

The Value of Character Education in the *Convention* Short Stories by A. Mustofa Bisri and Its Feasibility

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Abstract:

Background: Character education is an effort that is designed and implemented systematic to help students understand the values of human behavior relate to The Almighty God, yourself, fellow humans, the environment, and nationalism that manifests in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs. According, Grummell (in Koesoema, 2015) said that character education is a conscious and deliberate effort to help someone understand himself intact completely through the various dimensions. The dimensions are religious, moral, personal, social, cultural, and others. The success of the learning process is determined by many factors. Teaching materials are one of the important factors besides the factors of educators, students, facilities, and other components. The interaction between these components is very important in achieving goals learning designed by the teacher. One of the medium to help students understand the values is with the teaching materials, especially short stories. Short stories are beautiful literary works even though they tend to be short in form and content. Suyanto (2012: 46) as the name implies, short stories can be interpreted as a short prose story. The short size here is relative. Short size here it is finished reading in one sitting, in less than an hour. Good teaching materials will be able to motivate students to study even harder and be able to develop the potential of students.

Materials and Methods: Character education is a conscious and deliberate effort to help someone understand himself intact completely through the various dimensions. The dimensions are religious, moral, personal, social, cultural, and others (Grummell in Koesoema, 2015). One of the medium to understand the values is short stories. Short stories are beautiful literary works even though they tend to be short in form and content. Suyanto (2012: 46) as the name implies, short stories can be interpreted as a short prose story. This type of research is a qualitative descriptive method. The method used to examine the values of character education in the *Convention* short story by A. Mustofa Bisri. Furthermore, this method is used mainly in collection, and report data classification. "Qualitative research as research procedures that produce descriptive data in the form of written or spoken words about the people or behavior that is observed" (Bogdan and Taylor (in Aminuddin, 2009: 14).

Results: The character education value contained in the short collection of the *Convention* short stories consists of eighteen character values, namely: religious; honest; tolerance; discipline; hard work; creative; independent; democratic; curiosity; spirit of nationality; love the motherland; appreciate achievement; friendly / communicative; love peace; love to read; environmental care; care social; and responsibilities.

Conclusion: The value of character education in the collection of the *Convention* short story is classified as 18 values of character education. The dominant value of character education in the collection of the *Convention* short story are religious values, reading fondness values, and attitudes and behavior values. The feasibility of character education values in the short story of the *Convention* by A. Mustofa Bisri that have been developed, meets the criteria "Very Relevant".

Key Word: Character Education; Short Stories; Teaching Materials.

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I. Introduction

Character education is an effort that is designed and implemented systematic to help students understand the values of human behavior relate to The Almighty God, yourself, fellow humans, the environment, and nationalism that manifests in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs. Character education that is expressed in the *Convention* short story after being analyzed dominantly on religious values, love reading values, attitudes and behavior values. According, Grummell (in Koesoema, 2015) said that character education is a conscious and deliberate effort to help someone understand himself intact completely through the various dimensions. The dimensions are religious, moral, personal, social, cultural, and others. According to previous researchers, Ajmain (2019)

said that in the context of formal education, there are the deliberate efforts of teachers to students. The teacher plays a mayor role in shaping the character of students because the teacher is face to face with students.

Samani and Haryanto (2016: 46), Lean (2012), Bang Nilsen (2015) said that character education is a planned effort to get students recognize and care about the values and internalize the values so that students can behave as human beings. Character education is an effort to develop and instill the sublime character to students in order to apply and practice it in life (Wibowo in Kurniawan, 2014). In order to be applied in life, it is needed repeated efforts so that sublime character can be embedded in students. In the context of education, teachers must provide the guidance and examples to students so they can become a person with good character because all the teacher's behavior can affect character formation of students. Not only teachers, but also all members of the school like principals, teaching staff, and non-educators together give examples to students and instill the character values to them. (Mulyasa, 2013: 14) argues that character education is a holistic educational process, so it takes good cooperation from all elements of education in schools. The success of character education depends on awareness, understanding, concern, and commitment of all members of the school itself. In line with previous research, Abduljabar (2014) said that the learning approach that needs to be used in an effort to form a positive character are value education, reflective teaching, contextual teaching-learning instruction, and guidance and nurturing patterns with natural and positive atmosphere.

Udjang (2017) said that there are at least 4 problems that have not yet been met serious handling. The four problems are (1) literary learning objectives that are too broad, (2) inadequate supporting facilities, (3) the lack of professional literary teachers, and (4) unequal distribution of time allocation. Character education according to Samani and Haryanto (2016: 45) can be interpreted as efforts to guide students to become human beings with character value. Education in school does not just give knowledge, but also concerns on values, morals, ethics, aesthetics, ethics, and others. In line with previous researchers, Maunah (2015) there are fourth steps to form the character of students. First, there are two strategies to form the character value to students, namely internal school and external school. Second, the school's internal strategy can be implemented through four pillars, namely the activities of the teaching and learning process in class and daily activities in the form of school culture, habituation activities, co-curricular and extracurricular activities. Third, external strategies can be carried out through the family and society. Fourth, when all of these strategies can be implemented well, the child's character will be formed and strong.

