

Analysis Of The Value Of Character Education In Women Author's Novels In 2000's

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Abstract. Character education is the most important learning experience in human life. Character education provides an understanding of humans about reason and behavior. One of the media to learn about character education is literature, because literature contains various commendable values. This study aims to describe and explain the values of character education in the novels of female authors in the 2000s. This research uses qualitative methods, documentation and interview data collection techniques, data analysis techniques using interactive models, data validation triangulation theory and data sources. The results of the research on the value of character education in the novels of female authors consist of love for the homeland, communicative, social care and responsibility. Learning to understand the value of character education aims to become a better person, in terms of thought and behavior

Keywords: character education, women author's, novel 2000's

1 Introduction

Character education is an effort to cultivate intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behavior that is in accordance with the noble values of these values manifested in interactions with God, oneself, others and the environment. These noble values include: honesty, independence, manners, social nobility, intellectual thinking and logical thinking. Agung [4] stated that character education has a focus on noble values, moral values such as honesty, generosity as a form of developing a better person. Therefore, the cultivation of character education cannot just transfer knowledge or train certain skills. On the other hand, instilling the value of character education has an impact on individual readiness to face the outside world as a form of character and mental strengthening Hidayati [9] the purpose of character education in addition to shaping individual behavior, character education also has a role in honing knowledge, skills, attitudes and morals noble and have competitiveness in the face of globalization.

The cultivation of character education requires a process of exemplary and habituation or civilizing in the environment. Kohlberg [17] states that there are three stages of character education that need to be carried out, namely a) "habituation" as the beginning of the development of a child's character, b) the stage of understanding and reasoning values, attitudes, behaviors and actions in everyday reality and , c) the stage of meaning, namely the stage of reflection. On the other hand, instilling character education is a form of building and strengthening a nation. Hartono [8] character education is held to build and strengthen the nation's character. And achieve the educational philosophy of humanizing humans.

The cultivation of character education values can be done through various media, one of which is through literary works. Nurhayati [13] explains that humans create literary works as a form of interpretation of creative thinking that is within the scope of human imagination. Creative literary works are born from the art of language and are likened to a description of human sociocultural life . Literary works are works that describe the complexity of human life in various forms. Both the story presented is based on a true story or the author's imagination. The stories that are presented are very diverse, literary works have values that should be interpreted in depth. Not just reading material that fills empty time, just like a literary work can be interpreted as a work that contains noble values. The noble values contained in literary works have a role in shaping the character of every human being.

Novels by female authors in the 2000s are a form of literary work that contains the values of character education. The value of character education in the novel aims to bring the characters in it to life. The value of character education is manifested in every incident and through the personalities of the characters who describe the characters in the novels of female authors. Novels by female authors in the 2000s consisted of Afiffah Afra Amatullah Bulan Mati in *Javasche Orange*, Dini Fitria Scappa Per Amore, Sinta Yudisia Bulan Nararya, and Laini Laitu *DIA When Sincerity Love Speaks*. This study has limitations in discussing the value of character education 1) love for the homeland, 2) social care, 3) communicative and 4) responsibility. The selection of the four values of character education is because they are closely related to the novels to be studied.

Literature Review

Character education is to teach values that are widely accepted as the basis of good behavior and responsible. Arthur [1] states character education focus on the basic values of virtue, behave properly, provide material that contains moral values, upholding exemplary. These values are described as moral behavior thus the value of character education or educational aims for students to be good citizens. On the other hand Amri [3] states that the purpose of the character education to improve the quality and results in educational institutions towards achieving the formation of character and noble character of learners as a whole, integrated and balanced, in accordance with the standard of competence of graduates values religious character, the spirit of hard work, honesty, love of the homeland, tolerance, respect for achievement, discipline, friendship or communicative, hard working, peace-loving, creative, fond of reading, independent, concerned about the environment, democratic, social care, flavor curious, responsibility.

