



Tere Liye's Novel Si Anak Pelangi: The Role of Literature in Multicultural Education

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Abstract

This research aims to describe the multicultural value of the novel *Si Anak Pelangi* by Tere Liye. The type of research used is using qualitative research using descriptive methods. The data in this study are quotes in the form of sentences, words, and phrases in novels that describe the value of multicultural education. In the study, the researcher also used a data source in the form of a literary work, namely a novel titled *Si Anak Pelangi* by Tere Liye. In this study, the author uses data collection techniques in the form of reading techniques and note-taking techniques. As for the data validity technique used, it uses the data triangulation technique and the theory triangulation technique. The results of the research conducted by the author found 3 multicultural educational values contained in the novel, namely the value of democratization, the value of humanism, and the value of pluralism. With a total of 15 data found, including 3 data on democratic values, 7 data on humanism values, and 5 data on pluralism. For this reason, the value of multicultural education contained in the novel *Si Anak Pelangi* that is the most prominent or appears the most is the value of humanism. Meanwhile, pluralism is not very dominant. In this context, the novel *Si Anak Pelangi* is not solely a work of fiction, but it is a literary text that can provide an educational effect to readers. Education in literature, in this case, is an ethical impact that the reader gets after grasping the social-humanistic meaning, which can be implicated in life. Thus, Tere Liye's novel *Si Anak Pelangi* is a work of fiction, which represents multicultural empathy that supports a campaign about cultural discrimination in social life.

Keywords: *Values; Education; Multicultural; Novel; Si Anak Pelangi*

Introduction

Aristotle (in Budianta, 2003:7) argues that a literary work is a form of knowledge transmission that provides unique enjoyment and enriches one's insight into life. The author channels his thoughts in literary media with complex ideologies through the medium of language, the author of the novel provides human life problems that are depicted through imaginative fiction that connects humans between people Al Ma'rif & Nugrahani (2017:4). A writer usually expresses what happens in a realistic society, novelists in Indonesia have identical language styles and characteristics, not a few writers use interesting language styles so that they are easy for readers to enjoy, but without leaving the element of beauty in a literary work.

Al Ma'ruf & Nugrahani (2017:5) stated that a novelist has differences in the form of authorship, plot, plot, and genre between writers. Tere Liye is the pen name of a writer who comes from the interior of Sumatra, Indonesia. He produced many literary works in the form of novels that have been filmed. By raising the issue of society that he listed in a literary work in the form of a novel, some of them were grouped into a series of Nusantara children. In the series, there are several novels, including the novel *Si Anak Khas* which in its content tells about moral problems in Indonesia. Sari (2022) has conducted an analysis of the novel *Si Anak Pelangi* with the title "*Analysis of the Values of Character Education in the Novel Si Anak Khas by Tere Liye and Its Relevance to Society Era 5.0*".

One of the novels included in another archipelago children's series titled *Si Anak Badai* Liye (2019) is about children who live in an estuary that will be evicted, the children try to defend their hometown so that it is not used as a port. In the novel, the issues in it are very real in Indonesia where many small residents' houses are evicted. Similar to *Si Anak Badai*, the novel *Si Anak Pelangi* by Liye (2022) also discusses the problems of a child named Rasuna who lives a simple life with friends at school and in the neighborhood where there are rebels who make noise in the area. Rasuna's friend named Yose, who is from papaua and has black skin, experiences terror and is threatened to move out of the settlement. In the novel, Rasuna and her friends try to fight the racist rebels by holding a campaign of concern with the title "school for all".

Several other figures such as mamak, Rasuna's father and Rasuna's older brother, school teachers, silat teachers, recitation teachers and several other figures who rejected racism. Farida Hanum in Suryana & Rusdiana (2015:200) explained that the core values of multicultural education are divided into three parts in the form of democratic values, humanism values, and pluralism values. The value of humanism or humanity is related to human diversity, one of which is ethnic diversity. In the novel, Rasuna and her friends try to make people of other ethnicities such as Yose, who has black characteristics, not allowed to go to school at his school. Diversity in an environment should indeed exist because it is a depiction of the value of multicultural education in the form of humanism values.