Character education aims to develop the potential of students as human beings who have cultural values and national character. Through the character education, students are expected to behave in line with universal values and national cultural traditions. Furthermore, character education serves to develop the potential of students to behave well and reflect the culture and character of the nation, Omeri (2015). Character education in schools can be applied through curriculum, learning, and school culture (Mulyasa, 2013: 20). Curriculum, there are plans or directions for achieving educational goals which are then manifested in the learning process. Learning is what students see, hear, feel, and do affect student character. There is a school cultural habituation which is carried out continuously as a real effort in character education, for example like a culture of shaking hands before entering school.

Short stories are beautiful literary works even though they tend to be short in form and content. Suyanto (2012: 46) as the name implies, short stories can be interpreted as a short prose story. The short size here is relative. Short size here it is finished reading in one sitting, in less than an hour. Kosasih (2012: 34) explained that according to its physical form a short story is a story which is short. The length and shortness of a story is relative. In line with previous researchers, Krissandi (2014) said that short stories have a unique position in relation to state intervention in literary works. In this position, short stories have the advantage that they are not directly hegemony by the state. However, the author has a big responsibility for the short stories that he writes.

Kosasih (2012) explains that literary works, both in the form of poetry, prose, nor drama, cannot be separated from cultural, social, or moral values. One of the elements of literary works is extrinsic elements. Extrinsic elements are elements that are outside the literary work, but indirectly affect the building or organism in system of the literary work. There is not a literary work which grows autonomously, but always inevitably relates extrinsically to outside literature, with a number of social factors such as literary tradition, environmental culture, literary readers, as well as their psyche. It is said that extrinsic elements are elements that form literary works from outside of literature itself (Aminudin, 2009). According to previously researchers, Efendi (2020) stated that there are three anxiety experienced by writers (writers) in the process of creating literary works. First, metaphysical anxiety, the human relationship with the creator. Second, social anxiety, which reflects the relationship between humans and other humans in the social structure. Third, anxiety existential which describes the effort to face and try to solve one's own problems.

The success of the learning process is determined by many factors. Teaching materials are one of the important factors besides the factors of educators, students, facilities, and other components. The interaction between these components is very important in achieving goals learning designed by the teacher. Good teaching

materials will be able to motivate students to study even harder and be able to develop the potential of students. In line with previous researchers, Nugraha (2013) said that teaching materials are all forms of material used to help teachers or instructors in carrying out teaching and learning activities in class. In line with previous researchers, Purmadi (2016) said that teaching materials are part of the learning resources. Teaching materials play an important role in helping students achieve learning goals.

The author is interested in researching character education in short stories because (1) a collection of short stories from the *Convention* short stories by A. Mustofa Bisri has its own uniqueness. The uniqueness of the collection of short stories from the *Convention* short stories is that they are written by a *kyai*, with concrete themes, simple language with a translation, the language is easy to understand, strong in speaking about religion, and contains character education values; (2) the values of character education are dominant factor that causes a person's behavior to change from good behavior to bad behavior or change from bad behavior to good behavior; and (3) each individual is faced with character education problems that can affect his life journey.

Based on some of the explanations of previous researchers, it can be stated that literary works have been considered as deep human creations to express ideas or thoughts. These thoughts are conveyed in the form of literary values, like social culture and nationalism when the work was made. In fact, literature cannot be separated from social, religious, political, family, educational and socio-cultural institutions. Effort to explore literary values needs to be done in order to contribute to life especially literary connoisseurs and generally for readers.

II. Material And Methods

2.1 Character Education

Character education is an effort that is designed and implemented systematic to help students understand the values of human behavior relate to The Almighty God, yourself, fellow humans, the environment, and nationalism that manifests in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture, and customs. Character education that is expressed in the *Convention* short story after being analyzed dominantly on religious values, love reading values, attitudes and behavior values.

According, Grummell (in Koesoema, 2015) said that character education is a conscious and deliberate effort to help someone understand himself intact completely through the various dimensions. The dimensions are religious, moral, personal, social, cultural, and others. According to previous researchers, Ajmain (2019) said that in the context of formal education, there are the deliberate efforts of teachers to students. The teacher plays a mayor role in shaping the character of students because the teacher is face to face with students.

