



THE HARD WORKING OF CHARACTERS IN NOVEL *RADEN MANDASIA SI PENCURI DAGING SAPI* BY YUSI AVIANTO PAREANOM

KARAKTER KERJA KERAS DALAM NOVEL *RADEN MANDASIA SI PENCURI DAGING SAPI* KARYA YUSI AVIANTO PAREANOM

Riza Perdana, Suyitno, and Herman J. Waluyo

Program Studi Magister Pendidikan Bahasa Indonesia, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sebelas Maret, Surakarta, Indonesia
Jl. Ir. Sutami 36A, Ketingan, Jebres, Surakarta, Jawa Tengah, Indonesia
Email: riza.perdana28@gmail.com

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Abstract

Novel is one of literature which full of character education value. The aims of this research describe the character education value of hard work in the novel. The mental hard work of participants in educators have faded and much the mentality to get instant results. This research uses the descriptive qualitative method with source data from novel *Raden Mandasia Si Pencuri Daging Sapi* by Yusi Avianto Pareanom Banan publisher 2016. Close reading was used to collect the data, then the data was recorded in the form of hard work education data, processing data and analyzing data. The results of this research that novel contains a lot of hard-working education values shown by the characters. Figures from this novel are (1) Sungeni, (2) Raden Mandasia, (3) Prabu Watugunung, (4) Loki Tua, (5) Nyai Manggis, (6) Many Wetan, (7) Barja, (8) Wulu Many, (9) Jongkeng, (10) Resi Tama, and (11) Melur. The value of character education of hard work on this novel can be instilled to learners along with related learning. Thus it can assist the educator in determining the proper literary works for the material to grow the character of the hard work of the learners.

Keyword: *hard work character education, novel*

Abstrak

Novel merupakan salah satu karya sastra yang sarat akan nilai pendidikan karakter. Penelitian ini memiliki tujuan untuk mendeskripsikan nilai pendidikan karakter kerja keras dalam novel. Nilai pendidikan karakter kerja keras dipilih karena sekarang ini mental kerja keras peserta didik maupun pendidik sudah memudar dan mentalitas untuk mendapatkan hasil dengan cara yang instan sangat menjamur. Penelitian ini menggunakan metode deskriptif kualitatif dengan sumber data berupa novel *Raden Mandasia Si Pencuri Daging Sapi* karya Yusi Avianto Pareanom terbitan Banana 2016. Pengumpulan data menggunakan cara membaca *close reading*, kemudian

peneliti mencatat temuan berupa data nilai pendidikan karakter kerja keras, terakhir mengolah dan menganalisis data. Hasil dari penelitian ini menyatakan bahwa novel ini mengandung banyak nilai pendidikan karakter kerja keras yang diperlihatkan oleh tokoh-tokohnya. Tokoh-tokoh tersebut yaitu (1) Sungu Lembu, (2) Raden Mandasia, (3) Prabu Watugunung, (4) Loki Tua, (5) Nyai Manggis, (6) Banyak Wetan, (7) Barja, (8) Wulu Banyak, (9) Jongkeng, (10) Resi Tama, dan (11) Melur. Kekayaan nilai pendidikan karakter kerja keras pada novel ini dapat ditanamkan kepada peserta didik seiring dengan pembelajaran terkait. Dengan demikian dapat membantu pendidik dalam menentukan karya sastra yang layak untuk bahan menumbuhkan karakter kerja keras peserta didik.

Kata kunci: *pendidikan karakter kerja keras, novel*

A. INTRODUCTION

Character education is defined as all of the efforts which the teachers have done in order to affect the students' character. Teachers are helping the students in building the students' character by giving the model, the proper way of speaking or specifically explaining the certain material, tolerance, and the other related things (Asmani, 2011:31). In *Rencana Aksi Nasional Pendidikan Karakter* (Tim Pendidikan Karakter, 2010: 1), character education is explained as the education of value, manner, moral, and character which meant to give either bad or good decision, keep the good decision up and apply the good things in daily life wholeheartedly. That opinion is in line with Pala's (2011:25) who claimed that "character education is a national movement creating schools that foster ethical, responsible and caring young people by modelling and teaching good character through an emphasis on universal values that we all share." In addition, Novick (2002) stated that character education not only has to appear explicitly in the teaching and learning process but also be the soul and goal of teaching and learning process. It means that character education can not be separated from the teaching and learning process. Character education is teaching and learning process itself. Some theories are in line with Dalmeri's (2014) which explained that the character education process or morals education and nation characteristic have to be seen as a conscious and planned effort, not the accidental effort. On the other words, character education is the real effort to understand, build, and imply the ethical value, either for ourselves or whole nations.

