

## CHAPTER I

### INTRODUCTION

This chapter elaborated all aspects related to the research. It contains research context, research focus, research objectives, significant of the research, the definition of key terms, previous research and review of related literature

#### A. Research Context

Film and literature are two different things with a similar goal to create sublimity in human imagination and understanding. In literature (fiction), the writer uses language to show the interior of the characters while in films the moving pictures show the character through actions. In fiction, the narration is in the third person whereas in films it is in linear fashion. In fiction, the author's role is to create word pictures for the reader to delve into the character. While in film the audience is saved from the trouble of transforming words into images.<sup>1</sup>The difference between film and literature is that of visual images which stimulate our perception directly. Film is more direct sensory experience than reading. In verbal language, there is a colour of sounds, emotions, movements, languages etc. On the other hand, a film never allows audience the power of imagination. A single individual produces literature but film is the product of many and is a concerted effort of director, photographer, characters and other technical staff. In literature (novel or short story) the writer's imagination

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<sup>1</sup> Totawad Naghat Ramrao, "Film and Literature: An Overview," *Epitome Journals* 2, (September, 2016): 154.

and mastery of language results in creating the right verbal images for the reader to comprehend the characters and their actions.

Both film and literature work hand in hand to boost the progress of human civilization. Film and literature are the artistic expressions of human mind. One thing is very clear and one has to accept it that literature gives verbal literacy while films give visual literacy.<sup>2</sup> Thus, there is a correlation between literature and film. So that film is considered as a branch of literature.

Film becomes an aesthetic literature work as well as a function an information tool that becomes a means of entertainment, propaganda (da'wah), a political tool, recreation and education, on other hand films always have a moral value both implied or express. Marselli Sumarno mentioned the function of film has educational value.<sup>3</sup> The educational value in films has meaning as moral massage or moral value that can be learned by viewer.

Character education is education that develops values culture and national character so that students have and apply the values in their own life as a member of society. There is 18 criteria character education based on ministry of national education Indonesia namely: Religious, honest, tolerance, discipline, hard work, creative, independently, curiosity, spirit of nationality, loving the homeland, appreciation of achievement, love peace, loving to read, carrying the environment, carrying the society, and responsible. Through this character education, students hoped able to have

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<sup>2</sup> Ibid. 150.

<sup>3</sup> Yoyon Mudjiono, "Kajian Semiotika Dalam Film," *Jurnal Ilmu Komunikasi* Vol. 1, No.1 (April 2011): 137.

a responsible attitude as the nation's successor so that the condition of the nation and country could be much better. With character education, there is also inner peace community can be realized and well maintained.<sup>4</sup>In this research, the researcher only focus on character education based on ministry of national education Indonesia criteria.

Character education is a relational dynamic of human character to habitual ways of thinking and behaving with various kinds of dimensions, either from within or from outside someone to work together with family, community, and state which is the process of giving guidance to someone to become fully human with character.<sup>5</sup> Character education is education that develops cultural values and people character so that having and applying these values is very important in the lives of students as members of society and citizens who are religious, productive, and creative.<sup>6</sup>After students receive character education, it is hoped that can make students who have good character.

Character education becomes so important, when figures, observers, and the mass media discuss the decline in the quality of culture and the behavior of the nation and state.<sup>7</sup> currently, the tendency to solve problems by money often appears. This tendency also affects the younger generation, for example in cases of buying an answer key when the students carry out the national exam. It is an act of cheating in the form of dishonest acts.

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<sup>4</sup> Dharma Wijaya, "Nilai Pendidikan Karakter Dalam Film Hayya" *Prosiding seminar Nasional Bulan Bahasa (semiba)*, 2019, 74.

<sup>5</sup> Ibid. 72-73.

<sup>6</sup> Ibid. 72.

<sup>7</sup> Ibid.

