

Research Article

Implication of Character-building Values Based on Pancasila Learners Profile in Teaching of the Novel "Selemba Itu Berarti" by Suryaman Amipriono in Class VIII of Junior High School

Lisdwiana Kurniati¹, Aisyatul Vidyah Qori'ah², Ida Ayu Wulandari³

¹Faculty of Teacher Training and Education, Muhammadiyah University of Pringsewu

²Faculty of Teacher Training and Education, Muhammadiyah University of Pringsewu

³Faculty of Teacher Training and Education, Muhammadiyah University of Pringsewu

Abstract.

Character-building values are included in junior high school curriculum based on Pancasila Learners Profile. Character building is an educational system that emphasizes values, to form the personage and individuality of Pancasila Learners. This study aimed to implicate values of character-building built upon Pancasila Learners Profile in teachings of novel "Selemba itu Berarti" by Suryaman Amipriono in class VIII of JHS. The problem was to find out the values of character-buildings based on Pancasila Learners Profile in the Novel "Selemba itu Berarti". This study used the descriptive method. Data collecting techniques were documentation and literature learning. Built upon the data analysis, the study was able to conclude that the novel had six criteria, including (1) believing, pious to the one true God and noble-minded; (2) global multiteity; (3) worked together; (4) self-determined; (5) critical speculation; (6) inventive. Thus, character-building values based on Pancarila Learners Profile can be implied in the Teachings of Novel "Selemba itu Berarti" by Suryaman Amipriono in Class VIII of Junior High School.

Keywords: implication, character-building values, Pancasila Learners Profile

Corresponding Author:

Lisdwiana Kurniati; email:

lisdwianakurniati@umpri.ac.id

Published 16 May 2023

Publishing services provided by
Knowledge E

© Lisdwiana Kurniati et al. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICLIRBE Conference Committee.

1. INTRODUCTION

Learning is an active activity for students to form a person of character and excellence. In this case, the government, educators, and the community need to build character in students from an early age. Character-building is an attempt to train kids so that they are able to decide wise choice and apply these in everyday life so they are able to have a great influence on their sphere. Skaggs and Bodenhorn (in Agboola & Tsai, 2012: 163) pinpoint that a major principle of good character consists of respect, truth, fair and responsibility. Current (2017) also highlight that character develop in certain stages that depend on individual effort and shaped by society and family influences. Meanwhile,

 **OPEN ACCESS**

according to Sulistyowati (in Nurhuda, et al., 2018:11) character-building is education that expands cultural sense and national trait in student, therefore, they can apply the senses in their own lives as religious, productive, and inventive. Experts say that micro character development is separated into four things: 1) Tuition and awareness process in the classroom, 2) Daily work in expansion of canonical and non-canonical training units, 3) extracurricular and Co-curricular activities, and 4) Daily work at home and in the society.

The growth of character-building in the sense of education in Indonesia is education sense, which is education of noble sense originating of culture in Indonesian itself to enlarge the individuality of the teenager. According to Suyanto (in Nurhuda, et al., 2018:11), individuals with the best character is able to decide judgement and are disposed to take responsibility to every aftermath of the choices conveyed. With various efforts to improve the noble values of the younger generation under Pancasila, educational institutions should be able to implement character-based learning. It aims to instill Pancasila-based character values in students, because there are still many deviations that often occur among students, especially at the age of teenagers. Adolescence is the age of self-discovery. This period is a period where adolescents have very high curiosity, want to be respected by others and are considered part of the community in their environment. Zakso, et al (2022: 2254) says that the problem of character-building is inclined particular strain, since students diverge behavior is escalating and it is perturbing. The variety of delinquency which were tangible by learners were no more lenient, like absenteeism, deceiving, vexing sphere, etc., though were clandestine as strenuous in spurring, hand plays midst cohort of students (brawls), exempt sex, trespass addiction to chloroform and raw medicament, and pilferage, even yield in mortality. In this process of searching for identity, teenagers try many new things which sometimes conflict with societal norms, religion, and character values contained in Pancasila.

