



The Axiology Review of Short Story in Textbook toward the Character Empowerment for the Learners

Tri Lande^{1*}, Suminto A Sayuti², Yuriska Dewi³, Eka Rahayu Putri⁴

^{1,2,3,4}Universitas Negeri Yogyakarta, Indonesia

Email: trilande.2021@student.uny.ac.id, suminto_sayuti@uny.ac.id, yuriskadewi.2021@student.uny.ac.id, ekarahayuputri.2021@student.uny.ac.id

Abstract: This research described the axiology of short stories in the Indonesian language textbook, written by Suherli et al., on eleventh graders at Senior High School toward the learners' character education empowerment. The data consisted of excerpts consisting of life values and becoming the learners' character empowerment. The researchers collected the data by reading, listening, noting, and literature study techniques. The researchers analyzed the data descriptively and qualitatively with semantics validity, interrater reliability, and intrarater reliability tests. The results showed that the short stories contained the life values, such as cultural, moral, religious, aesthetic, and social values. The values are meaningful and could be the lesson to develop positive attitudes of the learners and empower the learners' characters.

Keywords: the learners' textbooks; axiology; short story; character; learners

I. Introduction

The national education function in Indonesia, as mandated in Law No. 20, Article 3, the Year 2003, is to develop the skills, characters, and dignified national civilization in an effort of making the national life brilliant and develop the learners' potential as faithful and *taqwa* individuals for the Gold Almighty, characterized, healthy, knowledgeable, reliable, creative, independent, democratic, and responsible. These objectives indicate the educational orientation to foster the learners' characters, potentials, and intelligence based on religious faith and *taqwa* to God the Almighty and valuable characters.

Technological and civilization advancement requires efforts from various communities to reach educational functions and objectives. The government attempts to empower the learners' characteristics with the educational system and teaching materials at schools. One of them is - a short story text.

Short story texts refer to short stories written with relatively short text lengths. Yanti (2019) and Kosasih (2014:111) state that "*short stories are generally simple themes, the number of characters is limited, the storyline is simple and the background includes a limited scope.*" Baldick (2001:236) defines it that a "*short story, a fictional prose tale of no specified length, but too short to be published as a volume on its own, as NOVELLAS sometimes and NOVELS usually are. A short story will normally concentrate on a single event with only one or two characters, more economically than a novel's sustained exploration of social background.*"

Nurgiyantoro (2012) defines short stories as any story that readers can finish reading the stories between one and two hours. The length of short stories is varied. Some short stories may also have lengthy texts. Edgar Allan Poe asserts that a feature of short stories is - readers can read the story completely in an immediate time (Azies, 2010:33).

Short stories are literature works. These literature works could be the media to provide character education for the learners (Heriwiyadi, 2020). Authors of short stories provide value for the readers. The values are the realizations and the reflections of the community's real life. Values in the short stories could be messages or suggestions along with life values. These values facilitate humans to act and make a decision about something.

The life values in the short story texts may include moral, religious, educational, aesthetic, social, and cultural values (Suherli, 2017). These values are useful to imitate and apply by learners in daily life. Reading short stories allow learners to understand, enjoy, comprehend, and take the lessons from the stories. Thus, they could use the meaning as personal, insight, and language skill development. Martono (2018) explain that short stories could facilitate learners to be responsive human toward the valuable characters in community life. Learners are expected to be human with excellent characteristics based on the educational objectives.

Characters refer to unique features of individuals that differentiate an individual from other individuals. Griek, cited by Zubaedi (2011:9), explains that *"character is a mixture of all human characteristics that remain, so it becomes a special sign to distinguish one person from another"*. Aqib (2011:30) argues that *"character is the values imprinted in us through education, parenting, experience, experimentation, sacrifice and environment which are intrinsic values that underlie attitudes and behavior"*. Singh (2000:175) states that characters refer to habits or behaviors. Psychologically, a character refers to the system of belief and habit. This system directs an individual's action. *Character education is very important to be taught to humans because, with character, humans will become noble and become special beings* (Miftahurrisqi, 2021). The analysis and synchronization center of the General Secretary of the Educational and Cultural Ministry (2017:8) divides characters into five values. They are religion, nationalism, independence, cooperation, and integrity.

The benefits of short stories to enhance the learners' characters are known as axiology. Axiology is rooted in the Greece word, *axios*, meaning value and *logos* or science. Thus, axiology refers to the science of values. In Indonesia's Dictionary, KBBI, axiology refers to the study of human life that concerns values and etiquette. Axiology, philosophically, refers to a philosophical value.

