



Reflection of Character Education Value through Depictions of Characters in Oka Rusmini's *Koplak* Novel

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Abstract

This research aims to describe the character education value reflection through characters' depiction in Oka Rusmini's novel *Koplak*. This research is descriptive qualitative research. The approach used in this research is psychological. The data collection technique used was a documentary study. The data source in this research is the novel *Koplak* by Oka Rusmini. This study's data are character education value reflections through the depiction of the character in the data source, that is *Koplak* novel by Oka Rusmini. The data were collected using the reading technique and note-taking technique. The data analysis uses an interactive-analysis method. This study results indicate that there are reflections of character education value through the character depiction in Oka Rusmini's novel *Koplak*, namely honest, caring, and attention.

Keywords: *Character; Characters; Novel; Value*

Introduction

Koplak is part of a pair of Oka Rusmini's books, which the author calls the cuneiform twins. *Koplak* tells about a chieftain in Bali who has an innocent and humble attitude. I Putu *Koplak*, the character who is also a widower, have a daughter named Ni Luh Putu Kemitir. Kemitir works as a young entrepreneur in the city. As the chieftain, *Koplak* has the desire to develop his village. Amid a village life far from the crowds, he leads his people with great compassion and humility. He faced various problems casually and modestly. *Koplak* is Oka Rusmini's book, first published in April 2019.

The reason behind Oka Rusmini's book, *Koplak*, chosen as the research object, is because it has uniqueness and several advantages. *First*, this book has messages that contain values in life. This book combines short stories and essays with cohesion. *Second*, this book by Oka Rusmini is a combination of the interrelated *Men Cobleng* book series. This book also reveals the identities of the characters and unveils their mission.

In this study, the reflection of character education value through character depictions chose because a character is a notable element in a literary work. Characters have a function to convey messages, advice, and values that the author wants to deliver to readers. The series of events that occur in

the novel will live with the characters that appear. The author describes various conflicts that happen in life use characters. Besides, Koplak has a strong appeal through the character presented. Through the novel characters, there is a character education value that the author wants to convey to the reader.

Literature is a creation based on spontaneous emotional outbursts capable of expressing a good beauty aspect ability based on the linguistic and the meaning aspect (Fananie, 2000: 6). The meaning contained in literary works conveys through the medium of language. It is related to literature that was a magnificent written work, can be compressed, deepened, kinked, lengthened, and twisted, made oddly or other aesthetic ways of composing through language tools (Eagleton, 2010: 4). One of them is Oka Rusmini's work entitled *Koplak*. Many values can learn in the book.

Oka Rusmini's *Koplak* has a unique taste. It is related to the number of messages the author wants to convey through his characters. Positive values as the personality education value contained in the stories presented. Thus, Oka Rusmini's *Koplak* book is interesting to approach with a psychological approach.

Researchers have carried out many studies on personality education in literary work. (Sahril, 2013) researched folklore. The research entitled *Nilai Budaya dan Pendidikan Karakter dalam Cerita Rakyat Sumatera Utara: Suatu Kajian Model Skema Aktan dan Skema Fungsi Greimas*. This study focuses on the moral and character elements contained in folklore. The results of this study indicate that there are twelve cultural values in the North Sumatra folklore.

Other research on character values conducted by Mahfudh, M. Haris., Hermanu J., and Mulyoto (2017) entitled *Manuscript Suluk Wujil: Values Transformation of Tassawuf Education Sunan Bonang in Nation Character Building*. This study examines the process of implementing the development of history learning with the values of Suluk Wujil to increase social solidarity. The results showed a reinterpretation of the Suluk Wujil values, including loyalty, sincerity, religious values, responsibility, and self-identification.

Another study of values in literary works is research entitled *Nationalism Values of Characters in Nh. Dini's Novels*. This research conducts by Agustyaningrum, Hana., Waluyo H.J., and Sumarwati (2018). This study describes the values of nationalism contained in Nh. Dini novel. These results indicate the homeland-loving value, the value of self-sacrifice, and preserving the nation's cultural wealth.