Education is an effort to develop the cognitive, affective, and psychomotor domains. Damayanti [5] is explained in the Law on the National Education System Number 20, 2003, Article 3 states that national education functions to develop and shape the character and civilization of a

dignified nation in the context of advancing the nation's life. It aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. This goal is a formulation of human qualities that must be developed which is the basis for the development of national character education.

2 Research Methods

The type of research that will be used by researchers is qualitative research. Qualitative research generally consists of an investigation in search of answers to systematic questions, using a series of procedures and producing findings. The data and data sources are the results of a study of the documents of Afiffah Afra Amatullah Bulan Mati in *Javasche Orange*, Dini Fitria Scappa Per Amore, Sinta Yudisia Bulan Nararya and Laini Laitu DIA *When Sincerity Loves to Speak* in the form of words, sentences in the form of expressions, and dialogues between characters that show character education values that are the focus of research.

Data collection techniques using documentation. The data analysis technique uses an interactive analysis model where the data obtained from the field will experience data reduction. This is done to find the focus of the research. Data validation uses triangulation of theory and data and data sources. The reason is that the use of triangulation of theory and data sources is based on the use of various theories relevant to the research. As for the triangulation of data sources and data, researchers used various data sources in order to complete the research results.

3 Result and Discussion

Values of Character Education in Novels by Women of the 2000s

a. Dead Moon at Javasche Orange

Love the Motherland

One of the values of character education in the novel *Bulan Mati* in *Javasche Orange* is love for the homeland. Love for the homeland is a character that reflects thoughts, attitudes that show loyalty, concern and high appreciation for the environment, language, social, cultural economy, nation, politics, not forgetting the work and products of one's own country. Love for the homeland can also be shown by caring for the environment and nature, upholding the norms, basic philosophy or philosophy of society. The explanation above is relevant to Hamzah's opinion that he highly respects his religion and aspires to an independent state, this can be seen in the following quote.

“Our enemies are the same, but different purposes I aspire to a daulah that stands tall with Islamic law as a supporter, tawhid as its foundation, and jihad as its roof. It is daulah that the child brings inner born happiness. The afterlife world. It is impossible for a noble struggle to be mixed with misguidance. You can be happy, Sarikat Islam broke out because of the infiltration of Semaun and Darsono. But I won't be able to influence you. Insyallah until any time. Afra (2011:37)

Hamzah and Parman argue about the understanding they live, Parman assumes that their enemies are the same. Hamzah thought that although their enemies were the same, Parman had betrayed him by becoming a member of the PKI. Here Hamzah's words reflect that he loves his country very much, he has high aspirations for his country. Independence based on Islamic Shari'a. His character arose because Hamzah grew and developed in Islamic boarding schools where he was taught about religion, and nationalism so that the character grew very strong.

b. Escappa Per Amore's Novel Character Education Communicative

By profession as a journalist, a diva must have a communicative attitude. To support what he does in seeking information from others. As in the quote below.

Yes. She prefers to be a good housewife instead of working on TV where her working hours are not clear. Even though she belongs to an ambitious chick, I, anyway, support 100% of her wishes .after all whose name is a woman, her nature, yes, taking care of the household and that is very noble is not true, right, Diva?" Omar said excitedly. Depending on which angle we look at it, there are also many career women who are successful in taking care of their households. the problem is not at work, but whether you are happy or not living it, right? "I retorted no less Spirit. Fitria (2013:24)

Dealing with opinions that are not in accordance with the principles held by Diva. He is able to make the opinion neutral. Not outright against because he did not agree with what Omar believed. This makes the diva able to continue to dig up the information she needs and still respect the thoughts of others with a good communicative attitude.

c. Nararya Month Novel Character Education Social care

Humans are social beings who cannot live alone. Every human being has needs to be fulfilled by other humans. Various things, such as basic needs such as food, clothing, shelter for a human being is very difficult to fulfill alone. Especially things that are emotional. A person needs to be in a suitable environment to be able to provide a sense of comfort and man so that he can adapt well. This is similar to the conditions experienced by Yudhistira in the quote below.

