

Representation of the Character Education Value in the Main Character in the Novel Hujan by TERE LIYE

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ABSTRACT: This study aims to describe the value of character education found in the main character in the novel Hujan by TereLiye. The method used in this research is descriptive-qualitative. The object of this research is divided into two, formal object and material object. The formal object of this research is the character value that is reflected in the main character. The material object is a novel by TereLiye entitled hujan. The data collection technique is done by using content analysis (documents). The data analysis technique used an interactive analysis model developed by Miles and Huberman. The theory used in analyzing the document refers to Thomas Lickona's character education theory. The results of the analysis show that the main character reflects the values of character education. The character values reflected in the main character can be categorized into three; (1) moral knowledge, (2) moral feelings, and (3) moral action.

KEYWORDS: Main Character, Value of Education Character, Novel Hujan

I. INTRODUCTION

National character is built from an early age, therefore children as the nation's successors need to get character education. Character education can be done by providing explanations and examples of good characters. Character education can be done at home by parents or at school by teachers.

Seeing the importance of character education taught to children, currently, many media provide knowledge about character education, one of the literary works. Literary works, especially novels, insert a lot of character education values in the story. This is evidenced by the number of researchers who analyze the value of character education in literary works (novels).

These researchers include; Muhtadin(2018)in the novel Negeri di Ujung Tanduk, Muhtadin in his research found that the morality in the novel at the end of the horn by TereLiye can be grouped into 3 (three); 1) human relationship with oneself, in the form of self-existence, self-esteem, self-confidence, fear, death, longing, revenge, loneliness, oscillation, maintaining self-purity from greed, developing courage, honesty, hard work, patience, tenacious, cheerful, determined, open, visionary, independent, tough, courageous, optimistic, envious, hypocritical, reflective, responsible, principled, confident, disciplined, and greedy. 2) human relations with other humans (social) and nature, in the form of cooperation, knowing each other, caring, hypocrisy, caring, friendship, smiles, mutual help, and betrayal. 3) human relationship with God, in the form of worshipping God and avoiding shirk, piety and asking for help with prayers, praying by humans, and realizing that everything in nature belongs to God.

Rohmadi(2014) in the novel bidadari-bidadari surga, Rohmadi in his research discusses two formal objects, namely directive speech and the value of character education. Rohmadi found that; (1) the hidden meaning behind the directive speech in the novels of the heavenly angels is between commanding, ordering, appealing, pleading, and suggesting. (2) the value of character education in the novel is discipline; honest, religion and tolerance, self-sacrificing, hard-working, responsible, appreciating achievement, competence, creativity and curiosity, autonomy; democracy, care for the environment, care for social, and respect for others.

Latifi(2018) in the novel Hayy Bin Yaqzan, Latifi in her research found that the novel Hayy Bin Yaqzan by Ibn Tufail contains the value of character education in the form of a strong motivation to continue learning, actively contributing positively to the environment, loving others, and other creatures wholeheartedly, the intelligence of reason and strength of the soul go hand in hand and love God.

Yenhariza & Ratna, (2012) in the novel *elliana* by TereLiye. Yenhariza in his research found that the value of Education in *Ellina* novel can be grouped into four categories; (1) the value of character education, in the form of honesty, humility, courage, conveying the mandate, politeness, sincere, patient, and grateful. (2) the value of intelligence education in the form of creative, critical, logical, willingness, and development of knowledge. (3) the value of social education, in the form of being friendly, appreciative, helping, respectful, and polite. (4) the value of family welfare education, in the form of child-rearing and household management.

Another study that discusses material objects that are relevant to this research is Qiwarunnisa(2018)with the title symbolism of rain in the novel *hujan* by TereLiye. Qiwarunnisa in her research found that the meaning of 'rain' in the novel *hujan* by TereLiye can be interpreted from two perspectives. First, from a heuristic point of view, 'rain' means rain which is closely related to natural disasters, and second, from a hermeneutic point of view, it means that rain can cause various feelings to someone depending on the situation they are currently experiencing.

Alfiah(2018) also conducted research on the novel *hujan* by TereLiye. Alfiah conducted research entitled Analysis of Moral Messages in the Novel *hujan* by TereLiye. Alfiah in her research found a moral message that can be taken from the novel, namely the story of friendship and love. Lail's character has a friend named Maryam, they are always together and help each other in joy and sorrow. The love story in the novel happens to the character Lail with Tomorrow, Lail loves Tomorrow in silence by continuing to support whatever decision Tomorrow.