Pancasila should be in harmony with students who need to be grown and developed as a vigor of seeding values in establishing of exemplary, habituation, religious action through stories or novels so that students have noble character, faith, piety and noble trait, multiteity. Single, self-determined, critical and inventive reasoning so that it can reflect the true profile of Pancasila students. Indriani (2018: 13) states that Education is to expand learners' potentials wherewith being a guy of conviction and revere of One True God, lofty, well, well-informed, skilled, inventive, self-determined, and being citizen of a democratic and accountable. Pancasila's learners are perennial Indonesian learners who wield global aptitude and behave build upon the senses of Pancasila. The

Pancasila Student Profile is an ideal profile of student character in Indonesia that must be realized by all parties through six key elements (Zuchron, 2021: 65-66).

Furthermore, according to Leonard, et al. (2021:66) Pancasila-based character values consist of six elements which include: 1) Faith, 2) Faith in God and lofty traits, 3) Global Multeity, 4) Team-up, 5) Self-Determined, 6) Critical speculation, and 7) Creative. Forms of deviation that are contrary to the element of conviction and revere of One True God and lofty trait, such as the increasing number of fights between students, drinking alcohol, and drug trafficking which is increasingly widespread among students. Other deviations such as tolerance between people have begun to fade which does not reflect the elements of global diversity; the decreasing concern for others which does not reflect the element of Cooperation; the number of students cheating during the exam, so that it does not reflect the independent element; difficulty in making decisions that do not reflect elements of critical reasoning; and decreased self-confidence in innovating and creating something new, which does not reflect the creative element. Thus, Stenberg (in Jenkins, et. al. (2012: 3) stated that creativity plays pivotal role to generate ideas for leadership. According to Blerina & Ilir in Zakso, et al (2022: 2254), these various indicates and empirical extent, and if brooked to attenuate the learners' roles and personage.

From the description of the problem, character education through strengthening the Pancasila Student Profile is expected to be implemented to create a young generation that is rich in Pancasila values. Ideologically, character-building is an attempt to instill the Pancasila ideology in this country. The expanding of subject character is also a apparent incarnation of sweeping up the folks' mark, which shields Indonesia and the sod of Indonesia, formosting prevalent salvation, fostering the nation's existence, partaking in lugging out world command build upon latitude, perennial trude, and charitable equity. This can be seen from tangible evidence that can often be found in the innovative works of junior high school students. With character education that is formed according to the elements in the Pancasila Student Profile, some students are proven to be able to produce creative and interesting works. For example, junior high school students who have succeeded in creating many handicrafts from recycled waste that have high selling points among the community; able to create miniature houses that can be exhibited at cultural festivals; and many more. This can prove that character education by strengthening the Pancasila Student Profile can foster students' self-confidence to open up a wider world horizon by sticking to the values contained in Pancasila.

Instilling character education in students can be done in various ways, one of which is through literary learning. Literary works have a double principle, namely experience and argot. Philology is an impression signify things that must be lived, relished, perceived and opined about. According to Mccann and Knapp (2021: viii), at somewhat different times, literature may also cause the reader to sit quietly, think deep or ponder over unusual thoughts, and speculate about the seemingly endless choice of paths ahead. However, before consuming literature that can help students experience any of those feelings, they must first learn how to read a complex work of literary artistry in order to generate those feelings, not merely ones of incomprehension. Singh (2019: 2) says that character-building so grasped helps learners to expand prominent human caliber like rights, guts, bowels, tributes, audacity and to conceive why it is prominent to tick by them. Therefore, build upon this tenet, scribal works presented in teaching of scribal recognition should be able to furnish rich fresh experiences to learners. Literary appreciation is actually not an abstract concept that has never been realized in behavior, but is an understanding in which it implies an activity that must be realized concretely (Aminuddin, 2014: 36). Meanwhile, philology as an argot is an intercourse that utilize argot, scribal works utilize manners for employing linguistic constituents, for example, pronouncement, descriptions, appeal, locution, tone, and carry out stress.

Teaching literary to students, especially in novels at school, focuses on literary appreciation activities carried out by understanding, feeling, and living the character education values contained in the literary work. The novel contains a description of human life that involves human relationships with others and the environment, which is full of noble values about life in society. According to Irma (2018: 15), the aims of novel are both to regale and gage the facets of human-being in nice/mean/decent sense and to build the reader sensible about exalted trait. Novels are the result of an outpouring of sentimental feelings and abstractions from a soul, both through awareness and the subconscious to understand humans. Novels cannot be separated from the human, cultural and social elements in them, and are always closely related to become one unit. In this case, the author usually creates a literary work following the current developments. Thus, many of the stories that appear look real because the author can describe a story or storyline as beautifully as possible as if it had happened, whether in the characters, scenes, places, or times. Given the importance of character education values, through teaching novels, the value of character education can be implied as an alternative learning material in strengthening the Pancasila Student Profile students. Given the importance of character education values, learning literary appreciation through teaching novels can be implemented, which can be implied as an alternative

material or material for learning literature (novels) to instill Pancasila-based character education values to students or students in Junior High Schools (SMP).

