

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

This chapter presents the analysis of character education in English Reading Materials involve the character values which are inserted in reading text and the way of the teacher assess students' character in learning reading. Then, the findings of this research will be discussed based on the theory and researcher's opinion.

#### **A. Research Finding**

Regarding to the research questions, the researcher identified the character values on reading materials which was taken from the book *Talk Active 2 Senior High School Year XI* published by Yudhistira and *Contextual English 2 for Grade XI Senior High School Regular Program* from Tiga Serangkai. There are 27 reading text materials which is analyzed by the researcher as follows:

#### **Text 1**

**Title : Bullying and Teasing: No Laughing Matter**

**Type of Text : Descriptive**

**Source : Talk Active 2 Senior High School Year XI page 63**

Unfortunately, teasing is often part of growing up - almost every child experiences it, but it isn't always as <b>innocuous</b> as it seems. Words can cause pain. Teasing becomes bullying when it is repetitive or when there is a conscious intent to hurt another child. It can be verbal bullying (making threats, name-calling), psychological bullying (excluding someone, spreading rumors), or physical bullying (hitting, pushing, taking someone's
---

possessions).

Bullying behavior is prevalent throughout the world and it cuts across socio-economic, racial/ethnic, and cultural lines. Researchers estimate that 20 to 30 percent of school-age children are involved in bullying incidents, as either **perpetrators** or victims. Bullying can begin as early as preschool and intensify during transitional stages, such as starting the first grade or going into junior high school.

Victims of bullying are often shy and tend to be physically weaker than their peers. They may also have low self-esteem and poor social skills, which makes it hard for them to stand up for themselves. Bullies consider these children easy targets because they usually don't **retaliate**.

If your child is the victim of bullying, he may suffer physically and emotionally, and his schoolwork will likely show it. His grades will drop because, instead of listening to the teacher, he is wondering what he did wrong and whether or not anyone will sit with him at lunch. If the bullying **persists**, he may be afraid to go to school. Problems with low self-esteem and depression can last into adulthood and **interfere** with personal and professional lives. Bullies are affected too, even into adulthood; they may have difficulty forming positive relationships. They are more **apt** to abuse alcohol, smoke, and even grow to be an abusive spouse. Some studies have even found a correlation between bullying and later criminal activities.

[www.scholastic.com](http://www.scholastic.com)

There are three character education values inserted in the text by the title Bullying and Teasing: No Laughing Matter, such as: Friendly, Social Care, and Love Peace which are explained in the table 4.1

<b>Table 4.1</b>	
<b>Analysis Character Education on text 1</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Friendly</b>	<i>Victims of bullying are often shy and tend to be physically weaker than their peers.</i> (Line 14-15) Through this sentence, the teacher teaches the students that victims of bullying should not be shunned. Rather, they must be given protection and support to restore their confidence.

<p style="text-align: center;"><b>Social Care</b></p>	<p><i>If your child is the victim of bullying, he may suffer physically and emotionally, and his schoolwork will likely show it. His grades will drop because, instead of listening to the teacher, he is wondering what he did wrong and whether or not anyone will sit with him at lunch. (Line 18-21)</i></p> <p>By knowing the impact that caused by bullying, students are expected to understand and caring for the victims of bullying in their surroundings.</p>
<p style="text-align: center;"><b>Love Peace</b></p>	<p><i>They are more <b>apt</b> to abuse alcohol, smoke, and even grow to be an abusive spouse. Some studies have even found a correlation between bullying and later criminal activities. (Line 25-27)</i></p> <p>Through this sentence, the teacher teaches the students to avoid bullying to make a peace.</p>

## Text 2

**Title : Should Parents Censor Their Children's Reading Materials?**

**Type of Text : Analytical Exposition**

**Source : Talk Active 2 Senior High School Year XI page 65**

Most parents monitor their children's activities, and censor things that they find inappropriate, but in what ways should they censor children's reading materials?

No parent wants their child to grow up using bad language - this much is true of nearly every parent, or at least of every good one. Therefore, it seems reasonable enough to stop children from reading books that are full of bad language. The same thing goes for sex, violence, drugs, and a whole lot of other things. However, what is important is to keep things age-

appropriate. If an eight-year-old picks up a book that is full of these kinds of things, then the book was obviously not written for an eight year old in the first place. The book is clearly not age appropriate for them and they should not be allowed to read it until they are older.

This is the key point. Many parents would stop their child from ever going near that book, but perhaps it is better just to make them wait until they are 15 or 16, and mature enough to deal with those themes. Many people would say that impressionable young people should never be exposed to these ideas, but in reality, it's important that children get at least some exposure to unpleasant things. Otherwise, how else do they learn about them? Young people who have lived incredibly sheltered lives may go off the rails when they finally taste freedom, and they can put themselves into all sorts of dangerous situations because they're not at all streetwise. At the end of the day, a novel that shows all of the nasty effects of taking drugs is hardly going to encourage children to try drugs: it will have the opposite effect, if anything.

Younger children, however, may respond very differently to such themes, becoming angry or upset rather than taking an important message away from the reading. This is why younger children's reading should, in many circumstances, be more closely monitored.

Some parents also stop their children from reading certain books on religious grounds. This is completely understandable if the book promotes Satanism, or undesirable practices, but in many cases, censorship is unnecessary. Books are often banned on the basis of referring to magic, or witchcraft. While some beliefs do say these things are bad, if they are included in a work of fiction then they are not going to do any harm to a child. The focus should not be on specific things that may crop up in the book, but on the messages that it conveys. Ultimately, the best thing is to keep it age appropriate. Read things and keep an open mind. Reading is good for children, so parents shouldn't discourage it.

The text above talks about the role of parents in selecting reading materials for their children because some books are inappropriate in the theme with the age. Based on this text the researcher found three character values which can be instilled to the students, such as: Curiosity, Religious, and Joy of Reading that are explained on the table 4.2.

<b>Table 4.2</b>	
<b>Analysis Character Education on text 2</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Curiosity</b>	<i>This is why younger children's reading should, in many circumstances, be more closely monitored.</i> (Line 27-28) Through this sentence, the teacher motivates and instills a sense of curiosity to the students to fond of reading.
<b>Religious</b>	<i>Some parents also stop their children from reading certain books on religious grounds. This is completely understandable if the book promotes Satanism, or undesirable practices, but in many cases, censorship is unnecessary.</i> (Line 29-32) Through this sentence, the teacher explains to the students to avoid books that containing deviant values such as Satanism or undesirable practices so as not to damage the values of religion they hold.
<b>Joy of Reading</b>	<i>Read things and keep an open mind. Reading is good for children, so parents shouldn't discourage it.</i> (Line 37-38) This sentence encourages student/reading to develop their habit to read.

**Text 3**

**Title** : There is no title for this reading material.

**Type of Text** : Cause and Effect

**Source** : Talk Active 2 Senior High School Year XI page 74

Smoking has many serious effects. The most obvious effect is the deterioration of a smoker's health. Smoking increases the risk of lung disease, increases blood pressure, increases the risk of heart attacks, and reduces the flow of oxygen to the brain. Smoking creates respiratory problems. A smoker's cough expels phlegm, a thick mucus in the nose and the throat, that wants to escape the body. Prolonged use may lead to emphysema and the need to be hooked up to a machine to pump enough oxygen into the lungs. Another effect of this habit is that smoking breeds halitosis; a smoker's breath always smells foul and repulsive. Smoking frequently results in social isolation because many people don't smoke and so don't want to be in the presence of second-hand smoke. Friends and acquaintances often bluntly tell their smoking friends that they don't want the smell of smoke in their cars or in their homes.

[www.epcc.edu](http://www.epcc.edu)

In this text, the researcher found two character values which related to the topic that is discuss about the serious impact to smokers which not only harm themselves but also make many people feel disturbed because the smell of smoke. Two character values concern are Social Care and Tolerance are explained on the table 4.3

<b>Table 4.3</b>	
<b>Analysis Character Education on text 3</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Social Care</b>	<i>Smoking frequently results in social isolation because many people don't smoke and so don't want to be in the presence of second-hand smoke.</i>

	(Line 9-11) Through this sentence, the teacher teaches the students that smoking also injure others because the fog greatly interferes with the breathing of others who do not smoke.
<b>Tolerance</b>	<i>Friends and acquaintances often bluntly tell their smoking friends that they don't want the smell of smoke in their cars or in their homes.</i> (Line 11-13) Through this sentence, we learn how to care our environment because everyone deserves for a fresh and healthy air.

**Text 4****Title : Batak Ulos****Type of Text : Descriptive****Source : Talk Active 2 Senior High School Year XI page 84**

Ulos is a traditional cloth of the Batak people of North Sumatra. Different kinds of ulos have different ceremonial **significance**. The ulos is normally worn draped over one or both shoulders, or in weddings to ceremonially bind the bride and groom together. Ulos are traditionally hand woven and, in the case of higher-quality examples, are significant family **heirlooms**, to be worn at important events, such as funerals and weddings.

Originally, ulos was only used as an ordinary cloth. However, it later developed into a symbol of love, traditional ceremony requirements, and a society structural system symbol. Evenmore, ulos is believed to have supernatural power and thus considered '**sacred**' and that it has special power to protect the user.

There are many kinds and designs of ulos, which have their own respective meaning in accordance to the characteristics, conditions, functions, and some relations. Traditional ceremonies like wedding, birth, death, and other rituals will never take place without ulos. If ulos is used by a man, the upper part of it is called *ande-ande*, the lower part is called

*singkot*, and the one used on the head is called *tali-tali* or *bulang-bulang*. However, because of its sacred value, not all ulos can be used in daily activities. *Jugja*, *Sadum*, *Ragidup*, and *Runjat* ulos are only used on some occasions. In everyday life, men wear ulos with box pattern over a black shirt named *Baju Kurung* without wearing any shoes or sandals.