Samani and Haryanto (2016: 46), Lean (2012), Bang Nilsen (2015) said that character education is a planned effort to get students recognize and care about the values and internalize the values so that students can behave as human beings. Character education is an effort to develop and instill the sublime character to students in order to apply and practice it in life (Wibowo in Kurniawan, 2014). In order to be applied in life, it is needed repeated efforts so that sublime character can be embedded in students.

2.1 Shot Stories

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Methods

This type of research is a qualitative descriptive method. The method used to examine the values of character education in the *Convention* short story by A. Mustofa Bisri. Furthermore, this method is used mainly in collection, and report data classification. "Qualitative research as research procedures that produce descriptive

data in the form of written or spoken words about the people or behavior that is observed “ (Bogdan and Taylor (in Aminuddin, 2009: 14).

III. Result

The character education value contained in the short collection of the *Convention* short stories consists of eighteen character values, namely: religious; honest; tolerance; discipline; hard work; creative; independent; democratic; curiosity; spirit of nationality; love the motherland; appreciate achievement; friendly / communicative; love peace; like to read; environmental care; care social; and responsibilities.

IV. Discussion

Based on research that has been done on a collection of short stories entitled *Convention* short stories by A. Mustofa Bisri, the researcher found the data. The sharing of data is exposed to the most often appears as follows.

1. Religious Values

Religious is the attitude of obeying the religious rules adhered to by someone and maintaining thoughts, words, and actions of someone who strives to always be based on the divine value. This religious character can be reflected in an attitude like always using Islamic phrase; diligent in worship; diligently reciting the holy verses of the Quran; attitude based on foundation of religious / Islamic values; carry out activities based on the enthusiasm and pleasure of God; sincerely carry out worship, mandate, duties, and work without complaining. That matter can be seen in the short story excerpt as follows.

If God wants to give sustenance for His servants, there are many ways. Gratitude to God, now my house deserves to be called home. My onthel bike I have given my maid, now I go everywhere by Kijang car. (NR_C5_41)

Data (NR_C5_41) shows the religious value when the religious attitude of a believers person will always be grateful to God, little or much fortune he gets. If not good at being grateful, can become *kufr*. This is the Islamic view. Through the story above, it is able to give an example that life always remembers God's grace and always be grateful for all His gifts.

I'm still in shock. Laa hawla walaa quwwata illa billah. Finally, I gave up. I accept the truth and even though it is very bitter, try to be fair responding to the shocking event.

The data (NR_C9_74) shows the religious value of the characters that appear in the excerpt is when the character "I" must accept the reality of the tragedy that befall his friend. There is no other word than putting trust in the presence of Allah Swt., The Almighty God through *Laa hawla walaa quwwata illa billah*.

Haul also reminds us of death that all of us, indiscriminately. Wwhen the time comes, we will surely be summoned to His presence. We don't know when our end will come, but we know that it will.

Data (NR_C6_53) shows the religious value when death is something certain for believers. Remember that dying is a part of human religious attitude so that it will increase the obligatory worship and sunnah which of course to stock up on afterlife.

2. The Value of Love to Read

Love to read is one of one's habits. Consciously, they are takes the time to read various texts that provide wisdom for him. The value of reading fondness shown by A. Mustofa Bisri in this collection of *Convention* short stories which is obtained through the following data findings.

So when they almost give up in trying to find a solution to the problem, only then do they return to reading the newspaper, watching TV, and listening to the radio as they have been in the past. And they were shaken too. From the TV broadcasts they watch, the newspapers they read, and the radio they listen later, they come to know that that strange odor that was getting stinging day after day was already endemic in his country. (NGM_C2_23)

Data (NGM_C2_23) shows in the quotation is a complex problem, superficial knowledge, and ignorance of a thing, will be resolved by doing the process of reading and enjoying it as part of the exploration of knowledge. The context presented in the quotation is that someone who likes reading can find a way out of the difficulties they are experiencing.

My time was consumed by activities outside the home. Apart from my job as an artist, i enjoy recitation activities. Especially after being one of ustadz trusted me to be his "assistant". If he is unable to fill the recitation I asked him to fill the recitation. This is what spirit my passion for more passionate about reading religious books.

The data (NGM_C12_101) shows that in that quotation, a person's knowledge will be broad, covering various things, if he has an attitude of fond of reading. This character like to read is the character 'I' appears and shows in the quotation as efforts to understand religious sciences.

As a companion to a kiai of Abah's caliber, I have a little modality. Besides having a decent face, I memorized the Al Quran and at the women's boarding school, I served as the core administrator. During the pesantren, I could make a little speech.

Data (NGM_C10_82) shows that in this quotation, reading the Qoran must also be a hobby so that you can find life clues and get knowledge in it. In fact, the hobby of reading the Qoran is the initial capital go through the world's problems well and get the eternal reward of the hereafter.

