



## **CHARACTER EDUCATIONAL VALUE OF *KALAMATA* NOVEL BY NI MADE PURNAMA SARI AND ITS RELEVANCE WITH LEARNING LITERATURE IN HIGH SCHOOL**

### **NILAI PENDIDIKAN KARAKTER NOVEL *KALAMATA* KARYA NI MADE PURNAMA SARI DAN RELEVANSINYA DENGAN PEMBELAJARAN SASTRA DI SMA**

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#### **Abstract**

The study states the research question on character educational value of *Kalamata* novel by Ni Made Purnama Sari and its relevance with learning literature in high school. The research objective is to describe and analyze the character educational value of *Kalamata* novel by Ni Made Purnama Sari and its relevancy by learning literature in high school. The used research method is descriptive qualitative. This study investigates 12 character educational values of *Kalamata* novel that consist of (1) social care, (2) religious, (3) creative, (4) environmental awareness, (5) friendly or communicative, (6) curiosity, (7) honest, (8) nationalism, (9) work hard, (10) tolerance, (11) achievement appreciation, and (12) nationality spirit. Those found character educational values is relevant with learning literature based on Indonesian teachers' interview and 2013 Curriculum syllabus.

**Key words/phrases:** value, character educational value, *Kalamata* novel, literature learning, literature learning relevancy

#### **Abstrak**

Penelitian ini memuat rumusan masalah mengenai nilai pendidikan karakter novel *Kalamata* karya Ni Made Purnama Sari dan relevansinya dengan pembelajaran sastra di SMA. Tujuan penelitian ini adalah mendeskripsikan dan menganalisis nilai pendidikan karakter novel *Kalamata* karya Ni Made Purnama Sari dan relevansinya dengan pembelajaran sastra di SMA. Metode penelitian yang digunakan adalah metode kualitatif yang bersifat deskriptif. Penelitian ini menemukan 12 nilai pendidikan karakter pada novel *Kalamata* yang meliputi (1) peduli sosial, (2) religius, (3) kreatif, (4) peduli lingkungan, (5) bersahabat/komunikatif, (6) rasa ingin

tahu, (7) jujur, (8) cinta tanah air, (9) kerja keras, (10) toleransi, (11) menghargai prestasi, dan (12) semangat kebangsaan. Nilai pendidikan karakter yang ditemukan sejumlah 12 butir tersebut relevan dengan pembelajaran sastra berdasarkan wawancara dua guru bahasa Indonesia dan silabus Kurikulum 2013.

Kata Kunci/frase: nilai, nilai pendidikan karakter, novel *Kalamata*, pembelajaran sastra, relevansi pembelajaran sastra

## A. INTRODUCTION

The value of character education is now a priority in the Indonesia education major. The government not only prioritizes knowledge and skills, but also aligns the two with the value of character education. The alignment can be identified through the four basic competencies that are formulated to achieve the core competencies contained in the Peraturan Menteri Pendidikan Dan Kebudayaan 2013 Salinan Lampiran Permendikbud No. 69 Tahun 2013 tentang Kurikulum SMA-MA (2013, p. 15):

- (1) kelompok 1: kelompok kompetensi dasar sikap spiritual dalam rangka menjabarkan KI-1;
- (2) kelompok 2: kelompok kompetensi dasar sikap sosial dalam rangka menjabarkan KI-2;
- (3) kelompok 3: kelompok kompetensi dasar pengetahuan dalam rangka menjabarkan KI-3; dan
- (4) kelompok 4: kelompok kompetensi dasar keterampilan dalam rangka menjabarkan KI-4.

The value of character education is integrated in groups 1 and 2, namely the basic competence groups of spiritual attitudes and basic competence groups of social attitudes.

The value of character education can be obtained by one of them through literary learning, through novel. This study uses a novel *Kalamata* studied the value of character education. Novel *Kalamata* is Ni Made Purnama Sari's first novel, published by KPG (Kepustakaan Gramedia Populer) in October of 2016. This novel are quite good and interesting.

Sehandi (2014) divides the definition of literature into two, namely literature as a literary and literary work as a literary science. *First definition*, literature is the work of art writers in the form of prose in the form of short stories and novels, poetry, and drama in the form of drama script or staging drama. *Second definition*, literature is a science that studies literary works in the form of prose, poetry, and drama. The second understanding is in accordance with this research. This research makes the novel as a literary source integrated in learning Indonesian. Understanding the novel itself according to Kosasih (2012) is a work of imaginative literature that tells the life issues of a character or more intact.

Furthermore, this novel tells the lives of the figures imaginatively. The lives of these characters are wrapped with the values of character education. Values are concepts, namely a mental formulation formulated from human behavior (Mustari, 2011). According to the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementerian Pendidikan Nasional (2010), character is the nature, behavior, morality, or personality possessed by a person, the result of internalization of the goodness believed and used as the foundation for the worldview, acting, and doing. Education is an effort made consciously and systematically in order to develop students' potential. Education also includes the efforts undertaken by the people and the nation

in order to prepare the young generation for the sustainability of the life of society and a better nation in the future.

