

REFERENCES

- Ahyar, J. (2019). *Apa Itu Sastra*. Yogyakarta: Deepublish.
- Alba-Juez, L., (2016). *Discourse Analysis and Pragmatics: Their Scope and Relation*. Madrid: Ciudad Universitaria Press
- Big Indonesian Dictionary accessed on 2nd of January 2023, 20:48,
<https://www.kbbi.web.id/discourse-wacana>
- Carter, R., & Long, M. N., (1991). *Teaching Literature*. United States of America: Longman.
- Collie, J., & Slater, S., (1991). *Literature in the Language Classroom*. (5th edition). Glasgow: Cambridge University Press.
- Cook, G. (1989). *Discourse*. New York: Oxford University Press.
- Creswell, J. W., (2014). *Research Design: Qualitative, Quantitative, and Mixed Method Approaches. 4th Edition*. Thousand Oaks, California : SAGE Publications.
- Dijk, T. A. V., (1988). *News as Discourse*. Hillsdale, New Jersey: Lawrence Erlbaum Associate.
- Esten, M., (1978). *Literature: An Introduction to Theory and History*. Bandung: Angkasa Publisher.
- Fairclough, N., (2013). *Critical discourse analysis: The critical study of language* (2nd edition). Routledge.

- Faradila, W., & Amalia, A. R., & Nurasiah I., (2020). *Analisis Nilai Pendidikan Karakter Peduli Sosial Dalam Buku Siswa Kelas 3 SD Tema 4 Peduli Lingkungan Sosial*. DIKDAS MATAPPA, Journal of Elementary Education 3(2):159.
- Fransiskawati, A., (2018). *Discourse Analysis of Da'wah Messages in the Novel "Kaukah Jodohku" by Betty Permana*. Lampung: State Islamic University of Raden Intan.
- Fowler, R., (1991). *Language in the News: Discourse and Ideology in the Press*. London: Input Typesetting Ltd.
- Gee, J. P., (2001). *An Introduction to Discourse Analysis—Theory and Method*. The Taylor & Francis e-Library.
- Hadisantosa, N., (2010). *Learning Through English: Policies, Challenges and Prospects. Insight From East Asia*. British Council East Asia.
- Hong, L., (2012). *Application of Multimodal Discourse Analysis Theory to The Teaching College English Listening and Speaking* . ELSEVIER SciVers ScientDirect, 6.
- Huda, N. (1997). *A National Strategy in Achieving English Communication Ability: Globalization Perspectives*. Journal of Education, 9 (Special edition).
- Iman, N. Y., (2017). *A Quasi-Experimental Study On Using Short Stories: Statistical And Inferential Analysis On The Non-English Major University Students' Speaking And Writing Achievements*. Jakarta: International Journal of Languages' Education and Teaching.

- Johnstone, B., (2008). *Discourse Analysis. Second Edition*. Oxford: Blackwell Publishing.
- Johnstone, B., (2016). *'Oral Versions of Personal Experience': Labovian Narrative Analysis and its Uptake*. Pennsylvania: John Wiley & Sons Ltd. Publisher.
- Khorashadyzadeh, A. (2014). *Why to use short stories in speaking classes? International Journal of Foreign Language Teaching in the Islamic World*. 2(1), 9-15.
- Ministry of National Education. (2010). *Pengembangan Pendidikan Budaya dan Karakter Bangsa Pedoman Sekolah*. Jakarta: Central for Curriculum and Bookkeeping.
- Ministry of National Education. (2011). *Pedoman Pelaksanaan Pendidikan Karakter*. Jakarta: Central for Curriculum and Bookkeeping.
- Leniawati, Y., (2021). *Character Education Values in The "Si Anak Pintar" Novel by Tere Liye*. Purwokerto: State Islamic University of Prof. Kiai Haji Saifuddin Zuhri
- Lickona, T. (1996). *Eleven Principles Of Effective Character Education*. *Journal Of Moral Education*, 25(1), 93–100. Accessed on <https://doi.org/10.1080/0305724960250110>
- Lickona, T. (2018). *Character Education: A Complete Guide to Educating Students to Be Smart (fourth edition)*. Nusa Media

