

Students' Perception on Character Education in the Novel Calabai

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ABSTRACT

This study aims to find the value of character education in Novel 'Calabai' through students' perception. This study also accustoms Literature students doing analysis and finding the surface and the latent meaning in a literary work. This study reveals that literary work not only displays a beautiful word string but beyond it there are meanings of life education. This study uses descriptive qualitative method where this study described the results of students' perception about character education in novel "Calabai". Data resource of this research is the novel Calabai by Pepy Al Bayquni. Coding sheet is used to code or to take a note of four students' overview, understanding, thinking or interpretation on values of character education in novel Calabai. Three stages of analyzing data: deconstruction, interpretation, and reconstruction. There are 91 data contains character education. The 91 data are spreaded into 32 values of character education.

ARTICLE HISTORY

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KEYWORDS

Character Education; Novel Calabai; Students' Perception.

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1. Introduction

Surah luqman (31) verse 17-18 teaches moeslim the story of how Luqmanul Hakim educates his son. In this verse Luqmanul hakim asks his son to do Allah's commands, prayer, kindness and forbid denial and be patient for everthing falls on. Luqman also teaches his son not to be an arrogant and proud man but asks him to be a modest man and polite in uttering. All Luqmanul Hakim's teachings to his son are character values. As a life guidance for all human being (hudallinnas), Al Qur'an teaches how human being ought to behave, how is characteristic which have to be belonged by human. In line with that Undang-undang No. 2/1989 section 4 in Yaumi (2012) regulates also about building human character.

"Pendidikan nasional bertujuan mencerdaskan kehidupan bangsa dan mengembangkan manusia Indonesia seutuhnya, yaitu manusia yang beriman dan bertakwa terhadap Tuhan Yang Maha Esa dan berbudi pekerti luhur, memiliki pengetahuan dan keterampilan, kesehatan jasmani dan rohani, kepribadian mantap dan mandiri serta rasa tanggung jawab kemasyarakatan dan kebangsaan."

Undang-undang No. 20/2003 section 3 strengthen the content without omitting the meaning of the function of National education:

"fungsi pendidikan nasional adalah mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa; tujuan pendidikan nasional untuk mengembangkan potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan YME, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab."

Looking into phenomena in our society nowadays, could be seen what happens is very contradictive with the Islamic teaching and the real education which aim at building of human character. For instance the sink of character of young generation. Such as the increase of drug addiction is proved by a research in University of Indonesia,

"meningkatnya jumlah pengguna obat-obatan terlarang seperti yang dirangkum dalam Gorontalo Post sebelumnya jumlah pengguna narkoba rentang 2011 di Gorontalo tercatat sebanyak 9.500 orang. Jumlah itu menurun dibandingkan data 2008 sebanyak 16.000 orang. Namun, hasil penelitian Universitas Indonesia (UI) akhir 2014 pengguna narkoba di Gorontalo kembali naik menjadi 13.855 orang. (2015:1)

Function of literature as moral building is relevant with Edgar Allan Poe's in Wellek and Warren. The term 'didactic heresy' "*sastra berfungsi menghibur dan sekaligus mengajarkan sesuatu*"(1995: 25) of course teaching something here means something useful as Horace concept about literature that is dulce and utile (*sastra itu indah dan berguna*). As moral building, literature is one of alternative ways we can do in order to build our nation character is encourage appreciation of literature. In spite of fictive, literature always contains imaginative, experience, and values.

"Sastra itu 'dulce at utile' (indah dan bermakna). Sastra sebagai sesuatu yang dipelajari atau sebagai pengalaman kemanusiaan dapat berfungsi sebagai bahan renungan dan refleksi kehidupan karena bersifat koekstensif dengan kehidupan, artinya sastra berdiri sejajar dengan hidup. Dalam kesusastraan dapat ditemukan nilai-nilai kehidupan, nilai-nilai kemanusiaan, nilai-nilai social budaya, di antaranya yang terdapat dalam puisi, prosa, dan drama (Horace) (2013, p. 3)

The existence of value in literary work has not seemed to be aware (Rahman, 2018; Andini, 2017; Juanid et al., 2023). Reader prefers to enjoy the beautiful string of literary language. Literature indeed does not have effect directly than other fields. The role of literature tends to build human's spirit (Abbas et al., 2023; Rahman et al., 2023). Properly when the literary reader able to penetrate into values of literary work, the values will influence his paradigm toward life even the way of behave to other. Likewise with student and university student as academic society seem still enjoy the beautiful string of literary language. They have not been in phase of penetrating values in literary work (Rahman, 2018; Donnelly, 2019). The decline of quality of nation character includes student and university student caused by the lack of understanding about good values (Asrial et al., 2023; Muslimat et al., 2023).