Previous research on the value of multicultural education was carried out by Fatmawati & Lubis (2019) with the research title "*Analysis of Multicultural Values in the Novel Assalamulaikum Beijing by Asma Nadia*", the results of the analysis showed that the values of multicultural education in the novel AB include democratic values, religious values, tolerance, and cultural values. In a study conducted by Jafar et al. (2022) discussing multicultural education with the title "*Representation of Elements of Multiculturalism in the Frameless Painting Novel by Ugi Agustono J*", the analysis gave results if there were 7 elements of multiculturalism in the novel. The first element is a sense of solidarity and brotherhood, the second element is open trade, the third element is gender equality, the fourth element is family values, the fifth element is feeling enough in life, the sixth element is respect for the moral system and the last one has an element of sharing and controlling power.

Another research on multiculturalism was also conducted by Lestari (2007) with the title "*Multiculturalism in the Novel of Burung-burung Rantau by Y.B. Mangunwijaya*" in the results of the research found that the idea of multiculturalism in BBR includes the birth of the post-Indonesian generation in global culture. The second is the discovery of today's generation who have high mobility to go anywhere, even abroad. The third generation wants to be free from the bonds of customs and local culture and even from their own national culture. The fourth phenomenon is the mixing of local and national cultures as well as eastern and western cultures. Multiculturalism that can divide the boundaries of ethnicity, nationality, and social class, with an emphasis on strengthening the existence of women. With this previous research which is very much in accordance with the time of its publication, namely 2007, the author wants to reveal multiculturalism in the latest novel and one of the latest novels, namely the novel *Si Anak Pelangi* by Liye (2022) which also tells about the defense of differences in taste and ethnicity carried out together in order to live a harmonious life with each other. Therefore, by analyzing the novel *Si Anak Pelangi* in terms of multiculturalism, the author considers it important.

Bibliography

1. Definition of Novel

Al Ma'ruf & Nugrahani (2017:56) describes that the novel is a type of literature in addition to poetry, prose, short stories, romance or what is often called fiction, also called narrative text. Nurgiantoro (2010:11) stated that the novel is a work of fiction built by building elements, namely intrinsic elements and extrinsic elements. Wellek and Warren (in Al Ma'ruf & Nugrahani, 2017:57) describe that a novel is a story that describes human life from time to time. So it can be concluded that a novel is a type of literary work written in narrative form that contains certain conflicts in the life story of the characters in the story. A novel is a prose essay that is a story that tells an extraordinary event from people's lives, extraordinary because from this event a conflict, a dispute, which diverts the course of their fate. This is in accordance with the purpose of the research to describe the value of multicultural education in the novel *Si Anak Pelangi* by Liye (2022).

2. Definition of Value

In the Great Dictionary of Indonesian Dep Diknas (2008:969) value is a trait or thing that is beneficial to humans, in other words, value is a measure or benchmark used to measure everything. Values are considered part of an individual's personality that can affect the character of a group or nation. This is in line with the opinion of Bertens (2001:139) who states that value is an interesting thing to look for, pleasant, something that humans like and want. In line with the opinion above based on the opinion of Linda & Richard Eyre (1995:31) who defines value as divided into two, namely the value of conscience and the value of giving, the value of conscience is said to be the value that is in human beings that is developed into behavior and how to treat others such as honesty, love of peace, discipline, knowing the limits, purity and conformity. Based on the definitions above, it can be concluded that value is a fundamental belief that guides or motivates a person's attitude, behavior, and actions. In relation to literary works, one of them is a novel, the value of a person's life is described by personal qualities that are reflected in an action or behavior towards oneself or others and also the environment. Therefore, value is considered something valuable to be the quality of a person's life against something that is determined for the perfection of human life.