- Linde, C., (1993). *Life Stories: The Creation of Coherence*. Oxford, U.K.,: Oxford University Press.
- Listriana, N. D., & Aini, K. N. (2019). *Pengaruh Pembelajaran Kontekstual Berbantuan Hands Activity terhadap Kemampuan Pemecahan Masalah Matematik dan Rasa Ingin Tahu Siswa*. *Journal of Mathematics Education and Learning Innovation*, 5(1), 50–61.
- Liye, T., (2022). *Si Anak Pintar*. Depok: Sabak – Grip Nusantara.
- Luxemburg, J. V., Mieke B., & Willem G. W., (1989). *Introduction to Literature*. (Indonesian by Dick Hartoko). Jakarta: PT Gramedia Publisher.
- Mandler, M., M., & Johnson, N. S., (1977). *Remembrance of Things Parsed: Story Structure and Recall*, San Diego: California University Academic Press Inc.
- Miles, MB. & Huberman, AM., (1994). *Qualitative Data Analysis (2nd Edition)*. Thousand Oaks, CA: Sage Publications.
- Mitsigkas, N. (2015). *Using Novels in English Language Teaching in Cyprus*. Britain: University of Essex.
- Muchtar, D., & Suryani, A. (2019). Character Education According to the Ministry of Education and Culture. *Edumaspul: Journal of Education*, 3(2), 50-57. <https://doi.org/10.33487/edumaspul.v3i2.142>
- Natalia, I. F. F., (2020). *Structural Analysis on Novel "Pukat/Si Anak Pintar" by Tere Liye*. Klaten: University of Widya Dharma.
- Nugrahani, F., (2014). *Metode Penelitian Kualitatif dalam Penelitian Pendidikan Bahasa*. Surakarta.

- Nurdiyantoro, B., (2005). *Teori Pengkajian Fiksi*. Yogyakarta: Gadjah Mada University Press.
- Prasetyo, T., & Nisa, K. (2018). *Pengaruh Model Problem Based Learning Terhadap Hasil Belajar Dan Rasa Keingintahuan Siswa*. *Didaktika Tauhidi: Journal of Primary School Teacher Education*, 5(2), 83. <https://doi.org/10.30997/dt.v5i2.1103>
- Purbani, W., (2005). *Discourse Analysis*. Surabaya: UBAYA Publisher.
- Purbosari, L., (2014). *Analysis of Moral Education Values In Tere Liye's Novel Si Anak Pintar and its Learning Scenarios in Class XI High School*. Purworejo: University of Muhammadiyah Publisher.
- Purwanti, D. (2017). *Pendidikan Karakter Peduli Lingkungan Dan Implementasinya*. DWIJACENDEKIA Journal of Pedagogical Research. 1 (2) (2017) 14-20.
- Quartera, S., H., (2017). *Discourse Analysis of Morals on Tere Liye's Novel "Bulan"*. Jakarta: State Islamic University of Syarif Hidayatullah.
- Renkema, J., & Schubert, C., (2004). *Introduction To Discourse Studies*. Amsterdam: John Benjamins Publishing Co.
- Riadi, Muchlisin. (2019). *Nilai dan Metode Pembentukan Karakter Religius*. Accessed on 7/11/2023. <https://www.kajianpustaka.com/2019/09/nilai-dan-metode-pembentukan-karakter-religius.html>

- Sahlan, Asmaun. (2009). *Mewujudkan Budaya Religius di Sekolah*. Malang: UIN-Maliki Press
- Sari, S., & Bermuli, J. (2021). *Pembentukan Karakter Tanggung Jawab Siswa pada Pembelajaran Daring Melalui Implementasi Pendidikan Karakter. Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*. 7(1). 110-121.
<https://doi.org/10.33394/jk.v7i1.3150>
- Schiffrin, D., (1994). *Approaches to Discourse*. Oxford: Blackwell Publisher.
- Schiffrin, D., Tannen, D., & Hamilton, H. E. (2001). *The Handbook of Discourse Analysis*. Oxford: Blackwell Publisher.
- Storey, John, (2001). *Cultural Theory and Popular Culture*, London: Pearson. P. 78
- Supratikno, A. (2022). *Reinforcing Indonesian National Identity Based On Inclusiveness Of Pancasila As A Way To Deal With The Identity Politics In Indonesia*. International Journal Of Multicultural And Multireligious Understanding, 9(6), 407–417.
- Suwardani, N. P., (2020). “*Quo Vadis*” *Character Education: Knitting Hopes of Dignified Nation*. Denpasar: UNHI-Press Publisher.
- Syaukani, (2018). *Metodologi Penelitian Pendidikan*. Medan: Perdana Publishing.
- Titscher, S.M., R. Meyer, R. Wodak & E. Vetter, (2000). *Methods of Text and Discourse Analysis*. London: Sage.