The writer does not intend to state that by understanding character values in literary work can guarantee the quality of nation character will be better. However, the writer feels that topics in literary work promotes a lot universal problems which close to human's life such as divinity, humanity, happiness, death, sadness, love, brotherhood, revenge will support to change human's paradigm and take important role in building character. Consequently, now is the time to look into literature, to appreciate literature. One of the ways is revealing values in literary work. In this study, the writer intends to reveal values of character education in literary work by Pepy Al Bayquni "Calabai" based on students' interpretation. This study is expected to: (1) give intelectual contribution for building people character, (2) reveal life values beyond a literary work (3) reveal the coherence between literary work values and character building in facing social reality, (4) accustom students doing analysis and finding the surface and the latent meaning, (5) give information that literary work not only displays a beautiful word string but beyond it there are meanings of life education so literature appreciation can be improved, (6) bring literary work as an alternative for building character so that it has strategic role toward people character, (7) encourage feeling of love to literary work, (8) give another model of building human character, therefore literature as a tool for teaching or as a guidance can be very useful for the readers, and (9) introduce and accustomed in appreciating local and young writer.

1.1. Character Education

Character means doing the right thing and doing our best work even when no one is looking (Rahman, 2022; Kamaruddin, 2012.; Lian et al., 2020) Character in Sudewo's mind is "*tidak egois, jujur, disiplin, ikhlas, sabar, bersyukur, tanggung jawab, berkorban, perbaiki diri, sungguh-sungguh, adil, arif bijaksana, ksatria, sederhana, solutif, komunikatif, and inspiratif*" (2011: 73). Character education according to Lickona in Azzaf (2017) is combination of three aspects, cognitive, feeling, and action "*pendidikan karakter adalah pendidikan budi pekerti plus yaitu melibatkan aspek pengetahuan, perasaan, tindakan. Tanpa ketiga aspek ini pendidikan karakter tidak akan efektif. Pendidikan karakter terkait erat dengan nilai dan norma juga melibatkan perasaan, tidak cukup pengetahuan.* The statement is relevant with scope of character education the following chart.

