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# **Part Three :**

## Teaching Literature and Character Building

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# INTEGRATING CHARACTER EDUCATION THROUGH THE DEVELOPMENT OF COURSE- BASED SERVICE LEARNING IN TEACHING LITERATURE

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**Abstract:** Course-based service learning is a form of experiential education where students work with community members on community problems and where the academic assignments are designed to explicitly link those experiences to specific learning outcomes. Course-based service learning involves students' critical thinking which is really important for their learning experiences. It engages their skills to identify issues, assumptions, concepts, evidence, alternative viewpoints, and frames of reference to solve the problems within the university community outreach program. It also develops their social skills where they have to work with the society professionally and behave properly. Applying course-based service learning, students must be ready to provide services to the society and presents good character so that they can work together with and within the society. Teaching Literature gives a wide space to educate students with different human character through the character analysis in the literary work. Studying the literary work, students can also provide services to share their knowledge to the society. Understanding the human character through the literary work will help students to prepare students to provide services to the society.

**Key words:** character education, course-based service learning, teaching literature

## **I. Introduction**

Community University outreach is one of the central issues in our education system. Since a lot of universities do not really involve the community in the learning process, a lot of graduate are not ready to start their career in the community because the need analysis of the community needs are rarely done. Moreover, universities frequently do not give support to the development of the community nearby. Community development becomes very rapidly developed if the university can take part in it. Course-based service learning is a form of experiential education where students work with community members on community problems and where the academic assignments are designed to explicitly link those experiences to specific learning outcomes. This is a real example how community university engagement is developed within the two. Applying course-based service learning, students must be ready to provide services to the society and presents good character so that they can work together with and within the society. Teaching Literature gives a wide space to educate students with different human character through the character analysis in the literary work. The character education become the integral part of teaching literature to prepare students become ready to study from the community and provide services needed by the community.

## **II. Teaching Literature**

What is literature and what is not literature are debatable. They are rarely answered clearly. Avoiding the judgment, people compare some aspects of the text to formulate the nature of literary works. Literature is an integral part of language teaching. Literature can be used as a teaching media or the sources information. Some theorists would



simply deny that literary study is knowledge. Other theorists draw skeptical arguments that we cannot study literature. We can only read, enjoy and appreciate it. The rest, we can only accumulate all kinds of information about literature itself. Consciously, one of our main aims in the classroom is to teach our students to read literature using the appropriate literary strategies. This involves them not in reading for some practical purpose, for example to obtain information, but rather in analyzing a text in terms of what it might mean symbolically or philosophically. Students may have already acquired this kind of literary competence in their own language, in which we simply need to help them to transfer these skills.

The relationship between Literature and Language Teaching is very important since the use of Literature in English Language Classroom has been reassessed by many experts and now many of them view literary texts as a good source to provide linguistics input. Moreover, Literature is an affective stimulus for students to express themselves in other language. Here, literary text offers a rich source of linguistics input and can help learners to practice the four language skills; speaking, listening, reading and writing and to practice grammatical structure and present new vocabulary. For those reasons, recently teaching literature becomes the important element in Language Teaching.

According to Ur, there are some advantages of teaching literature, among them:

- Literature can be very enjoyable to read for example fable, legend short story and novel
- It provides examples of different styles of writing, and representations of various authentic uses of the



language since it involves the natural language used by native speakers

- It is a good basis for vocabulary expansion for example in the canon poetry
- It fosters reading skills
- It can supply an excellent starting point for discussion or writing
- It involves emotions as well as intellect, which adds to motivation and may contribute to personal development
- It is a part of the target culture and has value as part of the learners' general education
- It encourages empathetic, critical and creative thinking
- It contributes to world knowledge
- It raises awareness of different human situations and conflicts

With these advantages, there are some strong points where character education can be integrated in it. Personal development of a reader can be enhanced with the integration of character education value. The civic and moral values widely held in our society, such as honesty, caring, fairness and integrity is also the values of character education that can be found inside the literary words. When we talk about Harry Potter for example, the spirit of honesty, caring and integrity in the story can be boosted up to develop character education. Learning from the example is the fastest way to build the students' awareness in the importance of moral values.

### III. Character Education

Character education is an education that fosters ethical, responsible and caring young people by modeling and teaching good character through emphasis on universal values. It is the intentional, proactive effort by schools to encourage their student's important core ethical values such as caring, honesty, fairness, responsibility and respect for self and others. Good character is not formed automatically; it is developed over time through a sustained process of teaching, example, learning and practice. It is developed through character education. The intentional teaching of good character is particularly important in today's society since some youth do not really have the spirit of citizenship. Character education uses cooperative learning to teach children to work together, and they help develop their students' academic responsibility and regard for the value of learning and work. They encourage moral reflection through reading, writing, discussion, decision-making exercises and debate, and they teach conflict resolution to help students learn to resolve conflicts in fair, non-violent ways. That's why, character education actually can be integrated into teaching literature since both promote the value of learning and involve typical activities such as reading, writing, discussion, decision-making exercises.

Character education works best when local schools and communities work together to identify the core values to be taught in their schools as well as the particular approaches to teaching those values through evaluation studies, the impact of character education can be seen through changes in school environment and student attitudes and behavior. For example, many character education schools are reporting reduced violence, discipline referrals and vandalism, and improved attendance and academic performance.

More assessment tools are needed to assess the success of character education, but some existing tools include school surveys, behavioral observations and statistics, and self-assessment questionnaires is actually can be used. Inherently, each and every adult in a school is a character educator by virtue of exposure to students. Regardless of whether a school has formalized character education, all adults serve as role models. Students constantly watch as all adults in the school – teachers, administrators, counselors, coaches, secretaries, cafeteria aides, serve as models for character, whether good or bad. Beyond modeling, no matter what the academic subject or extracurricular activity, educators are afforded the opportunity to develop good character in their students on a daily basis by intentionally selecting character-based lessons and activities and by the way they educate their students. To be effective, course-based character education programs need broad support from all stakeholders in the community—educators, parents, community leaders, youth service groups, and businesses so that the university can provide a graduate which serve the characters' need by the stake holder.

#### **IV. Course based service Learning**

The conceptual model for higher education includes three domains of knowledge: foundational (basic disciplines), professional (practitioner skills), and socially responsive knowledge. The goals of education in socially responsive knowledge are to: (a) educate students in society's problems; (b) provide experiences so that students could come to understand community issues first-hand; and (c) educate students so that they gain the experience and skills to act on social problems. Service learning, which integrates community service into coursework, provides a pedagogical intervention



that can promote the civic growth of students in unique and powerful ways. The outcomes of service learning should facilitate these students assuming influential roles in helping others become empowered, and thereby are important for enhancing the quality of life in communities.

Course based Service Learning is a form of experiential learning that links classroom teaching and course readings with meaningful service experiences and critical reflective practices. Service learning requires that:

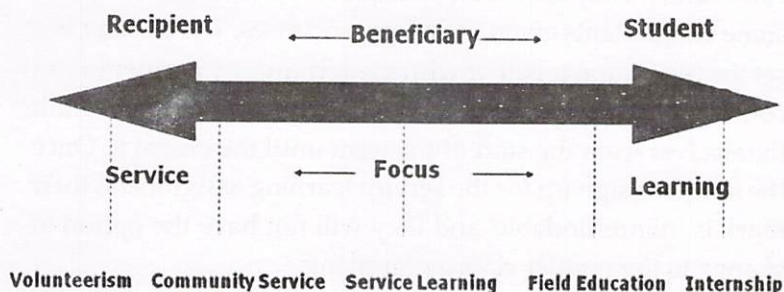
- Faculty members are actively engaged as teachers/mentors with students.
- Students learn/enhance knowledge and skills that contribute to their education.
- Students have the opportunity to reflect critically upon their experiences.
- The service provided meets a need identified by the community.
- Those receiving the service have significant involvement and control over the activities engaged in by students and faculty.

Meaningful experiences are activities and projects that meet community identified priorities and provide students with opportunities to apply the knowledge and skills they are building through their academic studies. Course based Service Learning asks students work with community members on community problems and where the academic assignments are designed to explicitly link those experiences to specific learning outcomes. Course-based service learning involves students' critical thinking which is really important for their learning experiences. It engages their skills to identify issues,

assumptions, concepts, evidence, alternative viewpoints, and frames of reference to solve the problems within the university community outreach program. It also develops their social skills where they have to work with the society professionally and behave properly. Applying course-based service learning, students must be ready to provide services to the society and presents good character so that they can work together with and within the society.

Course based service learning offers the greatest potential for fostering civic responsibility because it provides opportunities for students to engage directly in their communities and meet community needs while enhancing their course work. It is important that, at the same time, students purposefully explore what civic responsibility means and the importance of both understanding and taking on this concept.

According to Furco, the range of experiential learning can be explained below:



Picture 1. Experiential Learning Continuum

Based on the picture above, it can be explained that service learning gives balance beneficiary for both students and recipient or the community. Students get the learning experience and give the service in the same part. Mostly, the

practicum or field education in the department tends to give a bigger beneficiary for the students rather than serve the need of the community. Engaging students with the community can bring some positive impacts below:

- Improve student learning of course content.
- Improve student critical thinking skills.
- Improve campus-community relationships.
- Develop community-minded graduates.
- Share knowledge back and forth between campus and community.
- Build better communities both in the short and long term.
- Transform universities.

In Canada, course based service learning is given for the students who are ready to do some services to the community. They use Course based service learning to replace some assignments given their regular classes. The lecturer has set the regulation together with the community partner to run course based service learning program. Students must commit themselves from the start of the term until the end of it. Once the students sign up for the service learning assignment, their mark is 'nonrefundable' and they will not have the option to change to the regular class assignments.