Ummah, S. I., (2020). *Moral Values In Tere Liye's Novel "Si Anak Pintar" and Its Implications for Politeness Values for Students (English by Researcher)*. Islamic Institute of Salatiga.

Waluyo, S. B., & Siswanto, B. (2019). *Upaya Meningkatkan Kemampuan Pemahaman Konsep Matematis dan Rasa Ingin Tahu Siswa Kelas X MIPA 9 SMA N 4 Semarang Melalui Model Problem Based Learning Berbantuan Kartu Soal*. Prima: Journal of Mathematics Education, 2, 893–898.



BIOGRAPHY OF THE WRITER



The writer, Rifqi Fuadi Lutfi (1942300046) was born and raised in Situbondo, on 7th of May 2001. He is the second child of H. Lutfi and Siti Raudah. In 2007 he began his study in SDN 2 Widoro Payung and graduated in 2012. In the following year, the writer continued his junior high school level at SMP Nurul Jadid (3013-2016) and he then continued his senior high at MA Nurul Jadid (2017-2019). In 2019, he continued his undergraduate study at University of Nurul Jadid (UNUJA) Paiton Probolinggo. Besides being a student, he is also active in some intra and extra organizations. He eventually took all levels of his education in Nurul Jadid. At this year specifically on July 2023, even though the writer did not take part in the Discourse class because in his sixth semester he determined himself to be a part of national internship students in *Magang Bersertifikat Kampus Merdeka* (MBKM) held by the National Ministry of Education and Culture (Kemdikbud) on 2022, he still made up his mind to finish his final undergraduate assignment with this Discourse Analysis model. He finally has completed his undergraduate thesis (*Skripsi*) under the title: **Discourse Analysis on Character Education Values Portrayed in Tere Liye's Novel 'Si Anak Pintar'**.

APPENDICES

To read the novel, please visit the URL or scan
the QR (Quick Response) code below:

<https://qr.link/VovLla>



Si Anak Pintar (The Smart Kid) – Tere Liye

Biography of Tere Liye (Darwis) – Indonesia's Famous Novelist

Tere Liye is the pen-nick name of an Indonesian novelist. Tere Liye was born in Lahat, Indonesia, May 21, 1979 with the real name Darwis. Some of Tere Liye's works that are appointed to the big screen are *Hafalan Shalat Delisa* and *Moga Bunda Disayang Allah*. Despite his success in the Indonesian literary world, his writing activities are only a hobby because he still works in an office as an accountant.

Tere Liye is the sixth of seven children. Tere Liye's childhood life is full of simplicity that makes him keep it simple to this day. The figure of Tere Liye looks not much stylish and remains humble in living his life.

Tere Liye's novels are not only interesting for his writing skills. As an alumnus of Indonesia University, Tere Liye also has a very critical thinking. His critical thinking can be seen from the stories created to provide political education to readers. In addition, on several occasions, Tere Liye uses social media accounts to express various opinions or criticisms for policies made by the government.

Not only expressing various criticisms related to policies, Tere Liye or Darwis is also active in taking action or protesting in real life, for example, regarding the high tax policy for writers in Indonesia. As a way to respond to the policy, he even asks publishers to stop the printing process of literary work.

