools that have character education values as a role model and can inspire students to embed these values in daily life.

III. Results and Discussion

²⁶Based on the mapping of the character education values in subjects (Budimansyah, 2002). Social sciences have the character education value such as religious, honesty, intelligence, toughness, caring, democracy, nationalism, respect for diversity, logical thinking, critical, creative, innovative, social and environmental care, entrepreneurial spirit, and work hard.

After analyzing by the critical discourse analysis method, it was found that not all of the character education values were contained in the book "After Dark Comes Bright". There were 2 (two) points of character education value that were not contained in the book, such as democratic and creative.

From the character education values obtained, it can be concluded that the figure of Kartini had the character education values, as follows:**Religious**, Kartini grew into a person who feared God and believed in the greatness of God who could always help her in any condition. In some other cases, Kartini also gave up on things that had happened to her and she believed that it was the best thing God gave her. There were several sentences expressed by Kartini in her letter which have the religious value of character education. It was Kartini's letter to Ny. RM Abendanon-Mandri dated August 13, 1900. One of the fragments of the sentence was, "God intends good for us. Life was given to us as a grace, not as a burden "(Kartini, 2018). The meaning in the sentence was that Kartini fully realizes that life given by God was a blessing, a gift to be grateful for. We ourself that cause life to be misery and suffering. On this character education value, it was expected that students can emulate the character and the attitudes of Kartini's hero figures with prejudice to God.**Honesty**, During her growth Kartini grew and developed into an innocent and honest girl. Especially honest to himself, honest in expressing what was in her heart. This was seen in her letter to Miss Zeehandelaar dated January 12, 1900. Kartini said "it was deeply pierced by my feelings to see people who were older than me, squatting for me" (Kartini, 2018). Kartini never felt happy or allowed women who knew better than her and had a lower degree respect Kartini due to her rights. Even though Kartini knew they were happy to do it. However, Kartini felt that this was not appropriate and was actually far from polite towards older people and Kartini was not comfortable with it. This character education values was expected to be emulated by students to get used to telling the truth in everyday life.**Intelligence**, Kartini was a smart girl and could think well in solving problems. This could be seen in his letter to Mrs. M.C.E Ovink-Soer in early 1900. Kartini wrote the phrase "If people want to truly advance civilization, then the intelligence of the mind and growth of mind must be equally promoted" (Kartini, 2018). Kartini thinks that to advance a civilization was not only a way of thinking but also having good character. The character education value can be used as an example by students so they can try to be smart in thinking and deciding something in their lives.**Toughness**, Kartini was an example of a tough woman. Although many obstacles made her sad but it did not make her become charred or give up to achieve her goals. In a letter to Mrs. R.M Abendanon-Mandri in August 1900, Kartini said "I was young, but I was not blind and deaf. I hear and saw a lot. It might even be too much, so that it made my heart ache, having whipping me fiercely to stand up against the evil habits that have been deeply ingrained and were a curse for women and children!" (Kartini, 2018). Javanese customs that have been passed down in Kartini's life have been felt since she was a child. The injustice between women and men had disturbed Kartini's heart to fight this. In this character education value, students were expected to be able to emulate the character and the attitude of Kartini's hero figures, that it the resilience to fight injustice.**Caring**, Every event that happened inside and outside the home disturbed her heart and she really wanted to do something that could help others and also women. In her letter to Mrs. R.M Abendanon-Mandri dated 21 January 1901, Kartini said "I felt this way, that by only developing the mind, the task of education had not been completed, it cannot be finished. An educator must also maintain the formation of character, even though there was no law that required her to carry out this task. She was morally obliged to do so "(Kartini, 2018). For the umpteenth time, Kartini felt that education was not only about delivering knowledge but also giving lesson about character to its students. For this reason, educators must have special skills. Although the formation of character was not required certainty in the law, but it was the moral duty of an educator to the students.**Nationalism**, Kartini loved her homeland and her people. She was not willing if anyone insulted or ridiculed her homeland. In her letter to Ms. Zeehandelaar dated November 6, 1899, Kartini said "The Indies are indeed paradise for employees, right? Even so, a number of Dutch people swore at the Indies as "a monstrous monkey country". I was very angry when I hear people said "Indies jerk". People forget too often that "that damn monkey country" had filled several empty pockets with