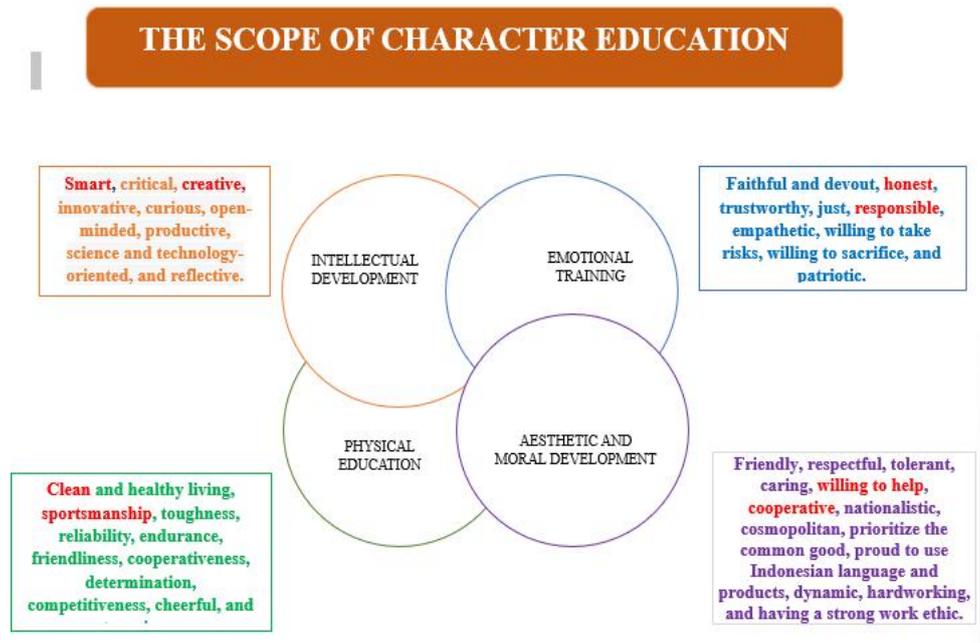


Figure 1. Character education

Leadership Support Service at Arkansas Department Education determines the 12 guiding principles of exceptional character: adaptability, compassion, contemplation, courage, honesty, initiative, loyalty, optimism, perseverance, respect, responsibility, trustworthiness (2014: 1). Lions Quest programs teach, model and reinforce the following value sets throughout the K-12 curriculum: self-discipline, responsibility, respect for self and others, kindness, honesty, courage, a healthydrug-free lifestyle, commitment to family (2014: 1)

Diknas formulates character education into 18. The values are religius, jujur, toleransi, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa ingin tahu, semangat kebangsaan, cinta tanah air, menghargai prestasi, bersahabat/komunikatif, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab (2010: 1). Some theories of character education formulated by experts basically are not contradictory, but some theories are more accomodative, comprehensive and detail than the others. The theoretical formulations are complete each other and can be identified as many as 61 values of character education. The values are religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curiosity, nationalistic, peace, respect for self and other, friendship, environment care, social care, responsibility, kindness, courage, a healthydrug-freelifestyle/healthy, commitment of family, adaptable, compassion, contemplation, brave, initiative, loyal, optimistic, perseverance, trustworthiness/reliable, intelligent, critical, innovative, open minded, productive, science Tec oriented, reflective, neat, cooperative, determinative, competitive, cheerful, emphaty, patriotic, friendship, generous/philantropist, cosmopolite, unselfish, sincere, patient, self-managing, wise, simple, solute, communicative, inspiring, discipline, appreciative on achievement, be grateful, fair, firm, and sacrificial.

1.2. Pepy Al Bayquni and Novel 'Calabai'

Pepy Al Bayquni (Saprillah Syahrir Al Bayquni) is a lover local culture. He learns writing novel autodidactly. He was born on february 10th, 1977 in Cappasolo, North Luwu, South Sulawesi. He is alumnee of tarbiyah IAIN Alauddin and Antropologi UNHAS. His novels are Tahajjud Sang Aktivist (2012), Kasidah Maribeth (2013), Jejak (2015), and Calabai (2016). Calabai is a true story. It is a novel about female soul which is trapped in male's body. Calabai reveals bisu life, custom heir, and Bugis tribe tradition which is trusted as connector between human and God (2016: 389).

2. Methodology

This study used descriptive qualitative method. Data resource of this research is novel Calabai by Pepy Al Bayquni. Coding sheet is used to code or to take a note of students' overview, understanding, thinking or interpretation on values of character education in novel Calabai. There are four students as participant in this research. The students are students of English and Literature Department who belongs to the class/subject Introduction to Literary Theories. In collecting data used focus group discussion. This way makes easy to take a note/code students' interpretation. Focus

group is effective for eliciting data on the cultural norms of a group and in generating broad overviews of issues of concern to the cultural groups or subgroups represented (Brikci, 2007). Sargeant states that data collection methods most commonly used are individual or group interviews (including focus groups), observation, and document review (2012: 1). Analyzing data is done in three stages: deconstruction, interpretation, and reconstruction. Based on sergeant deconstruction is breaking down the data into component data in order to see what is included, reading and rereading focus group transcript and then breaking down data into categories or codes that describe the content. Interpretation is making sense and understanding the coded data. Reconstruction is recreating or repackaging the prominent codes and themes in a manner that shows the relationship and insight derived in the interpretation phase and explain them more broadly in light of existing knowledge and theoretical perspective