Attachment of Thesis Guidance Process

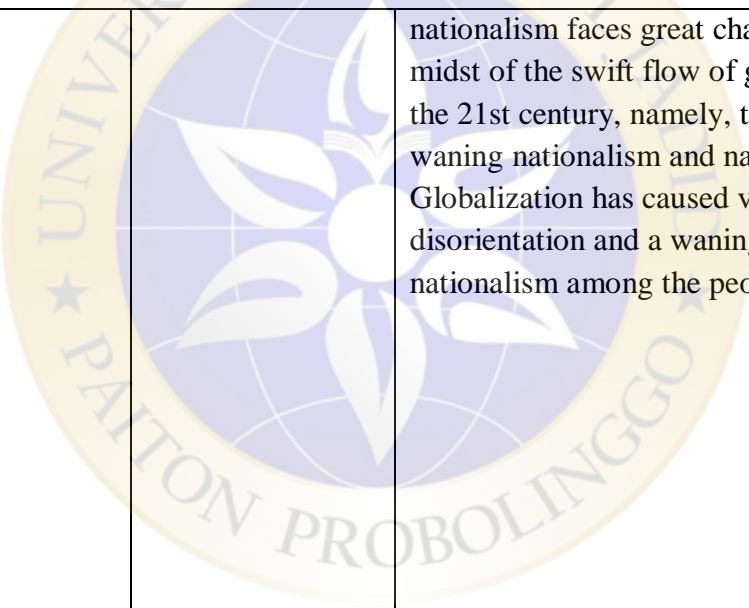
No	Character Values	Statements in the Novel	Theoretical Reflections	Analytical Notes
1	Religious Value	<p>(Liye,2020: p. 173)</p> <p>(Liye, 2020: 331)</p>	<p>This is in line with the National Character Education Strengthening Movement in 2010 in the Concept and Guidelines for Strengthening Character Education of the Ministry of Education and Culture, which says that this religious character value covers three dimensions of relations at once, namely the relationship between individuals and God, individuals with others, and individuals with the universe (environment). This religious character value is shown in the behavior of loving and maintaining the integrity of creation. Religious sub-values include love of peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between adherents of religions and beliefs, anti-bullying and</p>	<p>The religious character in the novel Si Anak Pintar is based on the teachings of Islam in accordance with the religion embraced by the author of the novel. Religious character values reflect faith in God Almighty which is manifested in the behavior of carrying out the teachings of the religion and beliefs adopted.</p> <p>So, all of this is very relevant to Maimun's opinion in Muchlisin (2019) that religious education and character education are two interconnected things where religious values can be accelerated through: The value of worship, the value of jihad, the value of morals, the value of trust, and discipline. Then proceed with several methods of forming religious character, namely as follows: exemplary method, habituation method, advice method,</p>

			<p>violence, friendship, sincerity, not imposing one's will, loving the environment, protecting the small.</p> <p>This religious character value is shown in the behavior of loving and maintaining the integrity of creation. Religious sub-values according to Sahlan (2009) include: Honesty, justice, humility, and balance.</p>	and attention method.
2	Honesty	<p>(Liye, 2020: 174)</p> <p>(Liye, 2020: 288)</p> <p>(Liye, 2020: 289)</p>	<p>This is in line with Kurniawati (2019) that honesty in general is an aspect of virtuous human characteristics and morals where someone with this character will then have integrity, fairness, loyalty, sincerity, and can be trusted by others.</p> <p>According to Thomas Jefferson "Honesty as the first chapter in the book of wisdom" this quote was later used by Thomas Jefferson in expressing that Honesty is an attitude to state the truth, and not to say things that violate the facts. The broader meaning of honesty is not cheating, doing things according to the rules that apply.</p>	<p>From the results of this discursive analysis, it can be concluded that honesty (integrity) is a moral principle within a person that is carried out consistently in his life as a whole. Integrity is one of the points in character education that is again intensified by the government. Character education is again raised because it is important and is seen as an inseparable part of education in schools. The broader meaning of honesty is not cheating, doing something in accordance with the applicable rules.</p> <p>From the story of this novel, the lesson we can take is that honesty must be prioritized even in the slightest urgency.</p>

3	Discipline	<p>(Liye, 2020: p. 193)</p> <p>(Liye, 2020: 293)</p>	<p>The attitude of discipline in this novel is in line with Yuli Leniawati's research (2021) that the definition of discipline refers to an attitude of obedience and one's compliance with the values one believes in and is responsible for. Where this attitude includes everything that is personal, social.</p> <p>The definition of discipline is also stated by several experts. One of them is Suharsimi Arikunto (1980: 114) who explains that discipline is a person's compliance in following rules or regulations because it is driven by an awareness that is in his heart without external coercion.</p>	<p>According to Bejo Siswanto (2005: 291), discipline is an attitude of respect and respect, as well as obedience and obedience to existing rules, both written and unwritten rules, and being able to carry them out and not avoid accepting sanctions if they violate the duties and authority given to them. So, this type of discipline is included in the discipline of using time, which means that everyone has the same time every day, which is 24 hours a day. Dividing time for various daily activities is something that everyone must do. For example, recorded in the novel is working according to the specified time. This attitude of discipline can shape mental, spiritual, personal and social morals, in the application of character education, various approaches can be used that are effective and provide optimal results.</p>
4	Hard Work	<p>(Liye, 2020: 199)</p> <p>(Liye, 2020: 200)</p> <p>(Liye, 2020: 294)</p>	<p>According to Azizi et al. (2019) The character of hard work is getting stronger because of environmental demands, starting from the business environment to the social community. The impacts that arise from the demands of various</p>	<p>According to Mustari (2011), it is more or less the same as the definition of hard work which is used as a general understanding. Meanwhile, according to Elfindri et al. (2012), someone who does not easily despair is accompanied by</p>