Axiology is mainly focused on the good and bad, correct and incorrect, and mode and objective. Axiology demands the addressed values only for goodness. Goodness refers to the targeted objectives that require efforts to get (Delfgaan, 1992:34). Suriasumantri (2010) defines axiology as a theory of value related to the implementation of the obtained knowledge.

There are three groups of axiology. The first group is moral conduct. This group refers to moral actions that bring discipline and etiquette. The second group is an aesthetic expression that brings beauty. The third group, socio-political life, brings the philosophy of socio-politic. John Sinclair, cited by Suriasumantri (2010) explains that the scope of philosophical review perceives values as the reference of thoughts of political, social, and religious systems. Values refer to something precious and dreamed of by a human.

This research described the axiology of short stories in the Indonesian language textbook, written by Suherli et al., on eleventh graders at Senior High School toward the learners' character education empowerment.

II. Research Methods

This content analysis research took short stories in an Indonesian language textbook, 2017 edition, for eleventh graders published by the Ministry of Education and Culture of the Republic of Indonesia. The short stories contained values and philosophy with many benefits to empower the learners' characteristics. The short stories were:

1. "Robohnya Surau Kami" by A.A. Navis.
2. The short story excerpt of "Gerhana" by Muhammad Ali.
3. The excerpt of "Hari Terakhir Mencintaimu" by Kurnia Efendi.
4. A short story of "Matahari Tak Terbit Pagi Ini" by Fakhrunnas MA Jabbar.
5. The excerpt of "Pejuang" by Maria Maghdalena Bhoernomo.

The data consisted of excerpts consisting of life values and becoming the learners' character empowerment. The researchers collected the data by reading, listening, noting, and literature study techniques. The researchers analyzed the obtained data descriptively and qualitatively with the analysis step of Miles & Huberman (1994), starting from data reduction, display, and verification. This research applied semantics validity, interrater reliability, and intra-rater reliability. The semantics validity was useful to analyze the meaning and context of the text or script. The researchers used intra-rater reliability by repeatedly reading to obtain data consistency. On the other hand, the researchers used interrater reliability by discussing with peer colleagues.

This research was important to describe the axiology of short story text on character empowerment for the learners. This research was also useful to enrich insight and knowledge about short story axiology on character empowerment for the learners. Therefore, this research studied axiology or the value of short stories in the Indonesian language book for XI graders at Senior High School by Suherli toward the character empowerment of the learners.

III. Discussion

The Axiology of the Short Stories toward the Character Empowerment for the Learners

The material content of the short stories at schools becomes the efforts to develop and empower the learners' characteristics. This effort aimed to realize generations with excellent characters and values. Short stories also provide value implementation for the learners to learn.

From the analyses, the results showed that the presented short stories as the materials in the textbook published by the Ministry of Education and Culture of Republic Indonesia were not ordinary short stories. The authors of the book selected short stories with life values and benefits for character empowerment.

A qualified short story for school learning is important for the character education of learners because the short story could teach the learners about life (Martono, 2018). The short stories with dominant aspects of character education were: 1) the short story "Robohnya Surau Kami" by A.A. Navis with a religious theme; 2) the excerpt of "Gerhana" by Muhammad Ali about life principle; 3) the short story excerpt of "Hari Terakhir Mencintaimu" by Kurnia Efendi with a love theme; 4) a short story of "Matahari Tak Terbit Pagi Ini" by Fakhrunnas MA Jabbar with a love theme; and 5) the short story excerpt of "Pejuang" by Maria Maghdalena Bhoernomo with nationalism value.

The reflected life values in the short stories could be the teachings to improve positive attitudes and empower excellent characters of the learners. Here are the explanations about the short story of it.

1. “Robohnya Surau Kami” by A.A. Navis

Generally, the short story "Robohnya Surau Kami" by A.A. Navis is useful to empower the religious characters of the learners. The short story also contains various values to empower the learners' characters, such as related characters with social, moral, religious, educational, and cultural values. Here are the excerpts of the short story containing life values and character empowerment for the learners.

