

CHARACTER EDUCATION IN INDONESIAN PROSE FICTION

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Abstract. This study aims to describe and explain character education in prose fiction in Indonesia, including the Rara Mendut Trilogy by Y.B. Mangunwijaya, which consists of the novels Rara Mendut, Genduk Duku and Lusi Lindri. This research is a qualitative research with a genetic structuralism approach. This research is a qualitative research using content analysis method. This method is used to explore sources of information and data in the form of literary texts. The data of this research are the novels of Rara Mendut, Genduk Duku and Lusi Lindri. Data collection techniques used non-interactive techniques. Non-interactive techniques include recording documents or archives (content analysis) and interviews. Data validation uses data triangulation, and data analysis techniques use interactive analysis techniques. The data that has been collected is analyzed using interactive analysis model analysis techniques with three activity lines, (1) data reduction, (2) data presentation, and (3) conclusion drawing or verification. The results of this study are as follows: character education contained in the Rara Mendut Trilogy in the form of spiritual values and social life values. Spiritual values consist of religious values, life, truth, introspection, honesty, discipline, hard work, responsibility, local wisdom, morals, positive thinking, justice, qonaah, never give up and culture.

Keywords: genetic structuralism, feminism, rara mendut novel, genduk guku, lusi Lindri

INTRODUCTION

One of the writers of the novel that tells about the struggle of a woman is Y.B. Mangunwijaya. Y.B. Mangunwijaya is an intellectual who is called Father Mangun. His full name is Yusuf Bilyarta Mangunwijaya. Born in Ambarawa on May 6, 1926, he is the eldest of 12 children of married couple Yulianus Sumadi and Serafin Kamdaniyah. Bilyarta is his first name. Yusuf's name in front of Bilyarta is the name of the bath or baptismal name. While the name Mangunwijaya was taken from the name of his grandfather, a tobacco farmer. As a humanist, writing is one of his means of struggle. The struggle of his life, which is always with the people, makes the contents of his essays inseparable from the reality of life. Almost in each of his writings, he will surely find nuances and discourses of liberation, suing injustice, evoking the spirit of love, humanity, inclusive religion.

Through the novel (as a mouthpiece for reflection of thoughts and feelings), YB Mangunwijaya invites serious concerns about the form of Indonesian society: relationships between people, relationships with society and how to live based on values. Mangun's defense of the poor can be seen in many of his writings. In his novels such as the Roro Mendut Trilogy, Gedhuk Duku and Lusi Lindri also reveal the suffering of the poor.

Genduk Duku is the second novel in the trilogy (between Roro Mendut and Lusi Lindri) by Y.B. Mangunwijaya published by PT Gramedia (print 1, 1987), (print 2, 1994). This work was republished together with Roro Mendut and Lusi Lindri as a complete trilogy by the publisher Gramedia Pustaka Utama in 2008 (first edition). The next trilogy was reprinted in 2009 in the 2nd edition. This novel, along with two other novels (the trilogy of Genduk Duku, Lusi Lindri, and Roro Mendut) were originally published in the Kompas daily as a series from 1982 to 1987.

This research uses a genetic structuralism approach. In principle, the theory of genetic structuralism views that literary works are not only static structures and are born by themselves but

are the result of the structuring of the thoughts of their creators arising from the interaction between the subject and certain social situations (Goldmann, 1970: 584).

. The structure of the work in Goldmann's view is a dynamic structure born from the dynamics of human thought.

According to Goldmann, the relationship between humans and their environment is manifested in three main characteristics of human behavior: first, there is a tendency for humans to adapt to their environment so that relationships are more meaningful. Second, there is a tendency towards overall consistency and the creation of structural forms. Third, there is a tendency to change and develop the structure as evidence of dynamic properties (Goldmann, 1970: 118-119).