This research will focus on the value of character education which is reflected in the main character in the novel *Rain* by TereLiye. The purpose of this study is to provide an overview of the value of character education inserted by the author in his novel. This research can be useful for readers to understand more about character education and understand how to apply the values of character education in social life.

II. THEORETICAL REVIEW

Character according to Sahlan(2012: 13)is a person's character, character, character, or personality which is formed from the results of internalizing various (virtues) which are believed and used as the basis for point of view, thinking, and acting. Dickinson (Zhou, 2017: 1)defines character as a moral and ethical quality that continues to develop and shows it in response, thinking reasoning, and emotional behavior. Meanwhile, Aristotle (Sherman, 1989: 1)views relating to the eternal traits of a person; behaviors, sensitivities, and beliefs that influence viewpoints, actions, and ways of life. furthermore, Noddings(2002: 3)concludes that character is the possession and active manifestation of character traits called wisdom.

Adam (2015: 6)in his research states that character is a trait or behavior shown. Meanwhile, Rohmadi(2014: 84) explains that character shows a person's uniqueness, including in universal policies, such as hardworking, honest, committed, tenacious, responsible, fair, disciplined, etc.Based on some of the definitions above, it can be synthesized that character is a trait or personality possessed by an individual in his life. These traits or personalities are used as a basis for thinking, behaving, and acting.

Samani(2013: 45)explains that character education is a process of giving guidance to students to become fully human beings, with character in the dimensions of heart, body, thought, taste and intention. Meanwhile, Tafsir (2013: 11)views that character education as an effort to guide human behavior towards standard standards. Furthermore, Gunawan (2012: 28)also states that character education is an effort that is designed and implemented systematically in order to instill the values of student behavior related to God, oneself, fellow humans, the environment, and nationality which are manifested in feelings, thoughts, words, attitudes, and actions.

Based on some of the statements above, it can be synthesized that education is an effort made by a unit to build or develop character values in children. Character formation is intended so that children have good character in themselves and are able to apply them in social life. This is in line with Bohlin (2005: 15)who states that good education is education that is able to produce the best of students and instill in students character, judgment, and compassion in life.

The analysis of the value of character education is based on Thomas Lickona theory of good character. Lickona(2012: 84)explains that good character includes three components, namely; moral knowledge, moral feeling, and moral action. The following is an explanation of each component:

1. Moral Knowing

Kilpatrick (dalam Tafsir, 2013: 31)states that one of the causes of a person's inability to behave well is that someone has knowledge of goodness (moral knowing) but is not trained to do good (moral doing). Moral knowledge (moral knowing) includes six aspects of which six aspects are qualities of thought that make up moral knowledge, and all of them form an important contribution to the cognitive side of human character. the six aspects are;

1.1 Moral Awareness

Moral awareness is very important for humans. someone who has no moral consciousness or moral blindness will act without thinking his actions are right or wrong. A person who is morally blind usually never sees that the situation at hand involves moral issues and requires moral judgment.

Lickona(2012: 86)explains that every human being must know his morals, first using their thoughts to see a situation that requires moral judgment. Second, understand the information from the problem in question.

1.2 Knowing Moral Values

Lickona(2012: 87)explains that moral values respect life and freedom, responsibility, honesty, fairness, tolerance, increasing self-discipline, kindness, compassion, and encouragement include all ways to be a good person.Knowing values means understanding how to apply those values in various situations. Moral education in life acts as a "translator", meaning it helps humans in translating the abstract values of respect and responsibility in their personal relationships.

1.3 PerspectiveDetermination

Perspective determination is a person's ability to take another person's point of view, see the situation objectively, imagine how other people will think, react, and feel the problems that exist (Lickona, 2012: 88). Lickona also explained that humans cannot respect and act fairly to others if they cannot understand the person concerned.

1.4 Moral Reasoning

Moral logic involves understanding what is meant by morals and why there must be a moral aspect (Lickona, 2012: 88). Lickona also explains that at a certain level moral logic also includes an understanding of classical moral principles, such as respecting the rights of each individual; act to achieve well; set yourself a good example. These principles require the involvement of moral action in a variety of different situations.

1.5 Decision Making

Lickona(2012: 89)explains that when a person experiences a moral problem, both for himself and for others, he must be able to make decisions by considering several aspects, such as what are my options? What consequences will I receive? What actions will maximize the good consequences and minimize the bad consequences.