“O, Tuhan kami yang Mahabesar. Kami yang menghadap-Mu ini adalah umat-Mu yang paling taat beribadat, yang paling taat menyembah-Mu. Kamilah orang-orang yang selalu menyebut nama-Mu, memuji-muji kebesaran-Mu, mempropagandakan keadilan-Mu, dan lain-lainnya. Kitab-Mu kami bajal di luar kepala kami. Tak sesat sedikit pun membacanya. Akan tetapi, Tuhanku yang Mahakuasa, setelah kami Engkau panggil kemari, Engkau masukkan kami ke neraka. Maka sebelum terjadi hal-hal yang tidak diingini, maka di sini, atas nama orang-orang yang cinta pada-Mu, kami menuntut agar hukuman yang Kau jatuhkan kepada kami ditinjau kembali dan memasukkan kami ke sorga sebagaimana yang Engkau janjikan dalam kitab-Mu.”

The excerpt could foster and empower the religious characters of the learners. As the Creator's thrall with the gift of reasoning, a human must perceive anything from a broader view. Humans must also introspect themselves before protesting to God or other individuals. The short story also teaches about the relationship between humans and the environment and among humans. The short story explains that the promised heaven also requires humans to pay attention and be sensitive to the surrounding environment in the long term.

The other excerpts observable in this short story could foster and improve the learners' characters. The characters include inter-human care and cooperation in needs and difficulties. The short story also explains that humans, as social creatures, cannot live alone. Thus, humans should not be selfish and prioritize their interests.

“Tidak. Kesalahan engkau, karena engkau terlalu mementingkan dirimu sendiri. Kau takut masuk neraka, karena itu kau taat bersembahyang. Tapi engkau melupakan kehidupan kaummu sendiri, melupakan kehidupan anak istrimu sendiri, hingga mereka itu kucar-kacir selamanya. Itulah kesalahanmu yang terbesar, terlalu egoistis. Padahal engkau di dunia berkaum, bersaudara semuanya, tapi engkau tak mempedulikan mereka sedikit pun.”

The other character empowerment for the learners was observable in the moral value about the good and bad things of certain actions. The following excerpt contains the messages to maturely behave and think each time an individual receives information from other individuals. These moral values are correlated with excellent and valuable behaviors. Thus, humans should not harm and end their life. The values empowered the learners' characters not to think shortly although they had extreme problems. All humans have problems but they should not end their lives as the solution to escape from the problems. Here is the excerpt.

“Ya. Tadi subuh Kakek kedatangan mati di suraunya dalam keadaan yang ngeri sekali. Ia menggorok lehernya dengan pisau cukur.”

The other character empowerment of the learners was also observable in the educational value as seen in these excerpts.

*“Kalau begitu, kita harus minta kesaksian kesalahan kita. Kita harus mengingatkan Tuhan, kalau-kalau ia silap memasukkan kita ke neraka ini.”
Tetapi Haji Saleh ingin juga kepastian, apakah yang dikerjakannya di dunia ini salah atau benar. Tetapi ia tak berani bertanya kepada Tuhan, ia bertanya saja pada malaikat yang menggiring mereka itu.
“Salahkah menurut pendapatmu, kalau kami menyembah Tuhan di dunia?” tanya Haji Saleh.*

The excerpts consist of educational values, to keep struggling, and not to give up. Although the figures, Haji Saleh and friends, are sent to hell, they attempt to seek the truth and certainty directly from the concerned individuals. This matter empowers the learners' characters not to give up on challenges and keep struggling to find justice. However, the excerpts teach us to introspect before criticizing other individuals while making decisions.

The short story contains the cultural values of religious teaching. The values are hereditarily passed down by the Islamic religious community, starting from the teachings, cultures, and traditions to apply the shrouds on dead people. Generally, for male corps, the community would apply three layers of shrouds while for women would be five layers. This excerpt shows the importance of applying 7-layer shrouds for dead people. This matter realizes the cultural and traditional practice to respect the dead people due to their eligibility or knowledge. Here is the excerpt.

*“Ia sudah pergi,” jawab istri Ajo Sidi. “Tidak ia tabu Kakek meninggal?”
“Sudah. Dan ia meninggalkan pesan agar dibelikan kafan buat Kakek tujuh lapis.”*

2. The short story excerpt of “Gerhana” by Muhammad Ali

The short story excerpt of “Gerhana” by Muhammad Ali is useful to empower the learners' characters about community or social life. This short story excerpt, in the textbook, does not provide many values for the learners to empower their characters. However, the short excerpt contains social and moral values.

Values are behaviors not to exaggerate something trivial in the community. As a community member, an individual should keep excellent relationships among humans and create a harmonious and peaceful life. This matter becomes the realization of excellent moral and social values. Here is the excerpt.