3. Result and Discussion

The reading and the interpretation result shows that there are 215 data which 68 data are found by student RAS, 70 data are found by student SFY, 26 data are found by student KI, and 51 data are found by student DN. After doing reading and rereading, and continuing in analyzing data, the researcher found there are some data which are incompatible with the theoretical perspective. It seems that in the doing interpretation, students have a lack in understanding the definition or the features of character education where the researcher think as an incompatible between the categories and the categorized data. This thing are portrayed in some of categorized data which the students made. After collecting, reading and analyzing all of data as the result of students interpretation, 215 data are decreased into only 91 data. The data is spreaded into 32 categories of character education. In this part the researcher only displays data which are compatible and included in categories of values of character education. The values are: Environment care, Responsible, Optimistic, Religious, Intelligent, Creative, Patient, Wise, Solute, Honest, Sincere, Curiosity, Contemplation, Brave, Peace, Commitment of family, Sacrificial, Firm, Appreciative on achievement, Unselfish, Cooperative, Care, Neat, Discipline, Hardworking, Determinative, Nationalistic, Kind, Friendly, Patriotic, A helthy drug, Courage. The findings of character education values in the novel "Calabai" show that on the one hand the novel describes the life of a Calabai, but on the other hand it also teaches about good characters that humans should have.

The analyzing the result of students' interpretation shows that there is a tendency that the values of character in the novel Calabai are found in three character, they are Saidi, Puang matoa Saena, and Puang Baso (Saidi's father). Therefore, The following explanation is only discuss about the character of character Saidi, Puang Matoa Saena, and Puang Baso (Saidi's father)

3.1. Religious

"...setiap pagi, begitu azan subuh berkumandang, teriakan ayah pasti mengusik lelap tidurnya. Selepas salat subuh berjamaah di masjid, lelaki muda itu segera sarapan..." (Bayqunie, 2016: 12)

It shows that how the father wakes a man up for subuh praying where indicating that the father doing an effort in educating his son to implement the God's law or religion instruction.

In this sentence "kamu mau jadi kafir?" Saidi *menggeleng* "Kamu mau dilaknat?" Saidi kembali *menggeleng* kalau kamu tidak mau dicap kafir atau dilaknat Allah, nak ..." (Bayqunie, 2016: 20) shows that the father is angry when his son doing something which indicating into a behaviour againts the religion law. The extension of the sentence "buang jauh-jauh sifat calabai dalam dirimu. Camkan baik-baik, islam itu melarang laki-laki berperilaku seperti perempuan. Mumpung masih remaja, belajarlh jadi laki-laki tulen. Kalau sudah dewasa, jadi calabai betul kamu nanti. Pasti susah berubah" (Bayqunie, 2016: 20) shows that how the father is a man who does not want his son breaking the religion rule where Islam is religion with prohibition a man behaves like a woman.

"... Demi agama saya, Saidi harus menjadi laki-laki sejati!" (Bayqunie, 2016: 31)

This sentence which expresses by a character Baso in novel Calabai. This expression shows how strong the intention of Baso to lead and to fight for curving character Saidi becomes the real man according to the religion rules. Baso is a former hero of DI/TII who used to be brave in suiciding his religion. This fragment shows that Baso is a man who lives with implementing the religion laws.

"Allahu Akbar.. kalian telah merusak akidah masyarakat kita" (Bayqunie, 2016: 103).

The preceeding of this sentence in the novel that is "apa yang kalian lakukan ini merupakan kegiatan yang melanggar agama" (Bayqunie, 2016: 103) is yelled by Character Puang Matoa Saena with the other bissu. The fragment

of text is making clear that the characters show that trying to tell and to warn the others to do not do something against religion rule.

"Manusia berencana, Tuhan menentukan" (Bayqunie, 2016: 9)

is expressed by character Baso. By this fragment seems that Baso is character who have a high resignation to the God. By this a piece of event the researcher thinks that all people agree with the researcher opinion that the resignation to God is a high point of piety of religious man. The other relevant fragment is the expression of one character in the novel, *"Tuhan selalu ada dan kuasa-Nya hadir dengan cara tak terduga"* (Bayqunie, 2016: 245).

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"Semasa kecil, ia juga rajin belajar mengaji." (Bayqunie, 2016: 19)

This fragment of sentence in the novel Calabai indicates that the character Saidi is a man who brings about the rules of being a moeslim. learning mengaji for moeslim is an obligation. And the learning mengaji must be started in childhood phase.