Practically, there will be weekly reflection paper distributed separately to participating students. In general, reflections are based on the course material, including specialized articles, and personal experience of service. Some situations will offer students the opportunity to interview staff and residents or participants in some of the



organizations serviced. In addition, students will give a 7 minute presentation of their service learning to the class at the end of the term, followed by 3-5 minutes for questions. Presentations are essentially story-telling: what did students do, what they learned, how does it relate to what they learned in the classroom. Another example of service to the public:

- Students distribute food at the local food bank
- Students provide friendship and support to youth and adults with developmental delays
- Students visit with seniors and write some of their life stories
- Students assist with children at a local program for low-income families
- Students teach languages at a local daycare

With the experiential learning, students will be able to reflect the new information taken from the community and relate it with the knowledge that they have got in the classroom. Moreover, the community partner nearby may get the benefit as the students give some services needed by the community. Mutual partnership between the community university engagements is believed as the key to the successful partnership. The challenges of the service learning are presented below:

- Matching of community needs and faculty/course needs, particularly in available timeline and at student skill levels
- Costs to community agencies, e.g., in time and energy
- Logistical challenges associated with community size, student demographics, student schedules, transportation, etc.

- Adapting to change
- New way of teaching and learning

These challenges will become a reference to do some good planning and evaluation in designing course based service learning. Communication with the community agent and the students intensively will bring a positive impact to overcome the present challenges.

#### **V. Integrating Character Education through the development of Course –based service learning in Teaching Literature**

In teaching literature, course based service learning can be done by setting up the goal of course together with the character values added on the teaching process. These are the steps applied in integrating Character Education through the development of Course –based service learning in Teaching Literature;

- Decide what value will be emphasized in the class which is based on the need of the community agent
- Decide the materials and the task that's are related to the course based service learning with the community
- Use existing community contacts
- Be mindful of the knowledge that our students don't have and the expertise of the community
- Manage expectations
- what can students at this level successfully achieve
- What can students achieve over the duration of the experience
- Communicate repeatedly. Ask for feedback.

- Adapt project as needed
- Invite community participation in student evaluation

When we want to teach the spirit of responsibility in character education, we can ask students to find some readings, story, fable which talk about the responsibility as the major value of the literary works. Next, we can also ask them to do some service learning to help community to assist children day care or school for young learner. They can help teacher to read story and observe how teacher introduce the concept of responsibility to the young learner. They may reflect what they have learned, what they have read and what they study from the community. They can make some reflection and talk more about the problems and the strategy used to promote value. They will also learn the role of literary work used in the community.

Another form of the integration can be done when we want to teach another character such as honesty. We can ask students to play some drama related to the honesty. When they recognize the spirit of the honesty in their script and act it out, it will attach the spirit of the honesty character in their daily life. Next, we can also ask them to do some service learning to theater community in the university to help them develop some script for the theatre. Students may provide some translation services so that the theater can perform not only local drama but also overseas drama. They may reflect to the creative process of the theater community in the university in choosing the drama that they will play. They can make some reflection and talk more about the problems and the strategy used to promote value.



The critical stage of this integration is the reflection process where students must be able to recognize the important part of the learning process. The spirit of adult learning where students must be able to see what happen and what can be done to improve it.

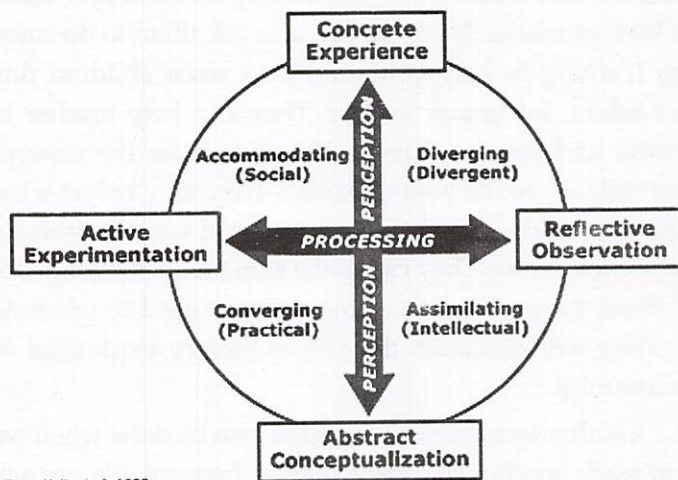


Figure 2 Kolb diagram of Experiential Learning

Based on the Kolb diagram, it can be seen that concrete experience is very important in the learning experiences. With the integration, student will be able to make abstract conceptualization of the character education and active experimentation to the community agent. The result will be brought again the classroom to be reflected with the literary work and analyzed with the knowledge that they have.

## VI. Conclusion

Character education can be integrated in teaching literature while serving the community. Early in the planning process, lecturer should collaborate with students and their communities to craft a shared vision and objectives. Collectively, they should identify the core values to be taught in their school as well as the particular approaches to teaching them. Integrating Character Education through the development of Course –based service learning in Teaching Literature will encourage students to work in environments that are new to them, maintain regular communication with students and community throughout the experience and facilitate and practice reflection throughout the experience.

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# CHARACTER EDUCATION IN CULTIVATING THE VIRTUE THROUGH LITERATURE

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**Abstract:** All human being have potential access to moral knowledge and will be able to know what is right through the exercise of their practical reasoning. In relation to education, each child has the same inherent tendencies, capacities and powers because they are human. They possess their traits in different degrees. In this way, they are unique and at the same time share in a common humanity. That is why the children need to be taught what is virtuous, and they need to be told what is right and wrong. The responsibility of character education to the children comes all – families, schools and society. The cultivation of virtue can be done by practical training and habituation. It needs the parents and teacher to provide the positive environment which helps them to acquire the formation of good character. The example of parents and teachers and a positive environment both at homes and schools are better moral educators for them.

**Key words:** virtue, character education, literature

## I. Introduction

In this modern era, rising contemporary levels of obesity, teenage pregnancy, sexually transmitted disease, alcohol and drug abuse and drunken street violence, in many contemporary societies would suggest widespread failure to promote such self-discipline in homes, schools, and other context of upbringing.

There is increasing emphasis with character education on the relationship between thinking and doing, decision-making and actions, and between belief and conduct. Some

have suggested that it is merely a case of teaching children the difference between right and wrong and that children should be coerced by teachers doing what is right. This is a simple view of character education. For one thing, It is extremely unlikely, in our duty; that one could easily return to telling people what to believe or how to act.

A great many educational philosophers have viewed morality as being primarily the process of making decision. Education was about knowledge and was considered value-free, whilst religion was about dogma and was value-laden. So moral education is a matter of the setting by parents or teachers of the appropriate examples of good or virtuous deliberation and conduct for the young. Thus, if we are to make virtuous characters of the young, and a precondition of such character in good example, the guardians and teachers of youth need themselves to be models of such good character.

Robert Hutchins (1938), as president of the University of Chicago, defines that the object of education is the production of virtue is that which makes a man good. The great and specific contribution that a college or university can make to the development of virtue is in supplying the rational basis that is, developing the intellectual virtues. Virtues not only help us to achieve our life goals, but are educationally worthwhile in them.

Character is closely related to virtue and human actions are seen as an expression of the character of the moral agent, with the moral quality of our actions being shaped by our ethical character. Character formation is training in moral virtue in order that the highest rational life of the human being may be pursued without emotional or external disturbance.

## II. Virtue And Education

McIntyre (1967,1985, 1987) argues that up till this point it was a matter of common knowledge that morality was tied to the virtues. Virtue was widely believed to be a force that had a good effect – the disposition to do what was good. Virtue here is seen as an admirable character trait and virtue ethics a form of moral reflection which gives a central place to such traits of character. Being virtuous is not a matter of following a set of prescribes rules, but rather of expressing one's moral character in attitudes, feelings and needs. Virtuous people are disposed not simply to do the right thing, but to become the right sort of person.

In relation of virtue to education, Roger Straughan (1999:260) argues about the twin concepts of morality and education. Morality is basically about what it is right to do or not to do and about what reasons may be given why something ought or not ought to be done. Education is primarily concerned with offering ways of thinking and understanding which again provide reasons why certain things ought to be believed and certain procedures followed. Both morality and education then, contain a 'theoretical' reasoning element and a 'practical', doing element, so it would be surprising if the double-barreled concepts of moral education did not exhibit these features to an even more marked degree.

As the founder of the root's theory of virtue, Aristotle argues that virtues are developed by an individual over time and signify a specific excellence in them of some kind. He describes two kinds of virtues. They are moral virtues – which are qualities of character, and intellectual virtues – which are qualities of mind. He lists many moral together with a number of intellectual virtues including trustworthiness, wisdom, caring, intelligence, and scientific knowledge. He recognized



that a person may have the ability to think about the good without having the disposition to implement it.

Furthermore, in his *Ethics* (II 6, 15), Aristotle defines virtue in the following way: 'A virtue is a deliberated and permanent disposition, based on a standard applied to ourselves and defined by the reason displayed by the man of good sense'. Thus, virtue is seen as a standard which is based on reason and which is conducive to the good, and with it we have human capacity to deliberately seek the good for itself.

Then, Thomas Lickona (1991) argues that there is a synthesis developing out of the competing approaches to character education within the frame that virtue must be practiced not merely taught. He acknowledges that having a character is not equivalent to having moral vocabulary. David Car and Jan Steutal (1999:187) explain that human being exhibit both negative characteristics which need to be restrained and positive ones which need to be cultivated. That is why it is important to form clearer the role of the virtue in moral education.

The meaning of character traits, dispositions and habits is essential for understanding the role of virtue ethics in character education. A character trait is a way of behaving that is not always accompanied by a rational motive or intention. Traits are also concerned with the manner in which goals are pursued. Dispositions are natural but can also be developed in a person. Consequently, we have to decide which dispositions should be cultivated in which environment and by what methods.

Relating with this subject, McIntyre (1985: 155-156) notes that for Aristotle, 'excellence of character and intelligence cannot be separated' and 'genuine practical intelligence in

turn requires knowledge of the good, indeed itself requires goodness of kind in its possessor'. John White (1990) also adopts a virtue ethics approach to education and points out that as long as children flexibly and intelligently learn virtues then it is fine to teach them basic morality. Indeed, he describes early education as 'the formation of dispositions', with the purpose being 'to shape the tendencies and propensities with which children are born into settled dispositions of certain sorts'.

### **III. The Role of Character Education in Cultivating the Virtue**

Character education, as it is known today, began to appear in the early 1990s. A 1991 book by Thomas Lickona, *Educating for Character*, reintroduced the idea that there is a set of common beliefs and values upon which all people can agree. Character education is a community-wide responsibility involving families, schools and neighborhoods.