Ratna (2014) states that character education is the process of forming the personality, psychology, and physical structure in a balanced relationship. The process is done to anticipate the influence of the outside is not good. In general, character education is to protect oneself and form personality independently based on certain beliefs (individual or group) as well as nation and state. Simultaneously, Sultoni (2016) revealed that the method of character education in Indonesia, including character education in schools that cooperate with families and communities. Schools, families, and communities are the three components that play an important role for the cultivation of the value of character education in students. The third component is the community, which has a diverse culture. According to Rusdi (2016, p. 84) "... culture covers habits, customs, and social behaviors of a society". Culture includes three things, namely the habits, customs, and social behavior of a society. The culture hereby is a custom dealing with the value of character education. That is caused by culture is one of the values of character education that is integrated in the educational value of nationalism.

The value of character education as the guideline in this research is the value of character education of Indonesian subjects written by the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementerian Pendidikan Nasional (2010) defines that the value of character education on the subjects of Indonesian for high school class X, XI, and XII totally 21 points. The 21 points of character education are (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) nationalism spirit, (11) nationalism, (12) appreciating achievement, (13) friendly or communicative, (14) love peace, (15) social care, (16) environmental care, (17) brave, (18) critical, (19) open, (20) humor, and (21) humanity.

The value of character education that totally 21 points, a guide to analyze the novel. After the character education value is found, then it is renewed by literary learning. Learning is a series of teaching and learning activities conducted with the objective to be able to master a science. The activity involves three main aspects, namely teachers, students, and knowledge mastered, while the learning of literature is one of the learning integrated in Indonesian learning, because studying Indonesian will automatically study the Indonesia literature. Abidin (2013) states that literary learning is a series of activities conducted by students to discover the meaning and knowledge contained in the literary work. Students are mentored, directed, and motivated by teachers of direct interaction with literary works accompanied by indirect interaction activities.

The study of character educational value of *Kalamata* novel is renewed by literature learning in high school education. The relevancy targets are literature learnings of XII class. The reason, in terms of students mind view that has been able to think critically, deeply, accurately of learning novel.

Therefore, the relevance of previous studies here is analyzed by Turan and Ulutas; Kurniawan, Sumarlam, and Widodo; and Sulastrri, Sumarlam, and Wardani. *First*, Turan and Ulutas (2016) entitled *Using Storybooks as a Character Education Tools*. *Second*, Kurniawan, Sumarlam, and Widodo (2017) entitled *Nilai-nilai Pendidikan Karakter dalam Novel Hujan Karya Tere Liye*. *Third*, Sulastrri, Sumarlam, and Wardani (2017) entitled *Relevansi Nilai Pendidikan Karakter dalam Novel Keling Kumang Karya R. Masri Sareb Putra dengan Pembelajaran Sastra di SMK Keling Kumang*. The difference of this study of the relevancy is the research

object and character educational value total found, thus this research entitled *Kalamata Novel by Ni Made Purnama Sari: Relevance of Building High School Students' Character*.

## **B. RESEARCH METHODS**

The applied research method is descriptive qualitative. Sukmadinata (2013) states that qualitative research is a study intended to describe and investigate the phenomenon, event, social activity, attitude, belief, perception, and others thinking, either individual or group. The data is the sentences contained in the novel, interview of high school Indonesian teachers' statement, and syllabus document. The research source data is documents (novel and high school Indonesian syllabus of 2013 Curriculum in XII class) and also informant (high school Indonesian teachers' in XII class)

Data collection techniques are two, they are interview and document data collection. Data collection instrument is the used question to get the information related to the relevancy of novel character educational value of learning literature delivered to Indonesian teachers. Data collection procedure consists of (1) reading a novel, (2) determining the applied theory of the guideline to study the character educational value and its relevant previous research, (3) analyzing a novel in character educational value by using the applied guideline theory, (4) drawing the relevancy of learning literature by interviewing teachers' and analyzing high school Indonesian syllabus in XII class.

The used data analysis technique refers to Miles and Huberman technique analysis (via Sugiyono: 2013), the first step of collecting data is *data collection* itself. The gotten data then conducts *a data reduction*. It is a process of the collected data selected among the importance. Furthermore, after finishing the data reduction process, *data display* is the next process, namely delivering deepest the data. The final analysis technique is *conclusion: drawing or verifying*, namely conduction the conclusion.

## **C. RESULT AND DISCUSSION**

### **1. Character Educational Value of Kalamata Novel by Ni Made Purnama Sari**

Values are concepts, a mental formulation formulated from human behavior (Mustari, 2011). According to the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementrian Pendidikan Nasional (2010), character is the attitude, nature, morality, or personality possessed by a person, the result of internalization of the goodness believed and used as the foundation for the worldview, acting, and doing. Education is an effort made consciously and systematically in order to develop students' potential. Education also includes the efforts conducted by the people and the nation in order to prepare the young generation for the sustainability of the life of society and a better nation in the future. The three meanings are incorporated into the value of character education which means the mental formation concept formulated from the effort done consciously and systematically in order to develop the students' potential in terms of character, character, morality, personality, and the result of internalization of various goodness which is believed and used as the basis to face something, think, behave, and act.