Some previous researches have studied the value of character education in the society and academic situation. Also, those researches have studied it in daily life context and literature. The first research has done by Arwansyah, Suwandi, and Widodo in (2017) entitled *Nilai Pendidikan Karakter dalam Cerita Rakyat Tradisi Saparan pada Pembelajaran Ketrampilan Menulis*. The result of this research shows that there are three values of education in *Saparan*, they are: (1) the value of social empathy, (2) the value of culture education, and (3) the value of religion education, which is illustrated according to the goal, implementation, and prayer that was used in this tradition. Those character education values will be used as teaching materials, especially in the lesson of writing.

The next research entitled *Muatan Pendidikan Karakter dalam Cerita Rakyat di Pacitan* (2017) by Setyawan, Suwandi, dan Slamet. The result of this research contains eleven kinds of character values in that Pacitan's folk story, which are: (1) religious, (2) honest, (3) hard work, (4) creative, (5) curious, (6) nationalism, (7) appreciation of achievement, (8) peaceful, (9) environmental empathy, (10) social

empathy, (11) responsible. This Pacitan's folk story contains the richness of character education values which can be implied for the students during the teaching and learning process, especially when the teaching process of text structures and language features. Both two of researches above has a difference in the substance of material. Also, the second research focused on one certain educational value which is very important nowadays: the character of a hard worker.

The third research is held by Ikhwanudiin in 2012 which entitled *Implementasi Pendidikan Karakter Kerja Keras dan Kerja Sama dalam Perkuliahan*. First, the researcher found that the integration of the character education in hard worker character and team-work affected the students' character building and the increasing of students' academic achievement positively and equally. Second, the integration method in character education are (1) presentation of character values during the presentation of "constructive theory" as the base to accomplish the task; (2) presentation of the values interconnected with the "content" of constructive theory material; (3) monitor the internalization of value by interviewing about the accomplishment in consulting the weekly task. Third, the characteristics of hard work character are the disciplinary in consulting and the quality of the weekly tasks based on the decided schedule. On the other hand, the characteristics of a cooperative character are the job description for each individual, communication, interaction, and initiative. The similarity between this third research and the author's research is the variable of hard work character education. The difference between the two research is the object of the research.

Not only in Indonesia, but there are also another researches about character education in other countries. As the example, in the United States, there is a research article entitled *The Relationship of Character Education Implementation and Academic Achievement in Elementary Schools* by Jacques S. Benninga, Marvin W. Berkowitz, Phyllis Kuehn, and Karen Smith (2003). The result of this research is the elementary schools in California are very serious about implementing the character education in the schools. The school which implementing the good character education got a higher academic score.

Nowadays, the character education is needed in order to support the human resources in this country, especially in morality issues. Lickona (2013: 20) says that there are ten indications that might show the bad moral of children which have to be repaired and paid more attention to. The ten indications are anarchy and violence action, robbery, unfairness, disobedience of rules, gang fight between students, the use of bad language, sexual divergence, and self-harm.

Another problem of this nation is the low morality in society. The low morality which is usually known as the youths' actually also occurs in the older generation. They also did bad things such as plagiarism. For example, Wibowo (2012:10) explains that there is a professor, who is also an ex-dean in Parahyangan University, already proved as the publisher of her/his article which is plagiarized from Carl Ungerer's. S/he was doing the plagiarism six times. Moreover, there is also a plagiarism case in Yogyakarta (Wibowo, 2012:11) which has been done by two professor-to-be of a university in Yogyakarta. They were plagiarizing the thesis of an undergraduate student for completing the terms of getting the 'professor' title.

Plagiarism in the educational world is forbidden because it breaks the principle of the research paper, which is honesty. It is one of the examples that show the low level of this nation's morality and the desire for instant results instead of doing the hard work before. One of the solutions that might be used to repair the morality of the nation is by raising the understanding of hard work character education in any time

and any situations, either in formal or non-formal education programs. The substance of character education has been defined in Undang-Undang No 20 Tahun 2003 about Sistem Pendidikan Nasional. The first section stated that “*pendidikan merupakan usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa, dan negara.*”

This research focuses on the hard working value of character education because nowadays both of teachers and students' hard work character begins to disappear and the desire of instant result can be easily found. Hasan et. al. (2010) described that there are some important values which have to be improved in character education, they are discipline, hard work, independent, responsible, and achievement appreciation.