1.6 Self Knowledge

Knowing byself is the most difficult type of moral knowledge to acquire, but it is necessary for character development. Being a human with character requires expertise in reviewing one's own actions and evaluating these actions critically (Lickona, 2012: 89).

2. Moral Feeling

The moral feeling is the strengthening of one's emotional aspects to become a person of character. Someone who has good cognitive moral abilities not only masters his field, but also has a strong spiritual dimension (Tafsir, 2013: 33). Lickona(2012: 90) explains that having moral knowledge alone is not enough, because in reality many people already know what is right and what is wrong but still choose the wrong thing. Moral feelings include several aspects, including;

1.1 Conscience

Conscience has two sides, namely the cognitive side; knowing right and wrong, and the emotional side; feel obligated to do the right thing. A mature conscience includes, in addition to understanding right and wrong, the ability to feel guilty if you don't do something good (Lickona, 2012: 93)

1.2 Pride

Lickona(2012: 93)explains that someone who has positive self-esteem is more likely to treat others in a positive way. On the other hand, someone who has low or no self-esteem will find it more difficult to respect others.

1.3 Empathy

Empathy is identification with the perceived experience of another person's situation. Empathy can get us out of ourselves and into others. This is the emotional side of perspective determination (Lickona, 2012: 94).

1.4 Love good things

When a person has loved good things, he will feel happy to do good things. They have a morality of desire not just a morality of duty.

1.5 Self-control

Self-control plays a role in self-restraint. Humans will not make fatal mistakes such as adolescent abuse and sexual activity if they have the ability to control themselves (Lickona, 2012: 96).

1.6 Humility

Humility is the affective side of personal knowledge. It means a genuine openness to the truth and a desire to act to correct one's failures (Lickona, 2012: 97).

3. Moral Action

Moral action is the result of the two previous characters, namely moral knowledge and moral feeling. If a person has the moral qualities of intelligence and morals, then that person is more likely to do what he knows and feels right. To know what moves a person to take moral action or prevent him from doing it, we need to pay attention to three other aspects of character, these three aspects are;

1.1 Competence

Moral competence has the ability to change moral judgments and feelings into effective moral action. Competence can also encourage someone to help others who are experiencing difficulties, we can feel and plan actions.

1.2 Desire

The right choice in moral situations is usually a difficult choice. to be a good person often requires an act of goodwill. It requires the movement of moral energy to do what is thought to be done. Desire is needed in situations to keep emotions under the control of thought, to see and think through all the moral dimensions, and to carry out tasks before getting pleasure, and to resist temptation and resist pressure.

1.3 Habit

People who have good character usually do good things because of the impulse of habit. Therefore, a child must be accustomed to doing good things and developing good habits.

III. RESEARCH METHODOLOGY

This research is descriptive qualitative research. The method used in this research is descriptive-qualitative. The object of this research is divided into two, formal object and material object. The formal object of this research is the character values reflected in the main character. The material object is a novel by TereLiye entitled Rain.

The data collected in this study used document analysis with note-taking and interview techniques. The note-taking technique was carried out to collect data in the novel by reading or listening carefully to the novels that were the source of the data and marking the parts that became the data in this study. Then the researcher recorded the data that had been found and transferred it to the data card according to its classification. Furthermore, the researchers analyzed the data based on the established theory. The data analysis technique uses an interactive analysis model developed by Miles and Huberman. The theory used in analyzing the document refers to the theory of character education from Thomas Lickona.

IV. RESULTS AND DISCUSSION

Table 1

The value of character education (Thomas Lickona) reflected in the main character of the novel Hujan TereLiye

No.	Moral Knowing	Page	Moral Feeling	Page	Moral Action	Page
1	Moral Awareness	24, 75, 82	Empathy	209, 215	Competence	41, 42, 83, 135, 136, 146, 286
2	Perspective Determination	98, 133, 292	Love good things	110, 153, 200, 307	Desire	61, 117, 208, 209
3	Decision-making	25, 28	Self-control	167	Habit	148, 150, 188, 258, 266

1. Moral Knowing

The first category of character education values according to Thomas Lickona is moral knowledge. Moral knowledge is divided into several aspects, in this discussion will be explained aspects of moral knowledge contained in the novel Rain by TereLiye.

1.1 Moral knowledge

Moral awareness is human knowledge to understand moral situations, understand problems involving morals, and understand solutions based on morals. Moral awareness in the novel *Rain* by TereLiye is contained in the following quote;

Lail gulped, staring in the dark. There were many injured passengers who could not be evacuated in the capsule. A groan of pain was heard. His mother continues to hold Lail's hand tightly so that he can focus on moving forward(Liye, 2016: 24).