"Berterima kasihlah kepada Tuhan"(Bayqunie, 2016: 165)

It is expressed by Puang Matoa when a character narrated in the novel calabai expressing thanks to him. Puang Matoa in this fragment teaching implicitly that only God is the giver of pleasure, with the result, God is the only one become the destination of our thanks. In the other fragment which has the same meaning is *"Alhamdulillah, semua berkat pertolongan Dewata Puang Allah Ta'ala"* (Bayqunie, 2016: 237). The other relevant fragment is expression of character Baso where all of human's praying is laid to God not for other creatures *"kami tak pernah menyembah jin,"jawab puang Ma'rang dengan tenang. "kami justru memohon kepada tuhan agar kita semua selamat dari marabahaya dan ancaman. Semua yang kami lakukan tujuannya semata-mata untuk kepentingan masyarakat. Tak ada jin,tak ada setan, tak ada roh jahat. Kami juga islam,kami juga sembahyang,kami juga puasa,apa salah kami"* (Bayqunie, 2016: 104).

"buru -buru ia menggeleng dan duduk disisi bayi dan melantunkan azan dan iqamat dengan hikmat"
(Bayqunie, 2016: 9).

This fragment shows a plot in the novel Calabai where character Baso implements one of religion teaching, adzan and iqamat for welcoming a newborn. The effort character Baso in implementing religion teaching seemed at another fragment *"camkan baik-baik, islam melarang laki-laki berperilaku seperti perempuan. Mumpung kamu masih remaja belajarliah menjadi laki-laki tulen.."* (Bayqunie, 2016: 20).

3.2. Responsible

"...dibenaknya terbayang istrinya yang hamil tua. Tidak lama lagi penghuni rumahnya bertambah. Dari mana istri dan anak-anaknya bisa makan jika padi gagal dipanen?" (Bayqunie, 2016: 7).

This fragment narrated an anxious of a character Baso of inability of him to responsible in fulfillment his family food need. Baso's anxious indicates clearly that Baso is responsible man.

"tugas utama bisnu adalah menjaga dan merawat benda-benda kerajaan itulah sebabnya dahulu kala Bissu tetap tinggal dan menetap di istana" (Bayqunie, 2016: 156).

This fragment is an answer of Puang Matoa Saena for answering Saidi's Question. Puang Matoa Saena tells and explains to Saidi that formerly the Bissu is responsible in keeping and taking care the kingdom wealths and still maintaining the tradition nowadays. Puang Matoa Saena hopes Saidi as the future bisnu could extend the responsibility.

3.3. Optimistic

"Bissu itu penting, Begitulah kesimpulan Saidi. Mulai saat ini dia bertekad menjalani hari-harinya dengan penuh semangat. Tidak perlu lagi merasa tidak normal" (Bayqunie, 2016: 157)

This fragment of sentence is a view which is coming to the character Saidi's mind after getting the enlightenment about bissu, including the process how to be bissu and the role of bissu in society. The enlightenment which is given by Puang Matoa Saena leads Saidi to become the optimistic one, particularly in having the positive thinking and hoping in facing and enduring his life.

3.4. Intelligent

"...bahkan ia termasuk cepat menamatkan akkorang biccu atau Al-Qur'an kecil, begitu orang-orang di kampungnya.." (Bayqunie, 2016: 19) and " semasa kecil,ia rajin belajar mengaji. Setiap sore ia selalu ikut makkalepu di rumah wa Dullah. Bersama teman sebaya ia mengeja huruf demi huruf hijaiyah, bahkan ia termasuk cepat menamatkan akkorang biccu atau al-qur'an kecil begitu orang -orang di kampungnya menyebut juz Amma dibanding bocah -bocah lain di kampungnya" (Bayqunie, 2016:19)

Those are two fragments of sentence which indicate that Saidi is intelligent one. The word cepat according to the full text of the two fragments is a word which refers to the meaning Saidi is an intelligent one since his childhood.