Ratna (2014) states that character education is the process of forming the personality, psychology, and physical structure in a balanced relationship. The process is done to anticipate the bad influence outside. Character education is

generally to protect oneself and form personality independently based on certain beliefs (individual or group) as well as in nation and state.

Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementrian Pendidikan Nasional (2010) states that the value of character education on the subjects of Indonesian for high school X, XI, and XII class totally 21 points. The 21 grades of character education are (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) nationality spirit, (11) nationalism, (12) appreciating achievement, (13) friendly or communicative, (14) love peace, (15) social care, (16) environmental care, (17) brave, (18) critical, (19) open, (20) humor, and (21) humanity.

Based on value comprehension of character education and the points of character education value written by Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementrian Pendidikan Nasional, this study found 12 grades of character education on *Kalamata* novel. The values of character education include (1) social care, (2) religious, (3) creative, (4) environmental care, (5) friendly or communicative, (6) curiosity, (7) honest, (8) nationalism, (9) hard work, (10) tolerance, (11) appreciating achievement, and (12) nationality spirit. The description of the values found in *Kalamata* novel is presented as follows.

#### **a. Social Care**

Based on the opinion of the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementrian Pendidikan Nasional (2010), social care is the attitude and action that always want to provide assistance to other people and communities in need. Attitude and action of social care are on the *Kalamata* novel. Attitude and action are shown through the following quotation.

Irana yang sejak lama bercita-cita membuat rumah baca di Desa Abangan, sekitar kawasan Danau Batur, Bangli, akhirnya berhasil mewujudkannya .... Rumah baca ini mencoba memberikan program kursus tambahan di luar pendidikan yang secara formal ditempuh sebagian anak-anak Desa Abangan .... (Sari, 2016, p. 35).

Irana has a sense of caring for children. He aspires to set up a reading house (Rumah Baca) in Abangan Village, which is located in the Lake Batur vicinity, Bangli. The goal is now achieved. The reading house aims to provide additional courses to Abangan village children outside of formal education. Attitudes and acts of social concern are one of 21 grades of character education. The value of social care shown by Irana is addressed to many people. Irana's social concerns and actions have a positive impact on society. Kurniawan, Sumarlam, and Widodo (2017) found the value of social care in the *Hujan* novel through the Lail and Maryam characters who play a role of volunteering. They put the interests of others (saving the lives of others) rather than self-interest (self-salvation). A person's concern for others shows that human beings are social beings who need each other.

#### **b. Religious**

Based on the opinion of the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementrian Pendidikan Nasional (2010), religious is the attitude and obedient behavior in implementing religious teachings adopted, tolerant of other religious practices, and living in harmony with other faiths. Attitude and religious behavior are present in the novel *Kalamata*. Attitude and behavior are shown through the following quotation.

.... Secara spontan saja, aku ucapkan *mantram gayatri*, doa suci yang dilantunkan selalu sebelum persembahyaan. Berkali-kali aku batinkan baris doa itu. Berkali-kali .... (Sari, 2016, p. 24).

Spontaneously Made uttered the Mantram Gayatri, the holy prayer that is always sung before praying. He recites the prayer many times in his heart. She did it after getting a dream that made her gasp and awake instantly. Spontaneously, when waking up from his dream Made immediately pray. It indicates that Made remembers God. Sulastri, Sumarlam, and Wardani (2017) found religious values in the *Keling Kumang* novel in the form of a habit to always give thanks in any circumstances, both hard and happy. One's religiosity of the findings is one of which can be measured through the attitude of the man who remembers to God under any circumstances.

### c. Creative

The page such as (p.5) (2010), creative is thinking and doing something that produces new ways or products from those already owned. Creative attitude and action are on *Kalamata* novel. Attitude and action are shown as follows.

Saat itu Metta mengajak murid-murid membuat sejenis instalasi sederhana penyiraman tanaman di bentang alam yang lebih tinggi. Mereka mengumpulkan selang-selang bekas, menghubungkannya begitu rupa, memasangnya pada permukaan tanah tebing seraya memperhatikan prinsip dasar sifat-sifat air, lalu dengan bantuan kincir berdinamo dan, wah, mereka pun berhasil mengalirkan air ke dataran yang lebih tinggi. Mereka juga memberi warna-warna meriah pada selang dan instalasi yang dibuatnya. Itu pelajaran yang menyenangkan, harus aku akui. Anak-anak jadi bisa memahami ilmu alam dan pengetahuan teknis yang didapatnya dari sekolah guna membantu kebutuhan hidup sehari-hari (Sari, 2016, p. 36).