Research with a genetic structuralism approach has advantages because literary texts are treated as the main target of research and are considered as a totality that does not only consist of loose elements (Sapardi Djoko Damono, 1979: 46). Literary texts as a result of the process of human history will be meaningful if they are understood thoroughly in the relationship between parts of the text and the history of the author's society. The superiority of genetic structuralism is not only text-oriented, but also on the author and historical background that conditions the birth of literary works.

The basic principle of genetic structuralism is to consider the things behind the birth of literary works. Researchers in analyzing the literary works studied can be related to connecting them with things outside the text. This is based on the fact that literary works are born because of the author's anxiety to see reality. Literary works can then be examined from their relationship with the history of the era that gave birth to them.

One of the genres of literary works is the novel. Novel is one type of literary work that actually has a strong connection with a certain social world. As stated by Faruk (1988: 45) that literature has a close relationship with several aspects, one of which is literary works and the social world. The social world has relationships, such as relationships between people and society, relationships between humans, the state of social status of community members and human needs. As for the social environment in the literary work itself, according to the place, time, and language used by the literary work, it lives and applies.

This is a consideration in studying the Rara Mendut Trilogy which consists of the novels Rara Mendut, Lusi Lindri and Genduk Duku using a genetic structuralism approach. The second reason, because research with a genetic structuralism approach has never been done by other researchers. Saksono Prijanto (1997) has conducted research on the Rara Mendut Trilogy in his master's thesis at the University of Indonesia with the title "The Integrity and Development of Themes in Y.B. Mangunwijaya's Trilogy: Roro Mendut, Genduk Duku, and Lusi Lindri". The results of the study show that there is a strong thematic relationship in the trilogy that is relevant to the situation of the times when power is arbitrarily applied to the people in power.

Djajanegara (2000: 56) reveals that moderate feminism provides guidance for women to explore their potential as well as possible before marriage, women must have a lot of provisions to educate their children in the future. Women are encouraged to gain knowledge as high as possible so that they are able to be independent without having to depend on others for their lives, and they are able to achieve a position on the same level as men in society.

Javanese people are ethnically Javanese and speak Javanese. Woman comes from the word *empu* which means "mother, mother, base of life" (Chalil, 1977: 79). Women can also be called women, daughters, wives. Women are God's creatures who have subtlety of mind, their physical form has a different composition from men, their bones are weak, their skin is smoother, they have long hair, they do not have Adam's apple (Chalil, 1977:8). Based on the above opinion, it can be concluded that the image of Javanese women is a description of women who are Javanese and speak Javanese.

RESEARCH METHOD

The phenomena raised by writers in their literary works cover all aspects of life experienced by the community. This is in line with the opinion of Waluyo (2002) who asserts that the background shown in literary works includes: ways of life, customs, habits, attitudes, traditional and religious ceremonies, ways of thinking, ways of looking at things and so on. Therefore, a good literary work

will definitely contain the values of character education that the author wants to convey to his readers.

RESULT AND ANALYSIS

The educational values contained in the novel Rara Mendut Trilogy consisting of Rara Mendut, Genduk Duku, and Lusi Lindri can be more devoted to character education values in accordance with the reference to Permendikbud Number 20 of 2018 concerning strengthening character education in formal education units. In addition to the findings of the value of character education according to Permendikbud Number 20 of 2018 there is also a hierarchy of values proposed by Max Scheler, the educational values contained in the novel Trilogy Rara Mendut, Genduk Duku, and Lusi Lindri at the level of spiritual values and vitality values are as follows.

a. Spiritual Value

1) Religious Values

The Rara Mendut trilogy consists of Rara Mendut, Genduk Duku and Lusi Lindri the religion embraced and believed by the people of Mataram Bergama. The majority of people adhere to the teachings of Islam. Besides Islam, the next is the traditional religion that is followed by a small part of the Mataram community, namely believing in gods, occult and kejawen. The RaraMendut trilogy says that whatever religion a person follows, all are important, respecting each other's religious beliefs but not being fanatical.

b. Value of life

A great literary work is a work that contains the values of life in it through the work that can be used as a reference in instilling the values of life. The values are stated in the following description.