Cheating on school exams is a public secret. The public is aware of it, but to raise it being a topic that is discussed is rare done. *Bad Genius* film openly discussed and visualize the processes that are already secret the general. Various pressures experienced by students such as demands family, economic pressure and self-affecting ego to get good score.<sup>8</sup> They opened a business cheat to earn money especially for Lynn and to get a good score for the other students.

*Bad Genius* film is interesting as a subject research for being the most successful film in history Thailand, because this film is able to go through world film market industry. *Bad Genius* became a first Thailand movie in Southeast Asia's that premiere on the New York event Asian Film Festival.<sup>9</sup> This film by director Nattawut Poonpiriya has record earnings of Thailand films with more income of 100 million baht or about three million US dollars. Then, over 42 million dollars worldwide, *Bad Genius* is the highest-grossing Thailand film on an international scale. *Bad Genius* topped the box office in Cambodia, Malaysia, the Philippines, South Korea, Taiwan and China. Various film and television rating sites such as, Rotten Tomatoes (is one of the most popular film review or rating sites used by film fans around the world. This website also has a film rating using percentage system that called a tomatometer) gives a rating of 92% with the predicate Certified Fresh. In addition, the IMDB site gives a

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<sup>8</sup> Endro Priherdityo, "Review Film: *Bad Genius*," hiburan, accessed August 15, 2020, <https://www.cnnindonesia.com/hiburan/20200414164309-220-493508/review-film-bad-genius>.

<sup>9</sup> Laramie Mok, What Thai blockbuster '*Bad Genius*' means for Asian cinema, Style, accessed October 17, 2020, <https://www.scmp.com/magazines/style/news-trends/article/2107228/what-thai-blockbuster-bad-genius-means-asian-cinema>

rating of 7.7 to this film, which has a duration of 130 minutes.<sup>10</sup> This film became an bestseller Asian movie of all 2017. Interestingly in this film not only presents a simple but interesting storyline, but also because this film contains a lot of moral messages and educational values in it that the viewer can learn from.

“*Bad Genius*” film has an interesting storyline. Conflicts that are built between cast make emotions the audience goes up and down. In accordance with the genre of this film, namely thriller and drama. Thriller is synonymous with a tense storyline or can be called suspenseful, a something which makes viewer keep guessing or makes question how something will end.<sup>11</sup> Meanwhile, drama is synonymous with storylines which is close to the realities of real life. *Bad Genius* film is interesting as a subject research because it relate with educational world about bad habits of students in cheating. The viewer can take a moral massage from this film that cheating is bad attitude.

Talking about codes and signs, it takes semiotics to analyze them. Semiotics is concerned with everything that can be taken as a sign. A sign is everything which can be taken as significantly substituting for something else. The word “*something else*” does not necessarily have to exist or to actually be somewhere at the moment in which a sign stands in for it. Thus semiotics is in principle the discipline studying everything which can be used in order to lie or have another meaning. If something cannot be used to tell a lie, conversely it cannot be used to tell the truth: it

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<sup>10</sup> Redita Prawidya Putri, “ Analisis Semiotika Pesan Moral Kejujuran Film *Bad Genius*”(thesis, Universitas Negeri Syarif Hidayatullah, Jakarta, 2019), 8.

<sup>11</sup> Nina Khayatul Virdyna, *Vocabulary 2 Course* (STAIN PAMEKASAN PRESS, 2012)

cannot in fact be used to tell' at all.<sup>12</sup> Anything can be a sign as long as someone interprets it as “*signifying*” something-referring to or standing for something other than itself. It means, every existing thing in our life is looked as a sign, which is something can give another meaning.