When it was Made to know Metta invites his students to do creative activities. They make a kind of plant watering installation in the high landscape. They used the collected hoses and then connected, then mounted on the cliff surface by observing the basic principles of water properties assisted by a dynamo wheel. As a result, they managed to drain the water to the higher ground. In addition, they also color the hoses and installations made. This activity makes students understand the natural sciences and technical knowledge gained in school which is useful to help the needs of everyday life. The creative attitudes and actions a person possesses will benefit both himself and others. Like the creative side shown by Metta and his students. Sulastri, Sumarlam, and Wardani (2017) found creative value on *Keling Kumang* novel through Gemuring Gading. The character is able to produce a product in the form of a basket where to store equipment. The product is produced from weaving activities that involve patience and thoroughness. People who have creative side, used goods (hoses) can also be used as a medium of learning and woven baskets can be used as a place to store equipment.

### d. Environmental Care

The page such as (p.5) (2010), environmental awarness (care) is the attitude and action that always try to prevent the destruction of the surrounding natural environment and develop efforts to repair the natural damage that has occurred. Attitude and action of environmental care are in the *Kalamata* novel. Attitude and action are shown through the following quotation.

.... Di sinilah Ni Rummyig, dalam minggu-minggu tertentu, istirahat di rumah kepunyaan adiknya, Made Mardika. Itu sebuah penginapan sebenarnya, ditata begitu rupa dengan mempertahankan lanskap asli tanah yang ditempatinya. Cuma ada lima kamar bagi penyewa, tidak banyak. Namun, kenyamanannya begitu mengesankan, dengan taman toga yang hijau menenteramkan berikut kebun angrek dekat sebatang pohon mangga yang telah tumbuh besar .... (Sari, 2016, p. 36).

Attitude and action to the environment are indicated by not changing the composition of the soil when building a building. Planting toga plants, orchids, and mango trees will make the surrounding environment green and beautiful. It shows that the owner is concerned about the original structure of the land and does not allow the environment around his residence to become a hot and arid land. Sulastri, Sumarlam, and Wardani (2017) found environmental care values on the *Keling Kumang* novel through Keling. The figure has an environmental stance, namely catching fish using chopsticks, traditional weapons Dayak tribe. Chopsticks are a means to catch fish that are used as spears that do not damage the aquatic ecosystem. The value of this environmental care needs to be transmitted to many people for keeping nature of Indonesia.

#### **e. Friendly or Communicative**

The page such as (p.5) (2010), friendly / communicative is an act that shows the pleasure of speaking, associating, and cooperating with others. Friendly or communicative action is on the *Kalamata* novel. The action is shown through the following quotation.

“Itu tadi Desa Kedisan. Konon dulu ada banyak sekali kicau burung, atau *kedis* dalam bahasa Bali, yang memikat putri bungsu sebuah kerajaan di Jawa dan menggodanya berdiam di sana,” kataku memberi tahu Irana (Sari, 2016, p. 40-41).

Aku pun menuturkan kisah lama, yang dipercaya menjadi cikal bakal kampung-kampung lama di tepian Danau Batur, di antaranya Desa Trunyan. Cerita itu menggambarkan perjalanan empat kakak-beradik dalam mencari sumber aroma harum yang menggemparkan Tanah Jawa .... (Sari, 2016, p. 41).

“Dan di utara, dekat Toya Bungkah, kita akan sampai di daerah Pasek Kayu Selam. Aku kurang tahu dari mana asal kata itu, yang artinya Golongan Pasek atau Kasta Kayu Hitam,” tambahku lagi. “Konon, desa itu didirikan oleh para pelarian Tiongkok yang kemudian berbaur dengan penduduk sekitarnya” (Sari, 2016, p.41).

When traveling to Toya Bungkah, Made recounts the origin of the village name passed to Irana. He told me about Kedisan Village which is said to have been a lot of birds chirping the youngest daughter of a kingdom in Java and seduced him to live there. Furthermore, Made recounts the forerunner of the old villages on the shores of Lake Batur. There is Trunyan Village and Pasek Kayu Selam area. The pleasure of speaking, by telling the origin of the village name and the embryo of the old villages on the shore of Lake Batur indicates that Made has a friendly or communicative action with others.

People who have friendly actions / communicative able to adapt to the environment easily. That ability can bring many friends or friends. According to Neldawati, Ermanto, and Juita (2015) the nature of groups that exist in the human self is constituted by the ability to communicate (express the feeling) and the ability

to cooperate. Usually, people who have good communication skills with others will be a priority.

#### **f. Curiosity**

The page such as (p.5) (2010), curiosity is the attitude and action that always try to know more deeply and extends from something learned, seen, and heard. Attitudes and curiosity acts on the *Kalamata* novel. Attitudes and actions are shown through the following quotation.

DARI BEBERAPA literatur yang kubaca, baik jurnal ilmiah ataupun dokumentasi penelitian dari berbagai perpustakaan *online*, aku mendapati bahwa demensia dapat dipicu berbagai sebab. Kondisi-kondisi abnormal pada sel otak dianggap sebagai salah satu faktor yang lazim, sebagaimana yang ditemui pada pasien pengidap alzheimer. Namun, hal-hal yang bersifat psikologis berikut faktor lingkungan masih dikaji sejauh mana kemungkinan sumbangsuhnya bagi kasus-kasus demensia, terutama pada kalangan lanjut usia. Ada yang menyebutkan bahwa demensia dimungkinkan karena trauma pada kepala ataupun keadaan psikis yang terus-menerus menekan dan mengakibatkan kerusakan-kerusakan tertentu pada susunan saraf pusat (Sari, 2016, p. 56).