"Yudis will be greatly helped if he wants Mrs. Weni, also Mbak Srikandi to be a whole unit. Usually, critical conditions give rise to family cohesion. I'm sure, either Diana or Mrs. Weni should revisit each other's egoism. I've told Diana that she has to lower her feelings of independence that miss the limit, have to have frequent discussions with Mrs. weni in order to type the handle melt. A very warm situation in the family will help Yudistira." Yudisia (2014: 155)

Yudishtira as a person suffering from Schizophrenia needs good social support to develop healing and restore his memory. As a human being who needs love and attention from his mother and brothers. Being a lifelong person like a robot who takes orders and has to be done is not so much fun for him. Therefore, the moral and social support around Yudhistira must always be in a stable state to control emotions and thoughts so that Yudhistira is able to remember what to do.

d. DIA Novel Character Education (When Sincerity Love Speaks)

Responsibility

Rara is the younger sister of Rio who is a senior brother from the medical department who was followed from campus until now she is working. Rio has taught Andra a lot about all things related to education and work. Rio has a younger brother who has emotional instability. Even though she has worked as a PAUD teacher, Rara is often unable to control her emotions. That's why her sister is often worried. As in the quote below.

Ndra, what's the same with you? Uh, I mean Rara. Soalnya from earlier could not be contacted. His cell phone yesterday was not picked up and continued to be inactive. He said he also went to preschool this morning. Arghhh, how can it be calm if he still likes to disappear like this. Laitu (2017:37)

Andra, who already bears Rara's husband, has the right to be held accountable for Rara's uncontrolled attitude. Andra, as someone who is mature and responsible as well as a good husband, will definitely care about his wife's feelings. As someone who is responsible for his wife, Andra must know and try to cheer him up.

The Value of Character Education in Novels by Women of the 2000s

Instilling character education in addition to requiring knowledge also requires discipline. That is what is planted should be consistent so, the habit built *steady*. Various methods are used to instill character education begins educated parents, and educated teachers, and the environment can be through literature. Character education is analogous to the moral education of every individual must learn, because each individual must perform the interaction of social is not only clever in the association, but there are ethical behavior that must be maintained as the article Bring Character Education into Classroom written by Alex & Kaun along and in line with the research that has been done, in terms of the studies used. Embedding character education to optimize human behavior.

Alex & Kaun's article examines the implementation of character education in the classroom, which will become a shared responsibility between teachers and students as objects in implementing character education. Character education is analogous to moral lessons that are required by instilling commendable and noble values. Commendable values are values that always exist in social life as a form of polite and courteous behavior. The similarity with the research that has been done lies in the study, character education as one of the knowledge to study moral education and commendable values so that humans can have positive behavior, both physically and mentally. The difference lies in the focus of the study, if the research that has been carried out uses literary novels in internalizing character education, Alex & Kaun's article uses teaching and learning activities to implement character education.

The article Sustained Character Building Through Literature For College Students In Indonesia was written by Tatit Dan & Sudjito in line with the research that has been done, this is in terms of the use of literature in instilling character education values in daily or teaching and learning activities. The similarity of this concept is based on the fact that literature is a text that contains, entertainment, reflection, reflection of both fellow human beings or God, on the other hand, literature uses language that is very easily accepted by all ages so that literature will be easily accepted as a reading text. The difference is the study used to understand commendable values

if Tatit Dan & Sudjito's research uses literature with a broad context in instilling character education, the research that has been carried out uses the prophetic values of the Prophet Muhammad to implement these values.

a. Love the Motherland

The value of patriotism character education is a reflection of human feelings that arise from the bottom of his heart as a citizen to serve, maintain, protect his homeland from all threats and disturbances according to Suyadi [14] love for the homeland is an attitude and behavior that reflects a sense of pride. , loyal, caring and have high respect for language, culture, economy, politics and so on, so that they will not be tempted by offers from other nations that can harm their own nation. Love for the homeland is mentioned as a picture of affection and love for the place of birth or homeland, these feelings can be shown through ways of thinking, acting or acting that show loyalty, concern and high appreciation for language, physical, social, cultural, economic, and national politics. Mustari [12] explains that love for the homeland is a sense of pride, respect, belonging, respect and loyalty to the country where he lives and shows ways of thinking, acting and acting that show loyalty, care, and high appreciation for the language. , the physical, social, cultural, economic, and political environment of the nation, this is illustrated by his behavior in maintaining and protecting his country, being willing to sacrifice for the sake of the nation, and helping to preserve the cultures that exist in the country.