In a family, the parents had such a wide responsibility to upbringing their children well. They should do the best efforts to make them good. The efforts can be providing themselves as the best model for their children; selecting the best school as the good environment they learn and can also provide them a good reference to read.

In Susan Meyer's (1993:125) reading of Aristotle's *Ethics*, children are deemed to lack reason and there cannot act according to it. Since virtuous activity must involve rational decision-making, in the face of daily life. Children are not in control of the development of their character for they are under the control of parents and teachers. They need to move from what Aristotle calls 'nurture and care' to adulthood before they can be considered fully responsible for all their actions and their character. Parents act as both role model and judge for the child's action whilst they grow.



As parents raising our children, we have a dual goal. We want to prepare our children to receive the God, Allah, and we want to train them to be proper human being. We do it first by infusing them with knowledge of God and by educating their conscience with the law of the religion, which is a child conductor to bring them to Allah. For the second goal, we as the parent can do it by molding their character and teaching them what is the proper behavior. This is the transmission of our cultural values to our children.

Aristotle insists that the cultivation of moral virtue is at least initially a matter of practical training and habituation. Such virtues are better cultivated in positive parental and educational climates of encouragements, love and support in which it also worlds seen is the key psychological and pedagogical mechanism is modeling or exemplification

The essential of these goals is the matter of the character training without the knowledge of the element in character training, it is hard for children to be convicted of sin and thoroughly saved.. Brother Witness Lee in his book, *character*, says that "A person's usefulness, the things which can be entrusted to him, the responsibilities he can bear, and the things is able to accomplish altogether depend on his character. The destiny of our usefulness to the God hinges on our character. By training our children to have a proper character, we equip them to be useful vessels to serve to God in their adult life.

As the parents, we also should provide the good environment by selecting the schools which has such character education engaged through the school environment such as the Muslim school or Christian school. They have the potential to provide a framework and clear rationale from character education which is often lacking in State schools. They can



also provide a community and culture which inculcates the particular world-view and moral culture. These schools act as local communities, fostering traditional virtues and practices that seek to make for excellence of character according to particular faith's belief.

Providing good reference to read can also be done by the parent to cultivate virtues of our children. By reading good literature, the children make new heroes; they pick out the behaviors that are admirable and will eventually try to imitate them. Children always imitate their parents too. Brother Witness Lee says in "*Life Study of Ephesians*" that as parents, we must do our duty with respect to our children. This means that we should not only teach them, but also set up an example for them to follow. Therefore, it is the parents' responsibility to set up a high standard and a proper pattern

The schools also hold the important responsibility to cultivate the virtues to children. Teaching the virtuous means developing the certain human excellences in the child. Aristotle believed that there were two main reasons why a child found it difficult to understand why they should behave in certain ways. The reasons are the child's inexperience of life and its lack of rationality. The teacher's role is to describe to children what the ideal virtues are as expressed in action, as well as providing the positive environment which will help to lead the child to acquire the traits of character necessary for the formation of good character.

Some approaches to character education are almost completely associated with duty and not the wider promotion of human excellences. There appear to be two main approaches to teaching character education. First, the teaching of relevant habits of action in which moral virtue is generally a mean position between an excess and a

deficiency: for example, courage is mean between the excess of rashness and the deficiency of cowardice. Teaching seeks to establish a balance of these two polarities; or the virtue of trustfulness has an excess of boastfulness and a deficiency of understatement, and so on. The second approach involves the teaching of a conception of the good character and virtue in which everything is explained in the light of this conception. We teach what a person ought to do in a situation by reference to what a good person would do.

The implication for character education is clear. If a child becomes angry at a rebuke given by a teacher for their bad behavior; then it is a duty of the teacher to try and help the child to accept their feelings of anger for what they are; a natural emotional response. Then the child can either review the situation and correct their behavior or continue to act in a way which will attract further rebukes and lead to further right to behave in an appropriate manner, but is also teaching the child how to feel in the right way. Feelings are not to override reason, but should conform to it. The child learns to control its feelings as well as to display the appropriateness behavior. The development of the child's good character can lead to good actions.

Furthermore, Richard Peters (1962) in a lecture on character development at Harvard University urges that: moral education is a matter of initiating others into traditions and into procedures for revising and applying them; these come to be gradually taken in as habits of mind.' He also says that moral education must 'bite on behavior'. He outlines the tension in much character education: that the child will not understand rules for behavior in the early years and that they will need to have their impulses regulated.

Mortimer Adler (1990:54) believes in 'absolute and universal principles', that the proximate ends of education



are the moral and intellectual virtues whilst the ultimate end is a good human life. Mary Warnock (1977:143) thinks that moral education is not a subject for the school curriculum. She believes instead that the example of teachers and a positive school ethics are better moral educators.

#### **IV. Good Literature for Character Education**

Good literature can be used to teach and to reinforce the values we want to transmit to our children. Good literature in, its context, is literatures that, in story form, transmit to our children the same virtues as the Words of God. Good literature is an extremely useful tool in character education because it forms mental images in our minds that remain with us.

There is one direct and popular method used in schools for the formation of virtue in character that of telling stories. Teachers know that children are often fascinated by the fictional characters they find in books. Authors use characters to teach a moral story. Stories, poems and songs all contribute to moral education and it is why the use of story is advocated by many who promote virtue ethics as a basis for character education. ( Bennet 1993; Coles 1967).

Furthermore, Kilpatrick (1992) outlines the relationship between imagination, desire and action in these stories and describe how they need to be used in order to help build character. Using the clear moral lesson inherent in history and fiction, teaching becomes a lesson in applied ethics.

Good literature helps transmit proper values. Children need to be taught what is right, and literature does that teaching in a pleasurable way. Books allow the frequent repetition of values we are trying to teach. In order to be learned, values need to be taught over and over again. The good literature makes the children love the good because when they read



about virtues living, their God given humanity responds," I want to be like that". When they see good things, the children love to do good ones. This strengthens their conscience.

Good literature can do more than transmit values-it can also help to develop virtue, because literature allows children to rehearse moral decisions. However, reading a story about someone else who makes the right choice such a situation helps children to rehearse for themselves what they will do. By reading the story, they have vicariously lived through such a situation and experienced making the right choice. Good literature helps children to rehearse right moral decisions before they ever make them.

Even, good literature can supplement our own good examples by giving children an abundance of proper role models. Sometimes literature can make an even stronger impression on the children that we can, because children readily identify the characters in a story.

Referring to story, McIntyre (1981) argues that the fundamental form of human self-understanding is narrative; that, in short, the only way in which human agents can come to an appropriate understanding of themselves as individual or social selves acting in the world is through narrative forms of history, religious myths, imaginative literature, and so on. Stories can develop the different types of intelligences that contribute to language learning, including emotional intelligence (Ellis and Brewster, 2002: 2). Stories are largely based on words. They give meaning to words. Learning English through stories can lay the foundation for secondary school in terms of learning basic language functions and structures, vocabulary and language learning skill.(Ellis and Brewster, 2002: 2)

By identifying with the characters in the stories, children learn to develop empathy for others and are drawn

out of their self-centeredness; it opens windows into the lives of people. It also broadens the children's view of the world and inspires them to do greater things with their lives. A program developed by the late Harvard Psychologist Lawrence Kohlberg became the prominent during the time. Under Kohlberg's program, students would be told short stories that presented moral dilemmas, placing values like loyalty and honesty in conflict. It is assumed that students already had strong feelings about the value in question or promote moral relativism. (Kilpatrick, 1992).

Story book reading becomes the most common practice for implementing literature-based instruction. Children who have read frequently have described behaviors associated with the early development. After the long period of reading, they will have improve the vocabulary and have such an ability to comprehend the text (Dickinson and Smith, 1994:104). Children exercise their imagination through stories. They can become personally involved in a story as they identify with the characters and try to interpret the narrative and illustrations.

On the other hand, we should point out that good literature does not always teach through positive examples. Children also learn seeing what wrong behavior is. Many times they learn from them mistakes of the characters in the stories. Furthermore, by seeing the story characters overcome their mistakes and failures, children learn to overcome failures and go on.

## **V. Conclusion**

The acknowledging of the importance of training or education in the virtues is essential to achieving personal excellence and living the best kind of life. Virtues are the power to realize moral good, to act in the face of inner and



outer obstacles. A person of character derives this character from the decision and actions he or she makes. As these decisions and actions are repeated, they become habits which further evolve into character.

We should remember that moral education cannot be taught in schools in the way that other subjects are taught. Understanding truthfulness provides no guarantee that the child will practice honesty in his or her dealings with others. We also need to remember that all were not born equal in their capacity to build a character of virtue. One problem associated with virtues approach to character formation is that there is often untidiness about the virtues to be acquired. It is impossible to provide an exhaustive list of virtues that are necessary for character. Virtues may also be lost or weakened as well as strengthened.

Character education must be about respect for others as unique human beings. It must inculcate the acknowledgement that all are worthy of respect. The pupil needs to learn to balance self-interest against the needs of others and develop a capacity to show generosity, extend friendship and express a sense of sympathy for others.

Character educators need to give reasons why certain virtues are necessary for character development. Character development in the virtues occurs over a whole lifetime. Different virtues are suitable for responding to different types of educational problems. Virtues incorporate cognitive as well as affective dimensions. The aim of education for many character educators is the production of virtues through an initiation into an entire pattern of life that reinforces good reasons with virtuous practices. Good conduct is conduct that displays a virtue and these virtues are human excellences that enable one to live in accordance with one's nature as a human being.



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# VISUAL NOVEL AS A MEDIA FOR BUILDING CHARACTER IN EDUCATION

(The Role of Literature and Media Character education)

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**Abstract:** Visual novel is a digital novel which is not just for reading but also for playing. It is a combination of a novel and a computer game. The game consists of text, anime-style background and soundtrack music. It is usually a simulation of events. In playing the game, the player should choose the action that brings consequences in actors' life. This research was a CAR conducted in letters department IAIN Surakarta. The objective was to build students' character by applying Islamic value in students' daily life through visual novel. The students were asked to work in groups to create a visual novel in which the story represented moral teaching taken from Islamic norm. The works were then played by other groups and they were given questioners. The result showed that in producing the digital novel, the students were able to apply the intrinsic structures of a novel while exploring the Islamic norm by providing consequences for a choice. Thus, they can understand the right value. From the questioners it was known that the students understood easier the moral teaching and had the willing to apply in real life.