The quote describes the tense situation inside the subway carriages during the earthquake. In that situation, Lail realized his situation and the people around him were in trouble. Seeing so many injured people made Lail want to help them. Lail didn't even care about his own situation who also needed help. Lail just wanted to help the injured people around him. This proves that Lail has a moral awareness of seeing his environment. Lail couldn't ignore the people around him who needed help. Lail wants to do good deeds by helping those around him who need help.

Another situation that also shows the existence of moral awareness in Lail is illustrated in the following quote;

"Are you and your mother going to the orphanage?"

"I don't go to social institutions"

"There is a family who is willing to raise me as a foster child, as well as send me as high as possible.

"Oh, yes?" Lail looks cheerful

"I'm glad to hear that tomorrow."

"But that means we can't be together anymore."

Lail gulped. It is true. If Tomorrow is adopted by another family, Tomorrow will live there, not living in the orphanage.

"They were also willing to accommodate my mother... my mother needed serious care. He keeps getting sick. Living with a new family might make mom healthier."

Lail nodded faintly. "Yes. Your mother would be better off there."

"You're not sad?"

Lail shook his head. "I am glad to hear that."

"really?"

Lail smiled. "When can we meet again right? This city is not as big as it used to be." (Liye, 2016: 75).

The quote describes Lail's sadness when he is about to part with Esok. Esok for Lail is not just a friend, Esok is the person who saves his life. Esok is also the only person Lail has after the departure of his parents. Therefore, Lail was very sad when Esok said he would leave and they could not be together anymore. However, after Esok explained that his departure was solely because her mother, Lail tried to understand and support the decision Esok.

Lail ignores his feelings and all his worries when living without Esok because Lail thinks about Esok's mother's health. If Lail is selfish and asks Esok to stay with him, then Mother Esok will not get good care and his condition will continue to worsen, and Lail is well aware of that. Therefore, Lail supports Esok's decision to stay with his new family for the sake of Mother Esok's health, even though it makes Lail part with someone who has been a place to rely on for a long time. Based on this, it can be said that Lail has a moral conscience.

The two discussions above have proven that the main character (Lail) has moral knowledge in the aspect of moral awareness. Moral awareness refers to knowledge about good and bad deeds and being aware to always do good things. Yenhariza(2012: 171) also has a similar view, in his research Yenhariza reveals that a person can be said to have character if he can distinguish between good and bad deeds.

1.2 Perspective determination

Perspective determination refers to a person's ability to take another person's point of view, see the situation objectively, imagine how other people will think, react, and feel the problems that exist (Lickona, 2012: 88). The main character (Lail) in the novel *Rain* by TereLiye has the ability to see situations or problems. This is evidenced in the following quote:

"How long are you going to study there?" Lail asked.

"Three years."

Three years? It's not a moment. It was as if a heavyweight had fallen on Lail's chest.

"Maybe I can go home every long holiday. But surely there will be a lot of research projects. The university professor even asked us to prepare the first project with the notification letter we received. They don't want to wait."

Lail smiled. "We might be able to talk on the phone."

Lail looked up, staring at the multi-story building under construction near the fountain. He actually looked up to prevent Esok from seeing his teary eyes. They could communicate on the phone, but that's no substitute for sitting in front of a fountain or cycling around town, joking, laughing. Including the most important togetherness, standing in front of the subway emergency stairwell (Liye, 2016: 98).

The quote describes Lail's sad feelings and a little disappointment with Esok's decision to continue his studies in the capital. Lail thought that when Esok was still in the same city, they would rarely see each other, especially since Esok would move to the capital. But on the other hand, Lail is also happy that Esok can continue his education because it means Esok's future will be better. Esok is a smart person, his talent will be wasted if Esok does not continue his education. Lail understood Esok's decision to go to the capital and continue his education there. Staying in this small town there is no definite future.

This proves that Lail's decision to support Esok to go to the capital is a response to his ability to take other people's points of view, in this case, Esok. Lail understood why Esok took the decision to leave him and go to the Capital. The city they live in today is too small for Esok with all his intelligence. The capital city will be the perfect place for Esok to develop his abilities. Lail understood that well, and Lail decided to support Esok's decision even though it meant Esok would leave him.