gold, if they return home after staying here for a few years" (Kartini, 2018). Kartini was very hated if there were Dutch people who insulted or cursed the Indies, because they should have realized that those who provided income for their livelihoods were obtained from the Indies, so it was not right for them to insult the Indies where they sought income. **Appreciate Diversity**, Kartini was very appreciative and wanted to learn foreign culture as a way to add insight and knowledge. In one of his letters to Ms. Zeehandelaar dated August 23, 1900, Kartini said "We had many friends among the Dutch people, whom we truly love, even more than our own national friends. They tried to learn to know and understand us and finally they love us. We love the Dutch people very much. We thank them for all the good things taught to us" (Kartini, 2018). Kartini was very respectful of others even though they were different. At that time, her friends who were white had given her many lessons. In addition they also wanted to try to get to know and learn Javanese culture. **Logical Thinking**, Kartini thinks logically in addressing every problem that exists so as not to be carried away by emotions that ultimately weaken herself. In his letter to Mrs. R.M Abendanon-Mandri dated October 7, 1900, Kartini said "I know the road that I want to take was difficult, full of thorns and holes. The road was rocky, bumpy, slippery and had not yet been pioneered! And although I was unlucky to get to that road, even though I would have broken in the middle of the road, I would die happily. Because the road was already open and I helped to pave the way to the freedom and independence of Bumiputera women" (Kartini, 2018). Kartini's aspirations open up opportunities for Bumiputera women to be able to get an education. However, despite the difficult struggle, she will remain happy to be the one who helped pave the way. At that time, the school for Bumiputera women was considered to be established and this made Kartini very happy and enthusiastic. **Critical**, Kartini also good at critiquing every incident, prompting it to seek the best way to resolve any problems. In her letter to Ms. Zeehandelaar dated May 25, 1899. Kartini said "Far since I was a child. When the word "emancipation" had no sound, it had no meaning for me, writing and writing about it was beyond my reach, emerged from within me the desire that was getting stronger and stronger, namely the desire for freedom, independence and standing alone" (Kartini, 2018). Because seeing the conditions around where she lived, Kartini felt she had to make a change in freedom and independence for women. **Innovative**, In some cases Kartini tried to think of a way out of the problem in an innovative way that was rarely done by others. This was seen in a letter in early 1900 to Ny. Obink-Soer namely, "if we graduated and returned to Java, we will open a dormitory for noble daughters; if possible at the expense of the government, if not, we will try to establish it with private assistance, by means of lottery money or such kind a thing" (Kartini, 2018). Kartini and her younger siblings had a dream to establish a school for noble daughters even though it was without help from the government. **Social and Environmental Concern**, Although Kartini was of royal blood, she always thought and cared about the people and society in her environment. She wants justice between men and women. In her letter to Mrs. Nellie van Kol in August 1901, Kartini said "once again: so much doom and misery suffered by Bumiputera woman. The various sufferings that I have witnessed in my childhood, have led to a desire in my heart to oppose the customs that seemed to justify and justify the situation" (Kartini, 2018). Injustice for women that Kartini has seen since she was a child had increasingly fostered an attitude of rebellion and detachment from those things even though by defying customs. **Entrepreneur Soul**, Kartini wanted to make an effort to help and motivate the people in her neighborhood to be able to prosper themselves through entrepreneurship. Kartini ever discussed about entrepreneurship in a letter to Mrs. R.M Abendanon-Mandri dated August 25, 1903, the sentence was "to advance the industry to be something meaningful, first of all capital and leadership were needed. Setting up a large workshop, taking on many helpers, teaching others again, and letting them work under regular supervision, all were directly under our supervision" (Kartini, 2018). Kartini wanted to have a business or industry from the arts as well as to introduce her throughout the Dutch East Indies even if she could get abroad. **Hard work**, Kartini was a hard-working woman. He had a persistent effort to get something. The character education value was seen in Kartini's letter to Miss Stella Zeehandelaar dated August 23, 1900, which was in the sentence "I will fight for my freedom. I want Stella, I want to listen to you. How could I would get if I was not looking? Without struggle there was no victory. I will fight Stella. I want to wrest my freedom. I was not afraid of facing objections and difficulties, I felt strong enough to overcome them" (Kartini, 2018). Kartini was eager to get out of the shackles of customs that ensnared her people from a long time ago. For that she kept trying and struggling especially for her freedom first.

Not only one fragment of the sentence in the book "After Dark Comes Bright" which had the meaning of the character education value, but there were several sentences that contain the meaning of the character education value. However, in this case only one fragment of the sentence was displayed at each point in the character education values. The values of character education that have been obtained is a proof that the book "After Darkness Comes Light" can be used as a non-textbook to add insight and reading material for students and students can emulate the character education values that had been brought up first by our emancipation hero, Ms. Kartini, also knew the contents of the book she wrote.

IV. Conclusion

The results and the discussion above could be concluded that after conducting research and analysis using critical discourse analysis (CDA) techniques, it was found that there were character education values in Raden Adjeng Kartini's book entitled "After Dark Comes Bright". From 15 point of the character education values in social science mapping obtained 13 character education values in the book. There were religious, honesty, intelligence, toughness, caring, nationalism, appreciate diversity, logical thinking, critical, innovative, social and environmental concern, entrepreneur soul, and hard work. 2 (two) points that were not exist were democratic and creative. Obtaining the character education values contained in the book "After Dark Comes Bright", it was hoped that the book could become a nontextbook, a complementary reading book to add insight and knowledge to students, as well as to knew more about Kartini's figure through the book. In addition it was hoped that the book can also be a source of inspiration or role model for students in embedded the character education values in behaving in daily life.

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