The individual who has the special characters will bring them into their better world and life. That character brings up the strength in struggling the exciting life, full of high spirit in achieving their goals (McCain, 2009). Some of the experts above stated that hard work character should exist in every single person to encourage them in chasing their goals.

Daryanto and Darmiatun (2013:136) stated that some indicators of hard work are: (1) achieving the goals successfully, (2) never give up, and (3) never easily give up on any problems. Next, Lickona (2012) mentioned the main and essential unsure of characters which have to be taught to students: (1) honesty, (2) compassion, (3) courage, (4) kindness, (5) self-control, (6) cooperation, (7) hard work. These seven main characters are the most important characters. The theory above is also applicable for the improvement of Indonesian education. Specifically, the seventh point because of teachers' and students' laziness and low level of hard work. Hard work is defined by Kemdiknas (in Wibowo, 2013) as the behaviour which shows the real effort in solving any obstacles in study and task, also finishing the task as best as we can. According to Gunawan (2012:33), hard work is a manner for working out the obstacles. Next, Kesuma et. al. (2011:17) stated that hard work is a term which covers an effort that continually done in order to finish the work completely. Based on the theories above, it can be concluded that hard work character is a value about a real effort in doing the tasks completely by coving the faced problems and obstacles.

We can find the hard working value anywhere: in our daily life, in teaching learning activities, in the handbook, also in literature such as a novel. Novel's origin is Italian (*novella*), Germany (*novelle*) and Greeks (*novellus*). It came to Indonesia and became *novel*. Nowadays, *novella* has the similar meaning with *novellete* which means a fiction literature that the length is medium, not too long, but not much short too. Novel is fiction literature that contains the deeper humanity aspects and served in a smoother way. (Nurgiyantoro, 2013: 11-12)

According to the experts' theory above, it can be concluded that novel is one of the fictional literature in form of prose which also tells about an imaginative world built up by some intrinsic unsure. Intrinsic novel unsure which has the character education value is characterization. Satoto (2012:44-45) stated that there are three dimensions in characterization are physiologic dimension (physical characteristic such as facial character, gender, physical condition, age, etc.), sociologic dimension which includes the society life characteristic such as social status, profession, etc., and psychologic dimension which includes psychologic background such as temperament and intelligence quotient (IQ).

One of the novels that contain character education value is *Raden Mandasia Si Pencuri Daging Sapi* by Yusi Avianto Pareanom. The story of this colossal novel is about a kingdom and cultures in Indonesia. This novel shows the character education value by its characterization. *Raden Mandasia Si Pencuri Daging Sapi* also won the *Kusala Sastra Khatulistiwa* in 2016 on prose category. All in all, novel or the other literature which written by Indonesian authors can be used as the guide or material for teaching the youth by character education value in it.

B. RESEARCH METHOD

This descriptive qualitative research is held by using the textual approach by examining the document in form of a novel entitled *Raden Mandasia Si Pencuri Daging Sapi* by Yusi Avianto Pareanom. This novel was published by Banana in 2016 and contains 13 chapters which are *Malam Celaka, Raden Mandasia Si Pencuri Daging Sapi, Ribuan Serangga di Rerumputan, Mengincar Kepala Watugunung, Rumah Dadu Nyai Manggis, Bagaimana Watugunung Membuat Jaya Gilingwesi dan Bagaimana Kami Mencari Cara Meninggalkannya, Berlayar ke Barat, Sang Juru Masak, Tiga Lelaki dan Seekor Anjing yang Berlari, Tabassum, Perang Besar, Rahasia Dewi Sinta, dan Banjaran Waru*. According to Sugiyono (2010:15), the qualitative method is based on the positivism philosophy, used to examine the nature object which the researchers as the key instrument. The researcher position in qualitative research is the planner, doer, data collector, data interpreter, and the reporter of the research's result. The result of the research is not in form of numbers but the description of the examination object. The collection of data used the way of reading the text in multiple times to get the understanding of the hard work characteristic value, then the researcher takes a note about the hard work characteristic value. The next step is analyzing the data by using the content analysis technique. The main goal of content analysis according to Endraswara (2012:81) is to make the inference of a cultural phenomenon message. Inference is concluding something based on the collected data. Next, the result of the analysis is described and it produces the full figure of hard work characteristic value in *Raden Mandasia Si Pencuri Daging Sapi* by Yusi Avianto Pareanom.

