

# CHAPTER I

## INTRODUCTION

### 1.1 Background

Andrea Hirata's novel, *Ayah*, serves as a poignant testament to the values of character education. The protagonist, Sabari, depicted as an ordinary individual with extraordinary willpower, determination, and patience, exemplifies the transformative power of these virtues, ultimately yielding gratifying outcomes. Through Sabari's journey, readers are not only entertained but also enlightened, as his character serves as an inspirational model, imparting invaluable moral lessons.

Character education encompasses a deliberate and systematic approach to nurturing the personal character of individuals, empowering them to contribute positively to their own lives and communities (Berkowitz, 2012). This educational framework focuses on instilling essential character values through the cultivation of knowledge, awareness, and actionable behaviors. Sabari's portrayal embodies the essence of character education, emphasizing the importance of continuous self-improvement for a fulfilling life.

Moreover, character education shares an intrinsic connection with moral education, both facing contemporary challenges amidst the proliferation of information and societal complexity (Lickona, 1996). The demand for heightened emphasis on moral values within formal educational settings emanates from various stakeholders, including governmental bodies, educators, public services, and concerned members of society (Lickona, 2009). This call to action stems from alarming trends such as rising juvenile delinquency and declining moral standards, affecting individuals across age groups and socioeconomic backgrounds.

The impact of globalization further accentuates the necessity of robust character education, particularly in societies like Indonesia. The absence of adequate character education exacerbates moral crises, fostering detrimental behaviors ranging from promiscuity to violence against children. Thus, the provision of comprehensive character education from an early age becomes imperative, laying the groundwork for the development of resilient

character traits and positive social dispositions.

Furthermore, character education plays a pivotal role in enhancing academic achievement by fostering respect for others and equipping students with the skills to navigate diverse societal contexts. By addressing underlying socio-moral issues such as dishonesty and incivility, character education cultivates a conducive environment for personal and professional growth. This holistic approach not only shapes individual behavior but also transmits cultural values essential for societal advancement.

Given the profound significance of character education, educators, including teachers, lecturers, and parents, bear a collective responsibility in its promotion and implementation. Consistently imparting positive character values ensures the holistic development of individuals and contributes to the establishment of a morally upright and socially responsible society.

The impetus behind the researcher's exploration into value-based character education originates from Hirata's deep-seated concerns regarding the prevalent moral crisis permeating social spheres globally. Contemporary observations of the younger generation's moral conduct evoke apprehension, with manifestations such as juvenile delinquency, the proliferation of juvenile motorcycle gangs, and widespread drug abuse among teenagers. Within Hirata's novel, these societal dilemmas find resonance as characters grapple with moral dilemmas, thereby offering profound insights into value-based moral education.

Furthermore, Hirata intricately weaves value-based character education throughout the narrative, presenting characters who exemplify commendable moral virtues through their words and actions. The novel's eloquent prose not only captivates readers but also evokes a deep emotional response, particularly in depicting the poignant struggles of individuals driven by profound love for others. Through its portrayal of characters navigating ethical challenges and embodying praiseworthy traits, the novel serves as a poignant reflection on virtuous behavior and character development.

As such, the novel emerges as a potent tool for facilitating learning experiences centered on value-based moral education. Its narrative richness and thematic depth make it a compelling resource for imparting essential moral values to readers, thereby fostering personal growth and ethical awareness.

## **1.2 Problem Identification**

Based on the preceding presentation, the writer articulates the research questions as follows:

- 1 What kinds of value-based character education are depicted in Andrea Hirata's novel, *Ayah*?
- 2 In what ways are these forms of value-based character education manifested throughout the narrative?

## **1.3 Objectives**

The research objectives stem from the identification of the previously outlined issues, which are formulated as follows:

- 1 To examine the types of value-based character education depicted in Andrea Hirata's novel, *Ayah*.
- 2 To elucidate the manner in which these types of value-based character education are portrayed throughout the narrative.