Satu petunjuk: Mardika menyebutkan bahwa Ni Rummyig tidak pernah mengalami suatu kecelakaan yang membuatnya mengalami trauma kepala. Begitu pula dengan konsumsi makanan ataupun obat-obatan berlebih yang memicu kelainan sel otak (Sari, 2016, p. 58).

Made has a high curiosity about the causes of dementia experienced by Ni Rummyig. His curiosity is shown by the attitude and action of reading some of the guitar, either in the form of scientific journals or research documentation from online libraries. In addition, Made also received a hint from Mardika, Ni Rummyig's sister that Ni Rummyig had never experienced an accident that resulted in head trauma and never consumed excessive food or drugs that resulted in brain abnormalities.

Made curiosity does not stop at the question of what causes dementia experienced by Ni Rummyig. He also wanted to know the reason why Mardika asked to write Ni Rummyig's biography. It is known from the following quotation.

Setelah Metta kembali melamun, aku lanjut utarakan pikiran-pikiranku kepada Irana, “Apakah kamu sama sekali tidak punya petunjuk? Misalnya, dulu saat Mardika minta kamu untuk membuat biografinya, alasan apa yang dia kemukakan?”

“Dia cuma bilang, Ni Rummyig perlu teman yang mendengarkan ceritanya. Dia melihat gelagat yang cukup baik dari perkembangan kondisi kakaknya, dan memutuskan untuk mencarikan teman mengobrol supaya Ni Rummyig tidak kesepian. Agar pikirannya teralihkan dari dunianya yang soliter itu...”

“Sebentar, itu alasan yang lemah! Kalau butuh teman mengobrol, bukankah perawatnya bisa? Kuperhatikan, Wayan cukup baik dan telaten menanganinya. Lagipula dia sangat mengerti kondisi Ni Rummyig karena sudah lama bersamanya....”

“Ya, tapi Mardika bilang, akan sangat baik bila sekalian juga orang itu, kawan bicara Ni Rummyig, menuliskan kisah hidupnya. Dia berpikir, apa ya, bisa jadi semacam catatan sejarah juga, setidaknya bagi keluarganya, begitu....” (Sari, 2016, p. 59).

Made revealed what he had in mind to Iran, he asked for a clue. Like, when Mardika asked for help to make a biography, what reason. Then, Irana replied. However, Irana's answer is a reason Mardika puts forward when Ni Rummyig needs a friend to chat, for Made is a weak excuse. Then, Irana again explained that the reason Mardika



asked for help is addressed to people who can accompany Ni Rummyig chatting, as well as can write life story of Ni Rummyig.

Someone who has a high curiosity, if anyone disturbs his mind he will tell it. He tried to find the answer by reading the literature. After reading, he also asks others, perhaps not once but several times to get answers that are perceived to have responded to the feelings that disturb his thoughts. In addition to the novel, the value of the curious character education also found Neldawati, Ermanto, and Juita (2015) in the rhyme poetry of *Badondong* based on the opinion of Asmani; Prayitno and Afriva; and Zubaedi.

#### **g. Honest**

The page such as (p.5) (2010), honest is a behavior based on an attempt to establish itself as a person who can always be trusted in terms of words, actions, and work. Honest behavior is in *Kalamata* novel. The behavior is shown through the following quotation.

“Bukannya bagaimana ya, Made, saya sejak awal merasa bahwa kedatangan Made kemari bukanlah untuk tujuan yang tadi diungkapkan,” ujarnya seraya meluruskan kedua kakinya. Tidak sedikit pun dia memalingkan wajah menatapku ....

“Iya, Pak. Saya sebenarnya ingin mencari data tentang Ni Rummyig saja. Tentang pengalamannya mendalang. Tentang masa lalunya.”

“Tidak ada perbandingan dengan dalang yang satunya?”

“Tidak ada, Pak” (Sari, 2016, p. 101).

Mr. Wayan Balik did not mean to be suspicious of Made. He felt from the beginning that Made's goal was not for the reasons previously expressed. Honest behavior Made, later demonstrated by acknowledging that his goal to meet Mr. Wayan Balik was to find data on Ni Rummyig. Data on Ni Rummyig's past and past experiences. Sulastrri, Sumarlam, and Wardani (2017) found honest values on the *Keling Kumang* novel through Gemuring Gading and Laja figures who tried to show honest and genuine feelings towards others. An honest person will gain the trust of others, especially the person seeking information, he will get the required information by being honest.

#### **h. Nationalism**

The page such as (p.5) (2010), nationalism is a way of thinking, acting, and doing that shows loyalty, awareness, and high appreciation to the language, physical environment, social, culture, economic, and the politics of the nation. The value of nationalism is on *Kalamata* novel. The value is shown through the following quotation.