The researcher chose Oka Rusmini's novel, *Koplak*, as a differentiator from existing research. This research uses a psychological approach. The research purpose is to see how the character-education value reflects using the characters' depiction in Oka Rusmini's *Koplak* novel. The reflection of the character education value through character depictions is necessary to study because it is a noteworthy part of literary works. The novel has a beautiful countryside background that contains values to convey in straightforward and simple language.

One of the building blocks in literary works is characterization. This element is the most active ingredient in moving the groove (Dewojati, 2010). Characterizations are the author's attempt to portray a character in a story. Characterizations relate to the author's way determines and selects the characters and names a character (Aminuddin, 2011). Through characterizations, the author can reveal logical reasons for the character's behavior. Characters in the story are needed to find out the characterizations in literary works. These characters include main characters, additional characters, protagonists, and antagonists (Wahyuningtyas, 2011).

About characterization, there are several ways the author describes the character of the characters, including (1) direct depiction; (2) directly with beautification; (3) through statements by the characters themselves; (4) through dramatization; (5) by describing the circumstances surrounding the actor; (6)

through the psychological analysis of the perpetrator; (7) through dialogue between the actors (Waluyo, 2011: 22).

In addition to the author's characterizations creates through characters, literary works contain character education values that can take. Character is the culmination of habits, attitudes, behaviors, and attitudes made by an individual. The character education's purposes are to foster ethics, responsibility, and care (Frye at all, 2002: 2). Character education directs not only to develop individual noble values but also to develop further components of cooperation (Lickona, 2016: 82). Good character is created with good things, having good desires, and doing good, habits in ways of thinking and acting. The values of character education include sincerity or honesty, compassion, courage, affection, self-control, cooperation, hard work.

Methods

The method used in this research is descriptive qualitative research. Qualitative research produces descriptive data in the form of written or spoken words from observed behavior (Cresswell, 2014: 4). The source of research data is the novel *Koplak* by Oka Rusmini. The data in this study are characterizations and character education values contained in Oka Rusmini's *Koplak*. The documentary study is the research data collection technique. The research data were collected by an intensive reading of Oka Rusmini's *Koplak* novel, then marking and identifying the parts to analyze, then recording the data according to the novel's elements. The data analysis technique used is the interactive analysis techniques. This analysis includes four steps, namely; (1) data collection, (2) data reduction, (3) data presentation, and (4) concluding (Miles, Matthew B. & Hubberman, 2014: 33).

Results and Discussion

The author portrays the characters in the story through characterizations. The personality of each figure can see through their characters. In addition to characterizations, a literary work contains values conveyed by the author. The following list is character education value reflection through characters' depiction in Oka Rusmini's novel *Koplak*, which includes honesty, compassion, bravery, affection, self-control, cooperation, and hard work.

1. The Reflection of Character Education Value Honesty

The novel *Koplak* tells the story of a simple chieftain. Through *Koplak* figures, the value of honesty commonly encounters. One of the honest characters displayed by the *Koplak* role is when he succeeded in saving village finances from corruption. *Koplak*'s good personality is doubtless. It can see in the following quote.

[...] Waktu menjadi kades, kepala desa putaran pertama, banyak programnya yang sudah berhasil. Paling tidak, dia sudah menyelamatkan keuangan desa dari korupsi yang dilakukan oleh bendahara desa. Dia juga mampu mencari bantuan dari warga desa yang sudah berhasil agar menyumbang perbaikan sekolah desa dan membangun jembatan penghubung antardesa (Rusmini, 2019: 9).

[...] When he was the chieftain, in the first period, many of his programs had been successful. At least, he has saved village finances from corruption by the village treasurer. He was also able to seek help from successful villagers to contribute to village school repairs and build bridges between villages (English translation).