c. Truth Value

The value of truth is comprehensive, applies to every society, the truth of equality between communities is absolute.

b) The Value of Introspection

The value of self-introspection in the Rara Mendut Trilogy relates to introspection, namely full awareness of its role as a member of the Mataram Sultanate community. Be careful in speaking and acting. Behavior and speech must be careful, must be seen with whom to talk, what social status and position.

c) Honesty Value

The value of honesty is important, not only spoken in words but also in actions or behavior. Through honesty sometimes complicated things become easier. As in the snippet of Lusi Lindri who accidentally fell asleep in the stables, was alone because she missed her mother and tried to hide from Nyai Pinundhi. When Nyai Pinundhi found out she was kind enough to allow Lusi Lindri to visit her mother. The value of honesty has always been instilled by Nyai Pinundhi in Lusi Lindri as a member of the Kenyan Trinisat, bodyguard of Sunan Amangkurat I and his servant.

d). Discipline Value

Discipline value is a behavior or act of obeying the rules that have been made. In the Rara Mendut Trilogy, one form of discipline and standard rule of the Mataram Kingdom is that all women are looted from lands that have rebelled against the kingdom. The war booty woman was educated in girlhood. Rara Mendut as a woman spoils of war often fights against the discipline of princess by getting out of girlhood. It is clear how discipline and female education are carried out strictly and with discipline.

e) Hard Work Value

The value of hard work must be owned by every human being because the ideals and hopes of glory cannot be obtained suddenly. The Rara Mendut trilogy tells the story of the hard work of the three female characters in it. Rara Mendut who works hard to pay taxes by selling the cigarette butts she smokes. Genduk Duku who worked hard to break through the fortress of the Mataram Palace and escape from the pursuit of Tumenggung Wiraguna after the deaths of Rara Mendut and Pranacitra. Living on the run with her husband Slamet and Lusi Lindri's hard work sneaking into the palace fulfills Timenggung Singaranu's wish to train to become a member of the Kenyan Trinisat-Sunan Amangkurat I Guard. The three main characters in the Rara Mendut Trology go through many

twists and turns in their lives to work hard to achieve what they want. which is the mission and purpose.

f) Value of Responsibility

"Only Ni Semangka is the one who as usual always feels lost in her efforts to educate the albatross to become a priyayi turtledove. The difficulty is, always and always unbalanced, two to one; Den Rara allied with Genduk Duku against Ni Semangka" (YB. Mangunwijaya. 2019: 164)

Meanwhile Duku and Slamet will hide behind two giant rubber trees, slightly behind to reclaim the Princess in a run in the same direction as the kidnappers. (Y.B. Mangunwijaya, 2019: 121)

This was done by Genduk Duku and her husband Slamet as a form of responsibility and devotion to Putri Tejarukmi from the wrath of the Jubus and Wiraguna people.

g) Value of Local Wisdom

The Rara Mendut trilogy presents many religious rituals and traditions performed by the sultanate and the community. Like a ceremony to welcome the full moon. Villagers climb the mountain during a special ceremony to welcome the full moon, big beautiful and red. The ceremony was attended by all residents, young, old, men, women, adults and children. Climbing the mountain with torch lighting and bringing offerings that have been cooked, packaged and decorated in such a way. The people in the Mataram area uphold the value of local wisdom which has been passed down from generation to generation.

h) Moral Value

Moral values are related to human behavior or behavior in living life. As social and intelligent beings, humans should live an honorable and balanced life. That respect, love and do good to fellow human beings and even friends are upheld.

Another moral value is respecting the achievements of others. The form of appreciation for the achievements of others is well narrated in the Rara Mendut Trilogy. The king of Mataram sent Tumenggung Wiraguna to conquer Pati because of the Adipati Pragola rebellion. For his victory, Tumenggung Wiraguna was given a gift by the king. The king gave gifts to Tumenggung Wiraguna in the form of beautiful women from the Pragola castle as a symbol of the triumph of Susushunan Senapati Ingalala Mataram and the Commander of the Alap-alap Mataram for the rebellion in Pati.