Ni Rummyig membawakan kisah Ni Maseba, seekor kambing cerdas yang memperdaya macan yang dungu. Aku tersenyum-senyum menyaksikan semua anak bersemangat berperan sebagai induk kambing, anak kambing, monyet yang sombong, atau juga tokoh-tokoh binatang lain yang hidup di sebuah hutan tidak bernama. Anak gemuk yang kebagian peran macan begitu lucunya. Ia mengaum-ngaum serak seperti kucing gendut kebanyakan makan (Sari, 2016, p. 215).

The nationalism shows Ni Rummyig along with home reading students in Abangan village. Ni Rummyig tells a fairy tale and the students play roles based on fairy tales. The disciples play their part vigorously. Furthermore, as the closing story, Ni Rummyig

expands. He expands the familiar Balinese traditions in the ears of the students. The *tembang* is a *tembang Ginada*. Here's a quote that shows Ni Rummyig loves the homeland with still holding the tradition of Bali.

Sebagai penutup lakon, Ni Rummyig menembang sebuah pupuh tradisi Bali yang akrab bagi anak-anak, *tembang Ginada* .... (Sari, 2016, p. 217).

The value of nationalism, of which can be realized with concern for the culture. According to Rusdi (2016, p. 84) "... culture covers habits, customs, and social behaviors of a society". Culture includes three things, namely the habits, customs, and social behavior of a society. Ni Rummyig and home school students in Abangan Village showed their love for the country through an art show. Ni Rummyig tells a fairy tale and the students are playing roles. After the fairy tale is played, Ni Rummyig concludes the show by bringing a song entitled *Ginada tembang*. Purwanti and Kasiyun (2017) found cultural activities in the *Kalamata* novel, namely customs in the form of traditional houses, traditional art (Barong Brutuk ceremony), public confidence in the mystical things, and others based on the opinion of Faruk.

#### **i. Work hard**

The page such as (p.5) (2010), hard work is a behavior that shows earnest effort in overcoming barriers to learning, task, and complete tasks as well as possible. The behavior of hard work is on the *Kalamata* novel. The behavior is shown through the following quotation.

“Anda yakin sedang membuat biografi tentang dirinya?” Pak Win, panggilan jurnalis itu, bertanya sangsi.

Aku mengiyakan penuh keyakinan. “Ini sangat menantang. Dan saya sungguh ingin tahu perihal Ni Rummyig, selain sosok pribadinya, juga hal-hal yang membuat dia mengalami demensia seperti sekarang.”

“Hal yang membuat dia mengalami demensia?” tanya Pak Win kepadaku.

“Benar, Pak. Dugaan saya setelah bertanya kepada psikiater dan membaca sumber literatur, demensia yang dialami Ni Rummyig belum tentu hanya disebabkan faktor medis saja. Barangkali ada semacam pemicu psikologis, seperti trauma masa lalu, misalnya.”

Ia mengangguk dan menjawab lugas: jawaban yang justru makin memperteguh niatku untuk menyelesaikan biografi itu, tanpa peduli apapun kesulitannya (Sari, 2016, p. 82).

Made shows his hard work in writing Ni Rummyig's biography. He sought information from various sources. Good readings or informants. His sincerity is increasingly visible when going to interview with Mr. Winata. Someone who has a hard working behavior is a person who has an unyielding spirit. In addition to the novels, hard work is also found in Neldawati, Ermanto, and Juita (2015) in the rhyme poetry of *Badondong* based on the opinion of Asmani; Prayitno and Afriva; and Zubaedi.

#### **j. Tolerance**

The page such as (p.5) (2010), tolerance is the attitude and acts of respecting different religions, ethnicities, opinions, attitudes, and actions of others different from it. Attitude and action of tolerance are in the *Kalamata* novel. Attitude and the action are shown through the following quotation.

“Ira, kenapa mesti buru-buru? Seminggu lagi, bagaimana?”

Temanku itu dengan segera melambatkan tangannya lagi, isyarat tidak setuju. “*Nee, het is te lang*. Itu terlalu lama. Besok saja” (Sari, 2016, p. 21).

“OK. Tiga hari lagi saja. Soalnya beberapa ini aku ingin istirahat.”

Irana berhenti bicara. Matanya sedikit muram tapi akhirnya menjawab. “Ya, baiklah. Aku setuju!” (Sari, 2016, p. 22).

The attitude and acts of tolerance shown by Irana with Made. At that time they were talking about Ni Romyig's biography. Irana offered Made to meet with Ni Romyig's sister in the close future, but Made asked for a longer time. Irana does not approve of it. Then, Made asked for another three days, because he wanted to rest. Initially, Irana responded in silence and eyes slightly gloomy. However, Irana then respected Made's opinion by agreeing to his request. Sulastri, Sumarlam, and Wardani (2017) found a tolerance value in the novel *Keling Kumang* through Gemuring figures. The figure has an attitude of tolerance and respect for the figure of Jelayan, then the figure of Jelayan is talking. Known at the time, Gemuring did not interrupt his commander's talks. Tolerance is needed in everyday life. Living in a society is useless if we never value differences. Given these findings, tolerance can be demonstrated through acceptance of other people's opinions and respect for others when speaking without interrupting the conversation.