		(Liye, 2020: 296)	<p>environments result in people working hard and working together to get something they want. In line with Ikhwanuddin (2012) that hard work is a trait that is carried out by someone seriously to achieve goals and not easily despair. The nature of hard work must always be accompanied by a sense of responsibility. Responsibility itself has a meaning, namely a person's readiness to bear all the consequences of actions that demand responsibility.</p>	<p>determination in achieving goals.</p> <p>Kesuma's opinion (2011) explains that hard work is an effort made consistently to complete the task completely and without giving up. It can be concluded that hard work is completing challenges or efforts with persistence and seriousness that comes from oneself.</p> <p>It can be narrated that the value of hard work is an activity that is done seriously without getting tired or stopping before the work target is achieved and always prioritizing or paying attention to the satisfaction of results in every activity carried out. Hard work can be interpreted as working has a serious nature to achieve the goals to be achieved. They can utilize optimal time so that sometimes they do not know the time, distance, and difficulties they face. They are very passionate and strive to achieve good and maximum results.</p>
--	--	-------------------	--	---

5	Nationalism	<p>(Liye, 2020: 67)</p> <p>(Liye, 2020: 84)</p> <p>(Liye, 2020: 85)</p> <p>(Liye, 2020: 86)</p> <p>(Liye, 2020: 164)</p>	<p>Nationalism is an understanding that grows in society and has four characteristics, namely the highest individual loyalty which is left to the nation-state, with a deep feeling of a close bond with the homeland, a deep feeling with local traditions, and loyalty with the official government (Nihayah Suhila, et al, 2014). The Ministry of Defense of the Republic of Indonesia (2015) added that Indonesian Nationalism is the source and root for the existence of the Indonesian Nation and State to the present and future because this nation and state was founded with the spirit of nationalism in it. The growth of nationalism in the era of the National Movement, which was interpreted as the unity of the nation to be independent and free from colonial colonization, has encouraged the birth of various independence movements. The character of nationalism in the younger generation is also very vulnerable to erosion along with the swift flow of globalization. Indonesian</p>	<p>In connection with this, the young generation of the Indonesian Nation must be guided and directed so that they have the character of nationalism in themselves in accordance with the changes and challenges of the times they face. Schools as educational institutions have a strategic role to play through character education initiatives that are able to instill the value of nationalism in society. This is because character education is an effort to direct a person to have good character. Character education can be interpreted as similar to value education, character education or moral education.</p> <p>Therefore, in order to face and overcome the increasingly complex challenges of the times, Supratikno (2022) adds that all of this requires a redevison and revitalization of Indonesian nationalism through the elaboration of nationalism that does not only emphasize the ideological-political aspects - forms of romantic nationalism, citizenship, culture, economy, ethnicity, and governance.</p>
---	-------------	--	--	---



			<p>nationalism faces great challenges in the midst of the swift flow of globalization in the 21st century, namely, the threat of waning nationalism and national identity. Globalization has caused value disorientation and a waning sense of nationalism among the people.</p>	<p>Nationalism can actually be a powerful weapon in the context of modern life in the midst of globalization, especially to defend the nation's identity from the onslaught of foreign cultures. Nationalism can also function to provide a boundary between the nation's culture that is in accordance with the life of the Indonesian people and foreign cultures. Thus, nationalism is expected to be an active filter that fortifies the nation from destructive lifestyles that are not in accordance with Indonesian culture. For the sake of creating community members who have an attitude of nationalism, education is one of the right means to foster it. Because with nationalism growing in every community, it will make our country move forward to become a country that has a good impact on the world.</p>
6	Curiosity	<p>(Liye, 2020: 81)</p> <p>(Liye, 2020: 187)</p> <p>(Liye, 2020: 160-161)</p>	<p>Curiosity is an attitude to know and continue to find out about a problem. Curiosity is a way of thinking, attitudes and behaviors that reflect curiosity and curiosity about everything seen, heard, and learned in more depth (Diana et al. 2020). In Kemendiknas, curiosity is defined as an</p>	<p>Sumani and Harinto (Waluyo & Siswanto, 2019) clearly state that the attitude of curiosity is a desire that arises in individuals to investigate and seek understanding of the secrets of nature or certain social events that are happening. With high curiosity, students will learn more to fulfill their thirst for</p>