Based on the description above the researcher will conduct the research about "**The Semiotic Analysis of Character Education in “Bad Genius” Film**". This research will be describe semiotics analysis of character education based on Ferdinand De Saussure on “*Bad Genius*” film. A sign is resulted from an imagination or an activity of human minds that is expressed through language codes and understood by the individuals who are involved in the communication process. In other words, a sign for Saussure is something delivered by someone with a purpose and specific meaning intentionally.<sup>13</sup>

## **B. Research Focus**

Another term of research focus is called research problem that refers to question raised in a research project which clearly reflects what kind of answer is research problem also expected to be discovered through the process of research defined by Donald Ary that research problem is the first step in the scientific method as the recognition of a felt difficulty an obstacle or problem that puzzles the researcher.<sup>14</sup> It means that the research problem must be raised by question to be more concrete

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<sup>12</sup> Umberto Eco, *A Theory Of Semiotics* (Milan: Indiana University Press, 1979), 6–7.

<sup>13</sup> Halina Sendera Mohd. Yakin, Andreas Totu, “The Semiotic Perspectives of Peirce and Saussure: A Brief Comparative Study,” *Procedia - Social and Behavioral Sciences*, (18-20 October, 2014 ): 8.

<sup>14</sup> Donald Ary, *Introduction of Research in Education, Eighth Edition* (Wadsworth: Cengage Learning, 2010), 43.

Based on research context as explained above, researcher can formulate the following problem namely:

How are the character education identified in “Bad Genius” film based on semiotic analysis?

### **C. Research Objective**

Research objective is statement of intent that specifies goals that the investigator plans to achieve in a research.<sup>15</sup> Based on the statement, research objectives is purpose that will achieve by the researcher. So, the researcher can inform the reader about the purpose of this research.

Based on the research problem above, the researcher has purpose to achieve:

The characters educations by ministry of national education are identified in “Bad Genius” film based on semiotic analysis.

### **D. Significance of Research**

The significances of the research presents the significant of the research in scientific or even in social significant. Scientific significant focus on the development of science while for social significant is used to improve the issue in the next period.<sup>16</sup> Significant of research is the benefit of the research to whom the research can be applied, such as to the educator, the students, and the researcher it self.

The writer expect to give a contribution theoretically and practically for other researcher in the English department at IAIN Madura.

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<sup>15</sup>John W. Creswell, *Educational Research, Planning, Conducting, And Evaluating Qualitative And Quantitative*, (Boston; Pearson Education, 2012), 3.

<sup>16</sup> STAIN Pamekasan, *Pedoman Penulisan Karya Ilmiah* (Pamekasan: STAIN Pamekasan, 2015), 18.

### **1. Theoretical Significances**

Theoretically, the researcher hopes to give an additional source of semiotic analysis especially by using Ferdinand De Saussure theory to improve the knowledge and understanding of semiotics.

### **2. Practical Significances**

Practically, the result of this research is expected to be useful for

#### **1. For the Students**

For the students department at IAIN Madura the researcher hopes could give more information about semiotics

#### **2. For the Researcher**

The result of this research could become a reference for future researcher and also make the researcher more understand about sign.

### **E. Definition of Key Terms**

Definition of key terms is made to make the reader understand what the researcher means, in other that there are not the ambiguities from the reader about this research, definition of key terms will help the reader to understand more about the issue that the researcher will explain.

The researcher decided some key terms of this research, they are;

#### **1. Semiotics**

Semiotics is the study of sign and symbols and their interpretation into how meaning is created and how meaning is communicated.

#### **2. Character Education**



Character education is a characteristics that is owned by an individual. These characteristics are original and embedded in each individual's personality and are a machine that encourage how the person act, speak, behaves and how that person responds to something.

## **F. Previous of Research**

There are some researchers who have conducted a research about analysis semiotics in film. One of them is Redita Prawidya Putri with the title "Analisis Semiotika Pesan Moral Kejujuran Film Bad Genius". The research is using theory by Charles Sanders Peirce and investigating the sign to communicate or to give Lynn friends test answer key, and also analysis about moral message that consist in *Bad Genius* film. While in this research the researcher using Ferdinand De Saussure theory and not only analyze about the honesty, but also analyze about some character education that consist in Bad Genius film. Another researcher is Lidya Ivana Rawung with her title is "Analisis Semiotika Pada Film Laskar Pelangi" Her research explain about Laskar Pelangi film with using theory semiotics by Ferdinand De Saussure and analysis based on dictionary, ideology, frame work culture and group interpretants. From the previous research, the researcher know some research that have same topic and the same object. So, the researcher can compare the result of research and to avoid plagiarism.