#### **k. Appreciating Achievement**

The page such as (p.5) (2010), appreciating achievement is attitude and action that encourage themselves to produce something useful for the community, recognize, and respect the success of others. Attitude and action of respect for achievement exist in the *Kalamata* novel. Attitude and action are shown through the following quotation.

“Justru karena itu, Made,” giliran Ira menegaskan. “Kami membutuhkan dirimu. Kamu tahu seperti apa kesunyian orang-orang tua, yang tidak ingin merasa ditinggalkan oleh generasi berikutnya? Yang tidak mau dilupakan kehadirannya, yang berharap akan dikenal segala upaya dan kegemilangannya?”

Aku terdiam. Kupandang Irana, antara tajam menyalahkan dan rasa tidak percaya. “Kami membutuhkan anak-anak muda yang mau mendengarkan cerita-ceritanya. Membuatnya dikenang dan dihormati oleh generasi setelahnya. Menjadikan dirinya bersemangat untuk mengisahkan pengalamannya. Agar dia merasa bahwa hari tuanya berharga, dan masa lalunya tidak sia-sia....” (Sari, 2016, p. 31).

Irana and Mardika appreciate Ni Romyig's achievements. The attitude they show by trying to find a friend chatting, who can listen to stories about experiences and achievements that have been achieved in the past. They hope Made was able to help him, Irana tried to persuade Made to join him. Ni Romyig is known as a well-known female mastermind, because of his passion in performing in the past. Ability to play *dalang* is a form of nationalism Ni Romyig to Indonesian culture. Referring to the understanding of nationalism based on the opinion of the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementerian Pendidikan Nasional (2010) is a way of thinking, acting and acting that shows loyalty, awareness and high appreciation of the language, physical environment, social, economy, and politics of the nation. Thus, the discussion on the educational value of this character indicates a link between the value of character education appreciating achievements and nationalism.

People who can appreciate others are people who can overcome prestige and want to recognize the ability of others. Irana and Mardika do not deny that Ni Rummyig is a man of achievement and known. In his old age, they wanted Ni Rummyig to tell his experience to others so that his experience would not be forgotten by the younger generation. Therefore, Irana and Mardika find a chat buddy who is willing to listen to Ni Rummyig's stories that are able to encourage her to tell her experience.

### I. Nationality Spirit

The page such as (p.5) (2010), nationality spirit is a way of thinking, acting, and insight that puts the interests of the nation and state above the interests of themselves and their groups. The nationality spirit is in the *Kalamata* novel. The value is shown through the following quote.

.... “Apakah Pak Win tahu, tepat dua hari lalu saya bertemu wartawan dari Australia. Dia bertanya banyak sekali tentang wayang, termasuk mengapa kami, para dalang, suka menghaturkan sesaji *pejati* sebelum tampil. Ia menanyakan itu seolah ritual doa sebelum pertunjukan merupakan hal yang asing. Kemudian saya balik saja bertanya kepadanya, apakah mereka, para penampil seni di Australia, tidak pernah memanjatkan doa ataupun pengharapan, entah dalam bentuk apapun, sebelum pentas?” (Sari, 2016, pp. 89-90).

“Artinya, Pak Win,” tambah Ni Rummyig, “Orang-orang asing itu datang dan ingin tahu banyak hal tentang kami, seakan kami ini berbeda dengan mereka semua. Seolah-olah kami ini makhluk aneh yang perlu dicermati dari berbagai sisi, entah tubuhnya, kebiasaannya, ataupun alam lingkungannya. Seolah kami ini manusia yang lain daripada mereka. Itu pun ditulisnya dalam buku dan pemberitaan media massa...” (Sari, 2016, p. 90).

Ni Rummyig feels that Australian journalists are as foreign to the rituals of prayers performed by the dalang before the show begins. Ni Rummyig feels that they like think the puppets are strange creatures, different from them. So, they look at the puppets from all sides, written in the book, and preach it in the mass media. Ni Rummyig's nationality spirit is shown through the quote, he thinks that there is a difference between the art performer behavior in Indonesia and in Australia. In addition, Ni Rummyig indirectly showed his loyalty to Indonesian culture, though the foreign journalist was strangely familiar with the rituals of the masterminds before the show. The loyalty shown by Ni Rummyig leads to nationalism. Referring to the opinion of the Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementerian Pendidikan Nasional (2010), nationalism is a way of thinking, acting, and doing which demonstrates loyalty, concern, and respect in language, physical environment, social, Economy, and politics of the nation. Thus, the discussion on the value of the education of this character indicates the relationship between the value of education character of nationality spirit and nationalism.