[en.wikipedia.org/wiki/Ulos](https://en.wikipedia.org/wiki/Ulos)

There are three character education values in the text by the title Batak Ulos which containing a description of traditional cloth from Batak people in North Sumatra including kinds of Ulos, time for use it until the meaning for every pattern. On the table 4.4 the researcher explained character education values such as: The Spirit of Nationality, Love Homeland, and Creative.

<b>Character Education</b>	<b>Sentence</b>
<b>The spirit of Nationality</b>	<i>Ulos is a traditional cloth of the Batak people of North Sumatra. (Line 1)</i> From this sentence, teacher introduces to the students the original identity from Indonesia.
<b>Love homeland</b>	<i>The ulos is normally worn draped over one or both shoulders, or in weddings to ceremonially bind the bride and groom together. Ulos are traditionally hand woven and, in the case of higher-quality examples, are significant family <b>heirlooms</b>, to be worn at important events, such as funerals and weddings. (Line 2-6)</i> Through this sentence, teacher teaches the cultural values in Indonesia so that the students would recognize and love their homeland.
<b>Creative</b>	<i>There are many kinds and designs of ulos, which</i>



	<p><i>have their own respective meaning in accordance to the characteristics, conditions, functions, and some relations. (Line 12-14)</i></p> <p>Through this sentence, teacher encourages students to be more creative to design a new design of ulos in the future.</p>
--	---

**Text 5**

**Title : There is no title for this reading material.**

**Type of Text : Report**

**Source : Talk Active 2 Senior High School Year XI page 91**

Far from being barren wastelands, deserts are biologically rich habitats with a vast array of animals and plants that have adapted to the harsh conditions there. Some deserts are among the planet's last remaining areas of total wilderness. Yet more than one billion people, one-sixth of the Earth's population, actually live in desert regions.

Deserts cover more than one fifth of the Earth's land, and they are found on every continent. A place that receives less than 10 inches (25 centimeters) of rain per year is considered a desert. Deserts are part of a wider classification of regions called "dry lands." These areas exist under a moisture deficit, which means they can frequently lose more moisture through evaporation than they receive from annual precipitation.

Despite the common conceptions of deserts as dry and hot, there are cold deserts as well. The largest hot desert in the world, northern Africa's Sahara, reaches temperatures of up to 122 degrees Fahrenheit (50 degrees Celsius) during the day. However, some deserts are always cold, like the Gobi desert in Asia and the desert on the continent of Antarctica. Others are mountainous. Only about 10 percent of deserts are covered by sand dunes. The driest deserts get less than half an inch (one centimeter) of precipitation each year, and that is from condensed fog, not rain.

Desert animals have adapted ways to help them keep cool and use less water. Camels, for example, can go for days without food and water. Many desert animals are nocturnal, coming out to hunt only when the brutal

sun has descended. Some animals, like the desert tortoise in the southwestern United States, spend much of their time underground. Most desert birds are nomadic, crisscrossing the skies in search of food. Because of their very special adaptations, desert animals are extremely vulnerable to introduced predators and changes to their habitat.

Desert plants may have to go without fresh water for years at a time. Some plants have adapted to the arid climate by growing long roots that tap water from deep underground. Other plants, such as cacti, have special means of storing and conserving water. Many desert plants can live to be hundreds of years old.

Some of the world's semi-arid regions are turning into deserts at an alarming rate. This process, known as desertification, is not caused by drought, but usually arises from the demands of human populations that settle on the semi-arid lands to grow crops and graze animals. The pounding of the soil by the hooves of livestock may degrade the soil and encourage erosion by wind and water.

Global warming also threatens to change the ecology of deserts. Higher temperatures may produce an increasing number of wildfires that alter desert landscapes by eliminating slow-growing trees and shrubs and replacing them with fast-growing grasses.

[environment.nationalgeographic.com/environment/habitats/desert-profile](http://environment.nationalgeographic.com/environment/habitats/desert-profile)

The text above talks the desert and its characteristics and how we keep our environmental. The researcher found one character value from this text which is Environmental Care that are explained on the table 4.5

<b>Character Education</b>	<b>Sentence</b>
<b>Environmental care</b>	<i>Global warming also threatens to change the ecology of deserts. Higher temperatures may produce an increasing number of wildfires that alter desert landscapes by eliminating slow-growing trees and shrubs and replacing them with fast-growing grasses. (Line 39-42)</i> By understanding the natural disaster such as

	Global Warming, students are expected care more to their environment.
--	---

**Text 6**

**Title : There is no title for this reading material.**

**Type of Text : Recount**

**Source : Talk Active 2 Senior High School Year XI page 143**

Budi woke up late for school. It was about 7:50 a.m. He should have been up 50 minutes earlier and had missed his bus. Running quickly downstairs, he saw that his brother had already left for work. Hurrying back upstairs, he skipped his slow-getting-ready routine, in hopes of catching a ride with his friend next door. He didn't want to be late to school because there were only 20 days left, and he had had perfect attendance the entire year. Hurrying back downstairs, he picked up the phone and dialed his friend's number. The phone rang, but there was no answer. He went out the door, stepping onto the front porch, just in time to see the tail lights of his friend's familiar blue motorcycle drive off into the distance. Sighing, he sank to the porch, unsure of what to do. After a little more thought, he hurried back inside, phoned his brother's nearby office, explained the situation, and then waited for his brother to return home. Less than happy, his brother pulled up in the driveway five minutes later. Due to the time constraints, and his own need to be back at work for an important meeting, Budi's brother drove rather fast, but they arrived safely at Nusantara School, with just enough time left for Budi to make it to homeroom without being late.

From the text above, which retelling the story about Budi who woke up late for the school, the researcher found one character value that is Discipline which explained on the table 4.6.

<b>Table 4.6</b>	
<b>Analysis Character Education on text 6</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Discipline</b>	<p><i>Budi woke up late for school. It was about 7:50 a.m. He should have been up 50 minutes earlier and had missed his bus. (Line 1-2)</i></p> <p>By this sentence, teacher teaches the discipline value to the students.</p>

**Text 7****Title : Teenage Bullying****Type of Text : Descriptive****Source : Talk Active 2 Senior High School Year XI page 152**

Bullying includes behaviors that focus on making someone else feel inadequate, or focus on **belittling** someone else. Bullying includes **harassment**, physical harm, repeatedly demeaning speech, and efforts to **ostracize** another person. Bullying is done with the intention of putting another person down. It is important to realize that there are different kinds of bullying.

**Physical Bullying:** This is the most obvious form of bullying. In this type of bullying, the instigator attempts to physically dominate another teen. This usually includes kicking, punching, and other physically harmful activities. These are designed to **instill** fear in the one bullied, and **coerce** him or her to do something.

**Verbal Bullying:** When someone verbally bullies another, he or she uses **demeaning** language to tear down another's self-image. Bullies, who use verbal techniques **excessively**, tease others, say belittling things, and use a great deal of sarcasm with the intent to hurt the other person's feelings or **humiliate** the other teen, in front of others.

**Emotional Bullying:** This is even more **subtle** than verbal bullying. Teenage bullying that includes emotional methods aims at getting someone else to feel isolated and alone. This type of bullying is designed to get others to ostracize the person being bullied.

**Cyber Bullying:** Electronic bullying is becoming a very real problem

for teens. This type of bullying uses instant messaging, cell phone text messages, and online social networks to humiliate and embarrass others. This can be especially **devastating** to the people being bullied because they cannot even find a safe place in the virtual world.

There are a number of effects that come with teenage bullying. First of all, there are the obvious physical problems and injuries that can result from physical bullying. However, emotional, verbal, and cyber bullying can deeply affect teens as well. These activities can lead to **depression** (and even suicide), drug abuse, and stunted social development. These problems can affect a person well into **adulthood**.

Another problem is **retaliation**. In some cases, bullied teens have violent fantasies of attacking their bullies. There are instances in which these teens become violent. They turn on their classmates in order to get revenge. This can be a cause of heartbreak and difficulty.

[www.bullyingstatistics.org/content/teenage-bullying.html](http://www.bullyingstatistics.org/content/teenage-bullying.html)

There are three character education values are inserted in the text by the title Teenage Bullying which describing some type of bully and a number of effects. The character values such as: Friendly, Social Care, Love Peace are explained on table 4.7.

<b>Table 4.7</b>	
<b>Analysis Character Education on text 7</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Friendly</b>	<i>Bullying is done with the intention of putting another person down. (Line 4-5)</i> By this sentence, teacher teaches the students to be friendly to everyone and to not offend others.
<b>Social care</b>	<i>There are a number of effects that come with teenage bullying. First of all, there are the obvious physical problems and injuries that can result from physical bullying. However, emotional, verbal, and cyber bullying can deeply affect teens as well. These activities can lead to <b>depression</b> (and even</i>

	<p><i>suicide), drug abuse, and stunted social development. These problems can affect a person well into <b>adulthood</b>. (Line 26-31)</i></p> <p>By knowing the impact from bullying, students are expected to be more sympathetic and empathetic to the victims of bullying.</p>
<b>Love peace</b>	<p><i>Another problem is <b>retaliation</b>. In some cases, bullied teens have violent fantasies of attacking their bullies. There are instances in which these teens become violent. They turn on their classmates in order to get revenge. This can be a cause of heartbreak and difficulty. (Line 32-35)</i></p> <p>By teaching the value of love peace, students are understand that retaliation to the bullies would not solve the problem, however will create a new problem.</p>

**Text 8**

**Title : Why Do Kids Bully?**

**Type of Text : Descriptive**

**Source : Talk Active 2 Senior High School Year XI page 156**

Some bullies are looking for attention. They might think bullying is a way to be popular or to get what they want. Most bullies are trying to make themselves feel more important. When they pick on someone else, it can make them feel big and powerful.

Some bullies come from families where everyone is often angry and shouting. They may think that being angry, calling names, and pushing people around is the normal way to act. Some bullies are copying what they've seen someone else do. Some have been bullied themselves.