## **G. Review of Related Literature**

### **1. Semiotics**

#### **a. Definition of Semiotics**

Semiotics derives from the ancient Greek word “*semeion*” that has meaning as “*sign*”. A sign is a form of language that directly communicates with the target. Sign could also mean a usage of gestures to convey information or instructions. Semiotics defined as a branch of science that deals with sign, starting from the system of sign, and the process applicable to the use of sign. The definition of semiotics that has been said in the historical record of semiotics, is that semiotics is the science of signs that consider phenomenon of social communication or society and culture.<sup>17</sup> Its mean that semiotics study considers that social phenomenon in society and culture is signs, semiotics is study about the systems, rules, and conventions that enable signs it has meaning.

Umberto Eco defines semiotics is concerned with everything that can be taken as a sign.<sup>18</sup> The signs in semiotics not only include the visual signs like drawings, paintings, and photograph but also include the sounds, words and body language. According to Daniel Chandler, semiotics as sign which take the forms of words, image, sounds, gestures, and object.<sup>19</sup> Sign can take from anything including from the gesture, its depend on how someone interpretation the object of sign.

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<sup>17</sup> Ambarini AS & Nazla Maharani Umayu, “*Semiotika Teori Dan Aplikasi Pada Karya Sastra*”, (Semarang: IKIP PGRI Semarang Press, t.t), 27.

<sup>18</sup> Eco, *A Theory Of Semiotics*, 6–7.

<sup>19</sup> Daniel Chandler, “*The Basic Semiotic*”, 2nd edition, Daniel Chandler, *The Basics Semiotics.Pdf*, second edition (USA and Canada: Routledge, 2007), 1.

Mundus Subterraneus state that Semiotics is the study of signs and how meaning arises by the heuristic process of perceiving and conceiving objects.<sup>20</sup> It means that sign is process how to someone catch or try to understanding a meaning arise by the heuristic (enabling person to discover or learn something for themselves) about the something.

Based on the statement about semiotics above, the writer conclude that anything can be called a sign as long as someone interprets it as “*signifying*”, something-referring to or standing for something other than itself. It means that every existing thing in this life have another meaning or depends on how someone catching the meaning.

#### **b. Theory of Semiotics**

The two primary traditions in contemporary semiotics stem respectively from the Swiss linguist Ferdinand de Saussure and the American philosopher Charles Sanders Peirce. Peirce and Saussure are widely regarded as the co-founders of what is now more generally known as *semiotics*. They established two major theoretical traditions. Saussure’s term ‘semiology’ is sometimes used to refer to the Saussurean tradition while the term ‘semiotics’ sometimes refers to the Peircean tradition..<sup>21</sup> *semiotics* is generally accepted as a synonym of *semiology* or as more general term,

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<sup>20</sup> William C. Parcell, “Signs and symbols in Kircher’s Mundus” *Subterraneus*. *The Geological Society of America Memoir* 203, 2009, 56.

<sup>21</sup> Chandler, “*The Basic Semiotic*”, 2nd edition, 2.

which includes semiology as one of its branches.<sup>22</sup> Both are studying the science of signs.

The main principles containing Peirce's theory are the human mind and sign boundaries, the three-dimensional system (triadic/trichotomy) and the relativity regarding the three typologies or taxonomies of signs (icon, index and symbol). The principal concept of Saussure's theory initiated from the thought of a dichotomy or duality basis in which according to him, a sign consists of two focal components, namely signifier-the sound pattern (marker sound image) and signified is the concept (the outcome/the interpretation/conception of the signifier).<sup>23</sup> Peirce and Saussure explain semiotics with different way and different types.