**Key words:** Visual novel, Islamic value, character building

## I. Introduction

Nowadays, in the global village era, students are faced with global values spread by pop cultures. The values adore for capitalism. Yet, the values are considered the proper ones. This is, in fact, against Islamic values. Educating students does not only mean as transferring knowledge but also educating moral to students. Today, moral education attains

more attention. Moral education is to propose inner change, which is a spiritual substance and come to light through the internalization of universal Islamic values. Internalization involves the integration of attitudes, values, standards and the opinions of others into one's own identity or sense of self (<http://en.wikipedia.org>). Thus, moral education is Islamic universities should be able to integrate the Islamic values into the students identity. Halstead (2007) mentions that there are three main kinds of values: (a) *akhlāq*, which refers to the duties and responsibilities set out in the *shari'ah* and in Islamic teaching generally; (b) *adab*, which refers to the manners associated with good breeding; and (c) the qualities of character possessed by a good Muslim, following the example of the Prophet Muhammad. The internalization of those values is believed to be able to build students' character quality.

A character quality is a habit, a usual pattern or way of thinking, speaking or acting. Like any other habit, a good character quality can be developed (and an undesirable character quality eliminated) by repeatedly making decisions and taking actions that reinforce the pattern of good character qualities (The Character Council of Greater Cincinnati and Northern Kentucky). It means that building character quality on the students as Moslem generation involves experiencing. When the students practice or go through something the students can develop their character. They can learn from mistakes. The students can learn from evaluation of cause and effect of a choice. Therefore, in order to offer experience to the students, the manner in which the education program drawn, the language used, the methods adopted, the communication means employed, and the styles of the educators should be taken into account.



Teaching moral values to students is often tiresome. Moreover, in the era of globalization, students think they have freedom to direct their own determination. The students of Letters department of IAIN Surakarta tend to go after the global values. They alienate Islamic values. The condition was, of course, dreadful. Yet, Students of Letters department of IAIN Surakarta are encouraged not only to read but also create novels. There has been a program that teaches the students to produce a novel or short story. There were several ways for publishing the work. One of them that attract students more is through visual novel. Nevertheless, the program was once targeting only at producing works. This study proposed the employment of the program to explore moral values by the students themselves in order to build their character. Thus, it uses visual novel as media for building the students' character.

Literature can become a means for providing experience to students, as Bohlin (2005: 27) says "the study of literature provides students with an occasion for focused moral reflection and dialogue, an occasion to examine what informs the moral compass guiding fictional lives". Since, literature, in this case a novel, is an imitation of real life happening, it might provide students with values reflected through characterization of the characters. This characterization encourages students to experience vividly the conflicts, desire, decision, and consequences occur on the story. At last, the students can portray the moral teaching by examining the occurrence on the episodes of the novel.

## **II. Character Education**

Character education, which only a decade or two ago,

was more popular as moral education (Berkowitz, 2002: 43). In physiology dictionary, character can be stated as a personality that can be seen from morality, such as honesty (Dali Gulo, 1982: 29). Berkowitz (2002: 48) defines character as an individual's set of psychological characteristics that affect that person ability and inclination to function morally. Thus, it can be concluded that character includes characteristics that lead an individual to do the right thing or not to do the right thing. It is the quality of mental or moral, or *akhlak* of individu that is different one from another.

Berkowitz (2002: 48) also mentions seven parts to the moral anatomy: moral behavior, moral values, moral personality, moral emotion, moral reasoning, moral identity, and foundational characteristics. Therefore, character is a complex psychological concept. It leads to the capacity to think about right and wrong, experience moral emotions, engage in moral behaviors, believe in moral goods, demonstrate an enduring tendency to act with honesty, altruism, responsibility and other characteristics that support moral functioning.

There are some factors that cause low character education in Indonesia. First, education system that is far from the track for building the character. The focus of education is to develop the students' intellectual/ cognitive aspect. It can be seen from the graduation parameter that is only based on the result score on National evaluation (Ujian Akhir Nasional). Second, social condition that does not support the building of students' good character (Hidayatullah, 2009:11)

### III. Media and Visual Novel

Media are the tools used to deliver information. According to Gerlach and Ely (in Arsyad, 1994: 3), media is



human, material and event that build the condition which makes the students can get knowledge, skill, or attitude. Media include graphic, photographic, or electric aids to absorb, process, and rearrange visual and information. It is very important to support teaching learning process to be more effective and efficient. Moreover, the some expert emphasize that media is similar with learning media. Other definition is recommended by Gagne and Briggs (in Arsyad: 1994: 4), learning media includes equipment that is physically used to transfer the content of learning material that consist of book, tape recorder, cassette, camera video, video recorder, film, slide, photo, picture, graphic, television, and computer.

Based on those definitions, media include visual information in the form of film. In teaching literature, this kind of tool is needed to transfer the values to be easier to understand and more interesting to learn. One of the creations in teaching character is using visual novel. Hornby (1995: 1331) defines *visual* by spotlighting it as seeing or a map, picture, piece of film, etc. that is used to make an article or a talk easier to understand. Whereas, the term *novel* is identified as an invented story in prose (Hornby, 1995: 792). But, the term "visual novel" is a kind of games. It is an interactive fiction game. It belongs to the adventure video game genre as the game emphasizes on the story.

Visual novel (or often abbreviated as VN) is digital novel which is not just for reading but also for playing. Visual novels are a bit of an odd genre of videogames, sitting awkwardly somewhere between literature and videogame. Most often described as the virtual equivalent of those old Choose Your Own Adventure books, visual novels attempt to balance out literary elements with interactivity to produce games that provide both strong narratives and player choice.



VNs tend to cover a very wide range of subjects, and the genre often allows for types of storytelling that may be more difficult to convey with other video game genres, or even other forms of storytelling. The varying levels of player interaction and gameplay elements taken from other genres allows VNs to hit on a huge variety of subjects and themes, often with a much greater focus on storytelling, atmosphere, and characters than the way the same story might be handled in another genre. A generic background image is shown to set the “scene,” on top of which character sprites / paperdolls (*tachi-e*) are imposed; these sprites show the characters that are present at any given moment, often changing to accommodate for different expression, emotions or physical states. A text box containing narration or dialogue is tend displayed on top of these background and character elements (Lee, 2013). For better comprehension here is presented the screen shot of a visual novel presentation.



vPicture 1. Screen presenting an introductory on visual novel.

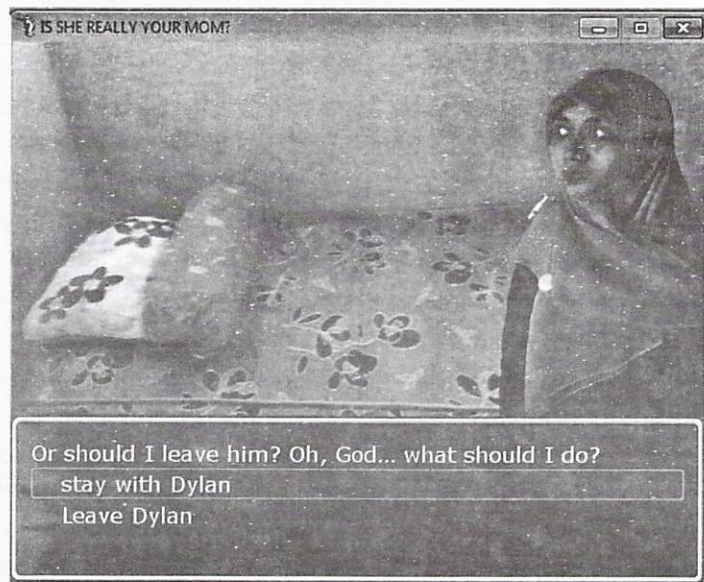
Emphasizing those definitions, Purnomo (2010: 232) stated that a visual novel is a mixture of novel, cartoon movie,

and video game in which the player has freedom to modify the flow of the story. The selling point visual novel has is on the aspect that Visual Novel targets three different prospective buyers linked by Visual Novel: novel, cartoon movie (anime), and video game fans. Visual novel possesses different themes and game plays. There are horror, science fiction, comedy themed visual novels but all of them still preserve the theme which makes a visual novel a visual novel that is romantic theme. Though visual novels are different in themes, they share the same three basic elements each visual novel should have. They are interactive feature, non-linear story, and anime (Purnomo, 2010: 234). Therefore, Visual novel can be designed as interactive story with the players because they can choose the plot of the story based on their willing. They will have different ending by choosing different plot.

Readers/players may choose different plot as the game provides "branch". Branch is story junctions formulated in the forms of options. The branch gives readers/players different episode resulted from a choice in life. A certain choice might bring different effect. Thus, by choosing the branch of the story the players will understand more about simulation of life. Using visual novel in teaching character is a new method to teach the right value and the bad value. It has many advantageous. When the students practice or play VN, the students can evaluate the cause and effect of a choice offered on the branch. The branch, then, might become a safe arena for learning. Students might learn mistake made by the characters in the story. Mistakes become more valuable. Slip in decision raises a new insight. As a result, bad habits can be corrected and good habits can be cultivated. Therefore, VN offers more interesting and enjoyable media for teaching character to students. Analyzing the intrinsic structure of



the story give students deeper comprehension on values in society. Students can adapt them by creating and watching the visual novel. It can increase the students' creativity and sharpen their understanding. The following is example of presentation of "branch" in visual novel:



Picture 2. The presentation of branch in visual novel

#### IV. Intrinsic Structures of A Novel

##### a) Plot

The plot (which Aristotle termed the *mythos*) in a dramatic or narrative work is constituted by its events and actions, as these are rendered and ordered toward achieving particular artistic and emotional effects. Emphasizing this idea, Robert (2003:94) stated that plot is actions or incidents that follow one another in chronological event. In line with this opinion, Holman (1980:335) defines plot as a concept



about which there has been much critical disagreement. In the same page of this book Holman also quoted the definition of plot by E. M Forster that says a story is narrative events in their time-sequence. Plot is also narrative of events that emphasis falling on causality". From these definitions, it can be concluded that plot is the ordering event of story that has cause and effects.