Sometimes, bullies know that what they are doing or saying hurts

other people. However, other bullies may not really know how hurtful their actions can be. Most bullies don't understand or care about the feelings of others.

Bullies often pick on someone they think they can have power over. They might pick on kids who get upset easily or who have trouble sticking up for themselves. Getting a big reaction out of someone can make bullies feel like they have the power they want. Sometimes, bullies pick on someone who is smarter than they are or different from them in some way. Sometimes, bullies just pick on a kid for no reason at all.

Gemma, a bullied kid, told her mom that there was this one kid who picked on her for having red hair and freckles. She wanted to be like the other kids, but she couldn't change those things about herself. Finally, Gemma made friends at her local swimming pool with a girl who wished she had red hair like Gemma's. Eventually, the two girls became great friends and Gemma learned to ignore the mean girl's taunts at school.

[kidshealth.org/kid/grow/school\\_stuff/bullies.html](http://kidshealth.org/kid/grow/school_stuff/bullies.html)

There are three character values that can be instilled to the students from the text by the title Why Do Kids Bully, such as Tolerance, Social Care, and Love Peace which are explained on the table 4.8.

<b>Table 4.8</b>	
<b>Analysis Character Education on text 8</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Tolerance</b>	<p><i>Some bullies are copying what they've seen someone else do. Some have been bullied themselves. (Line 7-8)</i></p> <p>Through this sentence, teacher explains there must be a background someone bullies others and what kind of prevention which must be done.</p>
<b>Social care</b>	<p><i>Sometimes, bullies know that what they are doing or saying hurts other people. However, other</i></p>

	<p><i>bullies may not really know how hurtful their actions can be. Most bullies don't understand or care about the feelings of others. (Line 9-12)</i></p> <p>Through this sentence, teacher explains to not easy hurting others' feeling.</p>
<b>Love peace</b>	<p><i>They might pick on kids who get upset easily or who have trouble sticking up for themselves. Getting a big reaction out of someone can make bullies feel like they have the power they want. (Line 13-15)</i></p> <p>Through this sentence, teacher explains to the students even though have an older age and have power than the younger, students are expected to love and kind to youngers.</p>

**Text 9**

**Title : There is no title for this reading material.**

**Type of Text : Analytical Exposition**

**Source : Talk Active 2 Senior High School Year XI page 157**

What does it mean to be poor? How is poverty measured? Third World countries are often described as “developing”, While the First World, industrialized nations are described as “developed”. What does it mean for a nation to be described as “developing”? A lack of material wealth does not necessarily mean that one is deprived. A strong economy in a developed nation doesn't mean much when a significant percentage (even a majority) of the population is struggling to survive.

What is poverty? Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty is losing a child to illness brought about by unclean water. Poverty is powerlessness, lack of



representation and freedom. Poverty is a call to action - for the poor and the wealthy alike a call to change the world, so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities. Poverty is the state of being without, often associated with need, hardship, and lack of resources across a wide range of circumstances.

Why is this happening? Is it enough to blame poor people for their own predicament? Have they been lazy, made poor decisions, and been solely responsible for their plight? What about their government? Have they pursued policies that actually harm successful development? Such causes of poverty and inequality are no doubt real, but often less discussed are deeper and more global causes of poverty.

Behind the increasing interconnectedness promised by globalization are global decisions, policies, and practices. These are typically influenced, driven, or formulated by the rich and powerful. These can be leaders of rich countries or other global actors, such as multinational corporations, institutions, and influential people.

In the face of such enormous external influence, the governments of poor nations and their people are often powerless. As a result, in a global context, a few get wealthy, while the majority struggle.

[www.ghypoverty.mmbriico.com](http://www.ghypoverty.mmbriico.com)

On the table 4.9, the researcher explains character education value that containing from the text above which discuss about the social problem in society, poverty. The value of character education is Social Care.

<b>Character Education</b>	<b>Sentence</b>
<b>Social care</b>	<i>What is poverty? Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty is losing a child to illness brought about by unclean water. Poverty is powerlessness, lack of representation and freedom. Poverty is a</i>

	<p><i>call to action - for the poor and the wealthy alike a call to change the world, so that many more may have enough to eat, adequate shelter, access to education and health, protection from violence, and a voice in what happens in their communities. (Line 8-16)</i></p> <p>From this sentence, teacher teaches to the students that poverty is not only problem's government but also ours. Thus, as a good citizen we should be participated to solve poverty in our country.</p> <p><i>Why is this happening? Is it enough to blame poor people for their own predicament? Have they been lazy, made poor decisions, and been solely responsible for their plight? What about their government? Have they pursued policies that actually harm successful development? (Line 19-22)</i></p> <p>By knowing the feature of poverty, students are expected for caring to others and their environment.</p>
--	--

**Text 10**

**Title : There is no title for this reading material.**

**Type of Text : Report**

**Source : Contextual English 2 for Grade XI Senior High School  
Regular Program page 5**

<p>Africa is internationally known as one of the poorest continents on Earth. But what many people may not know are the effects of poverty in Africa - including hunger, disease, and a lack of basic necessities. Here are 10 quick</p>
--

facts about the actual numbers behind Africa's poverty crisis and the negative impacts:

1. 75 percent of the world's poorest countries are located in Africa. This Statistic includes historically poor regions like Zimbabwe, Liberia, and Ethiopia. For the past two years, the Democratic Republic of Congo, Africa's second largest country, has also been ranked the poorest in the world.

2. In 2010, 414 million people were living in extreme poverty in sub-Saharan Africa. Extreme poverty is defined as living on \$1.25 or less a day. According to the World Bank, those living on \$1.25-a-day accounted for 48.5 percent of the population in that **region** in 2010.

3. Approximately 1 in 3 people living in sub-Saharan Africa is undernourished. The Food and Agriculture Organization (FAO) of the United Nations (UN) has estimated that 239 million people (around 30 percent of the population) in sub-Saharan Africa were hungry in 2014. This is the highest percentage of any region in the world.

4. 547 million people live without electricity in sub-Saharan Africa. As a result, a staggering 80 percent of the population relies on biomass products, such as wood, charcoal, and dung, in order to cook.

5. Over 500 million Africans suffer from waterborne diseases. According to the UN Millennium Project, more than 50 percent of Africans have a water-related illness like cholera.

6. Every year, sub-Saharan Africa loses \$28.4 billion to water and sanitation problems. This amount accounts for approximately 5 percent of the region's gross domestic product (GDP)-exceeding the total amount of foreign aid sent to sub-Saharan Africa in 2010.

7. 38 percent of the world's refugees are located in Africa. Many of these 13.5 million refugees and displaced persons have lost their homes **due to** widespread violence and conflict.

8. Fewer than 20 percent of African women have access to education. Uneducated African women are twice as likely to contract AIDS and 50 percent less likely to immunize their children. The children of African women with at least five years of schooling have a 40 percent higher chance of survival.

9. Women in sub-Saharan Africa are over 230 times more likely to die during childbirth or pregnancy than women in North America. Approximately 1 in 16 women living in sub Saharan African will die during childbirth or pregnancy. Only 1 in 3,700 women in North America will.

10. Over 1 million African children die every year from malaria. Malarial deaths in Africa alone account for 90 percent of all malarial deaths

worldwide. 80 percent of these victims are African children. The UN Millennium Project has calculated that a child in Africa dies from malaria every 30 seconds.

<http://borgenproject.org/>

The researcher found two character education values from the text which reporting about ten facts about the actual numbers behind Africa's poverty crisis and the negative impacts. Table 4.10 below explains how value of Social Care and Environmental care are inserted in the text.

<b>Table 4.10 Analysis Character Education on text 10</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Social care</b>	<i>547 million people live without electricity in sub-Saharan Africa. (Line 20)</i> Through this sentence, teacher explains to the students for caring and have empathy to the fellow who unable to enjoy an electricity.
<b>Environmental care</b>	<i>Over 500 million Africans suffer from waterborne diseases. According to the UN Millennium Project, more than 50 percent of Africans have a water-related illness like cholera. (Line 23-25)</i> Through this sentence, teacher explains to apply healthy lifestyle to maintain their health and to prevent the disease.

### **Text 11**

**Title : Global Handwashing Day: Children lead the way in  
Afghanistan, Somalia, and Mozambique**

**Type of Text : Report**

**Source : Contextual English 2 for Grade XI Senior High School  
Regular Program page 18**

Millions of children in 70 countries around the world are marking the first-ever Global Handwashing Day with a simple act that will protect them from disease and save their lives. The message is badly needed in places such as Afghanistan, where a recent government study shows that only one in three Afghan mothers washes her hands before feeding her children.

To raise awareness of the benefits of handwashing with soap - and the dangers of diarrhoeal disease and pneumonia, Which can be caused by poor **hygiene** - drawing contests, games, and events have been organized for schoolchildren in 34 Afghan provinces today. Public service announcements are running on radio and television, and in national newspapers, as well.

“Schoolchildren, teachers, NGOs, government institutions, and the communities ... are contributing to the prevention of diseases and deaths among the population, and particularly children,” said UNICEF Representative in Afghanistan, Catherine Mbengue.

In Northeast Somalia, Salmo Said Musse, 9, has become a handwashing advocate in her community of Biyo Kulule village. Salmo won a school essay competition with an account of how she came to understand the importance of handwashing with soap and her own efforts to get her friends to do so. Waterborne diseases account for almost 20 per cent of deaths of children under five in Somalia, and only a quarter of Somalis have access to adequate sanitation facilities.

“I used to think that when children suffer from diarrhoea, it is punishment from God. One day, I overheard something from the radio that the diarrhoea is a result of bad hygiene.” she wrote in her essay.

Salmo’s is among 90 schools participating in a week of activities in which more than 20,000 children are expected to take part.