Cultivating dishonesty is one of the signs of nation destructions (Dalmeri, 2014: 273). The Sawut Village life, which relies on the agricultural sector and pigs, makes Koplak want to develop their village. Reflecting on these conditions, Koplak can't betray the people with corruption. It is no secret that many officials in this country easily abuse their power for personal gain. Unlike most of the officials he sees on television, Koplak appears as an honest and candid leader.

The reflection of the value of honesty also appears in the figure of Pan Kacrut. Pan Kacrut upholds the value of Balinese local wisdom. Moral education instills good habits (Khilmiyah et al., 2020: 492). Ahead of the Sawut Village chieftain election, the villagers divide into three camps. Village residents who are innocent and less familiar with politics make them easy to instigate for political interests. However, this did not apply to Pan Kacrut. This pig farmer who experiences a crisis because of the uncontrollable prices for his needs, chosen to stand firm in his stance. Even though the economic conditions were difficult, he remained patient and refused to be *bebotoh*. Not without reason, Pan Kacrut is not very articulate and is accustomed to lying to residents. It contains in the following quotation.

“Apa ada pekerjaan untukku? Aku tidak pandai berkata-kata sepertimu, Dongklang. Aku juga tidak bisa bohong. Takut sama sesuhunan, 'leluhur'. Tetapi, kalau ada pekerjaan yang bagus dan tidak sulit, aku mau. Aku lagi butuh uang banyak.” Kacrut berkata serius (Rusmini, 2019:18-19).

"Is there a job for me? I'm not as good at words as you, Dongklang. I can't lie either. Fear of sesuhunan, 'leluhur'. However, if there is a job that is good and not difficult, I will. I need a lot of money. Kacrut said seriously (English translation).

Koplak's honest character reflects in the daily life of being the village head. He loved his people so much. It never occurred to him to make his people miserable. Likewise, Pan Kacrut, a farmer who spends his daily time in the fields and the market has no desire to become the successful team of one of the village head candidates. An honest and fearful personality, Kacrut prefers to find another job. A job that is not political.

2. The Reflection of Character Education Value Compassion

A character has a relationship with psychology. Therefore, characters are a system of beliefs and habits existing within a person that directs their behavior (Suwija, 2012: 69). The characters that appear in the Koplak novel do not stop at the value of honesty. The value of compassionate character education also reflects in the Koplak's characters. Koplak is the village man who is. He is very sensitive to his social environment. It includes friends who have been close to Koplak for a long time. As in the following quote.

Koplak dan Koplir memang sahabat lama. Istri Koplir sudah meninggal. Kata orang-orang, istrinya hanyut di sungai. Padahal, waktu itu istri Koplir sedang mengandung anak Koplir. Usia kandungannya mungkin lima bulan. Masih menurut orang-orang, sejak istrinya yang sedang mengandung itu hanyut, Koplir mengalami sedikit kelainan jiwa. Waktu itu, Koplak sempat mengunjungi sahabatnya yang tinggal di Tabanan itu (Rusmini, 2019:41).

Koplak and Koplir are old friends. Koplir's wife is dead. People say that his wife was washed away in the river. In fact, at that time Koplir's wife was pregnant with Koplir's child. Pregnancy may be five months. Still according to people, since his pregnant wife was washed away, Koplir had a little mental disorder. At that time, Koplak had a chance to visit his friend who lives in Tabanan (English translation).

Koplak's kindness is beyond doubt. Apart from helping villagers in the service and agricultural sectors, Koplak also pays attention to people who need more attention. Protect one of them. From a

necessitous family, he was born. Even though he is from a deprived family, Lindung has the spirit and is full of responsibility. He will be happy to carry out any orders that come out of Koplak's mouth. No wonder Koplak felt sorry for him. As in the following quote.