C. RESULT AND DISCUSSION

The Hard Work Value of the Characters in Raden Mandasia Si Pencuri Daging Sapi Novel by Yusi Avianto Pareanom

The result of this research shows that the characters who have the hard work value of character education in *Raden Mandasia Si Pencuri Daging Sapi* novel by Yusi Avianto Pareanom are: (1) Raden Mandasia, (2) Sangu Lembu, (3) Prabu Watugunung, (4) Loki Tua, (5) Nyai Manggis, (6) Banyak Wetan, (7) Melur, (8) Barja, (9) Wulu Banyak, (10) Resi Tama, and (11) Jongkeng. The following is the percentage of hard work value of characters education:

Table 1. The hard work value of character education percentage in *Raden Mandasia Si Pencuri Daging Sapi* novel

No	Character Education Vaku	Data amount	Percentage%
1	Raden Mandasia	26	24,44%
2	Sungu Lembu	32	30,08%
3	Loki Tua	12	11,28%
4	Prabu Watugunung	10	9,40%
5	Nyai Manggis	3	2,82%
6	Banyak Wetan	3	2,82%
7	Barja	2	1,88%
8	Wulu Banyak	2	1,88%
9	Jongkeng	2	1,88%
10	Resi Tama	1	0,94%
11	Melur	1	0,94%
	Total	94	100,00%

There are several characters in *Raden Mandasia Si Pencuri Daging Sapi* novel by Yusi Avianto Pareanom which shows hard work value of character education. They are shown by the behavior (implicitly) or by the dialogue (explicitly) of the characters. But, every character has the different percentage of that value. Some of the characters are dominant. It is affected by the intensity of the characters' appearance in the story. The main character is the most dominant character which gives the hard work value of character education because of their dominant appearance. The main characters are Raden Mandasia and Sungu Lembu. Based on the data, the hard work value of character education can be the model for the readers.

The result of this research shows that *Raden Mandasia Si Pencuri Daging Sapi* novel by Yusi Avianto Pareanom has the strong and dominant hard work value of character education. It is shown by the characterization of every single character in the story. There are at least 11 characters in the story which shows the hard work value of character education. So that, *Raden Mandasia Si Pencuri Daging Sapi* novel by Yusi Avianto Pareanom can be the tool for teaching the hard work value to the students.

The first and main character who has hard work value of character education is Sungu Lembu. Sungu Lembu was a prince from Banjaran Waru kingdom, a little kingdom which was colonized by the bigger kingdom named Giliwengsi. Sungu Lembu wanted to take revenge against the Giliwengsi's soldier who killed his brother and aunty. Also, he wanted to free the Banjaran Waru kingdom from Giliwengsi's colonialism. There are 32 data of hard working value of character education which is found in Sungu Lembu's characterization, for example:

Saat berenang menggapai tali, tahu-tahu bagian belakang paha kiriku perih. Hiu mencaplokku. Seketika, aku menghantam asturlah yang kupegang ke matanya. Kena. Gigitannya mengendor sehingga pahaku terlepas tetapi ia kembali mengatupkan rahangnya sehingga sebagian kain dan ikat pinggang tergigit olehnya. Aku menghantamnya lagi. (Raden Mandasia Si Pencuri Daging Sapi— selanjutnya disingkat RMSPDS—, 2016: 265-266)
Kami bertiga bukan orang lemah. Berlari jarak jauh sampai lima puluh ribu atau bahkan enam puluh ribu depa sehari bukan persoalan besar. Ada sisa lima ratus ribu depa dari padang pasir jahanam yang harus kami seberangi

dalam tiga hari tiga malam atau kami bakal mati tergulung badai. (RMSPDS, 2016: 305)

Aku mungkin akan langsung menemui ajal setelah menyerang. Bohong besar jika aku bilang aku tak merasa takut. Tapi, aku siap. Aku hidup untuk ini dan bersedia mati juga untuk hal yang sama. (RMSPDS, 2016: 414)

Kelapa. Setelah lima tahun, aku menginjakkan kaki lagi di pelabuhan ini. Aku berangkat meninggalkannya sebagai anak muda yang menyimpan dendam berapi. Aku kembali masih sebagai anak muda tetapi dengan dendam yang sudah padam, tubuh berhias banyak bekas, kaki kiri sedikit pincang, dan mata kiri yang penglihatannya buruk hampir buta. Aku bersyukur bisa kembali. Aku sempat mengira bahwa hidupku bakal berakhir di tanah jauh. (RMSPDS, 2016: 425)

According to the data above, it can be concluded that Sungu Lembu worked hard in order to take the revenge against the king of Giliwengsi, Prabu Watugunung. He had to run for several days without any time for sleeping to pass the wide desert. In addition, he had almost fallen from the ship and almost been eaten by the shark. He risked his life by fighting against the powerful Prabu Watugunung. Also, in the last citation of the novel, it is shown that Sungu Lembu finally came home and got some wounds in his body. Through the elements it can be concluded the hard working of someone.

