

## LEARNING CHARACTER VALUE THROUGH INDONESIA'S LITERATURE MINANGKABAU'S LOCAL COLOR

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### Abstract

Character is the absolutely of characteristic that human having. It is original and rooted in human personality. It can be better with knowledge and human understanding of kindness, desire to do goodness, and do good thing. The understanding of moral's concept, moral's attitude, and moral's behavior are also involved. The understanding of them can be grown throw formal and informal of education, and also reading form. Entertaining reading form and has humanist value is a good way to support the learning of the good characteristic. In new modern Indonesian language context has happening moral's critical that is shown by the increasing of deviant behavior, the rate of violence, crime, and widespread of pornography network. Because of that the Indonesian character development for young people especially is needed to be encouraged. To realize that purpose, literature is an alternative reading way which can be used. Literature, especially prose has usefulness aspect and entertaining that can persuade readers to learn characters values. In Indonesia's literature Minangkabau's Local Color especially, for example, can be learned some character values related to culture and Minangkabau custom. This paper has purpose to description some character of values that contain in Indonesia's literature minangkabau's local color, especially in Aa Navis's short stories. His short stories is collected in Robohnya Surau Kami's book is considered has a power to reflection the character of values that born in Minangkabau philosophy and can be used as the material learning by young people.

**Keywords:** learning, short stories, philosophy, Indonesia's literature minangkabau's local color, character's values.

### A. INTRODUCTION

Every nation rate has some characteristic and it is mean that a cultured nation has born. It is reflected by manner, attitude, tradition, habit, and roles in a community. It will lose if there is no conservation effort is implemented. The prenetation of foreign culture will make it lost. The learning literature activity is the best way to preserve a characteristic of a nation.

Literature is viewed as a good media as a process to maintain a nation's characteristic. It is reflecting through literature; character. Through figure, role, and the character that is showed, readers can found some character's values. Literature with insight world, make it can accommodate all community's culture reflection.

A truly human is shown by human character. Character is an important part in each person. It is as a role when someone takes a decision. The period development is often makes nation character eroded. To solve that problem, it is need to take a good way to preservating it. Learning in school is wise way to make it be strong when dealing with foreign culture. Literature is a reading form that can be given in learning to the students to learn nation's character values.

### B. REVIEW OF RELATED LITERATURE

#### 1. Character's value

Character in *Kamus Besar Bahasa Indonesia* is means psychiatric nature, nature, and temperament that be a habbit. Elfindri, et al (2010:67) states the character is as soft skills, it is means skills in live either for self, group, or community and also with the God. Another expert, Suyanto (2009) explain that character is as a way of thinking, and way of doing that be a person characteristic for live and cooperate, not only in family, community, nation and also country.

Character is has a direct relation with nature, and habits in each person. Is is something that has a relation with habit and it is tending and positive. Based on this meaning, it can be understood that character is a person stock in doing life. With character in each person, person can direct person's life.

Another expert, Freud (Dalam Cahyani, 2010:226) explain that character is some value governance that materealize in trust system or power strungle that underlying human thinking, attitude, and someone behavior. That device of values is being a steering of each person to do something in life. In the practice, character's values is applied in cognitive, affective, and psychomotor of human.

Naturally, every human has character or human's attitude which bring since born, but it is can fostered and strengthened. The strengthening of character can be done in live's experiences, educational process, or experiment. It can be done in educational form called character's educational.

## 2. Character's values of Minangkabau's Nature Philosophy

The center of *kementrian pendidikan nasional's* curriculum (2011:10) explain some learning aspect to characteristic educational; (1) religious, (2) tolerant, (3) honest, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) feeling of want to know, (10) nation spirit, (11) loving nation, (12) appreciation of achievement, (13) friendly or communicative, (14) love peace, (15) love reading, (16) nature care, (17) social care, responsibility. All those aspect can be grown in someone through education. Hariadi (2011) states, all aspect can be learned in educational form in holistic educational model that uses metode of *knowing the good, feeling the good, acting the good*. The knowledge of *knowing the good* can be given easily because it related to students cognitive. If the students have the knowledge of kindness, so the students will be easy to grow up the feeling of love of kindness (*feeling the good*). Finally, knowledge and happy feeling as a goodness is hope will be a motivator to the students to acting the good.