The plots of both visual novels are progressive. According Nurgiyantoro (2009: 153), progressive plot, is a plot in a story when the events are shown chronologically, the first event is followed by the next events. In other word the story starts from the earlier step (situation, introduction, and conflict) then the middle step (rising, conflict, and climax) and finally the last step is solution.

The order of a unified plot, Aristotle pointed out, is a continuous sequence of beginning, middle, and end. The beginning initiates the main action in a way which makes us look forward to something more; the middle presumes what has gone before and requires something to follow; and the end follows from what has gone before but requires nothing more; we feel satisfied that the plot is complete.

On the other hand, Kenney (1988: 10 -15) classified the structure of the plot into several parts namely beginning, exposition, the element of instability, choice and beginning, the middle-conflict, complication climax, complication and climax, and the end.

1. Beginning. We expect a story to begin at the beginning
2. Exposition. Exposition is the name usually given to the process by which the writer imparts to the reader information necessary to the understanding of the story. Exposition is normally a primary function of the beginning of any story.

3. The element of instability. We may expect that the situation with which the story begins will contain within it a hidden or overt element of instability
4. Choice and beginning. The story is then placed explicitly in a historical setting, which is presented to us in general terms before the introduction of any specific action or character. In beginning we should note, fulfill exposition function, while suggesting sources of instability in the initial situation
5. The middle-conflict, complication climax. We move from the end of the beginning to the beginning of the middle as the elements tending toward instability in the initial situation group themselves into what we recognize as pattern of conflict.
6. Complication and climax. The movement from the initial statement of conflict to climax is often referred to as complication. The climax is reached when the complication reaches its highest point of intensity, from which point the outcome of the story approaches inevitability.
7. The end. The end consists of everything from climax to the denouement or outcome of the story.

#### **b) Theme**

The idea refers to the results of general and abstract thinking. It is the synonym of concept, thought, opinion, and principle. It relates to meaning, interpretation, explanation, and significance. Most stories contain many ideas. When one of ideas seems to turn up over and over again throughout a work, it is called the THEME. In line with this opinion Kenney (1966: 88) stated that "theme is the meaning of the

story". Theme is not the moral of the story. The word theme, as used by most critics, also means something that can be derived from the story, and is in that sense rather like a moral. But a theme can be a good deal. More complex than a moral and may in fact have no direct value as advice at all. We may conclude that a moral is one of the simpler kinds of theme, while not all themes are morals.

### c) Character

Roberts stated that character is a verbal representation of human being as presented by the authors through the depiction of the action, conversations, descriptions, reactions, inner thoughts and reflections, and also through the authors' own interpretive commentary.

In line with this definition, Abram in his book *A glossary of Literary terms* stated that Characters are the persons represented in a dramatic or narrative work, who are interpreted by the reader as being endowed with particular moral, intellectual, and emotional qualities by inferences from what the persons say and their distinctive ways of saying it—the dialogue— and from what they do—the action. The other definition, Character is a person in the story. Characters are presented to the reader through their actions, dialogue, other characters' reactions to them, and sometimes through the author's comments on them. From these definitions it can be stated that Characters are the person that is found in the story.

### d) Setting

Setting is the natural, manufactured, political, cultural, and temporal environment, including everything that



characters know and own. Characters may be either helped or hurt by their surroundings, and they may fight about possessions and goals. (Robert, 2003: 108).

On the other definition setting is Time and place are where the action occurs. In line with this definition, Kenney (1988: 39) stated that "everything that happens, happens somewhere at some time. The element of fiction that reveal as the where and when of events is called setting. In other words, the term setting refers to the point in time and space at which the events of the plot occur.

#### **e) Point of View**

Point of View (POV) refers to the speaker the narrator, persona or voice created by authors to tell stories, present arguments, and express attitudes and judgments. Roberts (2003:78-90), classified point of view into four categories namely First person POV, Second Person POV, Third Person POV, and Third Person POV.

### **V. Research Method**

The research is a Classroom action research. Action research is a form of self-reflective enquiry undertaken by participants in social (including education) situations in order to improve the rationality and justice of (a) their own social or educational practices, (b) their understanding of these practices, and (c) the situation in which the practices are carried out. It is most rationally empowering when undertaken by participants collaboratively, though it is often undertaken by individuals, and sometimes in cooperation with 'outsiders' (Kemmis in Hopkins, 1993: 44-45)

It was done at English Letters of Islamic Education and teacher training Faculty of IAIN Surakarta. It was conducted at the fifth semester students at the 2012/2013. There were sixteen students involved in the research. The techniques of collecting data in this research were observation, documentation, interview, and questionnaire. Observation was done in this research as an activity of watching and recording action and behavior of research participants. Documentation is taken from the products produced by the groups. Interview was done as an activity to ask questions in face-to-face interaction. The interview was conducted to the participants of the research in order to know their experience and opinion during the research. The questionnaire is used to gain the participants' understanding. The technique of analyzing data in this research was descriptive qualitative.

The procedure of the research can be described as follow: The students were divided into three groups. Each group was to build a visual novel based on their own idea in the story, in which the stories were developed based on the observation of the daily happening on societies. Before creating the story, the students observed the events that portray the Islamic values runs on society. The other group played the games and answered the questioners and gave comments. All the students discussed the comments on the branch of choices in the life of the characters of the story. Then, to get the deeper understanding, the researchers made interview to the groups. Besides, the researcher analyzed also the documents, they were the works of visual novels. The research was done in two cycles. Each cycle consisted of three meetings. The product is classified into two kinds that are the explicit norm of Islamic values and implicit norm of Islamic value. The products were three visual novels entitled *Holiday*

*in London; Is She Really Your Mom and I Found My Heart In Distance.*

## **VI. Research Finding**

### **The Visual Novel product**

There were three works on visual novel produced by the students. The titles are "*Holiday in London*", "*Is she really your Mom*", and "*I found my hearth in distance*".

The followings are synopsis of the stories:

#### **1. Holiday in London**

The plot is as follows: Exposition is happened when Latifa came to visit her grandma in London during her holiday. She arrived in airport and took a car to her grandma home. The raising action happened when she met Jane and wanted to visit London tourism places. One of them is London bridge. The Climax happen when she visited Buckingham Palace. She cannot enter the palace and finally she got bored. Falling action is happened. The solution is she meet the students exchange in mosque then she came back.

#### **2. Is She Really Your Mom**

Exposition when she sat on the porch lonely and meeting her family, talking her preparation of entering the university next week. Raising action happened in the campus; she met her friends, Kara, Dylan, etc. After time being she felt in love with Dylan. Climax is found on she met Mrs. Farida Utomo when she visited Dylan, the boy that loved her was the son of Mrs. Farida Utomo her unfriendly Lecturer even she got zero for her Quiz. After the climax there are two different problems Falling Actions (the branch story, which is providing for



the choice) those are accepting Dylan Love or Neyna was leaving Dylan because of his mother. There is different Resolution as a result of the different choice. The first choice is that accepting the love. Finally they can communicate well and forgiving each other (Neyna Angelica and Mrs. Farida Utomo). On the other hand, the second resolution, the result of leaving Dylan, finally she loses the boy that she loved and married to rich and beautiful girl. Besides that Mrs. Frida Utomo expelled her from Dylan's house.

### 3. I found my heart in distance

The exposition is when Indah is a writer that is asked by her mother to help her aunt business in America because her mother dislikes her ideal to be a writer. The raising action is happened when Indah met Christine in airport and she did not want to go to her aunt's home. She lied to Christine that she was alone in America. Christine was ill and Indah was asked to accompany her in her house to help her. The Climax happened when she felt bore in Christine house. She cannot finish her novel. The Falling action is happened when at last, Indah did things as her mother told her. She left Christine's house and went to her aunt boutique business. The ending is Indah met someone to be loved and she finished her novel in her aunt boutique.

## The Interview Result

After the product were ready to be launched. Other groups of students were asked to play them and answers interview conducted by the researcher. The result of the interview is as follows:

The questioners in this research were structurally arranged with focuses on the students' understanding of the story and the moral teaching. The element range is, then, sought out with questions relating to the introduction structure, the identities of the characters, the emotion of the characters, the setting of the story, causes and effect of the conflict, the climax structure, the solutions for the conflicts, the ending of the story and literary work appreciation, the participant judgment whether s/he comprehends well the central characters of the story.

Each Group could answer the questions concerning with intrinsic structure of the story. They could identify the introduction of the story, the identity of the characters and their characterization, the setting, conflict, climax structure and solution in the story easily. But, on the question for drawing moral teaching reflected through the whole arrangement of the episodes, the group answered it differently. However, they could find the values portrayed by the story.

The interview also showed the result that all students considered creating visual novel and playing them gave them experience from evaluating the events happened on the fictional narration of the visual novels. They admitted that narration exactly told the same happening as the real life. In life, people had to make a decision. The decision someone made must bring consequences. Thus, the safe people are the ones who hold Islamic values as the guidance for deciding a choice in life. The message could comprehend the message deeper as the games gives illustration on the consequences occurred. Therefore, the students regarded this as interesting way for learning values without feeling of being instructed strictly by others.

## **VII. Discussion**

### **The teaching of theory of intrinsic structure of a novel**

Based on the products, it is known that the stories of the works have fulfilled the intrinsic structures of a novel. It means that the students had understood and could apply the knowledge of how to build a novel by arranging its intrinsic structure. It can be seen from the arrangement of the stories:

#### **Plot**

The whole stories were arranged according to the plotting that organized well. The plot had followed the chronological order that the story starts from the earlier step (situation, introduction, and conflict) then the middle step (rising, conflict, and climax) and finally the last step is solution.