The second character is Raden Mandasia who is the son of Prabu Watugunung. He is one of the princes of Giliwengsi Kingdom who wanted to cancel the war between Giliwengsi Kingdom and Gerbang Agung Kingdom. He worked hard for his journey. There are 26 data of hard work value of character education. Here are some citations of the examples:

Keberangkatan Raden Mandasia sebetulnya tak disetujui oleh saudara-saudaranya. Tapi ia memaksa. Tepatnya, ia mengambil prakarsa sendiri. Ia merasa bertanggung jawab karena sebagian anggota utusan adalah perwira-perwira yang menjadi gurunya. Ia pergi dengan dua harapan, menemukan guru-gurunya dan menjumpai langsung Putri Tabassum. (RMSPDS, 2016: 328)

Ternyata, tugas utama Kasim U adalah mencicipi makanan yang akan dihidangkan untuk Putri Tabassum. Jika ada racun atau setidaknya bahan makanan yang kurang bagus, sang putri tak perlu menyantapnya. Raden Mandasia sial. Kue gurih basah yang dimakannya pagi sebelum meninggalkan istana membuat ususnya melintir. Ia sebisa mungkin menahannya tetapi akhirnya tak tahan juga...(RMSPDS, 2016: 347)

Raden Mandasia showed his hard work to cancel the war. First, it can be seen from his strong will to do the journey to Gerbang Agung kingdom for meeting Putri Tabassum. Even though his brothers had already warned him to do the journey, he still went to Gerbang Agung kingdom. Second, he dressed as the slave who usually nibbling the food in that kingdom. He wore the skin of that slave and he nibbled the poisoned cake. According to the data, Raden Mandasia has the hard work value of character education. Through the elements it can be concluded the hard working of someone.

The third character is Loki Tua. Loki Tua is a very great cook. He had been prisoned in a restaurant in Sifar because of his lost of bid. One day, he was freed by

Raden Mandasia and Sungu Lembu. After that, he followed their journey to Gerbang Agung kingdom. Loki Tua's hard work value of character education can be seen from his journey together with Raden Mandasia and Sungu Lembu. Also, it can be seen from his previous life when he was prisoned in Sifar. There are 12 hard work value of character education in Loki Tua's characterization, some of the example are:

Pada umur empat belas tahun, ia ikut berlayar ke pulau-pulau lain di Kepulauan Rempah-rempah. Di tiap tempat yang ia singgahi, ia belajar sungguh-sungguh tentang makanan. Tak hanya cara memasaknya tetapi juga cara terbaik menyantapnya. Enam tahun kemudian, ia balik ke kampungnya. (RMSPDS, 2016: 296)

Loki Tua mendengar bahwa ada laba-laba berukuran cukup besar yang dagingnya bisa diolah. Laba-laba itu bersarang di hutan tak jauh dari taman belakang istana. Maka, pergilah Loki Tua ke sana. Dari pagi hingga lewat tengah hari tak ditemukan seekor pun laba-laba yang ia cari. Malah, ia hampir dipagut ular dua kali saat menyibak semak-semak. (RMSPDS, 2016: 297)

Mendengar tawa Loki Tua, Raden Mandasia ikut tertawa. Tanpa kumau aku pun tertawa. Si Manis melolong. Itulah suara pertama kami setelah tiga hari tiga malam. Empat ratus ribu langkah. Kami sudah mengenakan sepatu kami yang ketiga. Angin makin terasa kencang. Lari kami sudah sempoyongan tetapi kami terus maju. Itu perlombaan hidup mati. (RMSPDS, 2016: 313)

Loki Tua shows his hard working character since he was only 14 years old. He had been sailing and learning about food. Besides, he had ever been bitten by a snake when he was trying to look for the big spider in the forest for his meals. He also worked hard by running in the desert with Raden Mandasia and Sungu Lembu in order to avoid the storm in the desert. Loki Tua's hard work can be a model for our youth in reaching their goals.