## **1.4 Scope**

Building upon the research background provided earlier, this study narrows its focus to the value-based character education framework proposed by Zubaedi (2013). This framework encompasses four key dimensions of character development: Spiritual and Emotional, Intellectual, Physical and Kinesthetic, and Affective and Creativity. These dimensions encompass traits such as religiousness, honesty, responsibility, social and environmental awareness, intelligence, creativity, physical health, and emotional empathy. The protagonist of the novel, Sabari, serves as the primary subject of analysis, as the researcher examines how these value-based character traits are portrayed through Sabari's words and actions.

In alignment with the research objectives, the analysis will primarily delve into Sabari's embodiment of the identified value-based character education dimensions, focusing on both his verbal expressions and behavioral patterns. The scope of this study intentionally excludes unrelated topics to maintain clarity and provide ample research opportunities for other scholars interested in exploring

various aspects of Andrea Hirata's novel, *Ayah*. By doing so, this research aims to contribute to the existing body of literature while allowing for diverse perspectives and inquiries within the field.

### **1.5 Significance**

The significance of this study is categorized into two aspects: theoretical and practical. Theoretically, the findings of this research can contribute to the advancement of knowledge in the field of value-based character education theory. It is anticipated that the insights gained from this study will offer valuable information to researchers, enabling them to conduct further investigations on similar or related topics. Additionally, this study may serve as a guide for analyzing literary works through the lens of value-based character education, thereby enhancing the understanding and appreciation of such works. Moreover, this analysis aims to provide practical recommendations to readers and researchers alike, facilitating a deeper comprehension of moral lessons embedded within literary works. By focusing on value-based character education, readers can derive numerous beneficial lessons from these works. Furthermore, this research endeavors to underscore the importance of upholding commendable values while discouraging reprehensible ones. By emphasizing the significance of sustaining positive value-based character education, this study seeks to contribute to the broader societal effort of nurturing the character development of the nation's children.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Sociology of Literature**

Sociological studies examining literature and literary practices experienced a surge in the 1970s, peaking in the 1980s with the publication of a collection of essays on the subject (Desan, Ferguson, & Griswold, 1989). According to Laurenceon and Swingewood (1972: 11), sociology and literature converge at a fundamental level, particularly in their focus on human interaction within society. Sociology, as a scientific discipline, seeks to understand social institutions and processes, exploring the mechanisms that enable society to function and persist. These institutions encompass various domains such as religion, politics, economics, education, and social change, shaping individuals' behaviors and interactions through processes of socialization.

Moreover, Laurenceon and Swingewood assert that literature shares a parallel concern with sociology in its exploration of humanity's relationship with the social world and its endeavors to effect change within it. Novels, as a predominant literary genre in industrial societies, serve as poignant reflections of societal dynamics, depicting individuals' interactions with family, friends, politics, economics, religion, and the State. Furthermore, literature delves into the intricacies of social structures, portraying conflicts and tensions among different groups, parties, or social classes.

In contrast to sociology's scientific and objective analysis, literature offers a nuanced

exploration of social phenomena, delving into the emotional depths of human experiences and social problems. Through the use of literary devices and narrative techniques, literary works provide rich insights into the complexities of social life, offering readers a profound understanding of diverse human perspectives and societal challenges.

Wiyatmi (2013) posits that the sociology of literature represents an approach within literary studies that assesses and interprets literary works by considering their societal contexts. This approach entails understanding literary texts through a fusion of literary analysis and sociological inquiry. Consequently, the sociology of literature examines literature as a societal phenomenon, exploring its interplay with broader social structures. This interdisciplinary perspective views literary phenomena through the lens of sociology, aiming to unveil the societal implications embedded within literary texts.