3.5. Creative

'selalu menjadi yang terindah' and 'belum lengkap tanpa pohon telur hasil karyanya' in sentence "...pohon telur hasil karyanya selalu menjadi yang terindah di kampung. Telur warna warninya selalu paling banyak dikerubuti massa. Bahkan bagi sebagian orang, perayaan Maulid dianggap belum lengkap tanpa pohon telur hasil karyanya" (Bayqunie, 2016: 19)

The fragment indicates that Saidi is a creative one where he ables to create a beautiful 'pohon telur maulid' which is admired by people.

3.6. Patient

"...Mustahil pula baginya untuk menyampaikan kepada Ayah apa yang selama ini ia rasakan: tentang bagaimana ia mengubah tabiat dan kebiasaan, tentang tindak tanduk bagai wanita yang tidak disengaja, juga tentang hasrat memenuhi tuntunan Ayah. Maka ia memilih diam", "Di sekolah, ia pasrah diteriaki bencong atau banci atau calabai. Menyakitkan. Ia dilecehkan sepanjang hari..."And "Saidi tidak pernah sakit hati atau marah atau tersinggung lantaran disapa calabai. Ia juga tidak tersiksa dengan sapaan itu" (Bayqunie, 2016: 21).

These three fragments of sentence shows that character Saidi chooses to be patient when he does not know what he has to do and what he has to say. The writer thinks the Saidi's decision in Being Patient here is a right choosing.

3.7. Honest

"saya laki-laki tapi saya lebih suka menumbuk padi daripada mencari kayu di hutan, saya bingung, tidak tahu harus berbuat apa biar Ayah tidak marah-marah lagi. Saya ingin mengubah sikap, Bu. tapi.." (Bayqunie, 2016: 6).

This fragment is the honest confession of Saidi to his mother. In building a good relationship between mother and son, honest is a good thing. Honest is important habit which have to build in around of family.

3.8. Sincere

"Hari ini ia pasrah. Jabatan Puang Matoa yang mestinya ia emban sekarang sudah diduduki bissu lain" (Bayqunie, 2016: 359).

In this fragment seems that Saidi is trying to be sincere facing the fact that he is not elected for high position in bissu community.

3.9. Contemplation

"saya sempat berfikir untuk memulangkan Wina ke Makassar." Puang Matoa berhenti sejenak, lalu berkata "tetapi, kasihan Pak Dahlan" (Bayqunie, 2016: 192).

There is a contemplation process here done by Puang Matoa Saena. He does not directly make the decision but he thinks over about the risk, the good and the bad thing.

3.10. Brave

"...ada sesuatu di kedalaman hatinya yang harus disampaikan kepada Ayah. Sudah tiba waktunya berterus terang. Tidak ada gunanya menunda-nunda..." and "meskipun kakinya masih gemeteran, dia terus melangkah, mendekat, lebih dekat, dan akhirnya tiba di hadapan ayah. Segera dia duduk di kursi dan menarik napas lagi" (Bayqunie, 2016: 37).

The two fragments of sentence indicate Saidi tries to be brave facing his father, facing reality, to be brave to responsible what he has done.

3.11. Peace

"Yang penting bagi kita, Nak, kemenangan tanpa kekerasan" (Bayqunie, 2016: 126) and *"Apapun yang terjadi, kalian harus tetap bersatu. Jangan karena berbeda pendapat atau berselisih paham lantas kalian bermusuhan, kedekatan menjadi retak, dan kalian bercerai berai"* (Bayqunie, 2016: 208).

The two fragments of sentence are Puang Matoa Saena' messages to the group of bissu when he is coming close to his death. The two fragments the messages which will lead the bissu into living peacefully. Seemingly Puang Matoa Saena wants to spread peace value among the bissu.

3.12. Commitment of Family

"Saya tidak bisa meninggalkan Segeri, Bu. Jika uang saya sudah cukup, saya akan membawa Ibu dan Ayah tinggal di Segeri" (Bayqunie, 2016: 327).

This sentence is expressed by Saidi when his mother asks him to stay in home. Saidi in this moment promising to his mother who is getting older that he will be back and take them (his parents) when having enough money. When Saidi promise to his mother, he tries to make a commitment to his mother, to his family.

3.13. Firm

"meski begitu, dia tidak patah semangat. Sesuatu didalam hatinya berdesir sangat kuat. Semacam gairah atau semangat menggebu-gebu untuk menjadi bissu" (Bayqunie, 2016: 141).

