

Conference Paper

The Representation of Character Education Values in the Novel *Dasamuka* by Junaedi Setiyono

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Abstract

This study aims to describe and explain the value of character education in a novel entitled *Dasamuka* written by Junaedi Setiyono. The model of the research is content analysis. The data analysis technique used in this research is an interactive analysis model. The method used for validating the data is the triangulation method by recording the document. The values of character education that can be learned from the novel *Dasamuka* are responsibility, tolerance, hard work, religiosity, and social care.

Keywords: character, character education values, *Dasamuka*

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1. Introduction

Mu'in refers to the opinion of Philips in defining character as a collection of values that lead to a system that underlies the thoughts, attitudes, and behaviors displayed by humans [1]. Lickona reiterates that character is the possession of good things [2]. Meanwhile, Wibowo mentions that character is the values of human behavior associated with God, the self, fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and deeds based on religious norms, law, etiquette, culture, and customs [3]. Thus, characters are values that are assembled with good things and manners that are manifested by deeds in dealing with God, the self, fellow human beings, and the environment as individual or group characteristics.

Poor social facts prove the weakness of a nation's character. Kaimuddin, in his article, states some social facts, including anarchy, force of will, social conflict, chaos, violence, street fighting between students of different schools/universities, sex offenses, the socioeconomic gap, trading monopolies and conglomeration, environmental damage,

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corruption, and many others [4]. These facts also indicate that there is a very serious threat to the future of the nation.

Poor social facts such as those conducted by two college entrance examination participants in Makassar utilizing jockeys to pass the exam (see the online newspaper article Tempo.co from Tuesday 31 May 2016) are examples of character degradation [5]. This phenomenon indicates that character education that should educate students to behave honestly and confidently, to hate lies, and is anti-corruption has not been run effectively. Therefore, character education at various levels of education needs to be intensified in order to develop graduates who have adequate knowledge, skills, and a strong character.

Reading literary works, according to Ratna, is an imaginative and creative activity that is actually obtained through society, both independently and in the interrelation process, and is considered the main source of character education [6]. In line with that opinion, Nurhayati (in Wibowo) states that literary teaching has a close link with character education because literature and literary teaching generally discusses the value of life, which is inevitably directly related to the formation of human character [7]. Literature in children's education can contribute to developing cognitive, affective, and psychomotor aspects, along with personality and social character.

Character education can be defined as an education that develops good character among students by practicing and teaching moral values and cultured decision-making in their relationship with their God [8]. Such character education is an explanation of the purpose of national education that is written down in Indonesia Law No. 20, 2003, about the educational system; verse 3 states that national education has a responsibility to develop skills and shape character and also develop pride in a nation's culture in order to educate nation's, with the aim of developing students' potential so that they can become faithful people of noble character, healthy, educated, agile, creative, independent, and democratic and responsible citizens. It can be interpreted that attachment of behavior indicator to each learner in the educational process, as contained in the formulation of national education goal, hence has been manifested into an individual of character. It also can be interpreted that forming an individual figure with noble character can be done through education process based on national education objectives.

In relation to character, Saryono (in Wibowo) argues that literary genres that can be used as a means to shape the character of a nation include literary genres containing values or aspects: (1) literature, (2) humanistic, (3) ethical and moral, and (4)

religiosity-sufistic-prophetic [7]. These four literary values are considered to be capable of optimizing the role of literature in the formation of national character.

The novel *Dasamuka* can be regarded as a literary work of good quality because the novel contains elements of history, traditions and folklore, political polemics, and individual polemics. In addition, Junaedi Setiyono cleverly combines words in accordance with the context of the times along with the insertion of various words/terms/phrases from the Java language, Indonesian, and English. This further adds to the aesthetic value of *Dasamuka* [9].

As a literary work, *Dasamuka* has been studied by Umi Faizah using a literary sociology approach. Meanwhile, this research focuses on the representation of the value of character education in *Dasamuka*.

2. Methods

The data in this research is a document in the form of words from the novel *Dasamuka* by Junaedi Setiyono. The novel was published by Elmatara in June 2014 (first print). It contains 284 pages.