#### **Theme**

##### **1. Holiday in London**

Keeping Islamic Values in Every Places and Every Condition

##### **2. Is She Really Your Mom**

Avoiding Revenge for Better Life

##### **3. I Found my Heart in Distance**

Getting New Experience by Respecting Parent's Willing

#### **Character**

##### **1. Holiday in London**

Latifa ; Major Character that spends holiday in her grandmother

Jane; Minor character; Latifah's sister that accompanies her during Latifah's holiday



Sherly; Minor Character, tour Guide that shows the important places in london

Zaenab; Student's Exchange from Syuria that can speak Arabic well and doing conversation with Latifa in East London Mosque when Latifa was doing dhuhur prayer  
( Gak bisa dibuka Bu Kena Virus..... ) tlg njen Lanjutin agak lupa nama namanya tp insyaallah dah bener

## 2. Is She Really Your Mom

**Neyna: Major Character;** The one that hated her father much because her father divorced her mother, and he hated all of males

**Kara: Minor character;** Neyna's Close Friend in campus

**Dylan: Minor Character;** the one that Neyna loves and he is the son of her killer lecturer

**Mr. Farida; Minor Character;** the killer lecturer and Dylan's Mom

## 3. I Found my Heart in Distance

**Indah,** Major Character, Round Character. She is the girl that goes to America to fulfill her mother command to help her aunt business.

**Christine,** Minor Character, Indah's new friend in US.

**Mr. Hasan,** Students exchange from Cairo University that Met Indah in Restaurant

**Esac,** Minor Character; Christine's love and became Indah's husband

**Evane,** Minor Character; Indah's love and became Christine husband

**Indah's aunt,** Minor Character; the Boutique owner.

## Setting

### 1. The Setting of Holiday in London

The setting consists of three aspects, time, place, and atmosphere. The whole setting is London Places that consisted London Bridge, Big Ben (Great Bell) Buckingham Palace, The East London Mosque, air port, grandma's house. The settings of time consist of dinner, breakfast, and also dhuhur time. All of the time is holiday time. The atmosphere of this visual novel is happiness. Although it also found sadness, tired, boring but the dominant feeling is happy.

### 2. Is she really your Mom

The Setting consisted of three aspects; time, place, and atmosphere. The places are on the porch, campus, Neyna's home, and Dylan's home. The time is reflecting the new academic years of students' at university. Those are lecturing time, breakfast, and leisure time after work. And the atmosphere that is found is different because there are two ending that is sadness and happiness.

### 3. I Found My Heart In Distance

The setting is happened in USA. Several places in USA such as Sanfrancisco, Hotel, The Caspian Girl Moslem restaurant, USS Arizona Memorial, Honolulu, Hawaii, Pearl Harbour, Cristine house. The time is in dinner, days in lecturing, holiday. The atmosphere is optimistic.

## Point of view

All of Point of views is using the third person. The first using the Name Latifa and the second using Neyna Angelica,

and the third using the name Indah. All of groups can find the point of view easily.

Thus, it showed that the transfer of the knowledge concerning with the intrinsic structure of a novel can be understood and applied by the students well. The practice of arranging stories according their intrinsic structure might make them memorize the knowledge longer.

### **The teaching of Values through Visual Novel**

The values education to the students could run smoothly that the students are asked to determine the values found in visual novels by evaluating the occurrences narrated through intrinsic elements of VN. Based on the students' answers, it is known that they were able to explore the values greatly. This is reflected from their answers:

#### **The Values**

##### **Holiday in London**

Moral value: Learning others culture is a good thing since one can filter it and do not forget his/her own culture. Wherever we go, the best way for solving the problem in life is by praying to Allah.

##### **In Is she really your Mom.**

Don't hate or revenge to someone because may be one day our enemy became our lover. It is also suggested in holy Qur'an in Surah Alfushilat 34-35

34. nor can goodness and evil be equal. repel (evil) with what is better: then will He between whom and Thee was hatred become As it were Thy friend and intimate!

35. and no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.



The students also found the teaching that revenge is not the best solution; we should not hate or love someone excessively. We should hate or love someone because of Allah SWT.

### **I Found My Heart In Distance**

The moral value the students caught is that we have to listen to our parent, especially our mother in deciding something as long as it is in Allah's line. Parents must give their children the best wish.

Based on the answer, it is known that the students are able to discover the moral values that finally can lead them to cultivate the good character by evaluating the wrong choices made by the characters on the stories. Moreover, they are creating their own stories based on the happenings on their society and finding the good or bad values as a result of a certain choice. It means that they can understand consequences of a deed on their life. The values they found by themselves will make them more careful in conducting things in their life. Finally, they can learn what should be done and what should not be done in life.

### **VIII. Conclusion**

Based on the research, it can be drawn a conclusion that visual novel might become an effective media for transferring character education for students as well as transferring knowledge on literature. By creating visual novel, the students are practicing arranging intrinsic structure of stories on the visual novel. They are also applying Islamic value in the stories that can be evaluated through the simulation of the happenings occur in the story. The students can render the good and bad conducts and their consequences that give

them insight for values though in Islam. At last, the students' character can be developed into qualified one .

From the questioners it was known that the students understood easier the moral teaching through the visual novel. They consider it is a smooth way for teaching values to them. They don't think that they are strictly directed to practice certain values. As a result they have the willing to apply in real life.

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# TEACHING CHARACTER EDUCATION THROUGH LITERATURE

## (AWAKENING THE LIVING VALUES EDUCATION APPROACH IN ENGLISH LANGUAGE TEACHING)

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**Abstract:** The role of literature in teaching language can be agreed with the students' interests, which makes it an effective teaching tool. Students will be more patient when they sound out words if they are entertained sufficiently to make an effort. Additionally, lecturers can promote interest in literature by introducing the literature topic, finding out what the students know, and generating questions about what the students do not know to promote curiosity and interest. Values education is a way to conceptualize life education which promotes the development of learning communities based on the value and put the search for meaning and purpose at the core of education. Value of life focuses on the importance and integrity of everyone involved in education, at home, school and community.

Awaking of desire to introduce the need to help students evaluate some of narrative images that colored them daily. It redefines moral education as the schooling of desire and argues that narrative literature offers one of the most interesting vehicles to understand the nature of moral development. Literature and the moral imagination explore the needs and dispositions of students and introduce the functions of the moral imagination. Fostering ethical reflection in classrooms to provide a method to control the characters in which the characters come to acquire or fail to acquire strong moral character.

**Keywords:** Character education, living values.

### I. INTRODUCTION

Education is the process of humanizing mankind. in the overall the man who made the educational cess that

will occur produces attitude and behaviors that eventually become the character, personality, or character. To achieve the degree of whole person is not possible without going through the educational process. Education is also a community effort and the nation in preparing young people for sustainability society and a better nation in the future. Continuity was marked by cultural inheritance and the characters have been owned by the community and the nation. In the process of cultural education and character nation, students actively develop their potential, do internalization process, and appreciation of the values into their personality in the mix in the community, improve people's lives better prosperous, as well as developing a national life of dignity.

The role of literature in teaching language can be agreed with the students' interests, which makes it an effective teaching tool. Students will be more patient when they sound out words if they are entertained sufficiently to make an effort. Additionally, lecturers can promote interest in literature by introducing the literature topic, finding out what the students know, and generating questions about what the students do not know to promote curiosity and interest. Values education is a way to conceptualize life education which promotes the development of learning communities based on the value and put the search for meaning and purpose at the core of education. Value of life focuses on the importance and integrity of everyone involved in education, at home, school and community.

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development. Literature and the moral imagination explore the needs and dispositions of students and introduce the functions of the moral imagination. Fostering ethical reflection in classrooms to provide a method to control the characters in which the characters come to acquire or fail to acquire strong moral character.

Although it aims to apply these values in real life, the current character education implemented through education religion and civic education, which is the main program

Introduction of cognitive values or, at most, be affective. Ideally, character education combined with all the courses, which are handled by all teachers / professors, including professors who educate student teachers English. English teacher duties attached to the problem must introduce culture of the target language which may more or less affect development of national character. This paper presents a model of integration character education in English language education while learningspeech models are still necessary, is used as an exemplary approach primary to directly create conditions that facilitate exposure actualized absorbed and nurtured values.

In line with the Indonesian government's program to implement character education from 2010 to 2025 (Kementerian Pendidikan Nasional, 2010), at least twenty five higher education institutions, including Yogyakarta State University (YSU), have published their best practices in implementing character education. Meanwhile, individual teachers/ lecturers and education institutions have, in their respective modes of deliveries, informally implemented character education. Formally, as Buchori (2007) notes, character education has been formulated as religious education and civic education whose main program is merely introduction



to values cognitively or, at the most, affectively True character education should expose students to the introduction of values cognitively, the internalization of the values affectively, and ultimately the application of the values in real life. As Lickona (1991, in Nucci& Narvaez, 2008: 93) claims, without the direct involvement of cognition, affection, and real actions, character education will not be effective. This paper aims to provide a model of shaping the EFL student-teachers' character through its integration in the curriculum and through the overall lecturer- student communication inside as well as outside the classroom, so that the nurtured character can be seen live and actualized in day-to-day campus living practice.

Values education is term used to name several things, and there is much academic controversy surrounding it. Some regard it as all aspects of the process by which teachers (and other adults) transmit values to pupils. Others see it as an activity that can take place in *any* organization during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others.

This means that values education can take place at home, as well as in schools, colleges, universities, offender's institutions and voluntary youth organizations. There are two main approaches to values education, some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics while others see it as a type of Socratic dialogue where people are gradually brought to

their own realization of what is good behavior for themselves and their community.

Although it may seem like all teachers and parents would support these values, some still oppose character education. Opponents worry about whose values the educator or university will teach. They fear teachers will try to force their own opinions on students, infringing on religious beliefs and values taught at home. In contrast, proponents of character education argue that moral values are often not being taught or enforced at home so schools or university must take on the responsibility. As result, character educations are a contested issue among educators. Garrison considers this focus on the "Right" to be inadequate, and asserts that character education needs to go further in its aims:

A good education brings out the best in us. It holistically unifies our character in judgment, compassion, and practice. It *disciplines our desires* to serve the greatest good, that is, those persons, things, and ideals that are of most value.