### **Ferdinand De Saussure Theory**

Saussure was born in Geneva in 1857.<sup>24</sup> He was a Swiss linguist, semioticians and philosopher. Saussure was essentially a linguist, more inclined to study languages than to elaborate theories about language. Thus his linguistics is based on the analyses of languages, and semiology only comes later as a general theory of linguistic<sup>25</sup>

Signs according to Saussure, as quoted by Chandler "*semiology*" (from the Greek *se-meîon*, 'sign'). It would investigate the nature of signs

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<sup>22</sup> Winfried Noth, *Hand book of semiotics* (Bloomington: Indiana University Press, 1995), 13.

<sup>23</sup> Halina Sendera Mohd. Yakina, Andreas Totua, "The Semiotic Perspectives of Peirce and Saussure: A Brief Comparative Study," *Procedia - Social and Behavioral Sciences*, April 8, 2014, 5.

<sup>24</sup> Indiwan Seto Wahyu Wibowo, *Semiotika Komunikasi Aplikasi Praktis Bagi Penelitian dan Skripsi Komunikasi* second edition (Jakarta : Penerbit Mitra Wacana Media, 2013),. 20.

<sup>25</sup> Gérard Deledalle, *Charles S. Peirce's Philosophy of Signs Essays in Comparative Semiotics* (North Morton Street Bloomington, USA: Indiana University Press, 2000), 101.

and the laws governing them. Linguistics is only one branch of this general science. The laws which semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge.”<sup>26</sup> Saussure used the term *senziology* to designate the field. He coined it in obvious analogy to other scientific terms ending in “*logy*”, such as *psychology*, *biology*, *anthropology*, (from Greek *logos* “word,” “study”). Saussure’s term betrayed a belief in the supremacy of language among sign systems.<sup>27</sup> For the Ferdinand De Saussure ‘semiology’ was ‘a science which studies the role of signs as part of social life.

Saussure’s theory of the sign is in the dyadic tradition. The Saussure’s dyadic model of signs defines a sign as being composed of a “signifier” (significant) and a ”signified” (*signifié*). Within the Saussure theory, the sign is the whole that results from the association of the signifier with the signified and the relationship between the signifier and the signified.<sup>28</sup> Saussure theory is the principle which says that language is a system of signs, and each signs is composed of two parts, namely signifier and signified.

The relationship between the signifier and the signified is referred to as ‘signification’, and this is represented in the Saussure diagram by the arrows. The horizontal line marking the two elements of the sign is referred to as ‘the bar’.

### **Dyadic Sign Model**

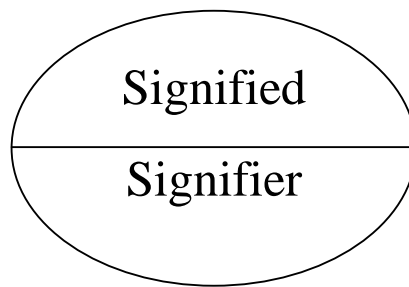
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<sup>26</sup> Chandler, “*The Basic Semiotic*, 2nd edition, 3.

<sup>27</sup> *Ibid.* 8.

<sup>28</sup> *Ibid.* 14.

## SIGN SYSTEM



Picture 1.1

Saussure's Dyadic Semiotic Elements

**Signifier:** The form that the sign takes (the word doing the representing)

**Signified:** The concept of the sign represents (the idea being represented)

Picture 1.1 Illustrates the Saussure dyadic sign model, termed "signification". The sign system is a formulation of meaning as a relationship between a "signifier" and a "signified" concept. The "signifier" is the form that the sign takes and is something perceived by our sense. The signified is the mental conception of the meaning of the sign.<sup>29</sup> "signifier" is commonly interpreted as the physical form of a sign, that is, something which can be perceived by our sense, while signified call the 'concept' or 'meaning' (mental impression/association of the 'thing'.) The signified connects the meaning from the idea of signifier.