Not only that, the king also gave gifts to Genduk Duku and his husband Slamet for saving Putri Tejarukmi from being kidnapped.

3) Positive Thinking

Positive thinking is a life teaching contained in the Rara Mendut Trilogy. The king thought positively that all the people obeyed him, both men and women. He as a king understands the communication patterns used with women are different from men.

4) Justice

The value of justice is a life teaching that applies to everyone, even the most powerful person. Those who hold power should be fair to the weak and not arbitrarily oppress the small or weak.

We are expected to be fair in making decisions and in exercising power. In addition, in the value of justice there is also the value of love of peace towards others, the environment, and so on. Although the story is colored by war, there is still a character who is described as loving peace, namely Queen Mother. In a task that was ordered to Lusi Lindri, Queen Mother was apparently repairing the relationship between the King and his uncle, Prince Purbaya. She said that her job to get them back together was an additional duty of a mother.

5) Qona'ah

The value of Islamic teachings is inherent in Mataram society. The values of the teachings of the community's life are of course in accordance with the teachings in Islam which are contained in the sermons of religious leaders. The value of life teachings to accept all destiny or be grateful is a form of proof of love for God for all the blessings that have been given.

6) Never Give Up

The values of the teachings of life which are also described in the novel Trilogy Rara Mendut convey the value of the teachings of life about never giving up.

The value of the teaching of unyielding life in defending the truth is obligatory in living his life. This is evident from the character Genduk Duku who struggles to maintain his truth against the attitude of men who want to always dominate women.

The main character, Rara Mendut, is an example of a creative personality. It is said that Tumenggung Wiraguna asked Rara Mendut to pay taxes every day to him to obey. But Rara Mendut was not out of his mind. In the midst of these conditions, a creative idea emerged to sell cigarette butts after seeing the soldiers and courtiers smoking alternately.

7) Culture

The Rra Mendut trilogy describes the cultural values of the Mataram people who like to gather, interact or interact with each other. This shows that the people of Mataram are people who like to socialize or interact with others.

The culture of the people of Mataram in spending their free time gathering together to share their joys and sorrows is highlighted by the socio-cultural values of Java, which are fond of socializing with others in every way.

b. Vitality Value/ Social Life

The value of vitality or social life is a value that explains the relationship between humans and other humans. Humans as social beings always need other humans to fulfill their lives. Humans in groups have their own social and social systems.

The social culture of the Mataram community is carried out in places of worship and campgrounds. Both places are used as a place to interact and socialize from various circles of society and various social statuses.

Social care attitude shows actions that pay attention to everything that happens in society. Humans must have a high level of concern for their environment. For example, Rara Mendut, who was brought from Pati to Mataram on the way, often came across the poor condition of the community so that Rara Mendut was moved to visit the residents, pay attention to them, and distribute food.

Caring for the environment is the attitude of someone who pays attention to the surrounding environment. In this story, Slamet, Genduk Duku's husband, repairs the hut of Yos Versteegh who saved them. Even though it is part of a debt of gratitude, this action shows that Slamet is sensitive to the environmental conditions around the place where he was saved.

Putri Arumardi also showed a caring attitude towards the environment. Together with Genduk Duku, he taught batik to several women from the neighboring village. They opened a batik business by employing the village women.

In addition, in social life, you should always be communicative. Where, this communicative value is also part of the values of vitality in social life. Communication is also carried out between superiors and subordinates as a report on the tasks that have been given to him. Like when searching for Rara Mendut who ran away with Pranacitra from Puri Wiragunan. At that time, Wiraguna was waiting for news from his envoy.

CONCLUSION

Some values of character education are found in literary works. The value of character education in literary works is not limited to virtue and morals, but there are other values that are more typical of literary works. Based on the explanation above, it can be concluded that in literary works there are many values of character education that can be role models.

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