Young people are also showing the way to better hygiene practices in Mozambique, where third-grade students at Nhanhubua primary school, on the outskirts of Quelimane, took over the classroom.

“Who knows how to wash their hands?” asked Odecio Mario, 18, chairperson of Quelimane’s Forum of School Sanitation Committees, which brought together sanitation groups from 27 primary schools. After few students raised their hands at a recent session on hygiene, Odecio invited them to come to the front of the classroom, where two buckets of water, a bar of soap and a towel were placed on the floor.

<http://www.unicef.org/>

There are two character values inserted in the reading material by the title Global Handwashing Day: Children lead the way in Afghanistan, Somalia, and Mozambique, such as: Social Care and Discipline are explained on the table 4.11.

<b>Table 4.11 Analysis Character Education on text 11</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Social care</b>	<p><i>Millions of children in 70 countries around the world are marking the first-ever Global Handwashing Day with a simple act that will protect them from disease and save their lives.</i> (Line 1-3)</p> <p>From the sentence above, students learn for caring on health by engaging a simple good habit, that is wash their hand.</p>
<b>Discipline</b>	<p><i>A recent government study shows that only one in three Afghan mothers washes her hands before feeding her children.</i> (Line 4-6)</p> <p>Through this sentence, students learning discipline value to wash their hand before meals to prevent the diseases.</p>

## **Text 12**

**Title** : There is no title for this reading material.

**Type of Text** : Descriptive

**Source** : Contextual English 2 for Grade IX Senior High School  
Regular Program page 24

Suppose, coming out of your house, you saw that your mango tree did not bear fruits for a long time. Somebody told you: “Okay, chop the bark of the tree trunk in some places, and the tree’ll bear fruits.” Would you believe what your neighbour said? Well, to answer this question, you can apply what is called the scientific method to problem solving.

The scientific method involves looking at the world around you, coming up with an explanation for what you observe, testing your explanation to see if it is right, and then either accepting your explanation or rejecting it. There are basically four steps to the scientific method: asking a question, proposing a hypothesis, testing the hypothesis, drawing a conclusion. First, asking a question, you ask the question: “Is chopping the bark of the trunk will make the tree bear fruits?” This question comes up as the result of your observation that your mango tree has not borne mangos for a long time.

Second, proposing a hypothesis, you speculate an answer to your question. A hypothesis is a **tentative** answer to the question. So, you state: “Yes, chopping the bark of the trunk will make the mango tree bear fruits.” This is not a random answer, however. To come up with this answer, you need to have some supporting theories. So, you go to the library, browse in the Internet, or do similar activities to find information that support your hypothesis. You will find a lot of information about this subject and you need to work out a theory that chopping tree bark will make the tree bear fruits. Based on this theory, you come up with that hypothesis.

Third, testing the hypothesis, you conduct some kind of an experiment to find out whether your hypothesis is correct or wrong. So, you go out to your garden and choose two mango trees that do not bear fruits for a long time. The first tree is an experiment tree and the second is a control tree. You take a blade and make some chops on the bark of the experiment tree. You leave the control tree **alone**; you do not do anything to it. Remember that there should be only one reason for the mango tree to bear fruits: that is, the chopping of the bark of the tree trunk. This means that you must treat the two trees in the same way. For example, if you water the experiment tree, you must also water the control tree. If you give fertilizer to the experiment tree, you must do **so** to the control tree. You must make sure that the only different treatment is the bark chopping.

Fourth, drawing a conclusion, you watch what happens at the end of your experiment. After some time (it can be long, though), you will see the result of your experiment. If the chopped tree bears mangos, then you accept your hypothesis; that is, the hypothesis is correct. If, on the other hand, it does not bear mangoes, then you reject your hypothesis; that is, the

hypothesis is not correct.

From the text above that describing the sequences of scientific method through simple illustration of mango tree, the researcher found one character education value, which is Curiosity, which explained on the table 4.12.

<b>Character Education</b>	<b>Sentence</b>
<b>Curiosity</b>	<p><i>The scientific method involves looking at the world around you, coming up with an explanation for what you observe, testing your explanation to see if it is right, and then either accepting your explanation or rejecting it. (Line 6-8)</i></p> <p>By experimenting something with a scientific approach, students are expected having a high curiosity to solve problems around them.</p>

### **Text 13**

**Title : Superstition is Superstition**

**Type of Text : Analytical Exposition**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 38**

Once, people were haunted by “SMS *santet*”, an evil sorcery sent via text messages on the cell phones. A rumour quickly spread across the country that a text message received from numbers starting with 0866 or 0666 could turn the colour of a cell phone and hurt, or even kill, the receiver. The police and religious leaders called on the public to stay calm, saying that it was all a hoax. The media, however, fuelled the terror by reporting stories of “victims”, those who were fooled by the tricksters.



Such phenomenon is a superstition. How can this still happen in this modern, technological time? Well, first of all, according to one university anthropologist, we are not ready to accept modernization and technology. We have jumped from an oral, pre-alphabetic culture to an electronic culture, without first passing the visual, alphabetic and print culture that could develop rational thinking. Secondly, superstition can be used as a commodity in this digital era. People still believe that they can solve their life problems just by sending text messages to the witchcraft providers. People still believe in these kinds of things, the anthropologist continues. And last, this stupidity produces a lot of money. With the number of cell phones closing to 120 million today, and one “mystical” message costing Rp. 2,000, “digital fortune telling” becomes a lucrative market in the informational technology (IT) industries.

Superstition is superstition, however digital it is. While it is an irrational backward phenomenon, at the same time it goes against modern ways of thinking. In the first place, it is against the teaching of major religions, especially Islam. It is a form of idolatry and the biggest sin of all. In Islam, this is an unpardonable sin. Second, it violates an article in the Telecommunication Law. This article prohibits the exploitation of IT that causes civic unrest. This is punishable by legal measures. Last but not least, it is a hoax. It misleads people by saying that a text message can “change people’s lives,” or that phone numbers “choose people”, not the other way around. It just does not make sense. It is definitely misleading and disadvantageous to consumers, especially those who can easily be cheated on.

The title of the text above is Superstition is Superstition inserting Religious value which very important for students, because it explaining how we should respond phenomenon such as hoax or superstition, for instance “SMS Santet” from unknown. The detail analysis about this character values will be explained in table 4.13.

<b>Table 4.13</b>	
<b>Analysis Character Education on text 13</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Religious</b>	<i>The police and religious leaders called on the public to stay calm, saying that it was all a hoax.</i>

	<p><i>In the first place, it is against the teaching of major religions, especially Islam. (Line 5-6)</i></p> <p>From those sentences, teacher remains the students to keep holding the religious value and not easily provoked by hoax. As a moslem, we should not believing superstition because it same associating Allah swt.</p>
--	---

#### **Text 14**

**Title : What's the Name of the Tree?**

**Type of Text : Recount**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 58**

One fine afternoon, a taxi was passing in moderate speed along the road leading to the lake. Inside was a foreign tourist who didn't seem to be as happy as he should be. The driver, who was able to speak English, not very well though, was trying to do his best to make his guest enjoy his trip. So, when they passed a field of tobacco plants, he said, "This is tobacco, Sir. Farmers in this area produce high-quality tobacco."

"How long do they grow the plants?" the tourist asked, not very excitedly.

"About three or four months, Sir," the driver answered. "And then, the farmers will be happy because they will have a lot of money from selling their tobacco."

"Oh, really?" The tourist said. "In my country, we grow tobacco only in one month."

The taxi driver was rather surprised, but he didn't say anything. A while later, they passed a garden of mango trees. "On your left, Sir, are mango trees," he explained. "We have quite a lot of mangoes here. Each mango has a special taste."

"How long do they grow mango trees?" the tourist asked, still not very excitedly.

“That varies, Sir,” the driver answered. “Some needs five years to bear fruits. Some already have fruits in 3 or 4 years. Others may take 5 to 6 years.”

“That long? The tourist said. “In my country, mango trees bear fruits in one year only.”

The taxi driver was quite surprised. He wanted to enquire further, but he changed his mind, and kept silent.

Not long after, they passed a garden with some *durian* trees. This time, the driver was sure that his guest would be interested. So, he said, “On our right, Sir, are some *durian* trees. You have tasted the delicious flavour of *durian*, haven’t you?”

To his surprise, the tourist asked, “How long does it take to grow *durian*?”

“Well, quite long, Sir.” The driver answered. “At least 5 years. Some *durian* trees may bear fruits after they are ten years old.”

“That’s too long,” the tourist said. “In my country, we can harvest *durian* in two years.”

The taxi driver was getting rather uneasy, now. But he was a good host; so, when they passed a row of coconut trees, he said to his guest, “These, Sir, are coconut trees. I suppose they don’t grow in your country?”

“And how long does it take you before you can bring down the coconuts?”

“Ten years, Sir.” The driver answered briefly.

“In my country,” the tourist said, “coconut trees grow only in three years.”

Now, this time, the taxi driver was getting quite unhappy. So, he kept silent during the rest of the tour.

But, not long after that, the tourist suddenly shouted, while pointing at a giant tamarind tree at the side of the road, “Look there! What a gorgeous tree! What’s the name of that tree?”

“Well, I don’t know, Sir. “.....”.

There are two character education values from the text by the title What’s the Name of the Tree?. This text is a story about a foreign tourist who travelled to one country he has never visited yet but very arrogant to the taxi driver. The character values of this text are Rewarding Achievement and Curiosity are explained on table 4.14.