The educational value of love of country character in the novel *Death in Javasche Orange Moon* reflected the behavior of the characters, like Hamza, Mahmoud and the indigenous people. Hamzah has the character of love of the homeland, based on the ideals of the independence of the whole of the Netherlands, oppression and injustice felt so far is a form of suffering experienced by people. The shape of the value of character education homeland love by Hamza is fighting the invaders, protecting students from invaders and willing to sacrifice their lives to protect the nation. Taste great love Hamzah manifestation of the desire for independence from the occupiers and establish a sovereign state. Love for the homeland is also shown by Mahmud against the invaders, despite the law of Mahmud and his wife a Dutchman, can not beat the taste of love for his people. Mahmud willingly chose people from his family for the sake of his ideals off from foreign nations. Figures such as the indigenous people showed his love for the homeland against invaders who attack schools, the attitude shown a form of country attack efforts to protect foreigners.

The desire to protect the nation from various forms of attack is a form of love for the homeland. Love for the homeland in the novel *Bulan Mati di Javasche Orange* is depicted by protecting the Indonesian people from the Dutch and PKI attacks, fighting the most dominant attitude in this novel. Love for the homeland can also be instilled in everyday life such as serving the community, maintaining the surrounding environment and protecting the surrounding environment from threats such as theft, riots and other anarchic attitudes. Love for the homeland does not have to dwell on the war against the invaders, if it is interpreted broadly and correlated with the current situation, love for the homeland can have various meanings such as serving, nurturing, protecting. Serving the nation can be shown to maintain national unity and integrity, such as fighting hoax news, filtering all information and conveying it according to research and data so that no one feels disadvantaged. The attitude of maintaining a small example is maintaining environmental security, environmental cleanliness, environmental order and the attitude of protecting if you look at today's era can be exemplified such as protecting from

propaganda that wants to divide the nation, protecting from rebellions that are not in accordance with the nation's ideology and protecting from all interference from foreign parties. .

Based on the explanation above, it can be synthesized that love for the homeland is a form of character education value that has the form of serving, maintaining and protecting the nation from all attacks and anarchic nature. The meaning of love for the homeland is not only a matter of fighting against the invaders but also protecting, maintaining, serving and protecting the unity and integrity of the nation as well as being part of the love for the homeland. Instilling love for the land can be instilled from an early age by exemplifying protecting and preserving the environment, providing an understanding of Pancasila and the nation's ideology. Instilling the value of character education of love for the homeland from an early age will have a psychological impact that the sense of having love for the nation by protecting it has grown from an early age.

b. Communicative

The value of communicative character education is a form of a person's penchant for verbally interacting. Instilling a communicative character in each individual is very important because communicative is a way to be able to communicate or interact with others. Communicative character has a role in increasing one's self-confidence because with communicative character humans are able to adapt well in their environment or face various characters of a person. Herlina [10] Communicative character is an attitude or behavior that likes to be friendly or proactive, namely open attitudes and actions towards others through polite communication so as to create good collaborative collaboration in learning mathematics. Humans as social beings certainly cannot be separated from interactions with other humans. Interaction does not only occur in social life but also occurs in the learning process. One of the requirements for the development of the ability to interact between one individual and another is the development of communication skills.

Value of character education communication reflected the characters in the novel Scappa per Amore. Figures such as Diva, Vivi and Muslims in various countries. Communicative character shown by Diva formed from the habit of becoming a journalist. A journalist must have a communicative attitude, critical, alert and careful in order to locate and dig information needed. Values communicative character education possessed by very expert described Diva, Diva means being able to use the language properly and correctly, according to the context. Selection of the language used Diva looks very smart and genius without offending or offended interlocutor. On the other hand some figures such as Vivi and other Muslim story also has a communicative nature, using the language on a regular basis so that the message conveyed properly.