Hariadi (1994) also explain, besides those all, the other important ones is exemplary. Related with it, Minangkabau culture had reflection it. Minangkabau nature philosophy is in *adat basandi syarak, syarak basandi kitabullah's* context had asking human to imitate the nature. That philosophy is materializes in *pepatah, petitih, pituah, and mamangan*. *Pepatah, petitih, pituah*, and that *mamangan* have reflection all moral education in educational human character. Every each of them has explains in above paragraph and can be found in Minangkabau nature philosophy that materializes in *nan ampek*. *Nan ampek* means that every thing in this world based on four aspects for example afternoon night, morning, and evening.

Minangkabau philosophy has teaches each person many character's value. Is is learned in every aspect in the nature. Navis (1984: 59) explain that nature for minangkabau people is not only as the place of birth, live, and grow but also it has philosophy meaning that has life's education, and realized in some *pepatah, petitih, pituah, and mamangan* that takes the expression of form, attitude, and nature life. Next, Navis (1984: 61-83) explain that teaching minangkabau philosophy is related with character's value that can be divided into 9 teaching, related with human and person, self-esteem, shame, that can not be divided *pola awak sama awak*, feeling and checking, similarity and togetherness, in one word, adjustment pattern, survive and survival.

Minangkabau philosophy is related with human and person and individual see that every human has a same position. Eventhough as a functional, every person has some different but it is not a cause of different assessment. *Pituah tagak samo tinggi, duduak samo rendah* (tegak sama tinggi, duduk sama rendah) teach about justice and equality. Every person has the same position, same role, eventhough they are not same in physics. There is filling attitude all excess and shortage each of them in different function but in the same portion. It is describe in *pituah nan buto paambuih lasuang, nan pakak palapeh badia, nan lumpuah paunyi rumah, nan kuaik pambao baban, nan binguang disuruah-suruah, nan cadiak lawan barundiang*.

Minangkabau philosophy is related with self-esteem, teach every person to be creative, aligned, and self introfection. It is taught in *pituah baa di urang baa di awak* (how is anothers person world, so do us), *kurang sio-sio, labiah ancak-ancak* (less is useless, morless is madness). Minangkabau philosophy is also teaching about shame. In this philosophy, has teach character values education in keeping self esteem, rational, and never give up. It can be found in *pituah mamakan habih-habih, manyuruak hilang-hilang, babiliak ketek, babiliak gadang hiduik Baraka, mati bakiro, musuah indak dicari, basuo pantang diilakkan, tabujua lalu, tabalintang patah*.

Minangkabau nature is also teaching the philosophy of *awak sama awak pattern*. *Awak sama awak* pattern teaches tolerance and social care's character. It also teaches about feeling and checking concept (*raso jo pareso*). That philosophy is used to keep balance that harmony. The measurement that is used *raso jo pareso* (rasa dengan periksa). It is means that everything should dosed with the same size of feeling and with with the same worth. The philosophy is used in this case is *hukum piciaj jangek, sakik dek awak sakik dek urang* (pinching of skin rules, we sick and also other people) dan *lamak dek awak katuju dek urang*. in that philosophy has democratic values.

Minangkabau people is learns character's values through nature and all of its aspect. As Navis (1984: 74-76) states like nature is beibg the teacher with all different aspect and attitude, but it all still blend as important as its position. It is also same with similarity and togetherness. In this philosophy is taught togetherness of character's values and reflection in *pituah barek samo dipikua, ringan samo dijinjang* (together in easy and difficulty). It is means that every thing that should be done is our obligations for all interest, is done by all people. It can be found too *inseiya sekata philosophy*. The philosophy is *saiyo sakato, baiyo-iyu dan batido-tido* and that is means truthly agreed.