In this sentence portrayed how Saidi has a strong motivation in making a decision in his life although he is aware that to become a bissu is uneasy achievement. Saidi know clearly that the process of becoming bissu is about life and death.

3.14. Unselfish

"Puang Matoa Saena berbisik di telinga Daeng Mogga, "lebih baik kita mengalah saja, Daeng, kasihan jika ada warga yang menjadi korban" (Bayqunie, 2016: 105) and *"sebaiknya saya pergi Nek" ... Nenek Sagena hanya bisa pasrah. Kalau bisa memilih, dia akan meminta Saidi untuk menemaninya. Tapi orang-orang kampung tak menyukai Saidi dengan alasan yng terlalu dibuat-buat..."* (Bayqunie, 2016: 70).

These fragments show how Puang Matoa Saena and Saidi take away a decision and step by counting the people prosperity.

3.15. Cooperative

"la pun larut dalam keriangen pesta perayaan Maulid Nabi setiap tahun. Ikut pula merias batang-batang pisang jadi bunga male, puhon telur Maulid" (Bayqunie, 2016: 19).

The word larut and setiap tahun indicates that Saidi is always involved with people in village in preparing the Maulid celebration every year.

3.16. Discipline

"Setiap pagi, begitu azan subuh berkumandang, teriakan sang ayah pasti mengusik lelap tidurnya" (Bayqunie, 2016:12).

This fragment indicates that Puang Baso, Saidi's father is trying to build the discipline character of his son, Saidi.

3.17. Hardworking

“ selepas sholat berjamaah di masjid, lelaki muda itu segera sarapan, lalu mengambil cangkul dan mengikuti sang ayah ke kebun atau sawah. Begitu setiap hari, begitu selalu” (Bayqunie, 2016: 13).

The word *begitu setiap hari* and *begitu selalu* indicates Saidi as a hardworker.

3.18. Courage

“ tetapi ia tak mau berhenti. Ia harus terus melangkah, memaksa diri untuk berjalan sejauh-jauhnya. Menjauh dari rumah, menjauh dari tatapan ayahnya. Entah nasibnya akan berakhir baik atau buruk ia tak peduli” (Bayqunie, 2016: 49).

The fragment shows that Saidi is a man with a strong will.

Values of character education which revealed in novel Calabai is relevant to the essence of literature where literature is not only entertain in its beautiful string of words but also teaching character education. Good characters portrayed in some characters in the novel, imaginatively teaches reader how to behave in good way, in spite of the fact of the novel Calabai is inspired by the true story. Some people perhaps think and ask in their mind that is there any character education could be revealed in a novel where seeing and reading the title firstly gives controversial image. This research proves the character education which is portrayed by the characters in the novel without touching on the Calabai object in whether culture and religion perspectives.

The values of character education found in this study reveal and prove the function of literature as an educational means. The value of education is found in the dialogues of the characters depicted in the story plot. According to Retnaningsih in Sehandi (2018) the work of art created by the author is to convey the values, messages, ideals, as well as the thoughts and feelings contained in his mind. The inner experience conveyed is a means of education for the people who enjoy the literary work.

4. Conclusion

he characteristics on values of character education. A lack of understanding influences students' interpretation and causes the different interpretation between students and reseacher. A lack of students' understanding is caused by students' lack of indepth understanding of character education theory before identifying the value of character education in novel. Therefore, after analyzing 215 data, the writer found only 91 data which compatible with the theory of values of character education. 91 data are spreaded into 32 categories of character education. The categories are care/environment care, responsible, optimistic, Religious, intelligent, creative, patient, competitive, wise, solute, honest, sincere, curiosity, contemplation, friendly, brave, determinative, peace, commitment of family, sacrificial, firm, appreciative on achievement, unselfish, cooperative, neat, discipline, hardworking, nationalistic, kind, patriotic, healthy drug, courage. There are only three characters show the tendency owned values of character, those are Saidi, Puang Matoa Saena, and Puang Baso. The findings of this research strengthen the essence of literature stated by Horatius, namely that literature is dulce et utile, beautiful and meaningful or teaches something. The characteristics and attitudes possessed by the characters and depicted in the stories in the novel show the values of character education that humans should have.

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