Thomas Lickona (1991), author of "*Education for character, outlines*" ten good reasons why school or university should be making a clearheaded and wholehearted commitment to teaching moral values and developing good character. Lickona's reasons can be simplified into three reasons supporting character educations. First, he explain that there is a clear and urgent need for character educations and that university or school must pick up morals education as millions of children and students get little moral education from their parents and value centered influence such as church are absent from their lives. Many children and students do not receive moral education at home. If society does not teach values, it will bread anti – social children who are ignorant,



intolerant, disrespectful, and unruly. For example, communities will be full of children who use offensive language or acts as bullies, because they have never been asked to understand any others life style.

The study of literature provides students with an occasion for focused moral reflection and dialogue, an occasion to examine what informs the moral compass guiding fictional lives. Adolescents need a constructive context within which to talk about the lives of others—how they sorted out conflicting desires and learned (or failed to learn) to make their actions consistent with their ideals. Characters in stories are distant enough not to pose a threat to adolescents' ambitions or self-image. Literature gives students privileged insight into the moral journey of a life. Excellent narrative literature invites students to experience vicariously the desires, conflicts, trials, and triumphs of characters. In sum, excellent fiction writers reveal the moral contours of a life.

## II. DISCUSSION

### Meaning of Character Education

Etymologically, the word character (English: character) comes from Greece (Greek), which charassein which means "to Engrave" (Ryan & Bohlin, 1999:5). The word "to Engrave" can be translated to carve, paint, inscribe, or scap-ing (Echols & Shadily, 1995: 214). In Indonesian Dictionary the word "character" is defined by nature, psychological traits, morals or favor character that distinguish one person to another, and character. The character also could mean letters, numbers, spaces, special symbols that can appear on screen with the keyboard (Ministry of Education Language Centre, 2008: 682). Person means the character with personality, behavior, character, temper, or character.



With meaning as it means synonymous with personality or character morals. Personality is the traits, characteristics, or characteristic of a person derived from formations received from the environment, for example family in childhood and congenital (DoniKoesoema, 2007:80). Along with this understanding, there is a group of people who argue that good bad human character has become the gift of birth. If the default good, man it would be a good character, and vice versa if the default ugly, it will be ugly human character. If this opinion is correct, character education no use, because it will not be possible to change the character of those who already taken for granted. Meanwhile, another group of people who believe different, namely, that the character could be formed and pursued so character education to be meaningful to carry humans can good character.

From the above it is understood that the character is identical with character, so the character of the values of universal human behavior which covers all human activities, both in order to relate to God, with ourselves, with our fellow humans, and the environment, which is manifested in the thoughts, attitude, feelings, words, and deeds based on religious norms, laws, manners, culture, and customs. From this emerged the concept of character education character concept (character education). The will (intention) is the initial character (characters) in a person, if the will was manifested in the form of habituation attitudes and behaviors. Terminology character education began to be introduced since the 1900's. Thomas Lickona seen as supporting him, especially when he writes book entitled *The Return of Character Education* and then followed his book, *Educating for Character: How Our School Can Teach Respect and Responsibility*. Through his books, he will awaken the Western world the importance of

character education. Character education , according to him , containing three basic elements , namely to know the good ( knowing the good ) , love goodness ( desiring the good ) , and do good ( doing the good ) ( Lickona , 1991: 51 ) . On the other hand, Frye (2002:2) defines character education as , “ A national movement creating schools that foster ethical , responsible , and caring young people by modeling and teaching good character through an Thus, character education should be a national movement to make schools ( educational institutions ) as an agent to build the character of the participants learners through the learning and modeling. Character education through school should presume to bring learners have a noble character values such as respect and caring for others, responsibility, honest, have integrity, and discipline. On the other side of character education should also be able distance learners of attitude and behavior is reprehensible and prohibited. Character education is not only to teach what is right and what is wrong to the child, but more than that infuse character education habits ( habituation ) of the good so that learners understand, are able feel, and want to do good. Thus, education- characters carry the same mission with moral education or education moral. It underlies on universal values that we all share.

There are many grades of character that can be developed and integrated in learning. Instilling the value of all items shall be the duty very heavy. Therefore, need to be selecting certain values prioritized planting on the learner. Core values are summarized of grain standards of competence to be achieved in the learning schools ( educational institutions ) include:

1. Religiousness, the thoughts, words, and actions of a person who always be pursued based on the values of the Deity and / or teaching religion.
2. Honest , the behavior of which is based on an attempt to



make himself as a person who always believed in words, actions , and work , both to themselves and others

3. Intelligence, the ability of a person to perform a task are precise, accurate , and fast
4. Toughness, the unyielding attitude and behavior or never discouraged when facing difficulties in implementing activities or tasks so as to overcome the difficulties in achieve the goal.
5. Democratic, namely how to think, behave, and act the judge equal rights and obligations of himself and others.
6. Awareness, attitudes and actions that are always working to prevent and irregularities and damage repair (human, natural, and order) in around him.
7. Independence, the attitudes and behaviors that are not easily subject to others in completing tasks.
8. Logical thinking , critical , creative , and innovative , which is thinking and doing something is fact or logic or a way to generate results new and latest of what has been owned .
9. Courage to take risks, the readiness to accept the risks / consequences may arise from the real action.
10. Action-oriented, the ability to realize the idea into action.
11. Spirited leadership, the ability to direct and encourage individuals or groups to achieve goals by adhering to the principles culture -based leadership of the nation.
12. Hard work , the behavior that indicates an earnest effort in overcoming various obstacles in order to complete the task ( study / work ) as well as possible
13. Responsibilities , the attitude and behavior of a person to perform duties and obligations as he should do, to self,



- society , environment ( natural , social , and cultural ) , state and Almighty God .
14. Healthy lifestyle, any attempt to implement a custom both in creating a healthy life and avoid habits bad that can damage the health.
  15. Discipline, actions that demonstrate an orderly and obedient behavior the various rules and regulations.
  16. Believe yourself, believe in the ability of the attitudes themselves against fulfillment of every wish and hope to achieve.
  17. Curiosity, the attitudes and actions are always trying to find out more depth and breadth of what he learned, seen, and be heard.
  18. Love of science, namely how to think, behave and do the show loyalty, caring, and high appreciation for knowledge.
  19. Awareness of rights and responsibilities of self and others, namely the attitude of know and understand and implement what the property / right of self and of others and duties / obligations of yourself and others.
  20. Adherence to social rules, conformity and obedience the rules relating to the community and the interests of general.
  21. Appreciate the work and achievements of others, namely the attitude and actions encourage him to produce something useful for society, and recognize and respect others' success.
  22. Politeness, which is fine and good properties from the point of view of grammar and system behavior to all people.
  23. Nationalism , the way of thinking , being , and doing the show loyalty , caring , and high appreciation of the

language ,physical environment , social , cultural , economic, and political people.

24. Respect for diversity, the attitude to give respect / reverence for various kinds of good things are physical beings, nature, customs, culture, ethnicity, and religion.

The twenty four 24 values character above , teachers ( educators ) can choose the values of character certain to be applied to the students adjusted to the charge material of each subject, ex. English Literature (Drama, prose, poetry)is there . Ministry of National Education (now: Ministry of Education and Culture) launched four values. The main character is to spearhead the implementation of character among learners, namely honesty, toughness, awareness, and intelligence.

### III. THE LIVING VALUES EDUCATION

The values education is a way to conceptualize lifeeducation which promotes the development of learning communities based on the value and put the search for meaning and purpose at the core of education. The living values education focuses on the importance and integrity of everyone involved in education, at home, school and community. In promoting quality of education, the living values education support the holistic development of an individual and a culture of positive values in each social environment sand through out the world, believing that education is aimed atactivities that are designed to help prosperity of the people. Based on Christopher Dark (UNESCO) stated that living values educations are fueled by the following core principles:

1. When the positive values and the search for meaning and purpose are placed at the core of education, then education itself becomes valuable.

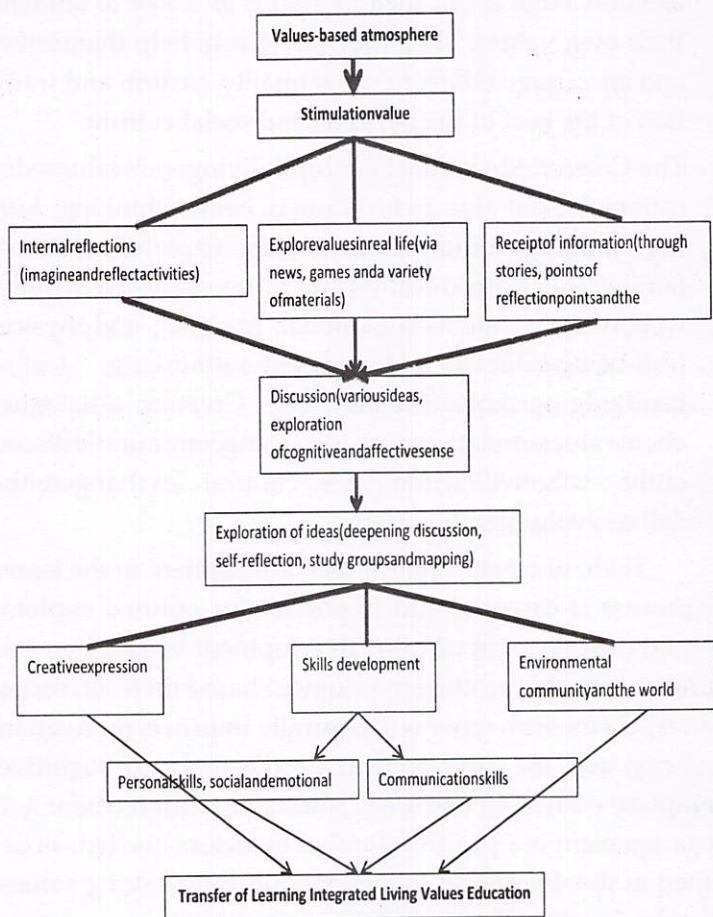
2. Learning is enhanced when it appears in a values-based learning community, in which values are communicated through quality of teaching and learning to distinguish the consequences, for themselves, others and the wider world, differentiating action based and not based on values
3. In order to allow for situation value-based learning, educators are expected to not only have the educational background qualified teachers and professional development in terms of a continuous basis, they also need to be valued, assumed and cared for within the scope of the learning community.
4. Within the learning community based on values, a positive relationship will be created because of the concerns of each other.
5. Development environment based on the value of learning is an integral part of the educational value is not an extra option.
6. The value of education is not just a subject in the curriculum which mainly is pedagogy philosophy of education and how that inspires and develops positive values in the classroom teaching and reflection based on values that support learning process as a process of giving meaning, contribute to the development of critical thinking, imagination, understanding, self-awareness, and consideration of others.
7. Educators are aware of the value of the thoughts, feelings, attitudes and behaviors, as well as responsive to their impact on all the others. The first step in the value of education for teachers is a growing perception of a clear and precise about their attitudes and behaviors as well



as knowledge about their emotions as a tool to animate their own values. They may be right to help themselves and encourage others to show quality, custom and tradition of the best of the personal and social culture.