Matcing a daptability pattern is also life's philosophy that is believed by minangkabau people. That philosophy is teaching to the people how to adapt. As minangkabau philosophy, immortality is borns because of minangkabau's people adapted which is always change, like nature change, always change but everlasting. It is states in *sekali-sekali aia gadang, sekali-sekali tapian barubah* (some times water is big, sometimes bank is change), *usang-usang diparbaharui, lapuak-lapuak dikajangi* (up date the absolute, repair the damage) *nan elok dipakai, nan buruak dibuang*.

Minangkabau philosophy is also taught its people to survive and survival. It means that each person have to survive in life with no oppressive other people, but it also doesn't degrade our self. The philosophy is *nan gadang jan malendan, nan cadiaak jan manjua* (the oldest may not oppressive and the smartest may not sell.). its teach human to have tolerance and mutual respect character.

### C. INDONESIA'S LITERATURE MINANGKABAU'S LOCAL COLOR

Abrams (1981: 89) explain that local color in literature is a good painting about background, dialect, tradition, way of thinking, way of feeling, etc, that is the typical of an area in a works. Because of that to understanding about local's color in a literary work, it is needed understanding of culture philosophy from a nations or writer's area. It is made from state of mind and social life's view from that nation.

The dominant characteristic from local literature is the background as main focus. Nurgiyantoro (1994: 227) divided background as three aspects, place of background, time, and social's background. Place of background is refers to the location of event, time's background is showing event time, and social background is relates with social behavior of a community in literature work. Social's background, usually, is a habit, customs, tradition, belief, way of life, way of thinking, and way of acting in certain community. Besides that, local language, and social status is relating with some territory that supporting it.

Local color's literature has been produced by Indonesian writer. Many local areas and local traditions have been made the background of story telling. One of them is Minangkabau. Minangkabau's Indonesia novel has coming since before Indonesia's war independent until latest force Indonesian literature. One of some intense writers is A.A. Navis. All his short stories is collected in *Robohnya Surau Kami*, and it was his first short stories book that full of minangkabau culture. it is reflection many minangkabau's problems, perspective, and character's values in minangkabau people.

### D. RESEARCH METHOD

This research is a qualitative research with descriptive approach. The object of this research is character's values that can find in his short stories. The data's sources is short stories collection of *Robohnya Surau Kami* karya A.A. Navis, published by Gramedia Pustaka Utama, in 2003. Some short stories that involved are *Robohnya Surau kami, Anak Kebanggaan, Nasihat-nasihat, Topi Helm, Datangnya dan Perginya, Pada Pembotakan Terakhir, Angin dari Gunung, Menanti Kelahiran, Penolong, dan Dari Masa ke Masa*. All of the data is founded by all short stories and analyse with content analysis technique.

### E. RESEARCH RESULT AND DISCUSSION

#### 1. Character values in short stories collection in *Robohnya Surau Kami* by A.A. Navis

##### a. Justice

Minangkabau culture philosophy is related with human and individual and it is teaching about justice attitude and fair in everything. This philosophy context is viewing that every person can get the result as what they had done. It can be found in *Robohnya Surau kami's* stories. In this story, the figures; Sale Hajj and his friends is put by the God in the hell because they had done a big sin. The God show its justice by giving punishment and reward for every person that does not life in its education, even for a hajj. Eventhough Saleh Hajj and his friends had made sure for to God that they always pray, but The God is not persuaded by them. The God always fair with its creatures. Saleh Hajj and his friends are going to go to the hell because they do not want to work, they just pray. It can be shown by this quote:

Engkau kira aku ini suka pujian, mabuk disembah saja, hingga kerjamu lain tidak memuji-muji dan menyembahku saja. Tidak. Kamu semua mesti masuk neraka. Hai, Malaikat, halaulah mereka ini kembali ke neraka. Letakkan di keraknya!" (RSK, 2003: 12)

The quote above shows us that the God is fair with its features. Every its features that do not life in its role will get punishment. In minangkabau philosophy, explain that every human is different each other in their psychological. Because of that, the differential in human's view is determined by their achievements that try to be good. Every human will get what they had done with fair.