Another situation that shows Lail's ability to take perspective is illustrated in the following quote:

"I don't know Maryam. Even Esok hasn't said anything yet." Lail shook his head.

Maryam looked at Lail's dull face...

"Besides, there is still Esok's mother. The ticket could have been given to his mother. He has more rights. Esok's only family." Lail said softly (Liye, 2016: 292).

The quote describes a situation where Lail is in a dilemma because Esok along with a few chosen people will leave the earth on a ship made by scientists to escape the extreme weather on earth. But unfortunately, Lail was not chosen to join the ship, in contrast to Esok who has 2 tickets to board the ship. Lail had little hope that Esok would take him aboard the ship so they could be together, meaning one ticket belonging to Esok had to be given to him. But Lail is also aware that he does not own the rights to the ticket. Esok still has his mother, the ticket should be given to his mother. And if Lail is in Esok's position, Lail will also give it to his mother, no matter how close Lail is to Esok.

This proves Lail's ability to take another's point of view. No matter how big Lail's desire to be with Esok does not make Lail turn a blind eye to the situation that Esok faces. Esok must choose one of the many people closest to him. Lail will understand if in the end, Esok decides to take his mother out with him and not invite Lail.

Based on this, it can be interpreted that Lail's character has moral knowledge in terms of perspective determination. Perspective determination refers to a person's ability to take another's point of view. Nurhasanah (2017: 22) in her research explains that someone who can understand something from the perspective of another person is a wise person.

1.3 Decision-making

Decision-making refers to the moral situation both experienced by oneself and others, and how one's attitude to act in accordance with moral knowledge. The character Lail in the novel *Rain* by Tere Liye has the ability to make decisions on moral situations within himself and his environment. This is evidenced by the following quote:

The collapsed roof hit behind the crowd of running passengers. Dozens buried alive. Their screams were lost in the dirt and rocks. The light of the emergency light behind which the officer was holding also went out. Horror erupted behind the hall.

"Faster Lail!"

Lail nodded. His face was pale. His chest was pounding. He forced his legs to run faster, already not caring about his long disheveled hair. His face is full of dust (Liye, 2016: 25).

The quote describes the situation that occurred in the subway passage after the earthquake a while ago. By now, the passage was halfway down and buried in the ground. The few remaining people ran around trying to save themselves. Seeing the surrounding situation and people dying and asking for help made Lail's heart hurt. Lail really wanted to help them all, that's why Lail stopped a little while running

with his mother. Lail knew that he couldn't just sit back and watch the people around him asking for help. But at that time Lail's situation was no better than theirs, their lives were all threatened down there. They must immediately rise to the surface so as not to be buried under the rubble.

Lail who is still eleven years old is a little confused about the situation, but his mother immediately wakes up Lail. In that situation it was very important for them to save themselves first, and Lail immediately agreed to that. They have to survive. Therefore, Lail immediately ran with all his might to find a way out of the underground passage.

Other evidence that proves Lail's ability to make decisions can be seen in the following quote:

Lail's movement actually stopped. He looked down...

"Don't stop Lail!" his mother shouted from below. "Just a little more. Continue to rise.

Lail nodded. Biting his lip, immediately quickened his movement.

There was a crack in the wall, it was terrible. The bottom of the emergency staircase begins to crumble...

"Quick Lail!" her mother cried out in panic.

But the ground movement collapsed faster. The stairs that his mother was holding on to and stepped on the fell, as well as the ones Lail stepped on. Lail's body dangled with both hands tightly holding on to the last step.

"Mother!" Lail shouted, staring in horror below.

"Don't stop Lail!" Her mother who had lost her grip screamed one last time.

"Mommmy!" Lail instead released one of his hands from the stairs. He was frantically trying to reach his mother, losing his balance causing the other handle to come off (Liye, 2016: 28-29).

The quote describes Lail's helpless state. Lail who had strengthened his resolve from earlier to ignore people asking for help and focus on his own safety collapsed along with his mother who fell down the emergency stairs. Lail couldn't stay still when he saw the people below him and his mother falling because of the falling stairs. Even though Lail couldn't save them all, Lail had to at least save his mother. Without thinking Lail immediately reached out his hand and tried to grab his mother's hand. Even if it shook his balance and almost made him fall too.

This proves that Lail's ability to make decisions is quite good even at a young age. In such a situation everyone would only focus on their own safety, but Lail stopped several times when he saw the people around him asking for help. Lail's biggest decision at that time was to keep trying to grab his mother's hand even though it made him fall too. He was lucky enough that a boy on top managed to grab his bag so he didn't fall with the people below him.