The research model used in this research is content analysis. This analysis can be understood as a research technique designed to make inimitable inferences and valid data by looking at the context [10]. Content analysis is closely related to communication or communication content, which always contains verbal or nonverbal messages. Meanwhile, content analysis, according to Endraswara, is a strategy for capturing messages of literary works [11]. The content analysis model is used to examine the contents of a document by assembling questions. The purpose of the content analysis is that it enables the researcher to look for the deep meaning to be found in the documents or archives being studied. Thus, this study presents a research report containing citations to describe the values of character education.

The data collection technique used in this study is documentation. The documentation technique of Yin (in Sutopo) is a way to find various things in accordance with the needs and objectives of the study [12]. A document, according to Sugiyono is a record of applied events [13]. Documents can be categorized into written documents, drawings, or monumental works by a person. Written documents include diaries, life histories, stories, biographies, regulations, and policies. Thus, the data in this study are the words contained in the novel and are interpreted as a written document.

The validity of the data in this research is tested by using a triangulation method. There are two strategies in Patton's triangulation methods adapted by Moleong, who

checked the degree of confidence in the findings of several data collection techniques and of multiple data sources using the same method [14]. The triangulation method used in this research is the taking of notes from documents.

The data analysis technique used in this research is interactive analysis. The data analysis steps in this research are taken from Miles and Huberman's theory, this is, the data reduction stage, data presentation stage, and conclusion or verification phase [15].

3. Results

Lickona, referring to Novak's opinion, defines character as a compatible mix of all those virtues from religious teaching, literature stories, sages, and persons of common sense down through history [16]. Similarly to that statement, character, according to the Ministry of Education and Culture, refers to good values, such as goodness, wanting to do good deeds, living a good life, and having a good impact on the environment, that have been soldered on the self and manifested in behavior [17]. Characters radiate coherently from the results of the work of the mind, heart, sports, and taste and soul of someone or a group of people. The character is the characteristics of a person or group of people that contain values, abilities, moral capacity, and hardness in the face of difficulties and challenges.

Character education can be defined as education that develops a good character in learners by practicing and teaching moral values and decision-making that is tied to their God [8]. Character education is an elaboration of the national educational goals set out in the Law of the Republic of Indonesia Number 20 of 2003 on the National Education System; article 3 mentions that the national education has the function of developing the ability and forming the character and civilization of a dignified nation in order to educate the nation, and aims to develop the potential of learners to become human beings who believe in and fear God, have a noble character, are healthy, educated, capable, creative, and independent, and become democratic and responsible citizens. It can be interpreted from this that the attachment of a behavior indicator to each learner in the educational process, as contained in the formulation of the national education goals, has been manifested in individual characters.

Meanwhile, the meaning of character education for lecturers and students, according to the Ministry of National Education (in Wibowo), includes being: (1) religiosity, (2) honest, (3) tolerant, (4) disciplined, (5) hard-working, (6) creative, (7) independent, (8) democratic, (9) curious, (10) nationalistic in spirit, (11) patriotic, (12) appreciative of

results, (13) friendly/communicative, (14) peaceful, (15) a lover of reading, (16) environmentally friendly, (17) socially aware, and (18) responsible [7]. This research only internalizes values responsibility, tolerance, hard work, religiosity, and social care.

Therefore, character education can be interpreted as value education, character education, moral education, and trait and personality education that aim to improve the ability of students to make good or bad decisions, taking care of what's good, and manifesting that in their daily life.

The educational values in the novel *Dasamuka* are responsibility, tolerance, hard work, religiosity, and social awareness. The value of responsibility in *Dasamuka* appears on pages 12, 60, and 91. Tolerance value can be found on page 105. The value of hard work appears on pages 54 and 131. Religious value can be found on page 98. Social awareness value is on pages 81, 127–128, and 128–129.