At its core, the sociology of literature portrays literary texts as reflections of society and probes the intricate relationship between literature and various social structures. It posits that literature is intricately intertwined with the social fabric of the time in which it is produced, serving as a valuable resource for understanding social, environmental, economic, and political dimensions of human existence. Scholars such as Griswold (2000) and Radway (1991) underscore the validity and productivity of sociological analyses of fiction, emphasizing literature's capacity to elucidate social issues and offer critical perspectives on everyday experiences.

Literature transcends mere entertainment, serving as a medium for exploring and critiquing societal norms, thereby empowering individuals to comprehend and navigate their social and personal lives more effectively. In light of these perspectives, the study of literature, particularly from a sociological standpoint, assumes significance due to its capacity to shed light on societal concerns and dynamics. The sociological analysis of novels, in particular, offers profound insights into societal structures and interactions, revealing parallels between literary narratives and everyday life in society. For instance, the novel form often mirrors the complexities of interpersonal relationships and societal dynamics within market-driven societies, reflecting a deep-seated homology between literary representation and social reality.

In summary, the sociology of literature provides a methodological framework for analyzing literary works from a sociological perspective, facilitating a deeper understanding of societal phenomena. In this research, the examination of praiseworthy value-based character education within Andrea Hirata's novel "Ayah," as exemplified by the protagonist Sabari, aligns with this approach, revealing the societal dimensions embedded within the narrative.

## **2.1 The Approaches of Sociology of Literature**

Laurenson and Swingewood (1972) introduce the theory of the sociology of literature, delineating three distinct approaches to its analysis: literary works as a reflection of the times, literary works as a manifestation of the author's social circumstances, and literary works as encapsulating a specific historical moment.

### **1. Literary works as a mirror of the times**

This approach underscores the temporal context within which literary creations emerge. It posits that literature functions as a mirror reflecting the societal conditions prevailing during its conception. Through literary works, readers gain insights into the social phenomena prevalent at a particular time and place, offering a glimpse into the societal ethos and dynamics of the era.

### **2. Literary works as the author's social situation**

In this perspective, the focus shifts to the author's societal milieu and its influence on their literary output. Authors, as members of society, are inherently shaped by their surroundings, and their works bear the imprint of their lived experiences. Thus, literary creations serve as expressions of the author's engagement with and response to the social structures within their environment, underscoring the interconnectedness between literature and society.

### **3. Literary work as a specific historical moment:**

This approach delves into the historical reception and interpretation of literary works within specific socio-historical contexts. It highlights the unique historical circumstances that contribute to the resonance and significance of a literary piece. Through the sociology of the

reader, scholars explore how certain works are received and interpreted by audiences at distinct historical junctures, illuminating the enduring relevance and appeal of these works across time.

Drawing from Laurenceon and Swingewood's framework, the writer opts to apply the second approach—literary works as the author's social situation—in analyzing Andrea Hirata's novel. Hirata's narrative is deeply rooted in the social milieu of Belitung Islands, Indonesia, drawing inspiration from the author's personal observations and experiences. The novel revolves around the protagonist, Sabari, as he navigates the complexities of love and friendship amidst challenging circumstances. Sabari's unwavering devotion to Lena, despite trials and tribulations, epitomizes the author's exploration of genuine human emotions within a specific societal context.

### **2.3 Character**

Character involves moral standards and value judgments, which influence behavior governed by effort and desire (Majid, 2013). Conscience, an essential component of character, consists of prohibitive habits guiding behavior to align with socially accepted norms (Majid, 2013). This indicates that character encompasses moral teachings, standards, and values, shaping an individual's personality and distinguishing them from others (Corley, as cited in Muchlas & Harianto, 2012).

Ghozali (as cited in Gunawan, 2012) underscores the proximity of character to morality, emphasizing human spontaneity in adhering to principles such as risk-taking, perseverance, environmental respect, sacrifice, and patriotism. The Big Indonesian Dictionary defines character as psychological traits or morals that differentiate individuals, influenced by genetic and environmental factors (Gunawan, 2012).