The value of communicative character education described by Diva is not only good at choosing language but Diva is also smart in digging up the information needed for her coverage needs. It is described that all the informants interviewed by Diva did not hesitate to share their experiences of being a Muslim in a minority country. This shows that in addition to using Diva's language, he also shows good ethics and manners, will not impose his will if the source is not willing to provide the information needed, this attitude will make the interviewee comfortable. The attitude shown by the speakers so far shows an open attitude to all the conditions faced. Telling about his life experiences as well as telling his spiritual experiences when learning about Islam. The communicative attitude shown by the Diva speakers is a form of sharing experiences

which can later become inspiration and learning both about religion and life. The characters depicted cannot be separated from external forming factors such as the social environment and social interaction.

The social environment will shape a person's personality to be good and bad. The social environment can include family or place of residence, workplace, examples of a good social environment such as the existence of a democratic attitude, providing support, accepting any differences without having to judge. On the other hand, frequent social interactions will make an open mind with all differences in viewing problems, train communication to be wiser in using language, the impact of frequent communication training such as being able to sort out the language used when talking to the opposite sex, enriching vocabulary in the language, and able to interpret language more broadly.

Based on the above can be synthesized that the educational value communicative character possessed characters in the novel *Scappa per Amore* is a form of habits and demands of the job. Communicative attitude necessary for a journalist like Diva is useful to locate and dig information needed. Other figures show the communicative character is a form of sharing experience become a Muslim country in the hope minority submitted story can be an inspiration both on religion and life. Values communicative character education also teaches in the choice of language, ethics in language and gesture in language so it is not just the message conveyed well however, a sense of comfort and safety an important part in communicating.

c. Social care

The value of character education, social care, actions that are closely related to humanity, empathy Listyarti [11] Social care as one of the cores in the implementation of character education is attitudes and actions that always want to provide assistance to other people and communities in need. Samani [16] The core values of social care in character education in Indonesia can be reduced to derived values, namely: loving, caring, policy, civility, commitment, compassion, mutual cooperation, politeness, respect, democracy, wisdom, discipline, empathy, equality, forgiving, friendship, modesty, generosity, gentleness, grateful, grateful, helpful, respectful, hospitality, humanity, humility, loyalty, moderation, meekness, obedience, togetherness, tolerance and have a sense of humor. This means that humans as social human beings cannot live independently, on the other hand, they definitely need the help of others or provide assistance to people who are experiencing difficulties. Humans as social beings also have a sense of empathy who can feel the sadness of others and will be moved to provide help.

The educational value of social care character drawn from conversations, and events in the novel *persitiwa Nararya month*, as Yudis, Rara. Social care attitude shown by the figures Yudis when helps Rara of anger Mr. Shania. Social care is described a form of interest or the interest to help others who are still in the immediate environment. This means that for a schizophrenic still has a social awareness towards their environment and it also depends on the social concerns expressed. Yudis social care not to interfere with other people but to help solve the problems faced by another person with the purpose of goodness and peace. Rara as a very dominant figure in showing the value of social care is not another character all the patients in the clinic was considered like family. Rara so has the desire to mix and warm the patient is in the clinic with the aim of achieving welfare for themselves and others. Rara as a therapist has a deep feeling

for human identification in general, sympathy, compassion and although occasionally feel anger, impatience but deep down wanted to provide assistance.

The formation of the value of social care education cannot be separated from *heredity*, the inheritance of physical traits, and behavior from a living creature to its offspring and the environment that shapes its personality. Someone who has a high level of social awareness then psychologically has reached the stage of maturity in thinking, acting and speaking. Studying further and being relevant to the current situation, social care does not only depend on helping others, but social care can also include *self care* and *love yourself*. It means paying attention to yourself, taking care of yourself, respecting yourself and most importantly being able to accept all the conditions and situations yourself are a form of *self care* and *love yourself* and that is not a form of narcissism. *Self care* and *love yourself* aim for mental health awareness or being able to make peace with one's own situation.