## 2. Educational Values

### a. Education

Education comes from the word Pedagogy, which is from the word "paid" which means child and "agogos" means to guide. That

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<sup>29</sup> William C. Parcell, "Signs and symbols in Kircher's *Mundus Subterraneus*". *The Geological Society of America Memoir* 203, 2009, 57.

is why the term pedagogy can be interpreted as “the art and science of teaching children.”<sup>30</sup> Education is the best investment for a nation, especially for a developing nation such as Indonesia. Education is the process of facilitating learning, or acquisition of knowledge, skills, values, beliefs, and habits. UU SISDIKNAS No. 2 1989 state that education is the conscious effort to prepare students through guidance, teaching, and training activities for their future roles.<sup>31</sup>

Education is the process of receiving or giving systematic instruction, especially at a school or university. Educational is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Good education is education that can prepare students to be able to access their role in the future, it means that education should be able to equip students with the various skill needed based on circumstance of the times. So that, students can carry out and fulfill life goals by developing their potential. Education is the process of receiving or giving systematic instruction, especially at a school or university.

#### **b. Values**

Values are the principles or standards of an individual’s behavior and can help him/her to judge what is important in their life. They reflect ones’ attitudes, choices, decisions, judgments,

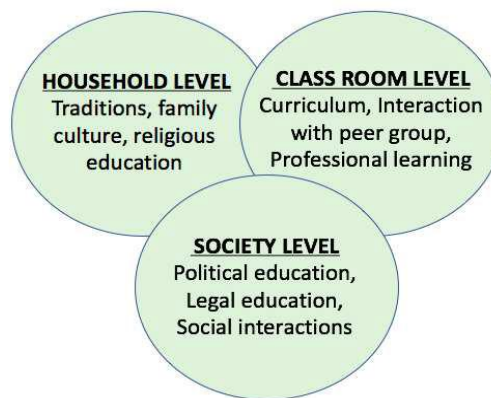
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<sup>30</sup> Guru Pendidikan, “Pengertian Pendidikan”, Guru Pendidikan.com, accessed <https://www.gurupendidikan.co.id/pengertian-pendidikan/#ftoc-heading-6>, at 10 Oktober 2020 23.57.

<sup>31</sup> Ibid.

relationships, dreams and vision towards their life and surrounding environment. Hence, educating each and every individual about the values, right from their childhood is really important. An individual learns different values from different sources like family, relatives, friends, community, religion, traditions, customs, books, environment, great personalities and many other sources.<sup>32</sup> Values are basic and fundamental beliefs that guide or motivate attitude or actions. The specific values usually discussed in educational environment.

Educational value is everything that educates towards maturity, are good or bad with the result that it can be useful for life which is obtained through the educational process. Educational value can be seen at three levels: household, class room and society. The levels interact with one another, as illustrated in picture 1.2 below:<sup>33</sup>



Picture 1.2

<sup>32</sup> V. Vijaya Lakshmi V. Vijaya Lakshmi et al., TJPRC, et al., “Value Education in Educational Institutions and Role of Teachers in Promoting the Concept,” *International Journal of Educational Science and Research* 8, no. 4 (2018): 29–38, <https://doi.org/10.24247/ijesraug20185>. 29.

<sup>33</sup> Ibid. 30.



Educational value not only can be obtained in classroom, but can be obtained from several sources such as family, and also society, in point of fact, educational value can be obtained in novel, film and the other of literature. Educational value such as honesty, respect, responsibility and fairness are directed to emphasize certain value especially to character education so that it can help students to understand and apply these values in their own lives.

### **3. Character Education**

Talk about education, there are two types of education, namely formal and non-formal education. Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. Formal education commonly is administratively, physically and curricularly organized and requires from students a minimum classroom attendance. There is a program that teachers and students alike must observe, involving intermediate and final assessments in order to advance students to the next learning stage.<sup>34</sup> whereas non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution - as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the

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<sup>34</sup> Claudio Zaki Dib, "Formal, Non-Formal And Informal Education: Concepts/Applicability." Presented at the "Interamerican Conference on Physics Education" 1987, 1.

needs and interests of students.<sup>35</sup> Both formal and non formal education are equally important to students.