“Pak, pohon pepaya di pekaranganku telah dirobokkan dengan tak semena-mena, tidaklah sepatutnya hal itu dilaporkan? Itu benar, tapi jangan melebih-lebihkan. Ingat, yang harus diutamakan ialah kerukunan kampung. Soal kecil yang dibesar-besarkan bisa mengakibatkan kerucuban dalam kampung. Setiap soal mesti diselesaikan dengan sebaik-baiknya. Tidak boleh main seruduk. Masih ingatkah kau pada peristiwa Dullah dan Bidin tempo hari? Hanya karena soal dua kilo beras, seorang kehilangan nyawa dan yang lain meringkuk di penjara.”

3. The excerpt of “Hari Terakhir Mencintaimu” by Kurnia Efendi

The excerpt of “Hari Terakhir Mencintaimu” by Kurnia Efendi has the theme of love or compassion. This short story is also useful to empower the learners' characters, especially dealing with respect the loved ones. The authors of the book only took some excerpts from

this short story so the excerpts did not provide many values for the learners to empower their characters. Here are the excerpts from the short story.

“Kesedihan mendalam pada keluarga yang ditinggalkan, tentu akibat mereka saling mencintai. Andai tak ada cinta di antara mereka, bisa jadi pemakaman ini seperti pekerjaan sepele yang lain, seperti mengganti tabung dispenser, menyapu daun kering di halaman, atau menyobek kertas tagihan telepon yang kedaluwarsa.”

The excerpt consists of messages and values to respect the surrounding individuals while being alive. This matter empowers the characters of the learners to love and respect the surrounding individuals, especially their families, neighbors, friends, and relatives. The bond of love among individuals will influence their minds. The excerpt also describes that the leave of loved ones is not something trivial as daily routines, such as changing dispensers, sweeping the fallen leaves, or tearing papers. The problems of someone's leaf will influence the left one and make the left one sorry because he or she could not realize the dreams. Thus, before this reality happens.

4. A short story of “Matahari Tak Terbit Pagi Ini” by Fakhrunnas MA Jabbar

The short story "Matahari Tak Terbit Pagi Ini" by Fakhrunnas MA Jabbar describes a lonely feeling of an individual being separated from their loved ones. This short story has poetic and romantic sentences with values to empower the learners' characters. The life values are mostly religious as shown in this excerpt.

“Pernahkah kau merasakan sesuatu yang biasa hadir mengisi hari-harimu, tiba-tiba lenyap begitu saja. Hari-harimu pasti berubah jadi pucat pasi tanpa gairah. Saat kau hendak mengembalikan sesuatu yang hilang itu dengan sekuat daya, namun tak kunjung tergapai. Kau pasti jadi kecewa seraya menengadahkan tangan penuh harap lewat kalimat doa yang tak putus-putusnya.”

The excerpt shows the specific descriptions of religious characters on the last sentence, “Kau pasti jadi kecewa seraya menengadahkan tangan penuh harap lewat kalimat doa yang tak putus-putusnya.” This value becomes the character education for the learners although the values indicate disappointment, heartache, and loneliness. The value also teaches individuals to always submit to the Creator by always praying. This action indicates that human is a weak thrall and always needs the strength of God. The belief in God gives strength to humans to manage life problems. Although human still lives in this world, human still does not encounter complex problems. Thus, learners with specific conditions should be capable of managing their problems, for example, family problems, starting from a broken home, family economic problems, the mentality of bullying victims, and so on. The third excerpt becomes the religious character empowerment and tolerance.

“Kaulah matahari itu, bidadariku. Berhari-hari kau merekat kasih hingga tak terkoyak oleh waktu, tiba-tiba kita harus berpencar di bawah langit menuju sudut-sudut yang kosong. Kekosongan itu kita bawa melewati jejalan kesedihan. Kita harus terpisah jauh menjalani kodrat diri yang termaktub di singgasana luhl mahfudz. Semula kita begitu dekat. Lantas terpisah jauh oleh lempengan waktu.”

The excerpt shows that as Islamic believers - humans must believe that everything that happens to humans, such as having soul mates, is written in *laubulmahfuz* or *luhlu mahfudz*. This matter makes individuals believe in destiny. The destiny of birth, death, soul mate, and fortune are all managed. Thus, a human must only struggle and pray to God. Therefore, learners must

believe that they should not be in rush to reach their dreams. They should not be easily broken down due to losing love because everything related to these matters is destined by God in His book. As a devoted thrall, a human must not worry about anything.