8. The Core of educational concept in living one's values education is looked at as a whole human being is thinking, feeling, judging, but also culturally distinct part of one world-family. Therefore education should be concerned with the welfare of the intellect, emotional, spiritual, and physical well-being. Educational discourse about thinking, feeling and judging is analytical and poetic. Creating a dialogue about values in relation to learning communities based on the value will facilitate cross-cultural exchange on the delivery values in education.

Then, to create values-based atmosphere in the learning process is essential and important for optimal exploration and development of value development by children and young people. A learning environment based on trust, caring and respect for each other will naturally improve, motivation, creativity, and the development of affective and cognitive. Exemplary educators and clear rules and reinforcement and encouragement is a positive number of factors needed, as described in the theoretical model of educational living values, stated by Combes, Bernard (2003) :



#### IV. LIVING VALUES EDUCATION APPROACH UNDERLIES ON TEACHING LITERATURE IN DEVELOPING CHARACTER EDUCATION

The issue of character education has recently received much attention at both the state and federal level. Legislators, teachers, and parents are all grappling with how best to in-

still in the youth not merely information but also the character traits known to promote success and happiness in life, and which will best enable students to maximize their use of their education and knowledge. One approach that shows particular promise is that of using Class literature as a pedagogical device. Some educators believe that literature can be a very powerful tool. According to Weaver (1994), "Literary characters have almost the same potential for influencing the reader as the real people with whom a reader might share a reading experience" (pp. 33-34). Given this, the implications for literature's role in character education are great. This digest will examine some of the pertinent issues surrounding this important method of instruction. We have to underlie some questions related with teaching education characters through literature. Those are:

**a. Which traits to teach**

There is some slight variation among researchers as to which specific traits constitute an ideal character education program. For example, the Character Counts! Coalition offers six "pillars" of good character: trustworthiness, respect, responsibility, fairness, caring and citizenship. Study of Core Values listed learning, honesty, cooperation, service to others, freedom, responsibility, and civility as the core values on which most people agree. And Lickona (1991) offers a slightly more comprehensive list, which includes responsibility, respect, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation, courage, honesty, fairness, and democratic values.

The answer to the question of "which traits?" may be that there is no universal answer. The "right" mix of qualities may vary, depending on the school and the community.



According to Lemming (1996), many character education advocates suggest that educators involve their local communities in identifying and defining the virtues to be woven into their educational goals. Otten (2002) agrees: "The conversation about what character qualities should be fostered in the school environment needs to be held with all stakeholders".

#### **b. Which literature to use**

Choosing which books to use can be an even more daunting task than choosing which traits to teach. The options are bountiful and include fiction and non-fiction, contemporary writings and classics. According to Otten (2002), it is best to expose students to a wide variety of literature. A provider of character education curricula and resources, recommends incorporating classics, folk literature, legends, and contemporary stories-all drawn from various cultures. This type of diversity allows students to discover similarities in values across geography, culture, and time.

Literature can be a good way to teach character education because "literature lends itself to the teaching of specific moral dilemmas and the examining of specific character traits" (Prestwich, 2004, p.143). Students are able to empathize with the characters and understand character traits better than just being told information about each trait, also known as catharsis, or the connection between the reader and the characters. Literature can assist in discussing difficult topics such as incarceration, bullying, death, and abuse. Literature can provide students with emotional and social support for things they might also be going through; thus, the use of literature may be a useful method to discuss difficult topics. Moreover, Acting, or therapeutic reading, can help students cope with emotions and problems they are facing because "expression

through text offers readers of all ages the opportunity to find solutions through the character and conflicts within a story, and thus within themselves" In addition, literature should be used to teach character education because the characters, plot, characterization attract students, communicate ideas, and the ideasmake the students often relate to the characters, which adds to their effectiveness. The charactershelp the students in understanding the abstract concepts taught in character education stories, which is another reason why literature are beneficial for teaching character education to students. Furthermore, students are more likely to respond to storytelling or acting because it is seen as a gift from the teacher (Sanchez & Stewart, 2006). Thus, students are more likely to internalize and remember the lessons that they learn from these stories.

### **c. Instructional strategies**

Effective character education goes well beyond simply processing and storing information. Having students read about exemplary characters making good choices will do little, to change either thinking or behavior. Lickona (1993) says that character education must be designed to "encompass the cognitive, affective, and behavioral aspects of morality." That is, it must help students "understand the core values, adopt or commit to them, and then act upon them in their own lives" (pp. 5-6). The first two stages of this comprehensive approach, then, are reflection and response. Educators can use a range of activities- including discussion, debate, research, role-playing, and essay writing or journal keeping to prompt and nurture students in these stages.

- 1. Discussion.** It places particular emphasis on the role of discussion, "Students' acquisition of knowledge is not limited to the personal construction of meaning, but is



in fact extended, modified, and restructured as a result of the social construction of meaning". She mentions Bleich (1978), who claimed, "It is not possible to 'have' an interpretation of a work of literature in isolation from a community". It goes on to offer a strategy for engaging students in reflection and discussion. The approach calls for students to individually keep running records of the character traits they find in a work of literature. The specific traits students track are pre-identified and defined by teacher and student collaboration. After reading and recording, students rank the traits they found by the number of times they appear. A small-group or whole-class discussion then follows, in which students compare their findings. In a study of middle-grade classrooms using this technique ". The students became quite engaged not only in discussing character traits demonstrated by the book characters, but also went on to discuss these character traits in their own lives".

2. **Debate.** According to Thomas Lickona-structured classroom controversy offers a promising approach to developing moral reflection. This approach calls for teams of students to advocate for opposing positions on an issue, then switch sides and advocate for the positions they initially opposed. When used in conjunction with literature, this method allows students to debate the often-complex issues found in their reading: Was this character justified in doing what he or she did? Are there circumstances under which the character would have been justified in acting differently? And so forth.
3. **Research.** Searching for further information-both online and in the library can help students gain a more profound familiarity with a given character trait. They may be able



to find examples of other characters exhibiting the trait in different circumstances and different ways, by broadening their scope of understanding. They may also be able to bring new information back to the class, thereby generating new conversational threads and bringing to light unexamined ideas.

4. **Role-playing.** Students can investigate more deeply into the natures and motivations of the literary characters they are studying by role-playing imaginary interactions. This method can be especially useful when examining qualities related to resolving conflict and living peaceably. "Role-playing a character's conflict and resolution can be effective 'practice' for times when students actually become involved in personal conflict" (Otten, 2002, p. 82).
5. **Journal Keeping or Essay Writing.** These activities allow students to reflect on their learning and apply it to their own lives. After the class studies a character trait, as illustrated in a book or story, the students write their personal responses in their journals (or in an essay), prompted by a series of teacher-directed, open-ended questions. For example, the teacher might ask, "What do you think you would have done if you had been in that person's position?" or "Can you think of a better way he or she might have handled the situation?"

#### **d. Beyond the classroom**

The third of Likona's approach to character education involves helping children act on the values they have learned and adopted. This step takes students out of the classroom and into the real world-helping them practice positive character traits not only in school but in all areas of their lives. This aspect of character education demands school-wide in-

volvement. As Lickona (1993) points out, "if schools wish to maximize their moral clout, make a lasting difference in students' character, and engage and develop all three parts of character...they need a comprehensive, holistic approach" (p. 6). He goes on to explain that such an approach "tells schools to look at themselves through a moral lens and consider how virtually everything that goes on there affects the values and character of students" (p. 6). To be most effective, character education should extend even beyond the school. Students should be given the opportunity to practice their positive character traits by performing community service. This type of service learning reinforces beliefs and values and encourages moral development (Conrad & Hedin, 1991). Students' families are another key factor to consider in developing a holistic approach. Otten (2002) notes that because children learn as much at home as they do at school, it is vital to involve parents in teaching character. One way to do this is through take-home sheets that explain what children are learning and offers ways for parents to reinforce the new knowledge.

## V. CONCLUSION

Based on the idea that the most important foundation of education is character development, it guides teachers and parents in building strong character traits while reading and discussing them. Studying literature can draw students into discussions that lead to action and to personal development. Thoughtful teachers and parents can use that literature and the activities suggested as a means of bringing the students to the commitments that will gradually form character traits and citizenship attitudes that everyone is proud to acknowledge. The most commonly described topics in character education: responsibility, honesty, integrity, respect, living peaceably,



caring, civility, and the golden rule.

If the implementation of character education in schools as part of the education reform, the reform of character education can be likened as the tree has four main parts, namely the roots, trunk, branches, and leaves. Roots reform is the philosophical foundation (footing) implementation character education must be clear and understood by the community organizers and educational actors. A reform mandate stems from the government as responsible for national education providers. In this case the standard and implementation of character education goals should be clear, transparent, and accountable. A branch reform of the management of education character, teacher empowerment, and education managers should be improved. Moderate leaf reform is the involvement of parents and learners' community in the implementation of character education is also supported by culture and habits of the people living at the same time conducive to role models for students in attitude and behavior everyday. The four pillars of education reform at the top of interrelated characters and if one of them will not be able to interfere with the implementation of the maximum educational character in schools and other educational institutions. Therefore, the implementation character education should be well prepared and involving all parties related to the implementation and evaluation should be done sustainably.

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