<b>Table 4.14</b>	
<b>Analysis Character Education on text 14</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Rewarding achievement</b>	<p><i>“Oh, really?” The tourist said. “In my country, we grow tobacco only in one month.” (Line 12)</i></p> <p><i>“That long? The tourist said. “In my country, mango trees bear fruits in one year only. (Line 21)</i></p> <p><i>“That’s too long,” the tourist said. “In my country, we can harvest durian in two years.” (Line 33)</i></p> <p><i>“In my country,” the tourist said, “coconut trees grow only in three years.” (Line 41)</i></p> <p>Those sentences above are the examples which less reflect rewarding achievement. Therefore, teachers are expected to embed that value to others for every diversity in the world. Moreover, students are expected capable giving a good response while the conversation.</p>
<b>Curiosity</b>	<p><i>“How long do they grow the plants?” the tourist asked, (Line 7)</i></p> <p><i>“How long do they grow mango trees?” the tourist asked, (Line 17)</i></p> <p><i>To his surprise, the tourist asked, “How long does it take to grow durian?” (Line 29)</i></p> <p><i>“Look there! What a gorgeous tree! What’s the name of that tree?” (Line 46)</i></p> <p>From the sentences above, teacher teaches to the students for having a curiosity, because with curiosity, we would be encouraged to learn more and better.</p>

**Text 15**

**Title : There is no title for this reading material.**

**Type of Text : Analytical Exposition**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 60**

Our ancestors made a series of discoveries on their way to civilization, like inventing language or discovering tools and weapons, learning to use fire.

The beginning of hunting was also a big jump. For hundreds of thousands of years, humans depended on hunting and gathering for survival. But this is not how we imagine “civilized people”. At best, we think, these hunter-gatherers lived at an intermediate stage, halfway between savagery and civilization.

The shift from hunting and gathering to agriculture, many believe, was a crucial step to civilization. With the arrival of agriculture, we became able to grow food, and store food, instead of depending on blind luck as our ancestors did. Unlike us, they had to start a new each day to secure food.

Besides, once the agricultural revolution occurred about 10,000 years ago, it gradually spread over almost all the world until there were very few remaining groups of hunter-gatherers. Isn't that a clear sign of agriculture's superiority?

[www.alltodai.com](http://www.alltodai.com)

There is a character education value in the text above, which is Hard Work, as exemplified the ancestor survived by hunting and gathering the food. Moreover, the Hard Work value is explained on the table 4.15.

<b>Table 4.15 Analysis Character Education on text 15</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Work hard</b>	<i>For hundreds of thousands of years, humans depended on hunting and gathering for survival.</i>

	<p>(Line 4-5)</p> <p>From this sentence reflected that work hard to survive has done by ancestors in the past. Hence, teachers are expected to embed this character value to the students in order to reach they dream.</p>
--	---

**Text 16****Title : Bonsai****Type of Text : Descriptive**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 61**

Bonsai is the art of dwarfing trees or plants and developing them into an aesthetically appealing shape by growing, pruning, and training them in containers according to prescribed techniques.

In Japanese, bonsai can be literally translated as ‘tray planting’ but since originating in Asia, so many centuries ago it has developed into a whole new form. To begin with, the tree and the pot form a single harmonious unit where the shape, texture and colour of one, compliments the other. Then the tree must be shaped. It is not enough just to plant a tree in a pot and allow nature to take its course the result would look nothing like a tree and would look very short-lived. Every branch and twig of a bonsai is shaped or eliminated until the chosen image is achieved. From then on, the image is maintained and improved by a constant regime of pruning and trimming.

Any substantial plant can be trained into a bonsai with a bit of hard work - although some plants are very difficult to make to adapt to the shallow pots and restricted growth. Trees/shrubs which are used more commonly for bonsai - and adapt quite well are evergreens such as Pine, Cypress, Camelia, Azalea, Pomegranate, Holly, Serissa, Fig (Rainforest and Mediterranean), and Cedar. Deciduous trees such as Cherry, Maple (Japanese and Trident), Zelkova, and Beech are also prime candidates. All of these plants are favoured for bonsai because they are great plants for both the novice and expert. They offer many special characteristics such as

beautiful flowers, a strong and hardy nature, attractive bark, interesting foliage or seasonal fruits and cones. Whatever the attribute, the above plants really do make beautiful bonsai while also being traditional plants which have been used in this art for centuries.

Overall, bonsai is a great interest, hobby or even profession to undertake. Although famous theologians have claimed that it is actually 90% art to a 10% of horticulture, it has to be said that a successful bonsai is most definitely a horticultural masterpiece.

<http://www.bonsaisite.com/>

From the text above, by the title Bonsai, which describing how bonsai can be a hobby or even a profession, the researcher found one character value, that is Creative which is explained on the table 4.16.

<b>Table 4.16</b>	
<b>Analysis Character Education on text 16</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Creative</b>	<i>Overall, bonsai is a great interest, hobby or even profession to undertake. (Line 27-28)</i> From the sentence above, teachers are expected to motivate students develop their creativity as a hobby or even a profession which can earn money.

### **Text 17**

**Title : There is no title for this reading material.**

**Type of Text : Descriptive**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 63**

Cartmen are people who live in a wooden cart as their house in which they do their living activities. They put their clothes, foods, and other living

needs in the cart which is not big enough to accommodate the family. Everyday they go out **wandering** in places where they can find trash and unused things. Data in the office of the Social Department show that cartmen mostly come from places outside the city. The data also have evidence that these cartmen come to the city in order to collect money without having to work.

Cartmen often face difficult problems, especially when there is an official raid. It can be so saddening if all they possess is taken away by the guards. Some of them have not had the bad luck of being raided by the city police, but many of them have. In this case, **it** costs them everything. They lose all their things, they cannot get money from collecting trash, and they must stay in a detention house. Inside their heart, they know that being cartmen violates the city regulations but, alas, what can they do? They do not have skills necessary to get a job. They finally submit to fate and opt to **brave** all the risks and threats of being cartmen.

A city administrator says that cartmen are not citizens of the place. They come from afar to collect money, not to look for food. He further says that it is overacting to be sleeping in carts. The city has provided cheap apartments for houseless people to live. They have given apartment units for some cartmen. The city has also built some community houses for houseless people. These cartmen can be given access to these community houses. Managing cartmen is not an easy conduct. The official says that their duty is mainly to provide them with basic needs. Other things are the responsibilities of other departments. For example, for the problem of education, they need the involvement of the education office; for the problem of work, they need help from the workforce office; and so on. In addition, the cooperation of local and regional governments from other places can also be a significant help to the solution of the problem. However, **they** hope that, by giving these cartmen basic needs, they can change these people's mindset from asking to giving.

Whatever the case is, dealing with cartmen and helping them to improve their life is a noble commitment. We can always learn from our religious teachings that helping the orphans and the poor is a noble deed blessed by God.

This text describing what are cartmen, how they can survive to life and what can be done to help them fulfil their daily needs. Based on the text, the



researcher found two character values inserted in the text, involve: Work Hard and Social Care that are explained on the table 4.17.

<b>Table 4.17</b>	
<b>Analysis Character Education on text 17</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Work hard</b>	<p><i>They lose all their things, they cannot get money from collecting trash, and they must stay in a detention house. Inside their heart, they know that being cartmen violates the city regulations but, alas, what can they do? They do not have skills necessary to get a job. They finally submit to fate and opt to <b>brave</b> all the risks and threats of being cartmen. (Line 12-17)</i></p> <p>The sentence above giving a lesson to the students that to fulfil a daily needs is not that simple, and to get everything what we need we have to work hard.</p>
<b>Social care</b>	<p><i>Other things are the responsibilities of other departments. For example, for the problem of education, they need the involvement of the education office; for the problem of work, they need help from the workforce office; and so on. (Line 25-28)</i></p> <p>The sentence above giving the lesson to the students that poverty not only the responsibility of the government, but that is our responsible as a good citizen.</p>

**Text 18****Title : There is no title for this reading material****Type of Text : Descriptive****Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 80**

Indonesia is blessed with amazing cultural heritages in the form of dances. Dances in the *wayang* performance in Java, for example, involve fine, intricate movements. Traditional dances from Sumatra, Kalimantan, Sulawesi, Bali, Nusa Tenggara, Irian Jaya, and many other islands in Indonesia have movements in various styles and qualities **which** carry messages or symbols about important aspects of life. For a long time, people all over the world have admired the beauty of the various traditional dances of Indonesia.

Dances have social, religious, and magical function, dances are performed for and during social events such as births, marriages, hunting, wars, etc. In Bali and certain parts of Kalimantan and Irian Jaya, for example, dances cannot be separated from the social life of the members of the society. In their religious function, dances are performed for religious rituals such as worshipping, offering, initiation, burials, etc. The *Pendet* and *Gabor* dances of Bali, for example, are used in offering ceremonies. In their magical function, dances are performed in such occasions as healing, purifying, driving evils, asking for rains, etc. The *Ndi* dance from Irian Jaya, for example, is performed to communicate with the souls of the dead.

Indonesian traditional dances are commonly grouped into three categories: simple, folk, and classical. As is suggested by the term, simple dances have simple movements such as kicking, treading, body weaving, and head shaking. The accompanying music is also very simple such as the tapping of drums or gongs, hand clapping, or just shouting. The dancers also wear simple costumes and makeups. Simple dances are commonly performed for religious and magical purposes. The *Mandau* dance of the *Dayak* tribe is a good example of these dances.

Folk dances arise from the needs of the ordinary people for aesthetic aspects of their life. In folk dances, dance movements are more arranged, more music is used, costumes are more specialized, and more make-up is used. Folk dances are commonly performed for social purposes: *Kuda*

*Lumping and Tayub of Middle and East Java, Sanghyang of Bali, Lengso of Ambon, Ketuk Tilu and Ronggeng of West Java, and Cupak of Lombok* are examples of folk dances. Folk dances are usually **merry** and have dynamic movements.

Classical dances stem from the aesthetic needs of the members and relatives of the royal families in the royal palaces. Classical dances are very fine and delicate in the movements, musical accompaniment, and costumes. **This** is because the royal families possess the expertise and resources to develop and refine dances. Classical dances have the quality of being highly artistic and sophisticated. *Kanja* and *Lenggo* of Nusa Tenggara, *Gandrung* and *Jangger* of Bali, and *Serimpi* and *Bedaya* of Java are examples of **these** dances.