In the terms of etymology, the word “character” and the Greek language “*charassein*” which has meaning of carving until a pattern is formed, can also be interpreted as :individual moral behavior patterns”. Therefore, to educate children so that having a character requires a ‘carving’ process, namely proper nurture and education.<sup>36</sup> According to the *Great Dictionary of the Indonesian Language*, ‘character’ refers to the behavioral, mental, and moral traits that distinguish one person from another.<sup>37</sup> A character refers to all agency, attitudes, behaviours, dispositions, mindset, personality, temperament, and values.<sup>38</sup> Therefore, character is one of the features that make up and distinguish an individual or the mental and moral qualities distinctive to an individual.

Character must be distinguished from temperament, which refers predominantly to one's tendencies in responding to external and internal stimuli. Temperament is heavily informed by one's biopsychological conditions, by one's hormones, and as such cannot easily be changed.<sup>39</sup> Temperament is thereby defined as the emotional core of personality, which is moderately heritable (i.e., the genetic,

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<sup>35</sup> Ibid. 2.

<sup>36</sup> Sutjipto “Rintisan Pengembangan Pendidikan Karakter di Satuan Pendidikan” *Jurnal Pendidikan dan Kebudayaan*, Vol. 17, Nomor 5, (September 2011). 504.

<sup>37</sup> Suharso & Ana Retnoningsih, *Kamus Besar Bahasa Indonesia* (Semarang: Widya Karya, 2014), 223.

<sup>38</sup> Fitri Alfarisy, “The Importance of Character Education: Comparison of the Implementation of Character Education in Uganda and Indonesia,” n.d., 13. 5.

<sup>39</sup> Muassomah et al., “Believe in Literature: Character Education for Indonesia’s Youth,” *Universal Journal of Educational Research* 8, no. 6 (June 2020). 2224 .

biological) and stable throughout life while character dimensions define the cognitive core of personality and refer to individual differences in self-concepts, goals, and values influenced by sociocultural learning and change throughout life.<sup>40</sup> So, the development of personality is mainly mirrored by change in character dimensions.

Character education is education that develops cultural values and people character so that having and applying these values is very important in the lives of students as members of society and citizens who are religious, productive, and creative.<sup>41</sup> Alexander in Muassomah et al., character education teaches students such values as accountability, responsibility, discipline, patience, and diligence. Families are at the frontlines in character education, and thus provide an effective means of conveying values and beliefs.<sup>42</sup> because families provide first experience which are important factor in the personal development of children.

Character building is one of national education purposes. In article 1 of the 2003 National Education System Law it is stated that among the goals of national education is to develop the potential of students to have intelligence, personality and noble character. the laws and regulations intended so that education does not only form human beings Indonesia is smart, but also personality or character, so that

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<sup>40</sup> Rupert Conrad et al., "Temperament and Character Personality Profile and Illness-Related Stress in Central Serous Chorioretinopathy," *The Scientific World Journal* (2014). 2.

<sup>41</sup> Dharma Wijaya, "Nilai Pendidikan Karakter dalam Film Hayya," 72.

<sup>42</sup> Muassomah Muassomah et al., "Believe in Literature: Character Education for Indonesia's Youth," *Universal Journal of Educational Research* 8, no. 6 (June 2020). 2225

later a growing nation will be born develop with a character that has the noble values of the nation and religion.<sup>43</sup> Thus, education not only aimed at educating the nation, but also creating a nation with character.