3. Definition of Multicultural Education

Suryana & Rusdiana (2015) multiculturalism is an ideology that requires the unity of various cultural groups with the same rights and socio-political status in modern society. Meanwhile, etymologically, the meaning of multiculturalism is the division between the word *multi* which means plural cultural which means culture and *ism* which means school or belief, so it can be concluded that multiculturalism etymologically is an understanding or school of plural culture. So the meaning of a multicultural society is a society that is pluralistic or diverse in nationality or ethnicity and accepts and appreciates the diversity that exists in it such as culture, cultural values, opinions or ideas related to diversity, physical as an existing reality.

4. Values of Multicultural Education

According to Farida Hanum (in Suryana & Rusdiana, 2015) revealed that the values in multicultural education are in the form of democratic values, humanism values, and pluralism values. Democratic values are values that express in terms of form, politics, social, and justice in culture, in other words, justice is a form that everyone gets something that is needed, not what is wanted. The value of humanism or human value is the recognition of plurality, heterogeneity, and human diversity in the form of paradigms, religions, ideologies, economic levels, mindsets, ethnicities, needs, and so on. Meanwhile, the value of pluralism is a view that explains the diversity in the two nations. Pluralism is closely related to democracy, with regard to the right to life of community groups in a community.

Methods

In order to reveal the multicultural educational value contained in the novel *Si Anak Pelangi* based on the literary anthropology approach, literary anthropology according to Endraswara (2013:4) is a research that emphasizes the mutual influence between literature and culture. Researchers use a type of qualitative descriptive research, based on Raihan (2017) to give an overview if descriptive research is a type of research that aims to provide an in-depth and detailed description of a phenomenon or condition being studied. In the research process, the researcher can collect qualitative data from a research object, in this study the research object is the values of Multiculturalism Education in the novel *Si Anak Pelangi* (Tere Liye, 2022). Then the data in this study is in the form of words or sentences in the novel *Si Anak Pelangi* by Tere Liye which contains the values of multiculturalism education. The source of data in this study is the novel *Si Anak Pelangi* by Tere Liye (2022) published by republika publisher.

In the research conducted by the researcher using reading and note-taking techniques. Based on Sudaryanto (in Faruk, 1994:24) revealed that the technique of reading notes is a set of ways or techniques in concluding the facts contained in an analysis or research carried out by reading the novel *Si Anak Pelangi* by Tere Liye repeatedly. study reference books and perform data processing. The validity of the data used in this study uses triangulation techniques, the researcher uses data triangulation and also theoretical triangulation. Creswell and Miller (in Creswell, 2014:286) describe that validity is the certainty of whether the results of the research conducted are accurate from the point of view of researchers, participants, or readers in general. In this study, the researcher used a content analysis technique. This analysis technique is categorized into two, namely latent content and communication content. Ratna (2004:48) defines latent analysis techniques as the content hidden in a document and manuscript. Meanwhile, communication analysis techniques are technical defined by the messages contained due to the communication that takes place. The purpose of using this content analysis is to find out and find the multicultural educational value contained in the novel *Si Anak Pelangi* by Tere Liye.

Research Results and Discussion

According to Farida Hanum (in Suryana & Rusdiana, 2015) revealed that the values in multicultural education are in the form of democratic values, humanism values, and pluralism values. The following are the data on the value of multicultural education that the researcher found after analyzing the novel *Si Anak Pelangi* which is hereinafter abbreviated as (SAP):

a. Democratic Values

Democratic values are values that express in terms of form, politics, social, and justice in culture, in other words, justice is a form that everyone gets something that is needed, not what is wanted. The following are the results obtained in the novel SAP. The democratic value is illustrated in the following quote (1):

- (1) "You must forbid it, Shafi'i. This cracker competition violates many regulations. Eat while standing, tiptoe, hurry without chewing anymore. not the right manners of eating. You are a teacher, the most objectionable thing is not just such a pretentious smile". Buya Syafi'i turned his head, patted his close friend's shoulder. "You're too worried, Sunib. When I was a child, I also liked to participate in cracker eating competitions. And look now I don't eat while running. Instead, he became a teacher". (SAP, 2022:47-48)