			<p>attitude and action that always strives to know more deeply and broadly about something that is being studied.</p> <p>Curiosity is one of the characteristics that determines a student's learning achievement and creative achievement. According to (Listriana & Aini, 2019), indicators of students having curiosity are as follows: (1) students are able to respond positively to new elements in their environment by approaching, (2) examining and paying attention to them, (3) observing the environment in search of new experiences, and (4) being attentive.</p>	<p>knowledge. Through their curiosity, students will begin to learn and discover (Prasetyo & Nisa, 2018). In education, especially in the learning process, the attitude of curiosity must be well developed so that students are able to develop and expand their knowledge horizons.</p> <p>So, it can be argued that the character of curiosity comes from thinking. As a result, someone who has this character will be more sensitive to the events around them. From this sensitivity, it will then foster the desire to find out. In the end, someone will always try to learn more about it. Furthermore, interest in something will stimulate thinking to be more advanced.</p>
7	Environmental Care	<p>(Liye, 2020: 310)</p> <p>(Liye, 2020: 311)</p> <p>(Liye, 2020: 312)</p>	<p>According to Purwanti (2017), environmental care is defined as attitudes and actions that always try to prevent damage to the natural environment around them and develop efforts to repair natural damage that has occurred. It can be said that the character of caring for the environment is an attitude possessed by</p>	<p>Environmental care character education is an attitude that a person has to improve and manage the environment properly and beneficially so that it can be enjoyed continuously without damaging its condition, helping to maintain and preserve so that there are sustainable benefits.</p>

			<p>someone who strives to improve and manage the surrounding environment properly so that the environment can be enjoyed continuously without damaging its condition, as well as maintaining and preserving so that there are sustainable benefits. Implementation of Environmental Care Character Education consists of: integrated into each subject through existing competency standards, active learning by embedding environmental care characters in teaching and learning activities on each subject matter, through self-development activities that have been determined by the school and through the school culture that is favored by the school so that it becomes a characteristic.</p>	<p>It can be found that the character of caring for the environment is in line with the guidelines in the Ministry of Education and Culture (2010) which aims to encourage the habit of managing the environment, avoiding the destructive nature of the environment, fostering sensitivity to the environment, planting a caring spirit and responsibility for the environment, and students can be an example of environmental savior in life wherever they are.</p>
8	Social Care / Empathy	<p>(Liye, 2020: 147)</p> <p>(Liye, 2020: 224-225)</p>	<p>Humans who have high social awareness will have an attitude of compassion and feelings of empathy for things experienced by others. According to Talema (Dimyati, 2012: 4) empathy is defined as a person's ability to be able to feel the feelings of others or the feelings of someone who is</p>	<p>From the explanation above, it can be concluded that social care is an attitude that grows from human interactions that have a sense of compassion and empathy so that humans have the awareness to help others in need.</p>

			<p>able to feel and understand the feelings of others. Kohlberg (Darmiyati, 2012: 3) defines empathy as the process of taking on the role or perspective of others. Empathy helps a person to feel what others feel.</p> <p>Darmiyati Zuchdi (2011: 170) explains that social care is an attitude and action that always wants to provide assistance to people in need. According to the Ministry of Education (2010: 29), social care is an attitude and action that always wants to provide assistance to other people and communities in need.</p>	<p>Social care is an action, not just a thought or feeling. The act of caring is not only knowing about something wrong or right, but there is a willingness to make the slightest movement Admizal & Fitri, (2018: 165). In line with the opinion of the researchers above, according to Hidayati et al. (2019: 21), social care is an attitude and action that always wants to provide assistance and action to other people and communities in need. Social care is discursively formed from social interactions experienced by individuals.</p>
9	Responsibility	<p>(Liye, 2020, p. 147)</p> <p>(Liye, 2020: 191)</p>	<p>According to Lickona (Gunawan: 2012) regarding Responsibility, it is a form of character that makes a person always responsible, disciplined, and always does something as well as possible.</p> <p>According to Narwanti (2011: 30) in Fitriastuti (2014) responsibility is the attitude and behavior of a person to carry</p>	<p>It can be concluded that according to Pasani, et al (2016), creating learners into responsible people must start from giving tasks that seem trivial. For example, not throwing garbage in the classroom or anywhere else. There is no need for sanctions for this learning, it is enough that students are raised to be aware of the task. So that the task eventually turns into an</p>