In minangkabau philosophy, it is also taught that human can not be alone. A person is a part of community. It will be bigger with the support of their community. As a member of community will be defended and pushed by their family and their environment to be a man. Every individual will be good because of their environment, and otherwise. The process happened in bilateral way in fairly justice. *Robohnya Surau Kami* is told about a grandpa in a surau. As the guard of surau he did not get anything. He is just life from charity that his take every Friday. In every six month he gets a quarter of goldfish in surau's pool. Ones a year, people around the surau gives him *Id fitrah*. It can be shown in this quote:

Sebagai penjaga surau, Kakek tidak mendapat apa-apa. Ia hidup dari sedekah yang dipungutnya sekali se-Jumat. Sekali enam bulan ia mendapat seperempat dari hasil pemunggahan ikan mas dari kolam itu. Dan sekali setahun orang-orang mengantarkan fitrah Id kepadanya.... (RSK, 2003: 1-2)

From the story readers can conclude that fairly thing is something which get by human as what they had done. From grandpa's stories, it shown that a human and a person can be alone. Their life is supported by people around them. Through grandpa figures, readers are asked to understanding about fairness and having fairness attitude in their life.

**b. Creative**

Minangkabau philosophy is learning to each person to having self-esteem. It is means that how to put someone position to have a meaning or important, atleast same with other people. In this concept, every person is a recommended to compete and be creative to get better self-estem. For each person is tough with creative character's values. It will increase someone self-esteem.

It can be found in *Pada Pembotakan terakhir* short story. That character can be found in alittel girl called Maria, my neighboard. It can be found in this quote below:

Kehidupan Mak Pasah membuat kue. Maria disuruh menjualnya di sepanjang jalan. Pagi panekuk, siang bubur delima, dan sore limping. Kue Maria selalu laku. Orang suka membelinya. Tak perlu ia meneriakannya. (RSK, 2003:78-79)

From the quotes above can we find about Maria, the litte girl who always sells some cake every morning and evening. The writer is making Maria as orphan girl that life with her step mother. Maria is a creative's girl because she lives with her step mother. Mak Pasah is some one who always roughs her. If we correlated it with minangkabau philosophy, someone self-esteem can be grown from creativity. The pituah states that *baa di urang, baa di awak* (how another people, and so do us). It is means that if someone can do something, we also can do that.

**c. Religious dan Rational**

Minangkabau nature philosophy is related with the shame and teaching religious values characters, rational, and never give up. It is tells in *mamakan habih-habih, manyuruak hilang-hilang* (eating until over, hiding until get lost), *babiliak ketek, babiliak gadang* (has a small room, big room) *hiduik Baraka, mati bakiro*

It can be found in *Robohnya Surau Kami*. Grandpa like to pray, and help many people with hone the knife.he never ask his salary. It can be found in this quote:

Tak kupikirkan hidupku sendiri. Aku tak ingin cari kaya, bikin rumah. Segala kehidupanku lahir batin, kuserahkan kepada Allah subhanahu wataala. Tak pernah aku menyusahkan orang lain...(RSK, 2003:5)

The depiction of grandpa character that always pray give us knowledge about religion values. Always pray is an important thing that human has to have it. With religious characters, human will always do many kindness.

**d. Never Give up**

In minangkabau philosophy, there is *hiduik baraka, mati bakiro* pituah. That philosophy is means that human have to be rational, and can choose a good decition In human's life. In that philosophy, it has never give up character. As the principle, each person has a power and rationality to get their dreams. Every human is also has a strength to keep their things so that another people will not arbitrarily. Every human has a strengthness to keep what they are having. It can be found in *Topi Helm*. That character can be found in Kari, an employe of train office. He got helmed from his bos as a gift, and his friends are mocking him. But he never gives up. He fight his life in train carriage and so do the cap. It can be found in this quote below:

“Jawablah. Kenapa kau tinggalkan gerbongmu?” kata masinis lagi dengan nada yang lebih tinggi. “Topi saya...topi saya jatuh. Di...di...dilanggar je...je..jembatan,” kata Pak Kari gagap. (RSK, 2003:53)

That quote shows us how Pak Kari keeps his helm cap. He was recless to lift his carriage when the cap is falling. He never gives up to picks up his cap on the bank even when he can hit by the train. In that character has

the good value in spirit, persistence, and never gives up in Kari's character. He also consist, abstinence in insulted, and realize that he is a low employe.