Muhtadin(2018)in his research explains that a person must have guidelines in life and be able to make decisions based on those guidelines. The character Lail already has this ability. Based on the knowledge that Lail had, he had been able to make decisions about what he should and should not do. The decision he had taken would Lail do even though it had the risk of endangering himself. Based on this, it can be interpreted that Lail's character has moral knowledge in the aspect of decision-making.

2. Moral Feelings

The second category in the value of character education according to Thomas Lickona is moral feelings. Lickona(2012: 90)explains that only having moral knowledge is not enough to make humans have good character. Many humans have moral knowledge but still choose to do something wrong. Similar to moral knowledge, moral feeling is also divided into several aspects. The following discusses several aspects of moral feelings contained in the novel Rain by TereLiye.

1.1 Empathy

Empathy is the identification of experiences that seem to be felt by others. Lail's character has a high sense of empathy for his environment. This is evident in the following quote:

The first day, Afternoon, Lail stumbled towards the end of the hospital hallway, crying there.

Maryam followed him.

"Are you okay Lail?"

Lail shook his head. Sobs. How will he be okay? One of the patients he was treating, a six-year-old boy, died in front of him. Lail had tried his best to help her, doing all the emergency procedures. The child has pneumonia. His body was emaciated, the boy looked at Lail for the last time before leaving forever (Liye, 2016: 209).

The quote describes Lail's grief when he failed to save the life of a small child where he was assigned as a volunteer. Lail was very sad about the situation. However, Lail was assigned to volunteer there because the area was in a state of emergency. Everyone in the area needs help. Lail was very sad because

a child who was only six years old had to fight against such circumstances until finally the child had lost and was gone for good.

This illustrates the attitude of Lail who has high empathy for the people around him. Lail who decided to volunteer at an early age has proven that he has the ability to feel other people's difficulties, and Lail always wants to help them. Meeting a child who had lost against the cruelty of fate against him made Lail very sad. Lail was disappointed with himself because he couldn't save the boy.

Another situation that proves Lail has empathy for the people around him is evidenced in the following quote:

"If the situation remains the same, in one month they will probably eat one meal a day. We have divided the food portions as small as possible so that everyone can eat."

Lail and Maryam looked sadly at the children in the dining room. Fill their bowls very little with only broth and small pieces of potato or corn. There are no vegetables, let alone meat (Liye, 2016: 215).

The quote describes Lail and Maryam empathetic feelings when they see children in social care homes not having proper food rations due to the current economic crisis. Children at their age should receive adequate and nutritious food for their growth. If their current situation is like that, what if the social institution really feeds them once a day. They are still too young to starve every day. Seeing the faces of the children in the dining room made Lail sad and thought a lot about them.

Based on the description above, it can be interpreted that Lail's character has moral feelings in the aspect of empathy. Nurhasanah (2017: 22) in her research explains that empathy teaches humans to have compassion. Empathy does not look at a person's social, educational, economic, and religious status. Humans who have empathy will be full of love and forgiveness.

1.2 Loving good things

Loving the good refers to one's ability to have moral desires rather than just morality of duty. Someone who likes good things will always feel like doing good to anyone. The character Lail in TereLiye's novel *Rain* has moral feelings in the aspect of loving good things. This statement is evidenced by the following quote:

Lail and Maryam had forgotten the incident during the rainstorm when they returned to the social institution. For them, it was nothing too special. They do it cheerfully, with best friends (Liye, 2016: 153)

The quote describes the feelings of Lail and his best friend (Maryam) after successfully warning a village that was almost hit by a flood. Thanks to the efforts of Lail and Maryam who braved the storm and warned the villagers to evacuate immediately, the entire village was safe. This makes the story of the struggle of the two girls remembered by the public. Unlike people who thought it was an extraordinary event, Lail and Maryam never thought of it like that.

For them what they do is just a form of their efforts in helping others. Lail and his best friend always think about the safety of others. They will not stay silent when they know the danger threatening others. They will do everything they can to help, which in the quote describes Lail and Maryam running fifty kilometers through a torrential rainstorm to warn the villagers to evacuate immediately. Based on this, it is proven that Lail has moral feelings in the aspect of loving good things. Lail will always try his best to help others.

Another evidence that proves Lail has moral feelings by loving good things can be seen in the following quote;

You accept all sorrows, avenge cruel fate, even by saving thousands of inhabitants of a city. You didn't even protest. Not even if you're angry. You live it like running water. Happy with your day. At the refugee camp. In a social home. in nursing schools (Liye, 2016: 307).