2. METHOD

This research uses the descriptive analysis method. According to Aisyah, et al. (2020:2), the descriptive method will produce an image in the form of quotes and words related to the sense of character-building and are reflected in the novel. The instrument utilized in this paper is Novel of *Selemba It Means* by Suryaman Amipriono. Data accumulating techniques through documentation and literature study. According to Sidiq and Choiri (2019: 72-73) documentation is a data accumulating technique that is spot for data about substances or variables establishing of epistles, opus, etc.

Furthermore, a literature study is carried out as an initial step in preparing a research framework to obtain information, deepen theoretical studies, or sharpen the methodology (Sidiq and Choiri, 2019:102-103). To enhance the validity of the data, researchers used study sources establishing literacy opus and distinct scientific works. The data analysis technique used is that the researcher first reads the novel, then analyzes the data by outlining and interpreting the values of character-building in strengthening the Pancasila Student Profile in *Selemba Itu Berarti* by Suryaman Amipriono which includes: (1) Believing, Pious to the One True God and Noble-minded; (2) Global Multeity; (3) Worked Together; (4) Self-determined; (5) Critical speculation; (6) Inventive.

3. RESULTS AND DISCUSSION

Literary works can hint at a broad and complex picture of life and human life. One object of literary study that can be interesting and enjoyable is prose fiction, especially novels. According to Esten (2013: 7) that the novel is a disclosure of fragments of human life, wherein contravention expanded that ultimately preside to shift in the manner of existence midst the characters (perpetrators). Literature teaching can be integrated into 4 argot proficiency (listening, speaking, reading, and writing). The purpose of the integration of literary materials is for students to gain and have direct experience of appreciating literature with literary works (novels) in order to gain experience, appreciation, enjoyment and appreciation of students for literary works.

The application of literary appreciation to students can be determined on the right novel teaching model and strategy, can be chosen by the teacher based on needs, situations that are adapted to Basic Competencies such as "Understanding the text of

novels and youth dramas for class VIII and studying the intrinsic, extrinsic, and linguistic structures of the students." novels that are read" in assent with the purpose of teaching literature to be reached in class VIII SMP. By appreciating literature, knowledge and insight or critical reasoning of students can increase, awareness, sensitivity, feelings, social, religious attitudes, appreciation and pride in literature as cultural and intellectual treasures can be grown and improved as expected and one of the goals of an independent curriculum, namely strengthening efforts to strengthen character education for the younger generation that meets the Pancasila Student Profile.

The Pancasila's Learners Profile has 6 characteristics that can be described as follows:

3.1. Faithful, devoted to God Almighty and have a lofty trait

Indonesian learners should have tenacity to God. They know how to apply religious things in their daily-habits. The 5 constituents are; a) spiritual trait, b) individual trait, c) decency traits, d) decency of realm, e) decency of polity.

3.2. Global Multeity

Indonesian learners can preserve the lofty trait, locality and selfhood, and open mind in interacting cultures, so as to grow each other regard and the feasible of establishing a lofty trait that is nice and contrary to the noble culture of the nation. The key elements and keys of global diversity include recognizing and appreciating cultures, cross-cultural intercourse in socializing carefully, reflection, and being responsible for the expertise of multeity.

3.3. Worked together

Indonesian students have the ability to labor concurrently, scilicet the aptitude to lug out zeal together ungrudging till the zeal carried out able to execute swiftly, facilely, and slightly, the matters of mutual cooperation are teamplay, paying attention and stocking.

3.4. Self-Determined

Indonesian learners are self-determined learner, scilicet learners who are conscientious for the manners and learning yields. The primary constituents of latitude consist of consciousness of one-person and the fettle at hand and self-ordinance.