Based on data (SAP, 2022:47-48) it can be classified in the form of democratic values because the figure Buya Syafi'i said that the cracker eating competition which violates a lot of religious laws and regulations will not bring every person to be bad to sustainable, because everyone must be aware of its essence. For example, the older you get, the more you will understand that politeness is needed when

eating, not prioritizing the desire to continue eating like you are in a competition to eat crackers. Then other data that are included in other democratic values are presented in the following data (2):

- (2) the night before, Father and his friends began to clean the walls written with seditious sentences. While they were at work, several people came. They forbade the writing to be deleted. "Leave it alone!" said the men. "These sentences are full of incitement. It can make people fight. In addition, these writings spoil the beauty of the city". Boss Dekil remained steadfast in erasing. "But that writing doesn't harm you, does it?" Those people endure "we will still delete it" this time Dekil Sepuluh replied. (SAP, 2022:153)

In the data (SAP, 2022:153), the father figure did the task of cleaning the wall filled with seditious writings that offended other races or tribes, then they were banned by a group of people on the grounds that the writing did not harm the father and his friends, but he and his friends still deleted the writing. So the above data is a democratic value because justice in the sense that every human being will get what they need, not what they want. Just like people want the seditious writing not to be deleted, but what is needed is justice for everyone. The instigator's tongue can get people into a fight, which makes the writing need to be cleaned. Data on other democratic values are presented in (3) below:

- (3) "Said Koko for this time only, Mak. The minimarket is new, I don't know the local residents. For the second and so on, they will follow Koko's way, distributing it directly". (SAP, 2022:244)

Based on data (SAP, 2022:244), it is known that democratic values are a form that every human being will get what they need, not what they want, as in the data above if the new minimarket distributes a basic food in the way that people must come to the minimarket. Meanwhile, the habit of the village community is used to distributing basic necessities from house to house, so in the future if the minimarket wants to share they must follow the habits of the surrounding community, namely by distributing it from house to house.

b. The Value of Humanism

The value of humanism or human value is the recognition of plurality, heterogeneity, and human diversity in the form of paradigms, religions, ideologies, economic levels, mindsets, ethnicities, needs, and so on. The following are the results obtained in the novel SAP. The value of humanism is illustrated in the following data quote (4):

- (4) "I don't agree. I don't want to call you Yose Black. I will just call Yose". "Sounds bad, sir. It's kind of like making fun of you, isn't Yose's skin color really black? So, why should he be called Yose Hitam?" (SAP, 2022:21)

The quote (SAP, 2022:21) explains that if my character refuses to call his friend Yose with the nickname Yose black, it makes the data above classified as the value of humanism, where the value of humanism is a recognition of human diversity. It was explained in the data that Yose had a black race and my character stated that it was unpleasant and seemed to be making fun of him. However, Yose actually did not object to the black yose's call, explained by data quote (5):

- (5) "Yose!" I called out to him. " You really don't mind being called Yose Black like that?" "The clouds when it rains are black, sis. The blacker the clouds, the heavier the rain. Well, imagine if the clouds are never black, they are always white". (SAP, 2022:32-33)

Based on the quote (SAP, 2022:32-33) it can be classified into a type of humanism value mindset where my character ensures that Yose's words are not offended by his nickname, namely Yose black. Then with his mindset, Yose also explained that he did not mind the title of black Yose. The next data is data number (6) about the value of humanism:

- (6) "From the beginning, you are indeed not happy with market residents like us". Mr. Kiman did not bother you. "That's a misunderstanding. There is no hatred. Not only to market residents, but also to other residents, we don't hate it," Koko explained calmly. (SAP, 2022:47-48)

In the (SAP, 2022:47-48) it is explained that the character of Mr. Kiman feels that the character of Koko is not happy with the market residents, but this is denied by the character of Koko because what actually happened is not like that, the character of Koko does not have hatred for the residents of the market or other residents. This makes the above data a humanistic value because of the recognition of human diversity in the form of the economic level. The figure of cocoa does not distinguish between poor market residents and other levels of residents. Other data on the value of humanism are found in data number (7):