The fourth character is Prabu Watugunung. He was a king from Giliwengsi kingdom. He was sacred and powerful king. It is shown by his effort in building Giliwengsi Kingdom and his war against Gerbang Agung kingdom. There are 10 data of hard work value of character education in Prabu Watugunung character, the examples are:

Pertama-tama, ia mulai membenahi pemerintahan dengan mengganti pejabat-pejabat lama Medang Kamulan... Watugunung kemudian membangun tentara Gilingwesi dengan harta yang Gilingwesi dapatkan dari tambang emas di wilayah timur dan hasil bumi wilayah-wilayah lain. Untuk mempersenjatai mereka, ia mendatangkan pandai-pandai besi terbaik dari berbagai tempat... ia juga mencari ahli-ahli kimia dari mana pun yang bisa meramu belerang, arang, dan bubuk hitam yang diperoleh dari rabuk atau kotoran... Watugunung melatih sendiri pasukannya dalam dua tahun pertama. (RMSPDS, 2016: 190)

Bagaimanapun, aku mesti memuji Watugunung. Setelah bersusah payah, ia berhasil memperpendek jarak dengan pertarungan sehingga mereka akhirnya berhadapan langsung. Pangeran Awatara tak bisa lagi melemparkan cakramnya. (RMSPDS, 2016: 408)

The hard working character is shown by those two citations above. The first citation shows how hard Prabu Watugunung in building his kingdom. Moreover, he

also trained his soldier himself for two years. The second citation shows that Prabu Watugunung worked hard in his war against Pangeran Awatara from Gerbang Agung. Although he was killed by Awatara, he can be the model for our society in daily life, especially for the government of this country. Through the elements it can be concluded the hard working of someone.

The fifth character is Nyai Manggis. Nyai Manggis was the owner of casino in Kelapa. Actually, she came from Banjaran Waru and joined a secret organization which aimed to defeat Giliwengsi kingdom. She shows three hard work value of character education which can be shown of her younger life story, they are:

Sekalipun Nyi Kemitir bilang bahwa ia tak butuh pelayan baru, ia tak menunggu lebih dari sepenakan nasi untuk memerintah manggis dan ibunya melakukan pekerjaan kasar. Mereka diminta menyangi kebun belakang yang berisi banyak pohon buah dan tanaman obat. Kebun itu hampir seluas arena pacu sapi. Tidak sampai seperempat kebun mereka kerjakan, ibu Manggis jatuh. Manggis yang merampungkan sisanya. Hari-hari berikutnya, pekerjaan yang tak kalah berat dibebankan kepada mereka. Karena ibu Manggis tak sanggup, lagi-lagi Manggis yang mengerjakan semuanya. Melihat ibu Manggis yang hanya berbaring di kamar belakang, maki-makian yang disemprotkan Nyi Kemitir makin meningkat kadarnya. (RMSPDS, 2016: 127)

Manggis saat itu belum tahu apakah ilmu membuat lulur, pupuk, dan sebagainya akan berguna mewujudkan niatnya. Tapi, itu tak menghalanginya sungguh-sungguh belajar. (RMSPDS, 2016: 132)

Manggis menempati kamar lama karena ia tak lagi punya pelindung. Urusan rumah tangga sudah dipegang para pelayan lama dan mereka sepakat mengembalikan Manggis ke kedudukannya semula. Mereka mulai menyuruh Manggis menggarap pekerjaan lamanya seperti membersihkan kebun dan rumah, mencuci, dan juga memasak di dapur. Mereka tak lupa mengimbuhkan maki-makian paling sedap yang bisa terpikirkan oleh otak sederhana mereka kepada Manggis saat memberi perintah. Beberapa selalu menyempatkan meludah ke tanah sebelum memberi perintah. (RMSPDS, 2016: 127)

The hard work values of character education by Nyai Manggis are contained in the citations above. First, young Nyai Manggis worked for Kemitir and enslaved by Kemitir's wife who named Nyai Kemitir. One day, Nyai Kemitir realized her bad attitude towards young Nyai Manggis and she took care of young Nyai Manggis as well as her own daughter. He taught young Nyai Manggis how to make natural scrub and powder for body and face, etc. The hard work value of character education by Nyai Manggis can be the model for the young generation of this country.

The sixth character of this story is Banyak Wetan who is Sungu Lembu's uncle. He took care of Sungu Lembu and raised him as well. Also, he taught Sungu Lembu about how to survive. The hard work value of character education can be seen from his way of teaching Sungu Lembu about anything. There are three hard work value of character education, they are:

Aku juga memaksa pamanku itu mengajari bahasa dan aksara asing yang ia kuasai agar aku bisa membaca lebih banyak lagi. (RMSPDS, 2016: 79)

Bahkan, seperti yang sudah kuceritakan sebelumnya, justru Banyak Wetan yang sering kewalahan meladeni pertanyaan dan permintaanku. (RMSPDS, 2016: 88)