			<p>out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), the State and God Almighty.</p> <p>The benefits of the character of responsibility are to improve the discipline of careful attitude, cooperation, student learning outcomes, and student independence. Students become more active and diligent in learning</p>	<p>obligation to throw garbage in its place.</p> <p>The character of responsibility as one of character education certainly has characteristics in its implementation. Quoted from the Directorate of Education Personnel (2007: 6) in Pasani, et al (2016), individual responsibility means a person who dares to do, dares to be responsible for all the risks of his actions.</p> <p>In addition to individual responsibility, students must have the character of social responsibility. Social responsibility means that all actions that a person does must have thought about the consequences or the advantages and disadvantages for other people, society and the environment (Directorate of Education Personnel, 2007: 6) in Pasani, et al (2016).</p>
10	Creative / Smart	<p>(Liye, 2020: p. 35).</p> <p>(Liye, 2020: p. 148)</p>	<p>Creativity in general according to Baron (1969), in Citra (2016: 12) is the ability to produce or create something new". Similarly, Haeefe (1962), in Citra (2016, 12) explains that creativity is the ability to make new combinations that have social</p>	<p>Creative is being able to solve problems by thinking critically and always having new ideas. There are many definitions of creativity, but no one definition is universally accepted. To further explain the definition of creativity, several formulations will be presented which</p>

		<p>meaning.</p> <p>Creativity is also the power or ability of humans to create something. This ability can be related to the fields of art and science. In the field of art, intuition and inspiration play a big role and according to spontaneity is higher. In the field of science, the ability to observe and compare, analyze and conclude is more decisive. Both demand attention, ability, paper work and perseverance, both depart from intellectualism and emotion, and are the same way of recognizing the reality of nature and life.</p> <p>Meanwhile, according to Munandar (1995: 19), creativity is the result of interaction between individuals and their environment, the ability to create new combinations, based on data, information, elements that already exist or are previously known.</p>	<p>are the conclusions of experts regarding creativity. Creativity is a unique mental process, a process solely done to produce something called divergent thinking. Creativity is a person's ability to produce any composition, product or idea that is basically new and previously unknown to the creator.</p> <p>Torrance in Munandar (2009: 20) chose the definition of creativity process as a person's ability to have 4 dimensions, namely person, press, process, and product.</p> <p>Everyone has creative abilities at different levels. There are no people who do not have creativity at all, and what is needed is how to develop that creativity.</p>
--	--	---	---

11	Friendly/ Communicative	<p>(Liye, 2020: 226)</p> <p>(Liye, 2020:362)</p> <p>(Liye, 2020: 75)</p>	<p>According to Nik Lisa et al. (2018), friendly/communicative character is an attitude or action that draws attention to the pleasure of talking, socializing and cooperating with others. Friendly/Communicative can be measured through observation or observation of students. The results are adjusted to the national culture and indicators of friendly/communicative character development that have been listed, and character development including friendly/communicative can be implemented in different subjects.</p> <p>According to Krasen (2013), communicative emphasizes more on language functions and language rules. The rules of language only serve to monitor a form of speech. Communicative ability has dynamic, contextual, and relative characteristics.</p> <p>Quoted from the book Effective Communication for PMIK Officers</p>	<p>Therefore, the researcher can conclude that Friendly/communicative is an attitude that shows the process of sending and receiving messages that are done well. A communicative person can convey and receive messages well so that they can avoid misunderstandings. Communication skills are an important part of 21st century education.</p> <p>The paragdima of education through learning requires a transition from teacher centered to student centered which focuses on the implementation of student-centered learning to develop the growth of communication skills.</p> <p>Communication skills refer to a person's capacity to appropriately convey and understand messages effectively in various contexts and through various channels. Communication skills refer to an individual's ability to communicate efficiently, use verbal or nonverbal language, and communicate clearly. Students can connect with each other in class by speaking or participating in discussions, which will encourage the exchange</p>
----	----------------------------	--	--	---

			<p>(Medical Recorder and Health Information) by Anis Ansyori, the requirements for a communicative and good sentence are that it does not deviate from language rules, is logically accepted, is clear, and can convey the intention or meaning appropriately.</p>	<p>of knowledge about the subject to be understood both orally and in writing (Miskiyyah & Buchori, 2023).</p> <p>Given that communicative and disciplined characters are a form of character education and part of the 18 values of character education, therefore it needs to be improved so that it can be a solution to the problems faced by students. Derived from the implementation of the application of character education, it is hoped that students will be able to develop, utilize their own information, study, personalize moral principles and noble morals to be shown in daily actions.</p>
12	Being Independent	<p>(Liye, 2020: 199)</p> <p>(Liye, 2020: 120)</p>	<p>Brammer and Shostrom (in Ali and Asrori, 2004: 109) explain, the word independence comes from the basic word self which gets the prefix to and the suffix an which then forms a state word or noun. Because independence comes from the word self, the discussion of independence cannot be separated from the discussion of the development of the self itself, which in</p>	<p>Being independent is the attitude of not depending on others. This independent attitude needs to be planted since childhood so that later he can run life without expecting help from others. The independent attitude in the novel "Si Anak Pintar" is found in Raju's character.</p> <p>Furthermore, Poerwopoespito and Utomo (2010: 185) added that being independent has</p>