Furthermore, character is described as the attitudes and habits facilitating moral action (Corley, as cited in Muchlas & Harianto, 2012). The Director General of Islamic Religious Education (2010) interprets character as unique personal attributes discernible through behavior, akin to individual personality traits (Muchlas & Harianto, 2012). Mulyasa (2011)



aligns character closely with personality, suggesting that while each individual's character is unique, stereotypical traits can define groups or nations.

Lickona (as cited in Marzuki, 2012) conceptualizes character as an inner disposition to respond morally to situations, comprising moral knowledge, feelings, and behaviors. Marzuki (2012) posits that noble character encompasses knowledge of goodness, the desire for goodness, and actualization of goodness through habits of the mind, heart, and action.

According to Majid (2013), character development is a gradual process involving four stages: habituation, understanding and reasoning, implementation in daily life, and reflection. These stages, informed by psychologists like Kohlberg and education experts like Marlene Lockheed, culminate in the enduring impact of character education on students' lives (Majid, 2013).

## **2.4 Character Education**

Megawati (2004) underscores character education as an essential endeavor aimed at equipping children with the ability to make sound decisions and contribute positively to their surroundings. Ghaffar (as cited in Kesuma, 2012) aligns with this view, defining character education as a transformative process that imbues life values into students' souls, thereby shaping their personalities and influencing behavior.

Character education, according to Mulyasa (2011), holds theoretical roots in Islamic teachings, dating back to the revelation of Islam and the mission of Prophet Muhammad SAW to enhance human morals. Islamic teachings encompass comprehensive instruction, covering aspects of faith, worship, muamalah (transactions), and morals. The holistic practice of Islamic teachings, known as kaffah, epitomizes the character of a Muslim, exemplified by the traits of shidiq (truthfulness), tabligh (communication), amanah (trustworthiness), and fathonah (wisdom).

Prior to implementing character education, Kesuma (2012) emphasizes the importance of understanding its objectives. Character education seeks to elevate the quality of educational

processes and outcomes, fostering the holistic development of students' character and noble traits. Through character education, students are empowered to autonomously enhance their knowledge, internalize moral values, and demonstrate noble character in their daily conduct.

Zubaedi (2013) delineates five objectives of character education, including the development of students' affective potential, the cultivation of commendable habits aligned with universal and cultural values, instilling leadership spirit and responsibility, fostering independence and creativity, and nurturing a conducive school environment conducive to learning and characterized by safety, honesty, creativity, and nationalism.

Wiyani (2013) operationalizes the goals of character education in school settings as the following:

1. Aiming to fortify and foster essential life values to shape students' distinctive personalities. Strengthening and development in this context entail a process of understanding and reflecting on values, alongside habitual reinforcement both at school and home. Academic mastery is viewed as a conduit to character development, stressing the contextual nature of the educational process.

2. Rectifying student behaviors incongruent with the school's values.

It underscores the pedagogical approach to correcting negative behaviors through mindset transformation, supported by exemplary environments at both school and home.

3. Building harmonious connections with family and society while fulfilling shared character responsibilities.

It underscores the interplay between school and family environments in shaping character, recognizing that behavior reinforcement is an ongoing process influenced by the child's interactions with their surroundings.

## **2.1 Value-Based Character Education**

Salim and Salim (1991) elucidate that the term "value" originates from Latin, *valere*, signifying usefulness, capability, empowerment, applicability, and strength. Values, as per the Big Indonesian Dictionary, denote estimated price or level, while Kattsoff (1987) defines them as objects of desire possessing qualities that influence attitudes. Jalaludin and Abdullah (1997) further assert that values

are essentially things considered useful and valuable in daily life. In the realm of education, values, encompassing qualities, morals, and religious principles, are integral to educational goals, aiming at enhancing abilities, achievements, character formation, and fostering an ideal personality.