The text above discusses one of Indonesia cultural heritages in the form of dances. Moreover, after analyzing, the researcher found four character education values inserted in this reading material such as: Love Homeland, The Spirit of Nationality, Religious, and Social Care which are explained on the table 4.18.

<b>Table 4.18</b>	
<b>Analysis Character Education on text 18</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Love homeland</b>	<i>People all over the world have admired the beauty of the various traditional dances of Indonesia.</i> (Line 6-8) This sentence giving the lesson to the students for loving the cultural heritage in the form dance. Also, students are expected can preserve the cultural heritage in Indonesia.
<b>The spirit of Nationality</b>	<i>Dances have social, religious, and magical function, dances are performed for and during social events such as births, marriages, hunting, wars, etc.</i> (Line 9-11) By knowing various functions of dances in

	Indonesia, students are expected can embed the spirit of nationality and disenchant them that Indonesia is rich in tradition and culture.
<b>Religious</b>	<p><i>In their religious function, dances are performed for religious rituals such as worshipping, offering, initiation, burials, etc. The Pendet and Gabor dances of Bali, for example, are used in offering ceremonies. (Line 13-15)</i></p> <p>Some dances in Indonesia also used for religious ritual such as in Bali. Thus, a dance is not only considered an entertainment, but also is a part of religious ritual.</p>
<b>Social care</b>	<p><i>Folk dances are commonly performed for social purposes: Kuda Lumping and Tayub of Middle and East Java, Sanghyang of Bali, Lengso of Ambon, Ketuk Tilu and Ronggeng of West Java, and Cupak of Lombok are examples of folk dances. (Line 30-33)</i></p> <p>Through dance, students are expected to socialize, a partnership, and have a good teamwork.</p>

**Text 19**

**Title : There is no title for reading material.**

**Type of Text : Report**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 87**

The Baliem Valley Cultural is an annual festival event in which Papuan tribes renowned for their histories of war and violence. The festival

reenacts mock battles among tribes as a cultural attraction for tourists. It is held at Muliama village, Asologaima district, about 20 kilometers from mountainous Wamena, capital of Jayawijaya regency in Papua. The event offers tourists with an excellent reason to visit **charming** Wamena.

The festival was first held as a way to transition the tribes away from wars that had claimed hundreds of lives. These tribal wars continue today but are no longer accompanied by tears and bloodshed. The idea of turning tribal-war brutality into a cultural attraction has proven successful and has brought in material profit to the Wamena's community.

This year's cultural event was organized to coincide with Indonesia's August 17 Independence Day celebrations. Hundreds of residents from the districts in Jaya-wijaya regency and **its** surrounding areas took part in this year's 19th Baliem Festival. Oil and clay were applied to the tall and burly bodies of the tribal warriors to make motifs. **Meanwhile**, charcoal powder was rubbed on their faces with the result that the warriors sparkled in the sunshine. These people were the "traditional soldiers". Wearing their *koteka*, they held spears in their left hands and bows and arrows in their right. Their faces were fierce looking. Adding to their ferocity were hog fangs, measuring about 20 centimeters in length, which hung from their nostrils. The two tribes' "soldiers" acted out the battle. The "soldiers" furrowed their eye-brows and looked ready to pounce on their enemies. They aimed their arrows at their enemy, then at the sky and finally at the audience, while calling out their enemies using the traditional chant: "Hu ... hu ... hu ...". The warriors assumed their battle formations in an arena in the beautiful Baliem Valley.

As in previous years, a number of attractions and competitions were held on four consecutive days (August 8-11, 2008). The festival concluded with a parade of decorated vehicles around Wamena city.

There are two character values inserted in text 19, which reporting an annual festival event in which Papuan tribes tribes renowned for their histories of war and violence named The Baliem Valley. The character values such as: The Spirit of Nationality and Love Homeland are explained on the table 4.19.

<b>Table 4.19</b>	
<b>Analysis Character Education on text 19</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>The spirit of Nationality</b>	<p><i>This year's cultural event was organized to coincide with Indonesia's August 17 Independence Day celebrations. (Line 12-13)</i></p> <p>By held a festival which coincides with an independence day would spread the spirit of nationality especially for Papuan.</p>
<b>Love homeland</b>	<p><i>These people were the "traditional soldiers". Wearing their koteka, they held spears in their left hands and bows and arrows in their right. (Line 18-19)</i></p> <p>The use of <i>koteka</i> (traditional cloth from Papua), is expected to introduce the diversity of traditional cloth in Indonesia to students in order to make them loving their homeland.</p>

**Text 20****Title : Martha Chritina Tiahahu****Type of Text : Descriptive****Source : Contextual English 2 for Grade IX Senior High School****Regular Program page 94**

Martha Chritina Tiahahu was born in the Abubu village on Nusalaut Island, near Maluku, on 4 January 1800. Her father was Captain Paulus Tiahahu of the Soa Uluputi clan. After her mother died while she was an infant, Tiahahu was raised by her father. As a child, she was stubborn and followed her father wherever he went, at times joining him in planning attacks.

Beginning in 1817, Tiahahu joined her father in a guerrilla war against

the Dutch colonial government. They also backed Pattimura's army. She saw several battles. In a battle at Saparua Island, the troops killed Dutch Commander Richeiment and wounded **his** replacement Commander Meyer.

In another battle, she and her troops succeeded in burning Duurstede Fortress to the ground. During battles, she was said to throw stones at the Dutch troops if her soldiers were out of ammunition, while other accounts had her wielding spears. After Vermeulen Kringer took over the Dutch military in Maluku, Tiahahu, her father, and Pattimura were captured in October 1817. Carried on the HNLMS Evertsen to Nusalaut, Tiahahu was the only captured soldier not punished; this was due to her young age. After a period of time in holding in Fort Beverwijk, **where** her father was executed, in late 1817, Tiahahu was released. She continued to fight against the Dutch.

In a sweep in December 1817, Tiahahu and several other former rebels were caught. The captured guerrillas were placed on the Evertsen to be transported to Java; they were meant to be used for slave labor on the coffee plantations there. However, on the way Tiahahu fell ill. Refusing medication and food, she died on 2 January 1818 while the ship was crossing the Banda Sea; she received a burial at sea later that day.

<http://penyukajalanjalan.files.wordpress.com>

There are two character values inserted in the text by the title Martha Chritina Tiahahu which tells her struggle to defend the homeland until captured by Dutch in the young age. Those character values are The Spirit of Nationality and Love Homeland which are explained on the table 4.20

<b>Character Education</b>	<b>Sentence</b>
<b>The spirit of Nationality</b>	<i>In another battle, she and her troops succeeded in burning Duurstede Fortress to the ground. During battles, she was said to throw stones at the Dutch troops if her soldiers were out of ammunition, while other accounts had her wielding spears. (Line 11-14)</i>

	From this sentence, students are expected to imitate the spirit as owned Martha Christina Tiahahu in order to defend Indonesia.
<b>Love homeland</b>	<i>Tiahahu was the only captured soldier not punished; this was due to her young age.</i> (Line 16-17) Even though she was captured at the young age, she was not afraid in fighting for the freedom of Indonesia. The students are expected to have this value in their daily life.

**Text 21**

**Title : There is no title for this reading material.**

**Type of Text : Descriptive**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 112**

Commodore Yosaphat "Yos" Sudarso who was born on 24<sup>th</sup> of November 1925 was an Indonesian naval officer killed in a fight between Dutch and Indonesian vessels. At the time of his death, Yos Sudarso was deputy chief of staff of the Indonesian\_Navy and was in charge of an action to infiltrate Dutch New Guinea.

The battle near Vlakke Hock (Etna Bay) of the Arafura Sea stopped an attempt by the Indonesian Navy to drop off 150 soldiers in Kaimana, in Dutch New Guinea, for sabotage and to incite the local population against the Dutch government. Sudarso was in charge of the operation at sea, while colonel Murshid commanded the infiltrants. Three torpedo boats left the Aru\_Islands in the middle of the night (15 January 1962) but were intercepted by a Dutch reconnaissance plane, as the Dutch had anticipated the action of the Indonesian navy soldiers for weeks.

The torpedo boats responded to the Hares sent off by the plane by shooting at it. The Dutch frigate HMS Evertsen then joined the scene and



sunk the KRI Macan Tutul, commanded by Sudarso. The Other two ships, KRI Macan Kumbang and KRI Harimau, fled, but one hit a reef and the other was disabled by shooting. The Evertsen was able to save most occupants of the Macan Tutul, but at least three sailors died, among whom was commodore Sudarso. The action itself was an abject failure and General Nasution even refused to relay the bad news to Sukarno, forcing colonel Murshid to do this in person. However, the small battle was partially responsible for the subsequent involvement of the Soviet Union and United States in the case of Dutch New Guinea, and **it** is honored in Indonesia by the “Sea Sacrifice Day,” an annual nation-wide day of remembrance.

Twelve years after his death, Yos Sudarso was officially added to the register of Indonesian heroes of the Revolution. Indonesia **issued** 3 special postage stamp to commemorate his service to his country, while the KRI Harimau was made into a monument in Taman Mini Indonesia Indah. Indonesia’s Yos Sudarso Island and Yos Sudarso Bay are named in his honor. There is also an ex-Dutch warship named KRI Yos Sudarso (ship number 353) in honor of him. It is still active in the fleet today.

Table 4.21 explained the character value from the text which describing Commodore Yosaphat or known as "Yos" Sudarso who was an Indonesian naval officer killed in a fight between Dutch and Indonesian vessels. The character value Rewarding Achievement is explained on the table below.