The quote above proves who loves good things so much. He has spent his whole life helping others. To help more people, Lail even applied as a volunteer and managed to become the youngest volunteer in the area. All of Lail's rescue stories have always been great stories. Lail didn't worry about anything in his life. He just wants to help other people and he is happy with that. Lail even decided to go to nursing school after seeing that many low-income people could not afford to go to the hospital for treatment. This proves that Lail already has great moral feelings within him.

Seeing the discussion above, it can be said that Lail always wants to do good by helping others in need. This has proven that Lail's character has moral feelings in the aspect of loving good things. Muhtadin(2018: 165) in his research also states that someone with good character will always assist others. This is a form of caring for others.

1.3 Self-control

Self-control is a person's ability to control himself so as not to make moral mistakes. The character Lail in the novel Rain by TereLiye has a strong self-control ability. This can be proven from the following quote:

"I don't want to wear it,"

"I don't want to either," said Lail.

"But why do you keep taking it?"

"Gosh, Maryam. We don't want to, but that doesn't mean we have to reject it. The Empress Dowager has been trying to find the best dress for us." Lail whispered back (Liye, 2016: 167)

The quote proves that Lail managed to control himself not to make a moral mistake like his best friend would do. Lail refused to wear the dress the queen's mother gave him because Lail felt uncomfortable wearing such a dress. Even so, Lail accepted the dress and thanked the Queen Mother for her kindness. Lail didn't want to tell the queen dowager that he didn't want to wear a dress like that. Lail understood that if he said that, Lail would hurt the feelings of the queen mother who had been trying to find the best dress for her. Unlike his best friend who immediately said he didn't want to wear the dress, Lail still accepted and thanked him.

Based on the above, it can be said that Lail's character has the ability to control himself. Lail was able to control himself so as not to make a moral mistake, namely hurting the queen's mother who had cared for and loved him. Nurhasanah(2017: 22) in her research also states the same thing. Humans need to have self-control so they don't make mistakes that will harm or hurt other humans.

3. Moral Action

Moral action is the result of the previous two characters. Someone who already has moral qualities (knowledge and feelings) will be more likely to take moral action in a real way according to his knowledge and feelings. To know what moves someone to do/not take moral action, we need to pay attention to the following three aspects of character:

1.1 Competence

Competence refers to the ability to transform moral knowledge and feelings into effective moral action. The character Lail in TereLiye's novel Rain has this ability. This can be proven in the following quote:

Lail shook his head. "I have to gather at the meeting point, ma'am. Station anvil seven. This morning we left for sector 4. The first assignment of the organization"

"Oh, that's great." The mayor's wife patted Lail's arm proudly (Liye, 2016: 153).

The quote above describes Lail's moral actions in changing his moral knowledge and feelings. Lail knew that there were still many people out there who needed help, and Lail felt that he had to help people out there who were in trouble. Therefore, Lail registered himself as a volunteer and took part in assignments to areas that were deemed to need assistance.

Another quote that proves Lail's ownership of moral competence is shown in the following quote:

All-day Lail and Maryam were immersed in the emergency hospital. There was only one doctor and four nurses in the hospital, the rest moved to other cities (Liye, 2016: 146).

The emergency hospital referred to in the quote above is a hospital built in a crisis area after the earthquake that occurred. In that area, the entire population is experiencing a crisis both from the economy and health. This made Lail feel compelled to do his best to help them. In this volunteer activity, Lail and his best friend were assigned to an emergency hospital because they studied nursing, which means they have medical knowledge. He used the knowledge that Lail had to help treat the people there. The lack of medical personnel made Lail and Maryam desperately needed at the hospital. Even though it was a volunteer activity, they still did well and they were happy with it.

Based on this explanation, it can be interpreted that Lail's character has implemented moral actions in the aspect of competence. Competence requires individuals to change their moral knowledge and moral feelings into concrete actions. Lail has always had a desire to help others. He also has the knowledge and skills to do this, so Lail can always help and benefit the people around him. Wiani(2018: 294)in his research also mentions that humans who can benefit other humans are humans who have a soul to help.

1.2 Desire

Desire refers to the movement of moral energy to do what it thinks it should do. Lail's character always has a desire to help people when they see others in trouble. This can be seen from the following quote:

Lail decided to follow what Tomorrow did at the refugee camp. Lail volunteered to help, getting used to his surroundings. One of the soup kitchen workers took him to work, telling him to wash dishes, cookware, pans, or anything else he could wash. Lail works among other volunteers (Liye, 2016: 61).