Moreover, Jalaludin and Abdullah (1997) delineate four primary sources from which character education in Indonesia derives its values. Firstly, religion, given Indonesia's predominantly religious society, imparts values that underpin individual, communal, and national life. Secondly, Pancasila, enshrined in the Indonesian Constitution, serves as a foundational principle guiding political, legal, economic, social, cultural, and artistic aspects of life. Thirdly, culture, intrinsic to societal existence, shapes the meaning of concepts and facilitates communication, thereby serving as a crucial source of values. Lastly, the goals of national education, as stipulated by Indonesian law, outline the qualities expected of every citizen, embodying various human values essential for character development.

Based on these sources, the Ministry of National Education Research and Development Center Curriculum Center (2010) identifies 18 values for character education, rooted in religion, Pancasila, culture, and national educational objectives.

Zubaedi (2013: 235-236) posits that, according to the Ministry of National Education's grand design (2010), character formation in individuals is a complex interplay of cognitive, affective, conative, and psychomotor potentials within socio-cultural contexts such as family, school, and community, persisting throughout one's lifetime. Value-Based Character, within this holistic framework of psychological and socio-cultural processes, encompasses four main dimensions:

- 1 Spiritual and emotional development
- 2 Intellectual development
- 3 Physical and kinesthetic development
- 4 Affective and creativity development

Furthermore, Zubaedi (2013) contends that each dimension of value-based character exhibits distinctive traits, including:

<b>No.</b>	<b>Value-Based Character</b>	<b>Core Characters</b>
------------	------------------------------	------------------------

1.	Spiritual and Emotional Development	<ul style="list-style-type: none"><li>• Religious</li><li>• Honest</li><li>• Responsible</li><li>• Social care</li><li>• Environmental care</li></ul>
----	--	---

2.	Intellectual Development	<ul style="list-style-type: none"> <li>• Intelligent</li> <li>• Creative</li> <li>• Fond of reading</li> <li>• Curious</li> </ul>
3.	Physical and Kinesthetic Development	<ul style="list-style-type: none"> <li>• Healthy</li> <li>• Clean</li> </ul>
4.	Affective and Creativity Development	<ul style="list-style-type: none"> <li>• Caring</li> <li>• Cooperative</li> </ul>

### Core Characters and Their Description

No	Core Characters	Description
1	Religious	Obedient attitude and behavior in carrying out the teachings of the religion they adhere to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions.
2	Honest	Behavior based on efforts to make oneself a person who can always be trusted in words, actions, and work.
3.	Responsible	The attitude and behavior of a person to carry out his duties and obligations, which should be done towards himself, society, the environment (natural, social and cultural), the State and God Almighty.
4.	Social Care	Attitudes and actions that always want to provide assistance to other people and communities in need.
5.	Environmental Care	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred.
6.	Intelligent	Having or showing the ability to easily learn or understand things or to deal with new or difficult situations
7.	Creative	Thinking and doing something to produce new ways or results from something you already have.

8.	Fond of Reading	A habit pattern of a person to carry out activities from various readings and not just from one source, which aims to obtain information widely and is one way to gain knowledge.
9.	Curious	Attitudes and actions that always seek to know more deeply and broadly from something that is learned, seen, and heard.
10.	Healthy	Possessing or enjoying good health.
11.	Clean	The freedom of humans or goods from dirt.
12.	Caring	A basic value and attitude to pay attention and act proactively towards the conditions or circumstances around. More broadly caring is one's self-aligned attitude towards problems or problems that exist in the surrounding environment.
13.	Cooperative	The desire to work together with other individuals as a whole and be part of a group in achieving common interests.

## 2.1 Novels as Media of Character Education

Nurgiantoro (in Yanti, 2015: 3) asserts that a novel, as a work of fiction, constructs an idealized world portraying various intrinsic elements such as events, plots, characters, settings, and points of view. Tarigan (1991: 164) traces the etymology of the term "novel" to the Latin word "novelius," signifying "new," denoting its emergence in later literary epochs compared to other genres like poetry and drama (Yanti, 2015: 3).