<b>Character Education</b>	<b>Sentence</b>
<b>Rewarding achievement</b>	<p><i>Twelve years after his death, Yos Sudarso was officially added to the register of Indonesian heroes of the Revolution. (Line 26-27)</i></p> <p>From this sentence, students learn to appreciate the struggle of hero who passed away for independence.</p>

**Text 22****Title : There is no title for this reading material.****Type of Text : Report****Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 141**

What is a crystal made of? What causes tides? How can atoms and electrons be understood? Questions such as these are problems that scientists of the world struggle for. Scientists work to formulate scientific theories that will explain how things happen. So, the aim of a scientific inquiry is to find out how the world works.

Scientists of the world have high optimism that natural phenomena of the world can be understood and controlled by science. During the 17<sup>th</sup> century, great men such as Galileo, Francis Bacon, Rene Descartes, Isaac Newton, and Robert Boyle were convinced that with the help of scientific research, science would be able to respond to the challenges of the uncountable secrets of the amazing world phenomena.

In 1637, Rene Descartes, a French philosopher, mathematician, and scientist, stated that science should be based on the systematic analysis of intuitive ideas. A theory was said to be scientific if it could be rationalized beyond doubt. The power of thought became the primary source of scientific theories. "*Cogito, ergo sum*". I think, therefore I am. In this ever-living motto, Descartes wanted to say that we existed because we used our intellect. According to this philosophy, scientific theories were developed through introspection. The scientists worked out evidences for the validity of the theories by rationalizing their experiences until they reached a state where no doubt could be produced. Called the deductive logic, this approach to scientific inquiry was often referred to as the rational approach to scientific research.

About ten years earlier, Francis Bacon, an English philosopher, had proposed a method of scientific inquiry which was very different from that of Descartes. Bacon believed that, instead of using intuitive power, scientists should base their theories on the results of observations. The scientists should empty their mind, made observations of phenomena, and generalized the results of their observations to formulate scientific theories. Called the inductive logic, this approach to scientific research would be able

to generalize particular cases into a general theory which would be able to explain the fundamental laws of nature. Because this scientific method was based on experiences of observations of scientists, it was called the empirical approach to scientific inquiry (*empeira* is a Greek word which means experience).

Rene Descartes and Francis Bacon were two great man of the world who established the principle foundations of science. Both had tried to provide a simple method for scientific inquiry. While Bacon wanted scientists to rely their research *solely* on experiences, Descartes wanted scientists to base their products of inquiry **solely** on pure reason. Both had their own strengths and weaknesses.

Modern scientists, however, tend to believe that both reason and experience play an important role in science. **On the one hand**, reason, or intuition, or imagination provides the scientists with early **speculative** hypotheses. On the other, experience provides the scientists with evidence whether to accept or reject the hypotheses. While both Bacon and Descartes wanted to arrive at whether a theory is true, modern scientists would be more reserved when coming to contact with what is called a “true” theory. It is possible, however, to find ways in which the correctness of a theory can be tested. Finally, modern scientists tend to believe that no theory, however well it has been tested, is without some weakness.

So, how does one come back to the questions above? One would, first of all, tries to formulate speculative answers based on available theories. Equipped with these speculative answers, which are called hypotheses, one will move further to conduct observation in the field to collect data. One will then analyze the data, and, based on the results of the analysis, one will be able to accept or reject the hypotheses. This is called the inductive-deductive approach which is widely followed by many of the modern scientists of the world.

There is a Curiosity character value in the text that explains the inductive-deductive approach which is widely followed by many of the modern scientists of the world which is explained on the table 4.22.

<b>Table 4.22</b>	
<b>Analysis Character Education on text 22</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Curiosity</b>	<p><i>Descartes wanted to say that we existed because we used our intellect. (Line 17-18)</i></p> <p><i>About ten years earlier, Francis Bacon, an English philosopher, had proposed a method of scientific inquiry which was very different from that of Descartes. (Line 24-26)</i></p> <p><i>The scientists should empty their mind, made observations of phenomena, and generalized the results of their observations to formulate scientific theories. (Line 27-29)</i></p> <p>Those sentences are expected giving the spirit and curiosity to the students in order to learn something new and very important to upgrade their knowledge. Moreover, in studying their major.</p>

**Text 23**

**Title : Scientists Warn of Cancer Risk for Cell Phone Use**

**Type of Text : Report**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 181**

Scientists have different opinions on the level of dangerous effects of the magnetic field from cell phones. However, we must be prepared although there is no final evidence yet about the risk of using cell phones especially to children. We must not do the same mistakes as we have already done in the past. That is, we must be alert to this danger and do not wait until things become uncontrollable.

Studies that claim that there is no link between cell phones and brain

tumors are outdated, have some methodological problems, and do not include sufficient numbers of long-term cell phone users. Many of these studies define regular cell phone use as “once a week”. At present, this definition is inapplicable at all.

A brain tumor can take dozens of years to develop. The risk from cell phone use is far greater for children than for adults. In a recent study, radiation from a cell phone penetrates far deeper into the brain of a five-year-old than into **that** of an adult. Particular surveys from Scandinavia—where the cell phone was first developed—show that the radiation **emitted** by cell phones has definite biological consequences. From another study, frequent cell phone users are twice as likely to develop a tumor on the auditory nerve: the ear most used with the handset, compared to the **other**. In a separate study, heavy phone users have a 50 percent increased likelihood in developing a salivary gland tumor. In addition, adolescents who start using cell phones before the age of 20 are five times more likely to develop brain cancer at the age of 29 than those who can’t use a cell phone.

Every child is using cell phones all of the time, and there are three billion cell phone users in the world. The situation is as critical as any other public health issue. Everyone shares responsibility of this issue and helps governments and other bodies to find solutions to the problem.

There is a character education value inserted in the reading material by the title Scientists Warn of Cancer Risk for Cell Phone Use that is Responsibility that explained on the table 4.23.

<b>Table 4.23</b>	
<b>Analysis Character Education on text 23</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Responsibility</b>	<p><i>Everyone shares responsibility of this issue and helps governments and other bodies to find solutions to the problem. (Line 26-27)</i></p> <p>From the sentence above, teacher teaches that responsible to give education about danger on cell-phone used is our responsible, so students are motivated to appeal others. Moreover, students are</p>

	expected to be participated in contributing idea for this global problem.
--	---

**Text 24****Title : The Wayang****Type of Text : Descriptive****Source : Contextual English 2 for Grade IX Senior High School****Regular Program page 194**

*Wayang* is a Javanese word to refer to kinds of puppet theatres. *Wayang* is “shadow” and the *wayang* performance is a shadow puppet theatre. In modern daily Javanese and Indonesian, *wayang* can be the puppet itself or the whole puppet theatre performance. There are several different types of *wayang*. The word *wayang* is a generic term for these different types of puppet theatres. Below are some of the many kinds of *wayang* that can be found in our rich cultures.

First, there is the *wayang kulit*. Kulit means “skin”, and refers to the leather construction of the puppets that are carefully chiseled with very fine tools and supported with carefully shaped buffalo horn handles and control rods. The puppets are crafted from buffalo hide and mounted on bamboo sticks.

When held up behind a piece of white cloth, with an electric bulb or an oil lamp as the light source, shadows are cast on the screen. The stories are usually **drawn** from the Hindu epics the Ramayana and the Mahabharata or from the Serat Menak, (a story about the heroism of Amir Hamza, an uncle of the Moslem Prophet Mohammad.)

Second, there is the *wayang wong*. Literally it means human *wayang*. *Wong* means human. This is precisely like the theatre. The *wayang*, the characters, are acted by persons. It is not *wayang* in its original meaning since it is not using shadows, but real people. The *wayang wong* was originally performed only as an aristocratic entertainment in the four palaces of Yogyakarta and Surakarta. In the course of time, it spread to become a popular and folk form as well.

Third, there is the *wayang beber*. The word *beber* (the sound “e” is pronounced like that in ‘bed’, ‘men’, etc.) means “scroll”. On one scroll is painted a scene of the story. In the performance, the story is told scroll by scroll. The content of the story typically stems from the Panji romance which are famous semi-historical legends from East Javanese kingdoms of Jenggala, Daha, Kediri, and Bali. Many of the *wayang beber* scrolls are found in East Java, especially in the areas of Kediri and Pacitan regencies.

Fourth, there is a *wayang golek*. The word *golek* trully means "puppet" or "doll", three dimensional. The puppets are made of wood. It is believe that the *wayang golek* was the originated from the north-coast area of Java Sea, brought from China by the Moslem walis. Now the *wayang golek* is the popular in Priangan areas such as Bandung, and some other places in West Java such as Cirebon, Bogor, and Jakarta. The earlier *wayang golek* mostly tells about the Amir Hamza menak stories. The more modern *wayang golek*, **however**, tells about the Ramayana and Mahabharata stories, the same as those in the *wayang kulit* of Central Java.

The UNESCO designated *wayang kulit* as a Masterpiece of Oral and Intangible Heritage of Humanity on 7 November 2003. In return for the acknowledgement, this world organization requires us to preserve the *wayang* as one of our rich cultural heritages.

In this text, by the title The Wayang, which describing original puppet from Indonesia and its types, containing two character values, such as: Love Homeland and Religious which are explained on the table 4.24.

<b>Character Education</b>	<b>Sentence</b>
<b>Love homeland</b>	<p><i>Below are some of the many kinds of wayang that can be found in our rich cultures. (line 6-7)</i></p> <p><i>First, there is the wayang kulit. (Line 8)</i></p> <p><i>Second, there is the wayang wong. (Line 18)</i></p> <p><i>Third, there is the wayang beber. (Line 25)</i></p> <p><i>Fourth, there is a wayang golek. (Line 32)</i></p> <p>By knowing the diversity in Indonesia, students are</p>

	expected more loving their home land.
<b>Religious</b>	<p><i>The stories are usually <b>drawn</b> from the Hindu epics the Ramayana and the Mahabharata or from the Serat Menak, (a story about the heroism of Amir Hamza, an uncle of the Moslem Prophet Mohammad.) (Line 14-17)</i></p> <p>While watching the performing of <i>wayang</i>, students are expected not only take the art value, but also being religious. Because, <i>wayang</i> also used for spreading religious value.</p>

**Text 25**

**Title : There is no title for this reading material.**

**Type of Text : Narrative**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 228**

A poor but honest Woodman lived in a village near a forest. One day, he went out to cut down a tree near edge of deep pool in the forest. It was late in the day and the Woodman was tired. He had been working since sunrise and his strokes were not as sure as they had been early that morning. Thus it happened that the axe slipped and flew out of his hands into the water in the pool.