3.5. Critical Speculation

Learners who opine seriously are able to detached manners' light both qualitatively and quantitatively, build intercourse midst sundry output, analyze output, evaluate and stack it up. The manners of critical speculation are acquiring, doing, output and notion, analyzing and evaluate speculating, depicting on notions and thought processes, and causing decisions.

3.6. Inventive

Inventive learners are able to alleviate and bear whatsoever genuine, valuable, beneficial, and colorful,. The certain constituent of being creative composed by yielding genuine ideas and yielding genuine works and actions. Selemba Itu Berarti by Suryaman Amipriono's work's discussion contains the values of Pancasila-based character education neat to strengthen the Pancasila's Learner Profile in the teaching of the novel, which can be described as follows:

3.7. Faith in God Almighty

Faith according to etymology means believing, while according to terminology it means justifying with the heart, then expressed in words, and applied in everyday life (Qibtiyah, 2018: 110). Furthermore, faith in God Almighty is the most basic and fundamental thing for the faith of all Islamic teachings that need to be applied in everyday life by believers. Faith means, people who believe in God Almighty, believe with the tongue and justify with the heart, and practice it with actions in daily life.

According to Leonardo SP, et al (2021: 66), tenacity to God is an attitude of understanding religious teachings and beliefs and applying that tenet in everyday life. In the Novel Sheet It Means by Suryaman Amipriono, the character devoted to God Almighty is described through the following quote:

“Kita makan dulu, ya. Setelah itu sholat, karena hari sudah malam. Kalian kan ingin jadi Presiden, jadi kalian wajib mematuhi perintah Allah. Kalau kalian taat, pasti negaranya sejahtera, aman, adil, dan sentosa.” Bu Hera megajak kedua anaknya itu (Amipriono, 2019: 12)

Prayer is the first pillar of Islam. As a person who fears God, prayer is one of the obligations that must be obeyed. The character of piety to God Almighty can be seen in the character Hera, namely the mother of two children named Putri and Diaz giving orders to the two children to pray. In addition, since childhood, Diaz aspired to become President. Hearing the story about his son's dreams, Hera advised that a leader must obey Allah SWT to create a just, prosperous, and peaceful country. Furthermore, the character of piety to God Almighty can also be seen through the following quote:

“Jadi, Dias harus tetap semangat dan selalu bersyukur. Kita sama-sama berdo'a semoga Allah memberi banyak rizki kepada kita, supaya kita bisa lanjut sekolah. Betul kan, Dias?” Sebagai seorang kakak, Putri selalu memberikan motivasi kepada Dias karena hanya itu yang mampu Putri berikan. (Amipriono, 2019: 44).

As Muslims, we must be grateful for all the blessings that God has given us. The character of being devoted to God Almighty is seen through the character of Putri who is always grateful for all the realities she faces with her family. Putri strengthened Diaz to always be grateful even though they could only write down the subject matter through the scraps of paper she had collected. The belief in the sustenance that will be given by Allah SWT is also embedded in Putri's heart. Even though her life is lacking, Putri is still devoted to God.

3.8. Noble Character

According to Leonardo SP, et al (2021: 66), the noble character is a moral attitude to God Almighty, individual trait, decency toward humans, decency toward realm, and polity character. In the Novel *Selemba Itu Berarti* by Suryaman Amipriono, the noble character can be seen through the following quote:

“Hera takut, Bu.” Mata Hera yang nanar mulai berbulir. Bu Imah, satu-satunya tetangga yang rumahnya paling dekat, yang kebaikan dan kepeduliannya sudah melebihi saudara sendiri (Amipriono, 2019: 38).

Mrs Imah is a middle-aged widow who works as a fish drying worker in a pond. Her condition is no better than Bu Hera's family. During difficult economic conditions, Mrs Imah still has noble character in the form of a good attitude and care for Mrs Hera's family. Mrs Imah always gave help in the form of good advice and food if Mrs Hera's

house did not find any food. The next quote that describes the character of noble character can also be seen in the following quote:

”Sering kami makan cuma satu kali sehari. Agar besok kami tetap bisa makan, Bu...”

”Syukurnya ada Bu Imah. Walaupun bukan orang kaya, dia sangat baik. Dia yang merawat kami selama ini.” (Amipriono, 2019: 118).