**e. Tolerance**

The tolerance's Character is an attitude that respects all thoughts differences, ideas, religion, ethnicity, race, and the differntial among him and other people. It can be reflection in minangkabau nature philosophy, that teach readers about *awak sama awak's* pattern. The point is how important the tolerance and social care. A.A. Navis show that values in interesting ways in *Anak Kebanggaan*. Ompi's figurewho really proud with his son, is sick. When he got sick, he still waited for his son's letter. When he get sick, his neighbor keep him together. It can be shown in this quote:

Semenjak itu, berganti-ganti orang aku menyediakan diriku selalu di dekat Ompi. Aku sadar, bahwa tiada harapan lagi buatnya hidup lebih lama. Itulah sebabnya tak kusampaikan kepadanya bahwa hari perkawinanku sudah berlangsung. Karena aku takut berita itu akan menambah dalam penderitaannya....(RSK, 2003:23)

**f. Responsibility**

Minangkabau nature features is tough some person to have the responsibility to his self and other people. It is learned each person to keep his dream. Besides that, every person is a part of his community and he have to push and support another people to be better. This book is also toughed us about responsibility values. It is illustrated in Ompi attitude. As a father, Ompi has a responsibility to his son's future. Eventough he has to be lied for his son future. It can be shown by this quote:

Untuk membuktikan kebenaran suratnya, Ompi mengirimkan foto gadis yang kebetulan ada padanya. Tidak peduli ia, apa foto itu gambar dari gadis yang sudah kawin atau bertunangan....(RSK, 2003: 20)

Responsibility character values can be found in *Datangnya dan Perginya*. The value can be found in Iyah feature. Iyah has the biggest responsibility to make her children happy. Eventhough she has to lie with Arni and Masri. In one side, iyah's attitude is good but, in other side it forbidden in her religions. Islam religion is forbidding the same blood married, bu she let her both children married and has child.

**g. Social Care**

Minangkabau nature philosophy is also teaching for each person about social care in communal community. *Kaba baik bahimbauan, kaba buruak bahambauan* has a meaning that every person has to ve social care, either in happy or sadness. It is teaching every person to have sensitivity with the other. It also has social character that can be taken and be the life study. It can be found in *Robohnya Surau Kami*, lik this quote:

"Ia sudah pergi," jawab istri Ajo Sidi.

"Tidak tahu ia kakek meninggal?"

"Sudah. Dan ia meninggalkan pesan agar dibelikan kain kafan buat kakek tujuh lapis," (RSK, 2003: 13)

That quote show that Minangkabau nature philosophy is states in *kaba baik bahimbauan, kaba buruak bahambauan*. That philosophy teaches us about social care among each person as a human.

**E. CONCLUSION**

The character of Values reflects the personality, character, behavior, and habits of an individual. In minangkabau people, it can be learned through the philosophy that oriented with nature. Minangkabau local color literature has reflecting again about character values then the readers, especially teenagers can learn through that reading form.

In *Robohnya Surau Kami* (RSK) by A.A. Navis can be found seven characters values from nature philosophy. That character values are justice, religious and intelligent, creative, unyielding, tolerance, responsibility, and social awareness. It is all can be made as a lesson as the effort to increase knowledge and the understanding of the important of characters values in a community's life. Tujuh nilai karakter tersebut dapat dijadikan pelajaran oleh generasi muda dalam upaya meningkatkan wawasan dan pemahaman akan pentingnya nilai karakter dalam kehidupan bermasyarakat.

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