3. Attitudes and Behaviors Value

Attitudes and behavior of a person to carry out their duties and obligations which he should do, to himself, society, the environment (natural, social and culture), country and The Almighty God. The value of attitudes and behaviors shown by A. Mustofa Bisri in this collection of short stories from the Convention short story was obtained through the following data findings.

*"Mom, you are ancient," said the Shabakhronni, swinging his legs above twig. "Anyway, mother blesses or not, I have to marry her. If you don't want to propose, I can propose myself."
"You know, you already know her or she also knows you? how come you know want to apply?"
"Anyway!" shouted the Shabakhronni and leaving the echo of his voice in the quiet of the night. Several groups of bats suddenly whistled like finding the origin of an echo sound. His mother couldn't help but shake his head and mutter like an owl, "Syabakhronni, Syabakhronni!" (NSP_C1_8)*

The data (NSP_C1_8) shows in the quotation, the attitude and behavior that should be shown by a child to his mother or to parents is gentle, polite, and act immediately if ordered. However, this condition did not happen to Syabakhronni. He should not say harshly or insult his mother and be rude to her mother. The attitude shown is not good for the younger generation and readers.

They generally ask for blessing and support. Actually, bored too listen to the same talk with each other. All of them, they almost pretended to be concerned about the condition of the region and its people, then praised themselves or vilify other candidates.

The data (NSP_C5_41) shows in the quotation that pretense is also part of one's character. Someone pretends to be kind, pretends to be supportive, or pretends to take sides because of interests. This is what happened in the context of the quotation. However, humans are supposed to show real character thus does not create pretense in him to others.

And not long after the incident, the urban village was taken over by the residents. They came to loot the village hall. Some took the table, some took a chair, some took the cupboard, some took typewriters, and some took other things. As a result, the village hall was completely empty without a shred of furniture left. Then people started scrambling to remove the doors and windows of the village hall, even the roofs.

The data (NSP_C8_66) shows in the quotation. The good attitudes and behavior of the citizens is being able to maintain the condition of the village well together but in the context of the quotation, the attitudes and behavior of the citizens are not commendable, by plundering the wealth of the urban village. That conflict must be a lesson, so that it can ensure the situation in the village remains conducive regardless of the problem.

From the data analysis which is found, the dominant values which are found ar, religious; love to read; and the value of attitudes and behavior. Of some of the values found, these three values often the problems in students. Preliminary data after conducting interviews with Indonesian teachers said that students' reading interest was very low and the attitudes and behavior of students still did not reflect good moral. The feasibility

of learning can be seen from the increasing activity of students in take lessons. The application of this short story requires students to be actively involved in each stage of learning to find conclusions as a result of learning is an effort to interpret students in learning.

The results showed that learning short stories in learning Indonesian language will increase the activities of students in learning both individually or in groups. The increased activity of students in learning makes students more enthusiastic about learning and will improve student learning outcomes. The short stories that used, used present the theory, presents a problem and questions related to the material in this study. This is done in order to achieve goals learning. The feasibility test was carried out to access short stories through filling out a questionnaire by students after using short stories in learning. The feasibility data analysis short stories are measured based on the distribution of 85 questionnaires to students in grade XI in three sample schools, Adiguna Senior High School, Senior High School 3 of Bandarlampung, Senior High School 1 of Bandarlampung.

Based on the overall assessment questionnaire data of using the short stories that have been conducted in three schools in the city of Bandarlampung with the number overall respondents were 85 students. 30 students of Adiguna Senior High School, 26 students of Senior High School 3 of Bandarlampung, and 29 students of Senior High School 1 of Bandarlampung. Based on test results from four aspects, like feasibility of the content, linguistic aspects, material presentation, and the short story graphic, then the average value of each is obtained school is in Adiguna Senior High School was obtained an eligibility score of 82.32, Senior High School 3 of Bandarlampung was obtained an eligibility score of 81.07, and Senior High School 1 of Bandarlampung obtained an eligibility score of 81.71. If converted into a short story feasibility assessment table, the short story *Convention* by A. Mustofa Bisri and its feasibility as literary teaching material in grade XI of Senior High School is included in the *very good category* according to the opinions of students.

V. Conclusion

Based on the results of research that have been described regarding the value of character education at the short story of the *Convention* by A. Mustofa Bisri and its feasibility as literature teaching materials in Senior High School, it can be concluded as follows.

1. The value of character education in the collection of the *Convention* short story is classified as 18 values of character education. The dominant value of character education in the collection of the *Convention* short story are religious values, reading fondness values, and attitudes and behavior values.
2. The feasibility of character education values in the short story of the *Convention* by A. Mustofa Bisri that have been developed, meets the criteria “*Very Relevant*”.

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