Dan, sebagai kepala desa Koplak tidak ingin Lindung putus sekolah. Setelah lulus Kejar Paket A, Koplak berharap Lindung terus mengikuti sistem sehingga bisa masuk universitas. Dari sorot mata Lindung, Koplak tahu, anak itu mengeram semangat sekaligus kecerdasan yang sudah diberi alam dan hidup kepadanya. Dan, yang membuat Koplak makin takjub, Lindung yang disekolahkan Koplak tidak mau menerima bantuan “gratis”. Bagi Lindung, tidak ada hal yang gratis di dalam hidup ini (Rusmini, 2019:127).

And, as the chieftain, Koplak doesn't want Lindung to drop out of school. After passing the pursuit of package A, Koplak hopes that Lindung will continue to follow the system so that he can enter university. From Lindung's eyes, Koplak knew that the child was incubating the spirit and intelligence that nature had given him and lived for him. And, what made Koplak even more amazed was that Lindung, who was schooled by Koplak, did not want to receive “gratis” assistance. For Lindung, nothing is free in this life (English translation).

The above quote shows how much Koplak cares about the social environment it leads. As the chieftain, he never forgot the friends who had accompanied him from long ago. Even though people thought his friend was crazy, Koplak did not flinch and believed that Koplir was a kind person. In line with his position as an official in Sawut village, Koplak cares about the employees who help him in the office. Lindung is one of the employees who helps Koplak. Seeing Lindung's background from an underprivileged family, Koplak feels sorry. Koplak sends Lindung through to senior high school. However, Lindung replaced him with an employee who helped Koplak in various matters.

3. The Reflection of Character Education Value Courage

As the number one person in the village, Koplak has a humble attitude. All problems that occurred in Sawut Village could resolve the proper and correct way. However, he often sees the news on television that the state frequently imports. Bring in agricultural products to salt. Yet, according to Koplak, the Indonesian state is a rich country. No need to import. This resource-filled nation considers foreign products to be better than local products. It is what made the simple Koplak figure transforms into a courageous personage. It contains in the following quote.

Andaikata aku jadi petinggi negeri ... aku akan angkat panganan lokal. Tidak perlu bicara tentang ketahanan pangan lagi. Yang diperlukan negeri ini adalah keseriusan. Keseriusan memahami beragam kekayaan alam tanpa harus merasa minder dengan makanan kampung. Alarm ketahanan pangan itu hanya milik orang kota. Di desa orang sudah terbiasa makan umbi-umbian, juga daun-daun yang ditanam di pekarangan. Alarm itu jangan-jangan hanya milik para “petinggi” yang merasa tidak “terhormat” makan makanan kampung. Dasar mental terjajah, Koplak memaki dalam hati. Lalu, ia memandang Pan Balung dengan tatapan serius (Rusmini, 2019:115-116).

Andaikata aku jadi petinggi negeri ... aku akan angkat panganan lokal. Tidak perlu bicara tentang ketahanan pangan lagi. Yang diperlukan negeri ini adalah keseriusan. Keseriusan memahami beragam kekayaan alam tanpa harus merasa minder dengan makanan kampung. Alarm ketahanan pangan itu hanya milik orang kota. Di desa orang sudah terbiasa makan umbi-umbian, juga daun-daun yang ditanam di pekarangan. Alarm itu jangan-jangan hanya milik para “petinggi” yang merasa tidak “terhormat” makan makanan kampung. Dasar mental terjajah, Koplak cursed inwardly. Then, he looked at Pan Balung with a serious gaze (English translation).

The quote above shows the courageous character that reflects in the Koplak characters. Koplak is furious at the current state of Indonesia, which is getting more and more chaotic. Finding solutions to solve problems does not have to depend on other countries.

4. The Reflection of Character Education Value Kindness

A person's character builds from habits. Carried out children's character development with kindness and gentleness leads to a positive impact on their growth (Nofiaturrehman, 2017: 188). It is the case with the Kemitir character in the *Koplak* novel. Ni Luh Putu Kemitir, Koplak's daughter, reflects a loving figure. Even though he hasn't seen her mother since he was a baby, Kemitir is well-educated by Koplak. Until one day, her daughter was transformed into an independent woman and loved her father. The reflection of the value of affectionate character education finds in the following quote.