- (7) "Next the men threatened, telling Yose that he should not go to school here. Black kids like Yose can't go to school here." "You know what those people are saying is a lie, Ras. All children can go to school here, whether they are white, tanned, or black. The school is open to all, not discriminating between races and tribes. Well, you still remember your request the other day, report if there is something that incites, both inside the school and outside the school environment?" (SAP, 2022:179)

On the (SAP, 2022:179) it can be seen that there is a group of people who threaten the character of Yose because of his black skin, they say that Yose is not allowed to go to school at his school. In fact, everyone can attend the school regardless of taste, ethnicity or anything. So the data above is the value of humanism which is a recognition of heterogeneity, plurality, and human diversity which includes race or ethnicity. Other data on the value of humanism are presented in data number (8):

- (8) "What kind of activity, sir?" The assemblyman asked impatiently. "Simple activities. You have to explain to your classmates and the people around here that our school does not discriminate between regional origins, skin color, and the like. There is no difference between you and Yose. Class 5B will explain to other classmates, while our task is to explain to the residents". (SAP, 2022:192)

Based on (SAP, 2022:192), it can be known if the above data is included in the value of humanism, as evidenced by the holding of activities regarding schools that do not distinguish regional origins, skin color levels, and so on. So that there are no more children with black skin and children from other regions or races are afraid when attending the school. So it can be concluded that the above data is the value of humanism. Other data on the value of humanism are presented in data (9):

- (9) "I am a person here, a community leader. You have to make an exception as an award to a figure". Mr. Kiman said, emphasizing his nature. "You didn't hear, heh? There must be exceptions. The community has different positions. You can't equate me with a pelvic coolie". (SAP, 2022:255)

Based on (SAP, 2022:255) it is explained that Pak Kiman's character wants to be distinguished from a pelvic coolie. Mr. Kiman said that there must be an exception that the community has different positions. Where it is wrong that everyone should have the same position, the same is the value of humanism which expresses the recognition of plurality, heterogeneity, and diversity of human beings at the social level. Data (10) regarding other humanism values in the novel SAP:

- (10) Because you can understand that the rainbow looks beautiful because it's colorful. Likewise, our lives are beautiful because of different skin colors, different eye sizes, different hair shapes. You are really a rainbow child, Ras". Although Popo was half whispering, I heard his voice clearly. Popo also grabbed my hand, and we both held a box containing the Red and White flag. (SAP, 2022:365)

Based on (SAP, 2022:365), it can be seen that Popo's character describes life as a rainbow that looks beautiful because it is colorful, beautiful in the sense that it is different skin colors, different eye sizes, and different hair shapes. This is in line with the value of humanism which is a recognition of plurality, heterogeneity, and human diversity, one of which is race and ethnicity.

c. The Value of Pluralism

The value of pluralism is a view that explains the diversity in a nation. Pluralism is closely related to democracy, with regard to the right to life of groups of people in a community. The following are the results obtained in the novel SAP. The value of pluralism is illustrated in the data quote (11):

- (11) "After the incident, local residents suggested that we make a high fence so that this building is protected. Popo rejected the suggestion. Liem also refused. Liem said, it is not a high fence that will protect us, not a barbed wire that will provide a sense of security. You are the ones who will take care of us, you who feel we are your brothers, and we feel you are our brothers". (SAP, 2022:69-70)

In (SAP, 2022:69-70) explained the conditions after the attack on the old hotel where the Popo character lived, where after the attack the residents who were worried about the state of the building suggested making a fence, but the Popo and Liem figures refused. Because Liem believes that it is not high fences and barbed wire that will protect them, but with residents who are like brothers who must protect and care for each other. Based on this, the above data is included in the value of pluralism which is related to the right to life of community groups that must be obtained. Other data on pluralism can be found in data (12):

- (12) "You have to bear all the costs of Yusuf". "Sure, sir." Daeng Yusuf confirmed. "Besides that, you have to respect the rules of association here. Remember the saying. Where the earth is stepped on, there the sky is upheld You, the newcomer, Joseph, must be good at carrying yourself". (SAP, 2022:82-83)