Character education is carried out through education of values or virtues which are the basic values of the nation's character. Virtues that are attributes of a character are basically values. Therefore, character education is basically the development of values that come from the life view or ideology of the Indonesian nation, region, culture, and values formulated in the goals of national education.<sup>44</sup>

The development agency and curriculum center of the ministry of national education, has formulated character education material, which includes the following aspects namely: Religious, honest, tolerance, discipline, hard work, creative, independently, curiosity, spirit of nationality, loving the homeland, appreciation of achievement, love peace, loving to read, carrying the environment, carrying the society, and responsible.<sup>45</sup>

#### a. Religious

Religious is the attitude and behavior that obeys in implementing religious teachings, and believing in God to following the rules of religions, tolerance towards the

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<sup>43</sup> Sutjipto "Rintisan Pengembangan Pendidikan Karakter di Satuan Pendidikan" *Jurnal Pendidikan dan Kebudayaan*, Vol. 17, Nomor 5, (September 2011), 505.

<sup>44</sup> Supriyono, et al, Pendidikan Keluarga Dalam Pembentukan Karakter Bangsa (Kementerian Pendidikan dan Kebudayaan Direktorat Jenderal Pendidikan Anak Usia Dini dan Pendidikan Masyarakat 2015), 13.

<sup>45</sup> Hartono, "Pendidikan karakter dalam kurikulum 2013 ," *Jnana Budaya* Volume 19, no 2 (Agustus, 2014): 263.

implementation of worship of other religions, and live harmony with adherents of other religions.

b. Honest.

Being honest is behavior based on trying to make our self a person who can always be trusted in every word, action, and work.<sup>46</sup> Being honest is not always easy, but being honest improves the relationship and saves us from having to live a lie. Lies rarely come on their own, it means one lies will usually be needed to cover another until it spirals out of control.

c. Tolerance

Tolerance is attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others that different.

d. Discipline

Discipline is an attitude or action that shows orderly and obedient behavior various existing rules and regulations. The practice or training people to behavior obey the rules.

e. Hard work

Hard work is behavior that shows serious effort overcome various learning barriers, assignments, and be able to solve them with the best.

f. Creative

Creative is being able to think and do things to produce a way or

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<sup>46</sup> Dharma Wijaya, "Nilai Pendidikan Karakter dalam Film Hayya,"74.

new results from what you already have.

g. Independent

Independent are attitudes and behaviors that are not easily dependent on others in completing all the tasks assigned to students.

h. Democratic

Democracy is a way of thinking, behaving and acting that values equal rights and obligations himself to others.

i. Curiosity

Curiosity is an attitude and action that always tries to find out deeper and more extensive than what has been studied, seen, and heard.

j. Spirit of nationality

The national spirit is a way of thinking, acting, and having insight placing the interests of the nation and the state above one's own interests and group.

k. Love the Motherland

Love for the motherland is a way of thinking, behaving and acting that shows loyalty, concern, and high respect for language, the physical environment, social, cultural, economic, and political nation.

l. Appreciation of achievement

Appreciating achievements are attitudes and actions that encourage

to produce something useful for others, and recognize and respect success that others have achieved.

m. Friendly or Communicative

Friendly or communicative is an action that pays attention to pleasure talk, socialize, and enjoy working with others.

n. Love peace

Peaceful love is the thought, care, speech, and action that causes it other people feel happy and secure in the presence.

o. Like to read

Love to read is the habit of providing free time to read various readings that provide goodness for us.

p. Carrying the environment

Carrying the environment is an attitude and action that always tries to prevent damage to the surrounding natural environment and develop measures for repair the natural damage that has occurred.

q. Carrying the society

Carrying the society is the attitude and action that always want to give help to other people and society in need.

r. Responsible

Responsibility is the attitude and behavior of a person in carrying out a task and obligations to themselves, society, the environment (natural, social, and culture), country and to God Almighty.<sup>47</sup>

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<sup>47</sup> Hartono, "Pendidikan karakter dalam kurikulum 2013," *Jnana Budaya* Volume 19, no 2 (Agustus, 2014): 263

Through 18 character education values that have been formulated by the Ministry National Education (2011) it is expected to shape good students character.