"*Bape* harus mulai olahraga. Makan juga harus seimbang. Berhenti makan-makanan berlemak. Babi guling *jangan* setiap hari. Harus diimbangi dengan sayur dan buah. Itu pola makan yang sehat. *Bape* malah tidak suka sayur." (Rusmini, 2019:31)

"*Bape* must start *exercising*. Eating also must be balanced. Stop eating fatty foods. Not everyday pork roll. Must be balanced with vegetables and fruit. That's a healthy diet. *Bape* doesn't even like vegetables." (English translation).

Koplak is an innocent villager and doesn't know much about health information. Koplak's lifestyle is irregular. He eats what he wants to eat. It is what makes her daughter always criticize her father to do a healthy lifestyle. Kemitir doesn't want her father to suffer from the illness in the future because he can't properly take care of his body.

Being a chieftain in a remote area makes Koplak doesn't care about appearances. For Koplak, the most important thing is to be able to serve the community well. With simple clothes as long as they are comfortable, it is good enough for him. However, the only child did not want Koplak to appear ordinary. She wanted Koplak to appear tidier and more pleasing to see. Kemitir's affection for her father shows in the following quote.

"Tidak *Bape*. Penampilan seseorang yang rapi dan bersih itu bisa menipu usia. Kalau *Bape* berpenampilan tepat, *Bape* bisa terlihat lebih muda, gagah, dan sehat!"

"Hanya karena penampilan?"

"Ya," jawab Kemitir sambil memeluk sayang ayahnya erat-erat. Lalu, mata Kemitir berkedip-kedip, menggoda Koplak genit (Rusmini, 2019:33).

"No, *Bape*. The neat and tidy appearance of a person can deceive age. If *Bape* looks right, *Bape* can look younger, more manly, and healthier! "

"Just because of appearance?"

"Yes," answered Kemitir, hugging her father's love tightly. Then, Kemitir's eyes flickered, teasing Koplak to flirt (Rusmini, 2019: 33).

The above quote shows Kemitir's affection for her father. Koplak has succeeded in raising Kemitir alone. After Langir's death, his beloved wife, Koplak educates Kemitir, to become a woman full of love. The affectionate character reflects in the figure of Kemitir is the fruit of Koplak's patience and fortitude in dealing with life.

5. The Reflection of Character Education Value Self-Control

Koplak is a villager. His behavior and habits are like other villagers. Unlike his daughter, Kemitir, who lives in the town, is familiar with the term table-manner. There are some rules to enjoy a dish. She gave Koplak a headache when he only wants to enjoy a cup of coffee. Kemitir, as a modern person, advised Koplak to demonstrate the correct drinking style. Koplak accepted Kemitir's suggestion even though, in his mind, he disagrees with the rules made by Kemitir. It is a reflection of the self-control character education embodied in Koplak figures. That represents in the following quote.

Koplak hanya menarik napas dalam-dalam. Sebagai lelaki *single parent*, dia tidak ingin menyakiti hati anak perempuan satu-satunya itu. Namun, menyeruput kopi dari cangkir memang benar-benar terasa sebagai penindasan luar biasa. Rasa tidak nyaman, rasa tidak menikmati hidup benar-benar mengepungnya (Rusmini, 2019: 15).

Koplak just took a deep breath. As a single parent man, he didn't want to hurt his only daughter. However, sipping coffee from a cup did feel like overwhelming oppression. Discomfort, a sense of not enjoying life really surrounded him (English translation).

Koplak slowly followed Kemitir's advice. However, Kemitir is a smart and independent woman. His business in the city was a success and continued to grow swiftly. Although initially, Koplak was uncomfortable with all rules that come from Kemitir's mouth, in the end, Koplak was able to control and implement them.