Racun ini mengerikan karena bisa membuat penelannya tertawa sampai mati. Banyak Wetan yang mencoba. Semula, aku mengira ia tertawa karena meremehkan khasiat racun itu. Tapi, tawanya makin lama makin mirip orang gila dan pemandangan itu mengerikan sekali. Untung tabib temannya berada di rumah kami saat ia cukup gila untuk mencobanya. Rahang Banyak Wetan ngilu selama tiga hari penuh setelahnya. (RMSPDS, 2016: 91)

The data above shows that Banyak Wetan has the hard work value of the characteristic. First, Sungu Lembu forced his uncle to teach him about language and the foreign alphabet which are mastered by Banyak Wetan. Banyak Wetan often felt tired of Sungu Lembu's curiosity. Besides, he also had ever tasted a very dangerous poison in order to teach Sungu Lembu about how to be invulnerable of the poison. This hard work value may be applied in our daily life, especially for the parents in raising their children. Through the elements it can be concluded the hard working of someone.

The seventh character is Barja who is Nyai Manggis' right hand. He also came from Banjaran Waru and joined the same organization as Nyai Manggis. The hard work value of this character can be seen by the following data:

Barja dan anak buahnya juga berhasil mendesak para penyerbu. Empat orang yang terluka keluar melarikan diri. (RMSPDS, 2016: 162)

Nyai Manggis sudah dibawa ke kamarnya. Pisau di perutnya sudah dicabut. Barja menjahit luka itu dengan hati-hati. Seorang pelayan membantunya. (RMSPDS, 2016: 162)

The data above show the characteristic of Barja. He worked hard in the battle with Giliwengsi's soldier. Moreover, he worked hard when he took care of Nyai Manggis who was injured by Giliwengsi's soldier.

The eighth character is Wulu Banyak. Wulu Banyak is the son of Banyak Wetan and Sungu Lembu's cousin. There are two data of Wulu Banyak's hard work value of character education, they are:

"Kakang sepupumu bersedia membawa kita?" Tanya Raden Mandasia. "Ya, tapi setelah ia merampungkan satu kapal pesanan. Sudah setengah jalan, dalam sebulan selesai, sembari menunggu angin baik," kataku. (RMSPDS, 2016: 200)

"Karena aku ingin tahu lebih jauh tentang dirimu dan Raden Mandasia. Bagaimanapun, Gilingwesi nanti pasti lemah jika semua perwira tebaiknya ikut ke Barat. Itulah juga mengapa aku tak ikut berlayar. Gilingwesi lupa atau mungkin tak memperkirakan bahwa kekuatan kami kelompok perlawanan masih cukup besar. Aku dan teman-temanku tak mungkin melewatkan kesempatan sebegitu ini. Kami bisa membebaskan Ayah dan juga kakakmu, Tlapak Banyak," kata Wulu Banyak. (RMSPDS, 2016: 211-212)

The data above provides Wulu Banyak's hard work characteristic. It shows that Wulu Banyak worked hardly in finishing his work by making the ordered ships by the customers. Also, Wulu Banyak worked hardly by arranging the strategy for defeating Giliwengsi and releasing Banyak Wetan and Tlapak Banyak.

The ninth character is Jongkeng. Jongkeng is the crewman of the ship which is ridden by Raden Mandasia and Sungu Lembu. There are two hard work characteristics that found in Jongkeng character, they are:

Jongkeng, orang kedua di kapal, dengan sigap mengikat tali tanjak di bawah balok depan agar layar menyilang dengan bagian kanan lebih tinggi. (RMSPDS, 2016: 215)
Ia beberapa kali naik ke sana untuk menyambung tali peyusur—tali yang menautkan layar dengan penggiling atau rangka—yang sempat putus. (RMSPDS, 2016: 220)

Hard working characteristic that Jongkeng had can be seen in the citations above. The first citation shows the hard work characteristic of Jongkeng by binding the rope under the box efficiently. The second citation shows that Jongkeng went to the top of the ship to tie the rope up several times.

The tenth character is Resi Tama. He was a priest who was deeply in love with Dewi Sinta, Prabu Watugunung's wife. There is one data that can be found by the researcher in Resi Tama character. Following is the citation:

Sebagaimana upayanya yang pertama, ia juga selalu berhasil dipukul mundur prajurit Medang Kamulan. Namun, tekad Resi Tama sudah kadung alot. Ia mulai mengumpulkan pengikut dalam jumlah yang bisa merepotkan tentara Medang Kamulan. (RMSPDS, 2016: 183)

The citation above shows that Resi Tama character has the hard work characteristic. It is shown in his effort of taking Dewi Sinta away from Medang Kamulan kingdom. On the first time, he was defeated by Medang Kamulan's soldier. But, he did not give up easily. He pulled his soldier together in the bigger amount that before. This strong will of Resi Tama have to be imitated by the youth of this country.

