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## The Value of Character Education in Short Stories *Perempuan* by Mochtar Lubis Collection: A Postcolonial Approach

Danik Safitri<sup>1</sup>, Herman J. Waluyo<sup>2</sup>, Kundharu Saddhono<sup>3</sup><sup>1</sup>Master Program in Indonesian Language Education, Sebelas Maret University, Indonesia<sup>2,3</sup>Lecturer of Master Program Indonesian Language Education, Sebelas Maret University, Indonesia

**ABSTRACT :** This study aims to reveal the forms of character education values contained in the collection of short stories 'Perempuan' by Mochtar Lubis. The subjects of this study were five short stories which were taken from the anthology of short stories 'Perempuan' by Mochtar Lubis. Data collection was carried out using the read-note technique. Readings are carried out repeatedly in order to find the contents or main ideas contained in the story which contain a description of the value of character education in postcolonial studies. Data were analyzed using qualitative descriptive analysis. The results of the study: found 3 forms of character education values in a collection of short stories entitled 'Perempuan' by Mochtar Lubis which can be imitated by readers consisting of 3 types, namely religious, friendly or communicative, and social care.

**Keywords** -Postcolonial, Value of Character Education, Short Story 'Perempuan' by Mochtar Lubis

### I. INTRODUCTION

Literary work is a form of art which is basically a means of expressing an author's ideas or ideas. Human life and the various problems it faces are often a source of inspiration for authors in producing literary works. On the other hand, literary works can be used by the author to tell the reader about his views on life. In this case the author is free to determine the reality of human life that will be appointed as a writing. In creating writing, the author already has a lot of knowledge or experience about what he will write.

Quality literary works are not only visible from their beautiful language, but also the usefulness of these literary works for the audience. This can be seen from the educational values contained in the literary work itself. In accordance with its function as a means of learning, every literary work contains educational values. Readers must be able to interpret educational values which include religious values (religion), moral values, social values, and cultural values. In Dagobert D. runes' "Dictionary of Philosophy" it is mentioned that value is something that is confronted with real events or real life [1]. Here, the meaning of what is confronted is between what should be and what happens/is/applies, and the measure of value is not only used for matters of various kinds of goodness, but also includes beauty and truth. And the main problem is the relationship between values and life. The quality of teaching literature which is considered low of course can be caused by various factors such as curriculum, learning facilities, and teachers [2].

Research on the value of education has also been conducted by several previous researchers. These studies were conducted by Nugroho, Sumarwati, and Suryanto (2019), Santiningrum, Setiawan, and Hastuti (2019), Saktiono, Waluyo, and Hastuti (2018) examining the value of education but with the subject of literary works (novels), Sari, Andayani, Setiawan (2018) examined the value of education but with the subject of literary works (folklore), and Maulidiah, Suyitno, Mulyono (2018) examined the value of education but with the subject of literary works (folklore).

Literary works are divided into two forms, namely fiction and nonfiction. Examples of works of fiction are prose, poetry and drama, while examples of non-fiction literary works are biographies, autobiographies, essays, and literary criticism. Prose is a literary work that results from the process of imaginatio [3]. Prose is divided into three forms, namely: romance, novel, and short story.

The short story is also one of the literary works that has been read in one sitting. This is in accordance with the opinion of the American writer Edgar Allan Poe who states that a short story is a story that is read in one sitting [4]. So it can be concluded that a short story is a literary work that presents a small part of the life of a character that the reader can assess in one sitting period.

The language in the short story contains elements of aesthetics or beauty. In this study, the short story study that was appointed was a collection of short stories 'Perempuan' by Mochtar Lubis. In this anthology, the author's beauty in expressing his thoughts is mostly expressed in the form of an attractive language style.

In this anthology, there are 19 short stories that have educational values that can be used as role models for readers. The value of education is something that can be imitated and can be applied in everyday life after reading the work. A good literary work is one that directly educates the reader about character and moral values[5]. In fact, this has deviated from the laws of literary work as a work of art and has made literature as a direct educational tool, while its artistic value has become secondary to or dropped.

Based on the background above, the researcher plans to analyze a collection of short stories in terms of the educational value contained in the short stories and from the postcolonial approach used. This book is very suitable to be studied in a postcolonial manner because after reading a collection of short stories published in the book entitled *Perempuan* by Mochtar Lubis, the researcher found many uses of the postcolonial forms used by the authors in the short story collection. This collection of short stories *Perempuan* by Mochtar Lubis contains 19 short stories.

In line with the function of literary works as a tool to educate readers, this collection of short stories by Mochtar Lubis, of course, presents a variety of important educational values for readers. Presenting with various themes, cultural studies on colonialism attracted the attention of researchers in analyzing the strategies adopted by the colonial government, colonial phenomena, and personal resistance to colonialism and the power of educational values that were raised in this book, creating a collection of short stories *Perempuan* by Mochtar Lubis' work is important to research using postcolonial studies and educational values.