The empowerment of the tolerant character is observable in the short story. the realization deals with self-acceptance and respect for differences. These descriptions are observable in various utterances in the figure, I. This figure accepts destiny and fate. Thus, the figure must sincerely leave his partner.

Here is the excerpt with the beauty or aesthetic.

“Sungguh, matahari tak terbit pagi ini. Bagai aku kehilangan dirimu yang berhari-hari menangkap cahaya hingga memekarkan kelopak bunga di jiwa. Percintaan ini penuh wangi dan warna. Penuh hijau daun dan kupu-kupu yang menyemai spora di mahkota bunga.”

The excerpt becomes the character empowerment for learners to be lovely individuals and to express their compassion for other individuals. This action is observable in the beautiful stanzas with compliments. The presence of individuals becomes the grated and protected present. The character of loving on the learners influences them because learners will have compassion and not hurt other individuals. The learners' empowerments are observable in this excerpt.

“Bukankah kau jadi kehilangan kehangatan karena tak ada helai-helai sinar ultraviolet yang membuat senyumnya begitu ranum selama ini. Matahari bagimu tentu tak sekedar benda langit yang memburaikan kemilau cahaya tetapi sudah menjadi sebuah peristiwa yang menyatu dengan ragamu. Bayangkanlah bila matahari tak terbit lagi. Tidak hanya kau tapi jutaan orang kebingungan dan menebar tanya sambil merangkak hati-hati mencari liang langit, tempat matahari menyembul secara perkasa dan penuh cahaya.”

The short story excerpt consists of indications to respect other individuals. An individual presence becomes meaningful when the individual is gone. In some conditions, this loss will be difficult to return and is impossible. This matter provides empowerment for learners to respect and keep what they have.

Then, the loyal character empowerment of learners could be by comprehending the utterances in the short stories.

“Kau ingat kan, kisah Qays dan Laila atau Romeo dan Juliet yang memburaikan banyak kenangan bagi jutaan orang. Kau pun ada dalam bagian kisah yang tak pernah lekang di panas dan lapuk di hujan itu. Selalu ada manik-manik kasih mengalir di samudra kehidupan yang mahalua ini. Meski kadangkala suaramu terserat melempar tanya kala anugerah kasih ini terbit di ujung usia. Tak bolehkah kita mereguk kebahagiaan di sisa waktu yang masih tersedia meski semua jalan yang terbuka di depan bagai tak berujung jua. “Aku takut bila aku berubah. Tapi tak akan pernah, pangeranku,” ucapanmu pelan.

The excerpt shows the loyalty between a couple. The short story mentions the love story of Qays and Laila's legend, or Romeo and Juliet's legend is the emphasis on loyalty. The emphasis is also observable in the last sentence, “Aku takut bila aku berubah. Tapi tak akan pernah, pangeranku,” The excerpt emphasizes the previous statements about loyalty between a couple in the short story. For the learners, this value has a broader meaning because the value does not only refer to the love of a couple but also solidarity and nationality.

5. The Short Story Excerpt of “Pejuang” by Maria Maghdalena Bhoernomo

The short story "Pejuang" by Maria Maghdalena Bhoernomo is generally useful to empower the national characters of the learners. This short story also contains values that could be the learners' character empowerment. Here are the excerpts of the short story containing life values and character empowerment for the learners.

“Lelaki tua itu selalu suka mengenakan lencana merah putih yang disematkan di bajunya. Di mana saja berada, lencana merah putih selalu menghibasi penampilannya.”

The excerpt has nationalist characters to realize in daily life and national life. The characters are important for the learners to have as parts of patriotism and nationalism. The excerpt also shows the pride when the learners put the national attributes. Character empowerment for the learners is applicable by modeling the attitudes that reflect loyalty, nationality, and pride toward the nation and country. These can be feeling proud while wearing national attributes to support our national teams in sports matches, joining national championships, and many more.

The following excerpt consists of negative values as the character empowerment for the learners. However, the learners can still take the contradicting values of the negative values of the following excerpt.

“Tapi ia juga sering meratap-ratap setiap kali membaca koran yang memberitakan keadaan negara ini semakin miskin akibat korupsi yang telah dianggap wajar bagi semua pengelola negara. Banyak kekayaan negara juga dikuras habis-habisan oleh perusahaan-perusahaan asing yang berkolaborasi dengan elite politik. Kini, semua elite politik hidup dalam kemewahan, persis seperti para pengkhianat bangsa sebelum negara ini merdeka. Dulu, pada masa penjajahan, para pengkhianat bangsa menjadi mata-mata Kompeni. Mereka tega mengorbankan anak bangsa sendiri demi keuntungan pribadi. Mereka mendapat berbagai fasilitas mewah. Seperti rumah, mobil dan juga perempuan-perempuan cantik.”