The eleventh character is Melur who is Sungu Lembu's wife. There is one data which shows the hard work characteristic of Melur, here is the citation:

Karena aku tak pintar mengurus kebun dan rumah—sesungguhnya aku tak mahir mengurus apa pun, Melur yang kemudian menangani dua hal itu dan sekian urusan lain. Karena tak enak hati, aku menawarinya mengambil pembantu. Hartaku yang sebagian berasal dari peninggalan Nyai Manggis cukup untuk hidup nyaman dan memang itu yang kuniatkan. Tapi, Melur tak mau. Katanya ia senang bekerja. (RMSPDS, 2016: 446)

The citation above shows the hard work value of character education by Melur. She has the incapable husband in doing the hard works; but, she tried her best to finish all of those hard works which belong to the men. Melur's hard work characteristic should be the model for the women in this country. They also have to be capable to do anything, not only capable in doing their make-up.

Please discussion

The Value of Hard-Working Character Education as a Nation's Personality Traits

The results of the study proved that there were 94 data in the values of hard-working character education that could be observed from the attitude and behavior conveyed by the characters in the novel of *Raden Mandasia Si Pencuri Daging*. Those characters were: (1) Sungu Lembu, (2) Raden Mandasia, (3) Prabu Watugunung, (4) Loki Tua, (5) Nyai Manggis, (6) Banyak Wetan, (7) barja, (8) Wulu

Banyak, (9) Jongkeng, (10) Resi tama, and (11) Melur. The characters mentioned in this novel revealed that this was a literary work that enlightens us to reach the desired achievement by working hard and never surrendering. Persistence and perseverance attitudes represent the Indonesian people for a long time ago. Furthermore, the novels that contain character education will be far more useful to be used as teaching literary materials in schools.

The results of this study have some gaps compared to the previous studies. The first research was conducted by Setyawan (2017) entitled *Character Educational Values in Pacitan Folklore*. The results of his study were the characters exist in Pacitan folklore, namely: (1) religious, (2) honesty, (3) hard-working, (4) creativity, (5) curiosity, (6) nationalism (7) respectful, (8) peaceful, (9) compassion, (10) empathy, and (11) responsibility.

Another previous study comes from Khoirina (2017) it was revealed in a novel entitled *Character Educational Value of Kalamata by Ni Made Purnama Sari*. Moreover, this novel is applicable to teaching literature at schools. There were found 12 characters, they were: (1) empathy, (2) religious, (3) creative, (4) environmental care, (5) friendly or communicative, (6) curiosity, (7) honesty, (8) nationalism, (9) work hard, (10) tolerance, (11) appreciating achievement, and (12) nationality spirit.

The previous studies above discovered about the character education traits in general in which within the novels there was hard-working character education. Meanwhile, this study focused on the value of hard-working character education. In Setyawan's study, he found 12 data about hard-working character education. However, this study uncovered 94 data about hard-working character education. This result proved that this study gained better findings compared to the two previous studies above in the case of hard-working character education. The value of hard work character education can be interpreted as a reflection of the value that Yusi Avianto Pareanom desired to express to the readers. Furthermore, the novel entitled *Raden Mandasia Si Pencuri Daging Sapi* can be used as teaching materials in senior high schools and universities.

D. CONCLUSION

Character education is one important thing which needed to support the upgrading of students' quality. One of the vital character educations is hard work character because by having the hard word characteristic, the students will easily overcome any obstacles in the learning activity. The building of hard working character can be done by using the literature medium. One of the literature which can be used is *Raden Mandasia Si Pencuri Daging Sapi* novel by Yusi Avianto Pareanom because of its rich content of hard work character. The characters who have the hard work characteristic are (1) Sungu Lembu, (2) Raden Mandasia, (3) Prabu Watugunung, (4) Loki Tua, (5) Nyai Manggis, (6) Banyak Wetan, (7) Barja, (8) Wulu Banyak, (9) Jongkeng, (10) Resi Tama, and (11) Melur.

The hard working characters in *Raden Mandasia Si Pencuri Daging Sapi* novel by Yusi Avianto Pareanom can be applied to the students during the teaching and learning process. All in all, this research will give more knowledge about the novel. Also, the researcher hopes that this research will help the teachers in choosing the literature that is suitable for the material in developing the student's character.

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