Based on (SAP, 2022:82-83) it can be concluded that the Daeng Yusuf figure is a newcomer to a village, which can be interpreted as not a native of the tribe where he lives now, then the father figure named Pak Kiman is advising the Daeng Yusuf figure that he must be good at carrying himself, which means that he must obey the rules or customs in the village. Such as the value of pluralism which is related to the right to life of community groups where Daeng Yusuf figures must follow or accept all the rules in the new village he occupies. Other data on pluralism are also evidenced in data (13):

- (13) "Why is this jong jong united?" Mr. Cip continued the question. "Because unity is a condition to win", Mr. Ridwan replied without raising a finger. Then he repeated his answer, "As in futsal. Sir. Attackers cannot be alone, goalkeepers cannot be alone. We must unite and work together. Even though his expertise is like Bambang Pamungkas or Evan Dimas, if you are alone and without cooperation, you will definitely lose, sir". (SAP, 2022:87)

In the quote (SAP, 2022:87) a student named Ridwan answered his friend's question related to the right to life of community groups where it is described in Ridwan's words if in futsal the attacker cannot stand alone, the goalkeeper cannot stand alone, must unite and cooperate. This makes the above data included in the value of pluralism because the value of pluralism is closely related to democracy regarding a person cannot live alone, they must be in a group of people in order to live smoothly. Data (14) further regarding the value of pluralism:

- (14) Earlier, the deaf troops were ordered to remove the writings on the walls of the city park. "Seditious writing, vilifying one region, vilifying immigrants. It is indeed an inflammatory

writing, pitting sheep. It is very dangerous, his writing hits fellow children of the nation". (SAP, 2022:137)

Targeting (SAP, 2022:137) can be known if there are writings that incite, pit sheep, and demonize an area where it can endanger fellow children of the nation who should have the value of pluralism where each region or community group has the same right to life and cannot demonize each other, let alone pit sheep against each other. So the data above is included in the value of pluralism. Then another data on the value of pluralism is data (15):

- (15) "There is another type of fake news that harms many people," Buya Syafi'i continued, "that is, fake news that is used to incite. Pitting a person against another, a group of people against a group of people, one tribe against another. The fake news was made to make others fight. This is really dangerous". (SAP, 2022:184)

(SAP, 2022:184) is included in the value of pluralism because pluralism is closely related to democracy, regarding the right to life of community groups in a community as in the data above where the figure Buya Syafi'i explained that fake news used to incite a group of people against another group of people, a tribe with another tribe that aims to divide the two is an activity that endangers and harms many people.

Conclusion

Based on the results of the analysis of the value of multicultural education in the novel *Si Anak Pelangi* by Tere Liye, the researcher can conclude that the values in multicultural education are in the form of democratic values, humanism values or human values, pluralism values. The results of the analysis revealed that there were 15 data found, including 3 data on democratic values, 7 data on humanism values, and 5 data on pluralism. For this reason, the value of multicultural education contained in the novel *Si Anak Pelangi* that is the most prominent or appears the most is the value of humanism. Meanwhile, pluralism is not very dominant. In this context, the novel *Si Anak Pelangi* is not solely a work of fiction, but it is a literary text that can provide an educational effect to readers. Education in literature, in this case, is an ethical impact that the reader gets after grasping the social-humanistic meaning, which can be implicated in life. Thus, Tere Liye's novel *Si Anak Pelangi* is a work of fiction, which represents multicultural empathy that supports a campaign about cultural discrimination in social life.

The implication of this research is that literature is not only a fictitious medium written by authors, but can also show or discover new facts about the relationship between literature and literary anthropology related to multiculturalism. However, this research is not perfect and there are still some shortcomings, because this research still focuses on one approach, namely literary anthropology. For this reason, it is possible that there will be differences of views when researched with the focus of other approaches. Therefore, it is important to conduct research in the context of a broader approach.

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