Since Bu Hera died, Putri and Diaz had to live independently. The need is getting more urgent, pushing Putri to work as a newspaper seller. However, sometimes the money Putri earns is not enough to meet needs such as rice, vegetables, and books for school. Not infrequently in their homes are not found any piece of food. Seeing this, Mrs Imah often does good deeds such as: giving food and affection as a substitute for Putri and Diaz’s parents.

3.9. Global Diversity

According to Leonardo SP, et al (2021: 66) elements of global multiteity is fraught with: conceding and conceiving civilization, cross-cultural intercourse ability in mingeling with others, reflection and onus for the impression of multiteity. In the Novel Sheet It Means by Suryaman Amipriono, the characters of global diversity can be found in the following quote:

Meskipun sekolah dengan perlengkapan seadanya, Diaz cukup aktif hari ini. Sedikit pun, ia tak merasa malu. Bermain dengan teman sebayanya tanpa canggung, dan memilih tempat duduk di barisan paling depan. Berinteraksi dengan teman sebangku dengan ceria. Putri sempat mengintipnya tadi (Amipriono, 2019: 6).

Even though it’s the first day of school, Diaz still doesn’t have complete school supplies such as new books, bags, and shoes. This simply did not dampen his enthusiasm for school. Diaz is an orphan born to a poor family. However, he never felt inferior to his friends at school. Diaz is always friendly to other friends, and good friends and accepts all kinds of differences in friends in his class. The character of global diversity is also described through the following quote:

”Kamu jangan sedih, ya. Meskipun nantinya bekerja, Putri masih tetap ingin belajar. Dan jalinan pertemanan kita harus semakin kuat. Nggak boleh putus. Kamu mau, kan?” Atri menjawab dengan anggukan kecil. Air mukanya terlihat sedih (Amipriono, 2019: 72).

While in school, Putri had a friend named Atri. Atri is Putri’s classmate at school, as well as the daughter of the principal of the school where they are studying. Atri was born the child of a wealthy person, while Putri was the opposite. The necessities of life

are getting more urgent, and the money is running low, making Putri have to work and stop her school temporarily. However, Atri always values friendship regardless of social status. The difference in social status between Atri and Putri is not a limit, but colour of their friendship.

3.10. Cooperation

According to Leonardo SP, et al (2021: 66), Cooperation is the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily, and lightly. The elements are collaboration, caring, and sharing. In the Novel Sheet It Means by Suryaman Amipriono, the character of Cooperation can be seen through the following quote:

”Dengan senang hati Arya mengatakan kepada Dias, mengapa tadi nggak bilang, kalau memerlukan buku yang bias digunakan untuk menulis selain dikertas yang sudah digunakan. Kamu boleh milih yang mana Dias sukai. (Amipriono, 2019: 21).

Arya is Diaz’s classmate at school. Arya’s character of Cooperation with Diaz can be seen from her concern in giving her best friend a new book to write subject matter. Diaz’s inability to buy books due to financial constraints makes him sad. It was this sadness that caused Arya’s sympathy to help Diaz even though it was in the form of giving a notebook. The character of Cooperation is also described through the following quote:

”Dia menemui Pak Lingga setelah menyaksikan sendiri kejadian yang membuatnya pilu kemarin. Kita harus membantu mereka, karena sudah tidak punya siapa-siapa lagi.” Kata Bu Imah kepada Kepala Desa (Amipriono, 2019: 75).

Seeing the suffering that Putri and Diaz experienced after the death of their parents, Mrs Imah felt very sad. Her economic limitations also made Mrs Imah unable to help the two children much. This prompted Mrs Imah to ask the village head for help so that the problem could be resolved. Pak Lingga as the village head decided to find their foster parents. Pak Azwar Siregar’s family is willing to become foster parents, but they only need a son, namely Diaz as the successor of the family tree. In the end, Putri let Diaz be taken care of by someone else to save her sister’s future.

3.11. Independence

According to Leonardo SP, et al (2021: 66) independence is an attitude of responsibility to the manners and learning-output. The main element is self-consciousness and the

fettle at manual and self-ordinance. In the novel *Selemba Itu Berarti* by Suryaman Amipriono, the independent character is described in the following quote:

“Dias dan Putri berada dalam kondisi hidup yang baru sekarang. Sepeninggal Ibu, mereka harus mampu beradaptasi dan mengerjakan segala hal berdua yakni; merakit lembaran kertas menjadi buku, mencuci pakaian, menyetrika, menyapu rumah, dan membersihkan pekarangan (Amipriono, 2019: 53).