6. The Reflection of Character Education Value Hard Work

The character of hard work is a trait that does not give up with ease, accompanied by a strong will in trying to achieve goals and ideals (Elfindri, et al., 2012: 102). In the novel *Koplak*, the character of hard work reflects in Kemitir. As a smart country girl, she explores the potential in her village. Kemitir is an innovative young woman. She succeeded in making mediocre ingredients such as cassava and banana into an appealing product. She turns the food from the village into city food. With her courage and hard work, she managed to build a business in the city. It shows in the following quote.

“Aduh, *Bape*. Kok, belum ganti baju. Belum mandi. Maaf, Kemitir sekarang sibuk. Bisnis kafe berkembang pesat berkat doa *Bape* dan *Meme* di surga. Singkong yang Kemitir olah dengan baik berkembang pesat. Sekarang ada pabrik pengolahan singkong kaku. Nanti setelah balik modal, Kemitir ingin mengembangkan ke pengolahan pisang dan ubi jalar.” Kemitir terus bercerita dengan semangat (Rusmini, 2019:81-82).

"Ouch, *Bape*. Why, haven't changed clothes. Not yet take a bath. Sorry, Kemitir is busy now. The cafe business thrives, thanks to the *Bape's* prayers and *Meme's* prayers in heaven. The cassava that Kemitir uses is growing rapidly. Now there is a rigid cassava processing factory. Later, after a return on investment, Kemitir wants to expand into the banana and sweet potato processing.“ Kemitir continues to tell stories with enthusiasm (English translation).

The above quote shows how Kemitir worked hard to manage her business in the city. Kemitir utilizes agricultural produce from the village to become contemporary snacks. Cassava and banana are usually processed by frying or boiling them. However, Kemitir combined the bananas with chocolate so that it tasted more delicious.

Hard work is the ability to exert all effort and seriousness, the potential that is owned until the end of an affair until the goal is achieved (Hidayatullah, 2010: 29). This character also reflects in

Lindung's figure. Lindung is a fifteen-year-old who likes challenges. A teenager whom Koplak admires because of his kind personality. As in the following quote.

Kadang Koplak juga merasa beragam pekerjaan yang disodorkan kepada Lindung dijadikan “permainan” yang mengasyikkan, karena Lindung tidak pernah menunjukkan laku tidak setuju atau mengeluh dari sikap tubuhnya. Anak lelaki itu selalu menyambut beragam pekerjaan yang disodorkan Koplak dengan “keriangan” (Rusmini, 2019:125).

Sometimes Koplak also feels that the various jobs offered to Lindung are used as a fun “permainan”, because Lindung never shows disapproving behavior or complains about his posture. The boy always welcomes various jobs offered by Koplak with "keriangan" (English translation).

The quote above shows the character of Lindung's hard work. Lindung works as an employee at the village head's office. He enjoyed his job. The job of being an employee is the dream of his parents. Therefore, he did not want to disappoint the people who had raised and raised him.

Conclusion

The discussion above explains how the character education value reflects through the depiction of the character in the *Koplak* novel. The character education values contained in the *Koplak* novel include honesty, compassion, courage, kindness, self-control, and hard work. The honest character is portrayed by the *Koplak* character who does not want corruption in his office and the *Kacrut* figure who does not want to be a *bebotoh*. *Koplak*, as the main character, also had a compassionate character that reflects in his life as a villager who is sensitive to the environment. He felt sorry for *Kopli* and *Lindung*, which had bad luck. *Koplak*, as the chieftain, depicts the character of courage with his brave attitude to criticize state officials. The kind character reflects in the depiction of the character *Kemitir* who loves his father. Self-control displays through *Koplak* characters who can withstand criticism from their only children on various problems. The value of hard work character education illustrates in the figures of *Kemitir* and *Lindung*. *Kemitir* works hard by building businesses in the city, and *Lindung* works hard to help *Koplak*'s work.

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