Based on the explanation above, it can be synthesized that the value of social care character education reflected in the novel *Bulan Nararya* is a manifestation of one's interest in providing assistance in solving problems in order to obtain peace and prosperity. Social care can be interpreted more openly and broadly, not only focusing on helping others. Social care can also be interpreted as caring for oneself as a form of *self-care* and *love for yourself*. On the other hand, someone who has high social awareness can be categorized as having a high level of maturity, it can be measured by behavior, communication style, being able to control emotions and ego and being able to position himself according to existing situations and conditions.

d. Responsibility

Responsibility is the attitude and behavior of a person to carry out his duties and obligations as he should do. Against the community itself, (nature, social, environment), the state and God. Good responsibility lies in a harmonious balance between the acquisition of rights and the fulfillment of obligations. Mustari [12] states that one of the responsibilities that must exist in humans is the responsibility to God who has given life by fearing Him, being grateful, and asking for guidance. All human beings are accountable to God the Creator of the Universe. No human being is free from responsibility, unless the person is crazy or a child. The responsibility to defend oneself from threats, torture, oppression and cruel treatment wherever it comes from. The responsibility of excessive economic greed in earning a living, or vice versa from economic deficiency. Responsibility to the surrounding community. Responsibility in maintaining life and livelihood including environmental preservation from various forms of pollution.

The value of responsibility character education in the *DIA* novel is reflected in the attitudes and behavior of characters such as Rio, Andra and Rara. Rio as an older brother is very responsible for taking care of his only sister, it can be seen from the attention that Rio gives to Rara because Rio is a single parent for Rara. The attitude of responsibility that is shown in the form of the obligation to bear, bear responsibility, bear everything or give responsibility and bear the consequences. Responsibility by definition is human awareness of behavior or actions, both intentional and unintentional. Being responsible is intended as a condition where all actions or actions or attitudes are the embodiment of moral values and moral values as well as noble values of decency and or religion. Sadullo [15]. It can also be said that being responsible means being within the order of norms, moral values, and religion, and not outside it. All actions, actions or attitudes that are outside the field of values or norms of morality and religion cannot be accounted for.

On the other hand, the character of responsibility described by Andra is his obligation as a husband and a doctor. As a doctor Andra has an obligation to treat and treat patients in his workplace, while as a husband Andra displays the character of a husband who protects and teaches good values. Andra's attitude of responsibility can be seen when trying to find Rara, who left the house after an argument broke out. Andra feels the responsibility to take care of Rara as his wife. Rara herself shows her responsible side by caring for and serving Andra even though the household is still in a complicated condition. Rara is still able to prepare Andra's needs [6]. Responsibility is having self-control, being able to carry out tasks both individually and in groups, and having high accountability.

The concept of the value of responsibility education is described differently because responsibility itself has its types according to Tirtarahardja [18]. Responsibility based on its form (1) responsibility to oneself, being able to determine feelings, in determining one's desires in determining their rights (2) responsibility responsible to the community, able to bear the demands in the form of sanctions and social norms. and (3) responsibility to God, able to carry out their obligations to serve God, carry out all His commands and stay away from His prohibitions. Using different concepts in exemplifying the value of responsibility will give a broad and deep meaning.

Based on the explanation above, it can be synthesized that the value of responsibility character education in the novel DIA is a form of his obligations as social beings, social beings and creatures of God. Every individual must have a responsibility in his life as a form of human nature to be able to become a better person, psychologically and spiritually. Learning to be responsible is also a stage of a person in improving his quality so that he can be trusted, respected, appreciated, and liked by others. There is an attitude of daring to admit mistakes made and willing to change them with better actions.

4 Conclusions

Based on the explanation above, it can be concluded that the novels of female authors in the 2000s contained character education values such as love for the homeland, communicativeness, responsibility and social care. The value of character education is reflected in the behavior of the characters depicted through the stories presented. The value of character education that appears is the most prominent character education value in the story, because the concept of the story presented is in accordance with the value of character education from both minor and major themes.

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