		<p>Carl Rogers' concept is called the term self. Covey (in Ali and Asrori, 2004: 112) explains that there are three integrative human growths, namely dependence, independence, and interdependence. Independence, which is an integrative growth according to Covey, is an individual's internal strength obtained through the individualization process.</p> <p>The characteristics of independence according to Asmani (2013: 145) are several things, namely self-confidence, being able to work alone, mastering expertise and skills, respecting time, and being responsible.</p>	<p>an important meaning to form a resilient person. Independence is an attitude that places the help of someone or another party as a complement while the main thing is to use one's own abilities and efforts. If independence cannot be absorbed as one of the main assets to move forward, the consequences can be fatal.</p> <p>So it can be concluded, that the definition of independent character in this study is an attitude possessed by someone who shows mature behavior, is able to make decisions independently, is able to meet individual personal needs on their own and is able to do everything related to their interests independently by individuals. Independent character is a manifestation of individual behavior that does not depend on others as owned by Raju in the novel.</p>
--	--	---	--



PANITIA PELAKSANA PROGRAM
FAKULTAS SOSIAL DAN HUMANIORA
UNIVERSITAS NURUL JADID
PROBOLINGGO JAWA TIMUR

PP. Nurul Jadid
Karanganyar Paiton
Probolinggo 67291
☎ 08883077077
soshum@unuja.ac.id

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama Mahasiswa : RIFQI FUADI LUTFI
2. NIM : 1942300046
3. Prodi : Pendidikan Bahasa Inggris
4. Judul Skripsi : A Discourse Analysis on Tere Liye's Novel "Si Anak Pintar" as Literary Teaching Material in Speaking Class for English Students of MAN 1 Probolinggo
5. Pembimbing I : Dr. Tirmidi, M.Pd
6. Fokus Bimbingan : Aspek Relevansi Judul, Landasan Teori, Aktualisasi Data, Dan Ketajaman Analisis
7. Konsultasi :

TANGGAL	MATERI BIMBINGAN	KETERANGAN KONSULTASI/ARAHAN	PARAF
14-03-2023	Bab I		Tir
21-03-2023	Bab II		Tir
11-04-2023	Bab III		Tir
22-04-2023	Bab IV		Tir
07-05-2023	Bab V		Tir
11-05-2023	Bab I		Tir
03-07-2023	Bab II		Tir
10-07-2023	Bab III		Tir
15-07-2023	Bab IV		Tir
16-07-2023	Bab V		Tir

8. Bimbingan telah selesai pada tanggal...16...Julai...2023.....
Dosen Pembimbing I

Tir midzi

Dr. Tirmidi, M.Pd



PANITIA PELAKSANA PROGRAM
FAKULTAS SOSIAL DAN HUMANIORA
UNIVERSITAS NURUL JADID
PROBOLINGGO JAWA TIMUR

PP. Nurul Jadid
Karanganyar Paiton
Probolinggo 67291
☎ 08883077077
soshum@unuja.ac.id

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama Mahasiswa : RIFQI FUADI LUTFI
2. NIM : 1942300046
3. Prodi : Pendidikan Bahasa Inggris
4. Judul Skripsi : Discourse Analysis On Character Education Values
In Tere Liye's Novel "Si Anak Pintar"
5. Pembimbing II : Bradhiansyah Tri Suryanto, M.Pd.
6. Fokus Bimbingan : Aspek bahasa, metodologi, kesesuaian antar bab, dan sistematika penulisan
7. Konsultasi :

TANGGAL	MATERI BIMBINGAN	KETERANGAN KONSULTASI/ARAHAN	PARAF
15 Juli 2023	Chapter I, II, III	- Title of Chapter is no underline - Margin - line spacing between paragraph and subtitle - unbold type - Page number - Numbering - Indent	f
17 Juli 2023	Chapter IV, V	- Bold type - Unbold - Indent	f
18 Juli 2023	Chapter I Chapter II	dec - Theoretical framework - unbold type	f

8. Bimbingan telah selesai pada tanggal.....
Dosen Pembimbing II


Bradhiansyah Tri Suryanto, M.Pd.

Chapter III
Chapter IV
Chapter V

dec
- Name the figure
- Unbold type
Recommendation

f