Susanti (2013: 274) defines a novel as a literary form presenting diverse depictions of human life, while Sugihastuti and Suhartono (2002: 43) elucidate it as a structured composition of imaginative elements. Arifin (1991: 80) elaborates that novels narrate fictional events, distinct from factual accounts. Furthermore, novels are expected to instill positive values in readers, fostering societal awareness and ethical conduct (Bertens, 2000: 193). Navisah (2010: 4) suggests that novels can profoundly influence readers' attitudes and behaviors.

Jatman, as cited in Aminuddin (1990: 101), proposes a psychological approach to

literature, underscoring its potential to reveal the psychological aspects of characters and readers. Novels comprise both extrinsic and intrinsic elements, serving as a medium to convey character values (Mursal, 1987: 17). Nurhayati (2012: 1) underscores that literature, as a creative interpretation of human imagination, portrays sociocultural realities and shapes readers' attitudes. Rohinah (2011) emphasizes literature's role in character development from an early age.

Nurhayati contends that novels encapsulate fragments of human experiences, depicting conflicts within characters and their social milieu. Consequently, novels serve as a medium for character education, reflecting societal values and moral dilemmas (Nurhayati, 2012: 7).

## **2.1 Review of Related Literature**

In this section, the researcher outlines several previous studies on value-based character education to illustrate both similarities and differences with the current research, highlighting the novelty of the present study.

Siregar, K. I. (2021) conducted research titled "Values of Character Education in Taufiqurrahman Al-Azizy's Novel, Syahadat Cinta." The aim was to identify character education values within the novel Syahadat Cinta by Taufiqurrahman al-Azizy. The study draws upon Thomas Lickona's (2016) framework, which categorizes character education into moral knowing, moral feeling, and moral action, each further subdivided into specific aspects. Employing a descriptive qualitative method, the research focused on analyzing dialogue among characters as the primary data source. The findings revealed fifteen distinct values of character education vividly reflected in the novel.

Fauzi Nurul Fadlilah's (2016) undergraduate thesis, "Character Education in EFL Class," investigated the role of character education in the development of children and adolescents, emphasizing the pivotal role of schools in this process. The study advocates for proactive, comprehensive, collaborative, and scientific approaches to character education, stressing the importance of school-parent-community partnerships in its implementation.

Diyah Suci's (2015) undergraduate thesis, "Character Building Through Language Teaching," explored the integration of character education into language teaching at MTs Raudlatul Ulum Guyangan. The study highlighted the implementation and evaluation of character building initiatives, identifying factors influencing its effectiveness, such as student engagement and institutional support.

These studies, although exploring similar themes, utilized different novels or data sources and theoretical frameworks, resulting in diverse findings. As a consequence, the researcher's study offers a distinct perspective and outcomes within the realm of character education research.

## **CHAPTER III**

### **METHOD OF RESEARCH**

In this chapter, the focus is on the research methodology employed in the study. This methodology encompasses various aspects, such as the Research Design, Source of Data, Data Collection Procedure, and Data Analysis Procedure.

#### **3.1 Research Design**

Kothari (2004) defines research design as the strategic blueprint that outlines the plan, structure, and methodology employed in research endeavors to address problems and minimize discrepancies (p. 31). Similarly, Sugiyono (2014) emphasizes the necessity for a research design to be specific, clear, and meticulously detailed, established firmly from the outset and followed systematically (p. 23). This study is crafted to delve into the depiction of praiseworthy Islamic morals within Andrea Hirata's novel, *Ayah*. To achieve this objective, a structural analytical approach is adopted, which entails initiating the research process by reviewing existing literary scholarship to provide foundational data. The collected data undergo thorough examination and analysis to fulfill the research objectives.

Textual analysis serves as the primary methodology in this study, involving the exploration of written text as empirical data. This approach delves into both the content and structure of texts, aiming to discern key themes and insights. According to Drew (2023) and Caulfield (2023), textual analysis is widely employed across various academic disciplines, including cultural studies, literature, biblical