Dias and Putri's lives were shocked by the tragic death of Mrs Hera. Until now they have become orphans. This situation has changed their way of life. Until now, Dias and Putri are trained to be independent children. They do various homework and do school on their own. Poverty makes them grow up to be strong and independent children, even at a very young age. The next independent character can also be seen in the following quote:

“Dan setelah Putri pikir-pikir, Dias harus tetap bersekolah. Dia nggak boleh kehilangan masa depannya. Biarlah Putri bekerja. Mencari uang. Untuk keperluan hidup dan sekolah Dias.” Atri terkesimak. Dia tak menyangka petuah itu meluncur dari bibir Putri yang mungil (Amipriono, 2019: 72).

After her mother died, Putri became the backbone of the family, even though she was still in the sixth grade of elementary school. His independence is evidenced by his enthusiasm for working as a newspaper seller. This work Putri does to meet the needs of her small family. Putri is willing to stop going to school temporarily to earn rupiahs because there are no longer any parents to support them.

3.12. Critical Reasoning

According to Leonardo SP, et al (2021: 66) constituents of critical consideration are acquiring and manering evidence and concept, rinding and appraising, considering, reflectiing on thoughts manners, and chosing verdict. In the novel *Selemba itu Berarti* by Suryaman Amipriono, the critical reasoning character can be seen through the following quote:

“Kata Kak Putri, buku bekas itu masih bisa digunakan. Halaman yang sudah ditulis berisi ilmu, dan yang masih kosong untuk mendapatkan ilmu baru,” per jelas Diaz. Dahi Nisa mengernyit. Matanya fokus menatap air muka lugu Diaz (Amipriono, 2019: 28).

Putri and Diaz appreciate a book because from it they can gain a lot of knowledge. Due to limited funds, Putri and Diaz had to rack their brains to find a blank sheet of paper to write on. For Putri, used books are not simply useless anymore. However, the used book already contains knowledge. The remnants of blank paper in used books

they can use to gain new knowledge. The character of critical reasoning is also found in the following quote:

"Gini, Kakak ada ide," bisik Putri. Diaz mendekatkan telinganya ke bibir kakaknya itu.

"Kita perluas aja area pencariannya. Nanti kita bagi tugas. Kakak di TPA. Diaz mencarinya di terminal. Di dekat situ kan ada sekolah yang lebih besar. Muridnya banyak. Dekat dengan pertokoan lagi. Siapa tahu di sana masih banyak buku bekas yang nggak lagi digunakan orang. Yang bisa kita pergunakan. Supaya kita bisa terus sekolah. Gimana?" wajah Putri mengirim satu senyum kecil. Meminta sinyal untuk dikonfirmasi (Amipriono, 2019: 37-38).

Looking for used blank sheets of paper is a routine for Putri and Diaz after school. They do this to save costs. As the only sister, Putri always thinks critically to be able to get around if she and her sister run out of books. Putri divides the task with her sister so they can get the more used paper.

3.13. Creative

According to Leonardo SP, et al (2021: 66) creativity is an attitude of being able to bear whatsoever genuine, valuable, beneficial, and cloutful,. The certain constituent of being creative composed by yielding genuine ideas and yielding genuine works and actions. In the Novel *Selemba Itu Berarti* by Suryaman Amipriono, the creative character can be seen through the following quote:

"Untuk memilih materi pelajaran di sekolah kak Putrid an Dias, Pak. Kami memungut kertas bekas yang masih kosong lalu kertas itu dikumpulkan dan dijadikan sebuah buku." Dias menjawabnya sambil senyum. Hati Pak Lingga langsung tersentuh melihat senyuman itu. (Amipriono, 2019: 60).

Seeing the sadness on Diaz's face because of the school rules requiring students to wear black shoes, Nisa was touched. Economic constraints make Diaz have to refrain from realizing his desire to buy new shoes. To get around this problem, Nisa helped Diaz with her creative idea to change the colour of Diaz's shoes from white to black with a black colloid can. The creative character is further described through the following quote:

"Yee, akhirnya selesai juga. Dias lihat sepatumu sekarang! Udah berubah warna jadi hitam, kan? Nia memberikan sepatu hitam itu. Dias sangat senang, terlihat dari senyum yang cerah dibibirnya. (Amipriono, 2019: 87).