Relevant research has been carried out by Filawati, who studied the character educational value representation in *Kinanthi: Terlahir Kembali* by Tasaro G.K [18]. In *Kinanthi: Terlahir Kembali* by Tasaro G.K., there are three character values: value related to religion, value related to the self, and value related to others. Value related to religion includes involvement in praying, living in harmony with other religions, and intellectual involvement. Value related to the self includes being honest, responsible, disciplined, curious, independent, brave, patriotic, democratic, a lover of reading, and patient. Value related to others includes social awareness, tolerance, prestige affirmation, and humility.

Meanwhile, in this research, character educational values are responsibility, tolerance, hard work, religiosity, and social awareness. The responsibility value is referred to by Willem and *Dasamuka*, as follows:

“If I don't accomplish my duty, making reports for the club and newspaper, it is impossible for me to stay longer in this kingdom, especially to settle here, I gave a reason as simple as I could because the important thing is that the affair of feelings will not be involved. For me, talking about a woman and a man relationship currently is really torturing my feelings” [9].

Based on this citation, it can be understood that Willem is responsible for the task given to him by Mr. Leyden, which is to make a report about *bronjong* or *branjang* for the Edinburgh Research Club and the *London Times* newspaper. Willem did his job by coming to the Ngayogyakarta Hadiningrat Empire, digging up information about *bronjong* or *branjang*, and then reporting his findings.

The responsibility value is depicted in Willem's behavior as he keeps writing and reporting on his research about *bronjong* or *branjang*. Here's the citation:

“When I feel peaceful being among people whom I start loving with all my heart, feelings which gradually heal me from the wounds of injustice coming from my own country, I start thinking about someone who brought me here. It was Mr. Leyden whom I respect. I will do the duties he gave to me to my best. I will write the Javanese world with all its uniqueness. I no longer think about how much I’ll get from the Edinburgh Club or the *London Times*. My work will be worshipped even for Mr. Leyden” [9].

Responsibility is also shown by Dasamuka. Dasamuka obeys Willem’s order to free Kiai Ngali from the tiger’s pounce when *Bronjong* takes place. Here’s the citation.

“The money that I gave him at that time was used to buy a goat and a javelin. By putting some money in the handler’s belt, he could make the tiger eat a fat goat shortly before entering the *bronjong*. Moreover, by plugging some money in the guard’s belt, he managed to exchange the usual javelin for the prisoner, replaced by a javelin with longer and sharper eyes. That was Dasamuka’s simple way of working. However, if it were not for Dasamuka, it would be impossible to roam freely in the forbidden area around *bronjong*. Additionally, the kinds of plants eaten by the goat before it was preyed upon by the tiger and the kinds of ingredients rubbed on the javelin’s eye played an important role and that should not be forgotten” [9].

Meanwhile, tolerance is shown by Willem in religion variance. Here’s the citation:

“But I’m sure that I must confess the existence of God or whatever is worshipped by the followers of the religions in the world and I must honor him with all of my heart. It is impossible that religions make the same mistakes simultaneously, assuming there is something that is not really there. Yes, I convince myself that God exists. So I prayed to Him, or rather asked Him, to put Mr. Leyden in the best possible place” [9].

Hard work is shown by the author through Willem’s statement. This can be seen in the following citation:

“The Javanese palace was gone. Even if it exists, it is only its artifacts. Its valuable things had been carried wherever out and there was no need to be afraid of being cursed to bring them out. Walat, tulah, or the like. It was just like carrying jackfruit and coconut, fruits that are mostly liked by Javanese people, fruit that they cannot live without. And the story of this carrying transport, which I wrote and sent to the Club in Edinburgh, has made my money flow quite smoothly. They need detailed information about the lands of the New World whose rulers will soon be whipped, whose wealth will later be drained. Traders need scientists and scientists also need traders. What kind of relationship do they have? I have not been able to formulate. Who is more important: the scientist or the trader? I personally want to say scientists are more important than merchants. But now I feel foolish to believe that. I think the most important thing is

who works harder, whoever he/she is. Yes, hard work, brain racking, and draining are the most important things" [9].