The value of character education found in the *Kalamata* novel suggests that literary works have useful educational elements for teachers and parties. Sehandi (2014) divides literary literacy into two, namely literature as literary works as literary science. *In the first definition*, literature is the art of literary works of prose-shaped novels and novels, poetry, and drama in the form of drama or film. *Secondly*, literature is a science that studies literary works of prose, poetry, and drama. Refers to the second meaning, suggesting that the novel is one of literary works that can be learned in terms of the value of the character education. The references are irresistible

to the understanding of the novel itself. Kosasih (2012) argues that the novel is an imaginative literary work that tells the story of a person's life or more completely.

Turan and Ulutas (2016, p. 169), presented the research results that “study results show that character education is the important for the teachers, teachers use picture storybooks that support character education....”. The results show that character education is important for teachers. Teachers apply pictorial story books as the media of teaching value of character education to students. This is not much different from this study. This research uses the novel as the intermediary of learning the value of character education. Actually, the value of character education can be taught not only by using a picture book or novel. However, considering the novel is one of the texts taught in the Indonesian language and the novel implicitly possesses the value of character education, hence the value of character education can be obtained and taught through literary works of the novel.

## **2. Character Educational Value Relevancy of Kalamata Novel by Ni Made Purnama Sari with Literature Learning in High School**

Learning is a teaching and learning series activities conducted with the objective to be able to master a science. The activity involves three main aspects, namely teachers, students, and knowledge mastered, while the learning of literature is one of the learning that is integrated in Indonesian learning, due to studying Indonesian will automatically study the Indonesian literature. Abidin (2013) states that literary learning is a series of activities conducted by students to discover the meaning and knowledge contained in the literary work. Students are mentored, directed, and motivated by teachers through direct interaction with literary works coupled by indirect interaction activities.

The value of character education found in the novel *Kalamata* analyzed its relevance (conformity) with literary learning. Relevance is done by interviewing with Indonesian subject teachers and syllabus analysis. Through interviews of Indonesian teachers with Mrs. SP, it is known that the value of character education found in novel *Kalamata* in accordance with the learning of literature in high school. The value here shows the spirit of the child in nationalism, Indonesia. In the implementation of literary learning, students' attitudes and actions have reflected the values of character education. However, not all values can be applied maximally. Seeing that literary learning has a small portion of time and material. In line with the statement expressed by Mrs. SP, Mrs. NAH also state that literary learning time is not long. In addition, Mrs. NAH also states that the value of character education found in *Kalamata* novels can be integrated in literary learning. The opinion indicates that the value of education of *Kalamata* novel character is relevant of learning literature. In the implementation of learning literary, teachers have linked the value of character education with learning and most of the value already existed in students. On the other hand, the percentage of educational values of the characters that exist in the students is influenced by their diverse backgrounds. This is related to the character education method applied in Indonesia. Sultoni (2016) says that character education methods in Indonesia, including character education in schools that work with families and communities, schools, families, and communities, are the three components that play an important role for the cultivation of the value of character education in students.

The result of syllabus analysis 2013 Curriculum shows that the value of character education found in *Kalamata* novel is relevant to the second semester of XII class, but not all values are listed in the syllabus. Specifically, the value of character

education in accordance with 1, 2, 3, and 4 Main Competencies is religious, honest, caring, tolerant, curiosity, and creative. Meanwhile, the value of character education found in the novel *Kalamata*, as a whole can be applied by students in following all the Basic Competence of literary learning materials (novels) and can be found in 4.1 Basic Competence in interpreting the meaning of the text of the novel either spoken or written.

There is a distinction between this study and previous research that equally discusses the relevance of character educational value in novels with learning literary. Previous research was written by Kurniawan, Sumarlam, and Widodo (2017) and Sulastri, Sumarlam, and Wardani (2017). Kurniawan, Sumarlam, and Widodo (2017) managed to find the values character education of *Hujan* novel, which includes environmental care, social care, and responsibility. *Hujan* novel is used as a research object that has the value of character education relevant to the 3 and 4 Main Competencies on the syllabus of 2013 Curriculum and according to informants *Hujan* novels are very relevant as teaching materials to read short stories and novels based on character education. Sulastri, Sumarlam, and Wardani (2017) managed to find the values character education of *Keling Kumang* novel consisting are religious values, honesty, tolerance, discipline, creative, environmental care and responsibility. The values of character education in *Keling Kumang* novel can be specifically used as a guide and example of literary learning materials at SMK Keling Kumang.

#### **D. CONCLUSION**

There are 12 character educational values included in *Kalamata* novel by Ni Made Purnama Sari. Those values consist of (1) social care, (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. In the implementation of literary learning, students' attitudes and actions have reflected the values of character education. It is conducted by customizing from teachers' relating the learning literature with character educational value. Besides that, character educational value is also appropriate focus with 1, 2, 3, 4 Main Competencies and specifically on 4.1 Basic Competence in interpreting the meaning of the text of the novel either spoken or written.

Learning literature of literary works in novel teaches a knowledge and skill for the students' as well as builds their character educational value. Character educational value has an equal position of knowledge and skill. Therefore, they are truly in students coupled by their good personalities. Thus, those found character educational values is relevant with learning literature based on Indonesian teachers' interview and 2013 Curriculum syllabus.

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