Short stories (short stories as a genre of fiction) are a series of events interwoven into one in which conflicts occur between characters or within the characters themselves in the setting and plot[6]. Facing a short story as a type of literary work, the first thing that is interesting on the first page depends mainly on the cleverness of the author in opening the story. Short stories are essentially the art of telling stories. Authors who already have names, at the time of writing they will not just act carelessly. They sorted the various possibilities and chose the best of them[7].

Based on the description of the opinions of the experts above, it can be concluded that a short story is one type of literary work that is included in fiction and in general, short stories describe a series of events according to the author's imagination in brief, short and complete words, and can be read in once sat down.

This collection of short stories was first published in 1919. This reading was quite a breath of fresh air to fill the repertoire of stories at that time with the theme of women. Eleven years after Indonesia's independence, people are still busy talking about the continuity of the Republic of Indonesia. In accordance with the big title brought by the author, *Perempuan*, this collection of short stories tells stories about women. The time settings for the events occurred mostly from decades ago. No less than 18 short story titles are presented to readers. However, not all of these titles tell about women. Some of the titles that do not tell about women are *Cerita Sebenarnya Mengapa Haji Jala Menggantung Diri*, *Si Jamal: "Kawan Saya"*, and *Si Djamal Anak Merdeka*.

The title that the author uses is very straightforward, brief, concise, and does not contain a specific purpose. Sometimes we encounter authors who give titles which when we look at their writings, there is absolutely no such title written in them. A straightforward title does not confuse the reader and does not make the reader guess the connection between the title and the content of the writing.

Research on short stories has also been conducted by several previous researchers. These studies were conducted by Nugroho, Sumarwati, and Suryanto (2019), Santiningrum, Setiawan, and Hastuti (2019).

One of the approaches in literature study is postcolonial study. This research will attempt to uncover the latest post-colonial phenomena in the field of culture. Such as the impact of post-colonialism, political power, colonialism, colonial and colonial subversive actions, cultural identity, cultural symptoms, such as history, politics, economics, literature, and various other documents, which have occurred in former colonial countries. As stated earlier, European culture as a former colonial country is often used as a trendsetter for Indonesia, especially in a world that is developing very fast in the digital and virtual era as expressed. So that when we see there are many similarities in the attitude of officials in exercising their power with the colonial nation (colonizers). All analyzes related to the postcolonial concept are adjusted to the reality of the text. So as to produce a research on how the forms of colonialism are implicitly described in the short story *Perempuan* by Mochtar Lubis.

There is a response to the thoughts of post-colonial figures, one of which is Foucault, about knowledge of power being used by a number of thinkers who initiated postcolonial theory. The postcolonial theory and criticism that has emerged since the 1980s in the United States, Britain, and Australia was initially pioneered by Leopold Senghor, Dominique O'manononi, Aimme Cesaire, Frantz Fanon, and Albert Memmi, who highlight various aspects and dimensions of the colonial experience. Bedanya, generasi yang mengembangkannya kemudian, misalnya Edward Said dan Homi Bhaba, sangat dipengaruhi oleh pemikiran poststrukturalis, terutama Derrida dan Foucault[8].

Some of the topics developed by the postcolonials were issues of race, ethnicity, and cultural identity. The discussion on these topics is based on the assumption that has been outlined since Derrida, namely that all

forms of identity are social structures, not a biologically determined essence. The object of postcolonial research covers aspects of culture that have experienced imperial power since the beginning of the colonization until now, including the various effects it caused. Walia defines the object of postcolonialism as any writing related to colonial experience [9]. Ratna explained that what is meant by postcolonial theory are the methods used to analyze various cultural phenomena, such as history, politics, economics, literature, and various other documents, which have occurred in the countries of the former modern European colonies.

The reason this research was conducted was that literary works during the post-colonial period usually told about violence, slavery, and elements of maturity, so that literary works during the post-colonial period were deemed unfit for reading by students in high school, even though in literary works during the post-colonial period there were character values that can be taken and used in literature learning in secondary schools, especially in Senior High Schools (SMA) one of which is the value of education.

Research that takes the object of post-colonial literary works is quite a lot, including conducted by Cahyono and Ratnawati (2018), Artawan and Yasa (2015), Yunita, Asri, and Afnita (2012), and Efendi (2016).

## II. RESEARCH PURPOSES

The purpose of this study is to describe the forms of character education values contained in the collection of short stories by Mochtar Lubis based on the Postcolonial theory.

## III. RESEARCH METHOD

This research is a descriptive qualitative research. Qualitative research is research that focuses on information about phenomena that occur in individuals or groups [10]. The research strategy used in this research is a fixed case study. Stylized research uses research in its research to select and determine the variables that are the main focus before entering the field of study [11]. In this study, Mochtar Lubis' short story *Perempuan* was used as a fixed strategy because the researcher had determined the problem of postcolonialism and the researcher's objectives. Case studies are used because this strategy focuses on one case, namely the value of education in Mochtar Lubis' short story *Perempuan*.

Data is a source of information that will be selected for analysis [12]. The data in this study of the postcolonial process and the value of education reflected in the main character in Mochtar Lubis' collection of short stories of *Perempuanis* in accordance with the problem formulations that have been presented.