After school, Diaz usually looks for used blank sheets of paper in the garbage dump. In that place, Mr Lingga often found Diaz scavenging trash. Seeing this action, Mr Lingga

often scolded Diaz not to play in dirty places. However, hearing Diaz's story about their creative idea of collecting used blank paper which would later be compiled into a book, Pak Lingga was touched. This was done by Putri and Diaz to take advantage of unused waste and save costs.

4. CONCLUSION

Build upon the outcomes and discussion from data analysis on "Selemba Itu Berarti" by Suryaman Amipriono, it is able to be inferred that values of character-building conceive in the novel can be implied in teaching literature, especially novels in class VIII both in semester 1 and semester 2 of JHS. (SMP) as a venture to grow the Pancasila's Learner Profile in accordance with the eyesight and delegation of the Education and Civilisation Ministry as there in the Minister Regulation of Education and Civilisation Number 22 of 2020 dealing the tactics arrangement of the Education and Civilisation Ministry for 2020-2024. Pancasila students are the incarnation of Indonesian learners as perennial students who have global aptitude and act in accordance with Pancasila's value, with 6 main manners: a) Faithful, tenacity to God Almighty, and lofty Morals, b) Global Multeity, c) Reciprocal cooperation , d) Independent, e) Critical Reasoning and f) Creative.

References

- [1] Agboola A, Tsai KC. Bring character education into classroom. *Eur J Educ Res*. 2012;1(2):163–170.
- [2] Aminuddin MP. *Pengantar Apresiasi Karya Sastra*. PT Sinar Baru Algensindo; 2014.
- [3] Aisyah. Nilai Pendidikan Karakter yang Tercermin dalam Novel *Mimpi Anak Pulau* Karya Abidah El Khalieqy. *J UNTAN*. 2020;2(1):2.
- [4] Curren R. *Why character education IMPACT philosophical perspective on education policy*. Blackwell: Wiley Blackwell; 2017.
- [5] Emzir SR, Rohman S. *Teori dan Pengajaran Sastra*. Jakarta: Raja Grafindo Persada; 2015.
- [6] Indriani DE. Character education based on Pancasila values through curriculum 2013 on primary education children in Madura. *Journal Pendidikan Dasar Indonesia*. 2018;2(1):13.
- [7] Irma CN. Nilai-Nilai Pendidikan Karakter dalam Novel *Ibuk* Karya Iwan Setyawan. Creative Commons Attribution-Non Commercial 4.0 International License. 2018;11(1):15.

- [8] Jenkins C, Harris Ed, Krumm B, Curry K, et al. Cultivating a global mindset in leadership preparation: Contextual implications. *J Int Educ Leadership*. 2012;2(3):2161–7252.
- [9] McCan TM, Knapp JV. *Teaching literature in high school: Principles into purposeful practice*. United Kingdom: Rowman & Littlefield.
- [10] Nurhuda. Kajian Sosiologi Sastra dan Pendidikan Karakter Novel *Simple Miracle* Karya Ayu Utami serta Relevansinya pada Pembelajaran Sastra di SMA. *Jurnal Ilmiah DIDAKTIKA*. 2018;18(1):104.
- [11] Qibtiyah M. Peningkatan Kemampuan Memahami Iman Kepada Allah Dengan Menggunakan Metode Smart Game (Tepuk Sifat Wajib Dan Mustahil) Dalam Pembelajaran Kooperatif Tipe Make A Match Pada Siswa Kelas VII B SMPN 2 PANTI Kabupaten Jember. *Jurnal Diklat Keagamaan*. 2018;12(2):107-119.
- [12] Sidiq U, Choiri M, Mujahidin A. Metode Penelitian Kualitatif di Bidang Pendidikan. *J Chem Inf Model*. 2019;53(9):1-228.
- [13] Singh B. Character education in the 21st century. *J Soc Stud (JSS)*. 2019;15(1):1.
- [14] Zakso, et al. Factor affecting character education in the development of the profile of Pancasila students: The case of Indonesia. *J Posit School Psychol*. 2022;6(2):2254.
- [15] Zuchron D. *Tunas Pancasila*. Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi. Jakarta; 2021.