Learners should not imitate the short story excerpt. Thus, they should avoid the action. The researchers found two most important points in the short story: corruption and betrayal. Learners must have nationalism so the actions could be avoided since the actions betray nationalism. The nationalist character demands the action of national willingness to sacrifice instead of sacrificing other individuals for personal interest.

IV. Conclusion

The material content of the short stories at schools becomes the efforts to develop and empower the learners' characteristics. This effort aimed to realize generations with excellent characters and values. Learning with short stories made the learners understand and apply the values of the short stories they read and learn. From the results and discussion, the presented short stories as the teaching materials in the Indonesian language textbook for eleventh graders, published by the Ministry of Education and Culture of Republic Indonesia had values of life, starting from the cultural, moral, religious, educational, est ethic, and social values to define, model, and foster positive attitudes and empower excellent characters of the learners.

References

- Aqib, Z. (2011). *Pendidikan Karakter Membangun Perilaku Positif Anak Bangsa*. Bandung: Yrama Widya.
- Aziez, Furqonul dan Abdul Hasi. (2010). *Menganalisis Fiksi*. Bogor: Ghalia Indonesia.
- Baldick, Chris. (2001). *The Concise Oxford Dictionary of Literary Terms*. London: Oxford University Press.
- Delfgaan, B. (1992). *Sejarah Ringkas Filsafat Barat*. Yogyakarta: PT Tiara Wacana Yogya.
- Heriwiyadi, Ayi. (2020). Nilai Pendidikan Karakter dalam Cerpen Matahari Tak Terbit Pagi Ini Karya Fakhrunnas Ma Jabbar. *Seminar Internasional Riksa Bahasa XIV*. Universitas Pendidikan Indonesia, Bandung, Indonesia. <http://proceedings2.upi.edu/index.php/riksabahasa/article/view/1396>
- Ismawati, Esti. (2016). *Metode Penelitian Pendidikan Bahasa dan Sastra*. Yogyakarta: Penerbit Ombak.
- Kosasih, Engkos. (2014). *Jenis-Jenis Teks*. Bandung: Yrama Widya.
- Martono. (2018). Cerpen sebagai Media Pembentukan Karakter Siswa. *Jurnal Untan*, 1(1): 1-8. <https://jurnal.untan.ac.id/index.php/jpbsi/article/view/24825/75676576840>
- Miftahurrisqi, Prarasto dkk. (2021). Character Education Value Content in a Collection of Short Stories Compass 2018 Doa yang Terapung. *Britain International of Linguistics, Arts, and Education (BIoLAE) Journal*. 3(2): 151-158. <https://www.biarjournal.com/index.php/biolae/article/view/476>
- Miles, M.B. & Huberman, A.M. (1994.) *Qualitative Data Analysis: A Sourcebook of New Methods, 2nd.edition*, Thousand Oaks, CA: Sage.
- Nurgiyantoro, Burhan. (2015). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.
- Singh, Agwan. (2000). *Encyclopedia of The Holy Quran*. New Delhi: Balaji Offset.
- Sugiyono. 2012. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suherli, dkk. (2017). *Bahasa Indonesia untuk SMA/SMK/MA/MAK Kelas XI*. Jakarta: Kementerian Pendidikan dan Kebudayaan.
- Suriasumantri, J.S. (2010). *Filsafat Ilmu Sebuah Pengantar Populer*. Jakarta: Pustaka Sinar Harapan.
- Tim Penyusun. (2017). *Konsep dan Pedoman Penguatan Pendidikan Karakter*. Jakarta: Pusat Analisis dan Sinkronisasi Kebijakan Sekjen Kemdikbud.
- Yanti, Eva Sahrida Nst, dkk. (2019). Character Values in Short-Stories Collection Book by Qurrota Aini and Its Release as A Literature Reading Material an Elementary School. *International Journal of Education, Learning, and Development*. 7(5): 35-49. <https://www.eajournals.org/wp-content/uploads/Character-Values-in-Short-Stories-Collection-Book-by-Qurrota-Aini.pdf>
- Zubaedi. (2011). *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*. Jakarta: Kencana Prenada Media Group.