Data sources are primary and secondary sources [13]. The primary data source in this study was Mochtar Lubis' short stories entitled *Perempuan*. Meanwhile, secondary sources in this study are relevant books, journals, etc. which are needed in upholding the argument.

Data collection techniques using library techniques, listening, taking notes, and interviews. The library technique is the use of written sources to obtain data and literary contexts with the mimetic real world. Meanwhile, the observation technique and the flaw means that the researcher conducts careful, focused, thorough observation of primary data sources to obtain the desired data, namely the short story of *Perempuan* by Mochtar Lubis. This technique is used to analyze the citation indicated in terms of postcolonial criticism according to the focus of the study.

Data analysis in this study used the analytical model developed by Miles and Huberman. In conducting data analysis, qualitative research is carried out in 3 (three) stages [14]. They are data reduction, data display, and conclusion drawing/verification.

## IV. RESULTS AND DISCUSSION

Character education has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instill habits about the good things in life so that children/students have high awareness and understanding, and care and commitment to apply virtue in everyday life [15]. The discussion of the values of character education, which amounted to 18 points by the Ministry of National Education, such as (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democracy, (9) curiosity, (10) national spirit, (11) love the country, (12) respect achievement, (13) friendly/communicative, (14) love peace, and (15) love to read, (16) care for the environment, (17) social care, and (18) responsibility.

The collection of short stories *Perempuan* by Mochtar Lubis contains character education values that readers can emulate. The value of character education contained in Mochtar Lubis' collection of short stories for women consists of 3 types, namely religious, friendly or communicative, and social care. These values can be the basis for readers to behave and behave so that they can form a virtuous character and personality. And it is useful for forming a unique personality/ownership as the values are developed, correcting behavior that is not in accordance with the values developed by the school, and building harmonious connections with family and society in playing the responsibility of character education collectively. The results of the analysis of the

character education value that Mochtar Lubis wanted to convey in a collection of short stories *Perempuan*, the most prominent of which are religious, friendly or communicative values and social care.

#### a. Religious

Attitudes and behaviors that are obedient in carrying out the teachings of their religion, are tolerant of the implementation of the worship of other religions, and live in harmony with adherents of other religions. Indirectly, religious values show the relationship between humans and God. How to serve God, carry out His commands as best as possible and stay away from all His prohibitions. This attitude can be reflected in activities of worship, prayer, having a strong religious character. The following is an excerpt. The following is the result of the analysis of the value of religious character education in Mochtar Lubis' short stories collection entitled *Perempuan*, as quoted below.

"Apart from that he is also a devout Christian. He diligently reads the Bible, and at night he always prays before going to sleep. He never took part in the actions of the crew when the ship docked, and was very careful in sending letters to his mother." *Perempuan* [16, p. 36]

In this quote, the religious value is explicitly depicted, namely by diligently reading the Bible, and always praying before bed at night. Hutabarat is a devout Christian, diligently reads the Bible, prays before bed, never participates in the ship's crew, and often sends letters to his mother. The things that Hutabarat do are Christian teachings which are examples of the value of religious character education.

#### b. Friendly or Communicative

Actions that show enjoyment of talking, associating, and cooperating with others. The results of the analysis of friendly or communicative values in the collection of short stories *Perempuan* by Mochtar Lubis are as follows.

"He mingled more closely with the editorial staff of the Indonesian nation, and his relation with Dutch officials was very good. In fact, at the Sinjokolas party at the camp, he became Black Piet, and had fun with the Dutch children in the camp." *Perempuan* [16, p. 7]

In the quote, the value of being friendly or communicative is explicitly depicted, namely Maeda, who is more closely associated with members of the editorial staff of the Indonesian nation and has very good relations with Dutch employees, and has fun with children. What Maeda did was an example of the value of friendly or communicative character education.

#### c. Social Care

Attitudes and actions that always want to provide assistance to others and society in need. The following are the results of data findings along with an analysis of the value of social care character education in short stories *Perempuan*, as in the following quote.

"Haji Jala is indeed a lover of the people. He is the most diligent in giving alms, paying for fitrah, and in every job the villagers do, he always helps. Building a new house, Haji Jala always sends his supports in the form of bamboo or roofs, rice, chicken and others." *Perempuan* [16, p. 95]

The quote above explains that Haji Jala is a lover of the people, likes to give alms and likes to help if there are people who need help. What Haji Jala does is an example of the value of character education for social care.

## V. CONCLUSION

Based on the results of research and discussion of the analysis of the value of character education on the collection of short stories by Mochtar Lubis, the following conclusions are obtained. First, religious attitudes and behaviors that are obedient in implementing the teachings of their religion, are tolerant of the practice of other religions, and live in harmony with followers of other religions. Indirectly, religious values show the relationship between humans and God. How to serve God, carry out His commands as best as possible and stay away from all His prohibitions. This attitude can be reflected in activities of worship, prayer, having a strong religious character. Second, friendly or communicative actions that show a sense of pleasure to talk, socialize, and cooperate with others, and third, care for social attitudes and actions that always want to provide assistance to other people and communities in need.

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