The quote proves Lail has had a desire to help others from an early age. At that time Lail was 11 years old, and he had just lost his parents in an earthquake. Lail also had to live in a refugee camp because his house had been destroyed by the earthquake and he didn't have a family to take care of him. Lail still has the desire to help after seeing the situation in the refugee camp that lacks volunteers. Lail still offered to help even though he could only wash the cutlery and cook because he was still a child. Volunteer officers have not given him the confidence to take on the tougher tasks.

Other evidence that shows Lail has a desire to help others can be seen in the following quote:

Lail wiped his cheek trying to control his emotions. Without snow, sector 1 is already pathetic, especially with the snow in the last year. The city's population is only six thousand, a drastic drop from its highest point.

It took a week for Lail to get used to it...

After a week, the days went on as usual. They wake up early to work all day in the emergency hospital, returning to the tent at eight in the evening (Liye, 2016: 209).

The quote above proves Lail's desire to help others is very big. The city's very crisis conditions did not make Lail regret his decision to volunteer there. On the other hand, Lail was working harder and harder there trying to help people as best he could. In a very crisis city condition even included in the sector 1 category (the most serious condition) without a strong will and determination no one will be able to survive there.

1.3 Habit

Habit refers to the drive to always do good. Someone who has good character will have the habit of doing good things. Lail's character has had good moral knowledge and feelings since childhood. He is used to helping others, he even signed up as a volunteer in his city so that he can help more people. Lail's habits in doing good things are illustrated in the following quote:

"We have something for the orphanage." Maryam took out an envelope from her pocket.

"What is this?" the queen's mother opened the envelope. It's a digital check. The form of an ordinary pass card, but contains a cash balance...

"A gift we received from the capital," Lail answered. "For the social home."

Empress Dowager stared at Lail in disbelief. "That's a lot of Lail. you can even use it to build your house." (Liye, 2016: 189).

The dialogue quoted above proves that Lail and his best friend (Maryam) have the habit of doing good things. When Lail and Maryam were rewarded for saving thousands of townspeople who were almost hit by a flood, they immediately remembered their recent visit to the orphanage. They saw the children in the orphanage who had started to run out of food and threatened to eat one meal a day. They immediately decided to give all the money they got to the orphanage. Lail put aside his own needs to build a house left by his parents because Lail felt the money would be much more useful if he gave it to the orphanage. Lail felt uncomfortable when the children in the orphanage did not get proper food.

Other evidence that also shows Lail's habit of doing good things is illustrated in the following quote:

The next day they went to the cake shop.

There are a lot of orders coming in. When they got there they worked on six tarts at once. Esok momther moves nimbly in a wheelchair, around the table in the middle of the kitchen, checking the dough, oven temperature, cake decorations, she moves here and there as if she is not in a wheelchair (Liye, 2016: 258-259)

The quote above describes the activities of Lail and his friends every time they come home from school, because they are still in school, they cannot do volunteer activities all the time. Volunteer activities can only be done during their school holidays. when they are active in school, it doesn't mean they stop helping others. They always go to mom's cake shop Esok to help there. The cake shop is only managed by Mrs. Esok herself, while Mrs. Esok is unable to walk due to the earthquake several years ago. Seeing this made Lail and Maryam feel compelled to help Esok mother. They are also happy to be able to help Esok Mother, they have a penchant for cakes. While at the orphanage they even took cooking lessons and often made cakes for their snacks.

The two quotes above prove that Lail has a habit of helping others, both when doing activities as a volunteer or while living his own life like other people. Lail always does well at every opportunity. So, it can be interpreted that Lail's character has the character of moral action in the aspect of habit.

V. CONCLUSION

Based on the results of the analysis of the representation of the educational value of the character of Lail in the novel *Rain* by TereLiye, it was found that there were values of character education in the main character, namely Lail. The character values shown in the behavior of Lail's character can be categorized into 3, namely moral knowledge, moral feelings, and moral actions.

The moral knowledge possessed by Lail's character is identified from three aspects, namely moral awareness, perspective determination, and decision making. Like moral knowledge, Lail's moral feelings are also identified through three aspects, namely empathy, loving good things, and self-control. The last category of character education values, namely moral action, moral action is identified from the following aspects; competencies, desires, and habits.

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