"Less than an hour later I was with Den Wahyana riding across the yellow rice fields. Paddy fields in which the paddies are not owned by the people who plant them, not even the nobility that inherit them. The products of those rice fields and plantations were harvested by people like Mr. Thomson. The Javanese aristocrats who had inherited the land did not manage it. The managers were the intelligent people who were willing to work hard, not the lazy gentlemen, not the ones who were born inwardly... like most Javanese people" [9].

Based on the aforementioned citation, it can be interpreted that Willem states his opinion that hard-working people are those who are willing to think and work. These hard workers can sustain themselves without depending on others and are willing to work without any doubt.

The religiosity value is shown by Kyai Ngarip who immediately prays when he hears azan. Azan is a call to invite people to perform congregational prayers for Muslims.

"I was silent again. There was azan, a call to prayer. Although I did not know what that meant, I knew that it was a call for those who hear it pray together in the house they call a mosque. I saw Kyai Ngarip getting up from his bed. He asked permission to pray for a moment. Still, in a cross-legged sitting position, he solemnly recited the prayer in a low voice. I did not want to disturb his solemnity. I went out of the room. I then sat on the mat on his cool wooden porch" [9].

Social awareness is shown by Willem. Willem helps people in Ngayogyakarta from the threat of the *bronjong* punishment. He does this by writing about the punishment itself and sending his writing to the *London Times*. Because of this, an agreement between the English government and Ngayogyakarta Empire about the rules to abolish *bronjong* is signed. This can be seen in the following citation.

"Your father will be pitted with the tiger in that *bronjong*?" I directed my gaze to the girl, who did not want to lift her face.

"Yes, sir. Please help him...."

"Barbaric!" I did not realize that I was cursing. Out of the corner of my eyes, I saw Den Mas Sentot and Den Wahyana look away, pretending not to hear my curse.

"Meet me tomorrow afternoon here. Now you may go," I commanded Semi. He still kneeled down in front of me. I saw people start to notice us. I felt uncomfortable being noticed in that way. Soon I had said goodbye to Semi before I walked quickly away from him [9].

Based on that citation, it can be interpreted that Willem agrees to Semi's request to save Semi's father. Social awareness is, again, shown by Willem in this citation.

"While I was working to help Mr. Crawford- a great administrator who was also a great scientist - in his attempt to compose a book about Java with its inhabitants, I remembered what Mr. Leyden had said. He wanted me to describe what *bronjong* is, to describe from different points of view whether it is historical, political, or economic. And I've got enough information about *bronjong*. In fact, I've written it down and sent it to the Edinburgh Club and the *London Times*. Did I explain the main point? I guessed I did not. I was at least not as philosophical as I had planned. It was still on the surface. Although it was only on the surface, a *bronjong* problem has been reported to Mr. Crawford, and he intended to convey it to the Governor-General" [9].

Based on that citation, it can be understood that Willem is reporting to Mr. Crawford about *bronjong*. Mr. Crawford then agrees to forward the report to the governor so that there will be an action or policy from the English government.

Government policy in abolishing *bronjong* is finally realized. It's happened because of Willem's action in writing an article about *bronjong*. Here's the citation:

"Secretly I was proud of myself. I felt my writing about the *bronjong* which was published in the *London Times* became one of the considerations for the issuance of a binding agreement between the British governor and the Ngayogyakarta Hadiningrat Kingdom. It was an agreement that elevated human dignity. It was a covenant which affirmed that it is inappropriate for humans to oppose each other... whatever the reason" [9].

Based on this citation, it can be said that Willem is socially aware of his surroundings. Willem fights for the abolishment of the inhumane punishment, *bronjong*.

4. Conclusion

Based on the results of this study can be concluded that the main character of the novel, namely Willem, Den Wahyana, and Dasamuka. The value of character education found in the novel Dasamuka is responsibility, tolerance, hard work, religiosity, and social care. The value of character education is reflected in the character of the story that is conveyed through the author's narrative and dialogue of characters. The value of character education contained in the literary works (such as novels) can be used as teaching materials so that students will be suspected to do well and have good character.

Conflict of Interest

Authors declare that there is no conflict of interest in this research.

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