The Woodman was in **despair**. The axe was all he possessed with which to make a living, and he did not have enough money to buy a **new one**. As he stood wringing his hands and weeping, the god Mercury suddenly appeared and asked what the trouble was. The Woodman told what had happened, and immediately the **kind** Mercury dive into the pool.

When he came up again he held a wonderful golden axe.

“Is this your axe?” Mercury asked the Woodman.

“No,” answered the honest Woodman, “that is not my axe.”

Mercury laid the golden axe on the bank and sprang back into the



pool. This time he brought up an axe of silver, but the Woodman declared again that his axe was just an ordinary one with a wooden handle.

Mercury dived down for the third time, and when he came up again he had the axe that had been lost.

The poor Woodman was very glad that his axe had been found and could not thank the kind god enough. Mercury was greatly pleased with the Woodman's honesty.

"I admire your honesty," he said, "and as a reward you may have all three axes the gold and the silver **as well as** your own."

The happy Woodman returned to his home with his treasures, and soon the story of his good fortune was known to everybody in the village. Now there were several woodmen in the village who believed that they could easily win the same good fortune. They hurried out into the woods, one here, one there, and hiding their axes in the bushes, pretended they had lost them. Then they wept and wailed and called on Mercury to help them.

And indeed, Mercury did appear, first to this one, then to that. To each one he showed an axe of gold, and each one eagerly claimed it to be the one he had lost. But Mercury did not give them the golden axe. Instead he gave them each a hard whack over the head with it and sent them home. And when they returned next day to look for their own axes, they were nowhere to be found.

This reading material is a narrative text about a poor but honest Woodman who lived in a village near a forest. After analysing the text, the researcher found two character education values, involve: Work Hard and Honest which are explained on the table 4.25.

<b>Table 4.25</b>	
<b>Analysis Character Education on text 25</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Work hard</b>	<p><i>He had been working since sunrise and his strokes were not as sure as they had been early that morning.</i> (Line 3-4)</p> <p>The sentence above teaches the students to not easy give up to catch their dream.</p>

<b>Honest</b>	<p><i>A poor but honest Woodman lived in a village near a forest. (Line 1)</i></p> <p><i>“Is this your axe?” Mercury asked the Woodman. (Line 13)</i></p> <p><i>“No,” answered the honest Woodman, “that is not my axe.” (Line 14)</i></p> <p><i>This time he brought up an axe of silver, but the Woodman declared again that his axe was just an ordinary one with a wooden handle. (Line 16-17)</i></p> <p><i>Mercury was greatly pleased with the Woodman’s honesty. “I admire your honesty,” (Line 21-23)</i></p> <p>Even though offered with kinds of axe, such as made by silver and gold, the woodman did not want to take it. Nevertheless, because of his honesty he got a reward from Mercury. From the sentences above, students are expected to feature honesty, such as being honest to themselves during the exam and being honest in their daily life.</p>
---------------	--

**Text 26**

**Title : There is no title for this reading material**

**Type of Text : Narrative**

**Source : Contextual English 2 for Grade IX Senior High School  
Regular Program page 257**

“This way, we’re assisting the government,” Mr. Budhi continued. “Orphans are the responsibility of the government. In this place, we raise orphans, children from poor families, and stray children and help them to grow as other children grow. We educate them to become members of the society who have a high moral and intellectual integrity, are honest and

well-behaved, and possess the necessary skills to support an independent life.”

“Where did all these kids come from?” I asked.

“All over the country,” Mr. Budhi said, pointing to the map on the wall. “We have children from almost all major cities in Java. Outside Java, we have orphans and stray children from Sumatera, Kalimantan, Sulawesi, Lombok, and Sumbawa. We never differentiate them. Wherever they come from, we accept them as our children. Our motif is purely divine. Orphans are the children of God, says God in the Holy Book, and whoever does not care for orphans will reap His **wrath**. And whoever helps orphans God will provide an abundance of rewards.

So for us, the children represent the possession of God. Neglect them, and we neglect God. **Well, anyway,** many of our children have become successful persons who are useful to the society. Two of them are now teaching at the university.

A man came in and bowed to Mr. Budhi. He said that he had come to file in his monthly contribution. He took out a thick envelope and handed it to Mr. Budhi. After saying a word or two, he asked permission to leave, saying that he still had some other **errands** to do. Mr. Budhi thanked **his** guest and escorted him to the door.

“He is a regular donator,” he explained after sitting back at his chair. “There are people like him who know exactly how to spend their spare money for heavenly causes. We receive some fund from the government, of course, but most of our expenses are covered by money collected from these private donators. I can see happiness in their eyes when **they** look at how many orphans have left with promising opportunities awaiting **them** in their future life.”

“How many have come out of the orphanage?” I asked.

“Thousands,” he answered. “Last year, we recorded 115 orphans who left ready for a successful career in their life. Many are married and most find jobs. This year, we are looking at 150 or so to leave the orphanage. It is our satisfaction to see them off from this very door to become useful members of the society. This satisfaction is a priceless reward for us.”

I stayed for a while longer before I thanked Mr. Budhi and left the orphanage. On my way home, I kept thinking with all kinds of mixed feelings. Here is a man, a simple man who leads a simple life, who is able to save the life of so many people. And he has done all that just for the merciful grace of God. May God bless this kind man. But what about these children of the street at the crossroads, the homeless families under the fly bridge, and those tramps who saunter across town?

This narrative text tells about Mr. Budhi, a nice man who assisting the government by raising the orphans from over the country. He believes the children represent the possession of God. For him, neglect them and we neglect God. After analyzed the text, the researcher found two character education values inserted in this text, which is: Social Care and Religious that are explained on the table 2.26.

<b>Table 4.26</b>	
<b>Analysis Character Education on text 26</b>	
<b>Character Education</b>	<b>Sentence</b>
<b>Social care</b>	<p><i>We never differentiate them. Wherever they come from, we accept them as our children. Our motif is purely divine. (Line 12-13)</i></p> <p>Through this sentence, teacher teaches the students for caring to others, especially to orphans, and do not differentiate ethnicity, race, and religion in order to help.</p>
<b>Religious</b>	<p><i>So for us, the children represent the possession of God. Neglect them, and we neglect God. (Line 17-18)</i></p> <p>From the sentence above, teacher explains that every religion preach to goodness, including to orphans. Moreover, for Muslims, in the Holy Qur'an, Allah clearly orders to help the orphan.</p>

After analyzing the reading materials and interviewing the teachers, the researcher found that character education values has been assessed. The teachers assess character education value directly in the classroom when learning process and join with other evaluation in the form Affective. Also, the teachers can assess while listening, speaking, reading, and writing sections. Assessment also can be done outside the classroom and clearly shown on their social life. But that assessment tends to widen and we cannot measure it is influenced from reading material or come from the other factor. So that is way, it is expected that the teacher consider to have their own criteria in assessing character education to their students.

This is the detail character education's values that the researcher found through analyzing reading text materials:

1. Friendly : 2
2. Social care : 10
3. Love peace : 3
4. Curiosity : 4
5. Religious : 5
6. Joy of reading : 1
7. Tolerance : 2
8. The spirit of Nationality : 4
9. Love homeland : 5
10. Creative : 2
11. Environmental care : 2

12. Discipline : 2
13. Rewarding achievement : 2
14. Work hard : 3
15. Responsibility : 1
16. Honest : 1

## **B. Discussion**

According to core competencies in syllabus from MAN 2 Model Banjarmasin which implement Curriculum 2013, there are eleven character education values should be inserted in reading text material, involve: Religious, Honest, Discipline, Polite, Caring (Mutual Cooperation, Tolerance, Peace), Responsibility, Responsive, and Pro-active to effectively interact with the society and nature within the students' communicative environment.

After analyzed 26 reading materials from *Talk Active 2 Senior High School Year XI* published by Yudhistira and *Contextual English 2 for Grade IX Senior High School Regular Program* published by Tiga Serangkai, the researcher found 16 character values, involve: Friendly, Social Care, Love Peace, Curiosity, Religious, Joy of Reading, Tolerance, The Spirit of Nationality, Love Homeland, Creative, Environmental Care, Discipline, Rewarding Achievement, Work Hard, Responsibility, and Honest.

The most appear frequently character value is Social Care, which emerge 10 times. It is because the recent problem now days is about social issues for instance bullying, thus both of the books are often providing text by the topic of bullying. Therefore, the character value of social care is very

essential inserted to the reading material. The most appear rarely character values are Joy of Reading, Responsibility, and Honest, because these values have already embedded in other subject. Whereas, there is no character values of Democratic and Independent in the whole reading materials. Because, Independent value is reflected from Creative, while Democratic value is reflected in Tolerance value. The type of text that mostly appear from 26 reading text material is Descriptive text, specifically 11 texts.

Based on Curriculum 2013, there are three aspects which are assessed in teaching and learning process, such as: Attitude Aspect (affective), Knowledge Aspect (cognitive), and Skill Aspect (psychomotor). The researcher found that teachers assess character education value directly in the classroom when learning process and join with other evaluation in the form Affective. Also, the teachers can assess while listening, speaking, reading, and writing sections. Assessment also can be done outside the classroom and clearly shown on their social life. At the end, some character values are reflected on students' behavior, involve: Religious, Social Care, Respect, Discipline, Love Homeland, and The Spirit of Nationality.