

Proceedings of the 2nd International Conference on Islamic Education and Science Development (ICONSIDE)

Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Mataram, Indonesia

Mataram, 11-12 June 2024 Available online at <https://proceeding.uinmataram.ac.id/>

The Ethical Value of Independent Learning in Modern Indonesian Literature: A Model of Character Transformation in Literature Entering the Curriculum

Ahmad Jami'ul Amil^{1*}, Nor Hasimah Ismail², Mohammad Syawal Narawi³

^{1,2,3}School of Education, Universiti Utara Malaysia Sintok, Kedah Darul Aman, Malaysia

amil.ahmad.jamiul@ahsgs.uum.edu.my

ABSTRACT

This study examines the ethical values in contemporary Indonesian literature and their model in shaping character education integrated curriculum through literature. It focuses on selected works by national authors, particularly Pramoedya Ananta Toer's novels "Keluarga Gerilya" (1955) and "Cerita Dari Blora" (1952). These novels serve as foundational concepts for interpreting the freedom to learn philosophy, aiming to model curriculum development linked with the independent curriculum concept in character development. This study used a qualitative design and literature review, with data sourced from the words, phrases, and sentences in the two novels. Content analysis techniques and ATLAS.ti version 9 software ensured data reliability. Content analysis revealed that both novels exhibit ethical values such as affection, independence, honesty, good manners, simplicity, physical and mental health, patriotism, cooperation, rationality, and community spirit.

Integrating novels into the curriculum represents a form of literature teaching that emphasizes not only textual analysis but also the creation of a learning community to foster character development among students. Ethics education within the freedom to learn framework is rooted in indigenous ethics, serving as the primary foundation for cultivating the desired character. This approach should be integrated into the curriculum through literature, enriching character education and fostering a comprehensive understanding of ethical values in contemporary Indonesian literature. The research underscores the importance of Indonesian identity, character education, and the resultant social benefits.

KEYWORDS: Ethic values, Novel, Independent learning, Literature entering curriculum

INTRODUCTION

Literature is a form of artistic expression that plays an important role in shaping our understanding of the world and people. In Indonesia, literature has a long and rich history, reflecting the diversity of cultures and social backgrounds of its people. In its development, Indonesian literature has undergone a significant shift along with advances in digital technology. The development of digital technology, especially the internet and social media, has changed the way we interact and access information. This also impacts how we understand individual identity and character education in this global era. Identity is no longer only shaped by internal factors such as culture, religion, or family, but is also influenced by external influences from an increasingly

complex digital environment. In this context, modern Indonesian literature plays an important role in exploring ethical values, identity, and development of character education.

Previous studies on ethics in novels have contributed to understanding the moral values in literary works. In these studies, the authors explore various ethical aspects in novels, including the moral values conveyed, an ethical reading approach, the moral development of characters in literary works, and a narrative fiction including literary into curriculum especially freedom to learn. One of the relevant studies is "Ethics in Literature: Moral Values and the Novel" (Parker, D., & Gardner, 1994), which provides an overview of the moral values contained in the novel. Prince (1988) in "The Ethics of Reading: Kant, de Man, Eliot, Trollope, James, and Benjamin" reviews the ethics of reading and analyzing literary works ethically. Singer, P., & Singer, R. (2005) presents a collection of fictional stories that raise moral issues in their book entitled "The Moral of the Story: An Anthology of Ethics Through Literature."

Jeffrey (2007), entitled "The Ethical Imperative: Moral Development in the Novels of William Faulkner" explores the moral development of characters in novels by William Faulkner. Wallace, (1996) in "Literary Ethics: The Method of Nature and the Method of Grace" describes an ethical approach in literature by considering natural methods and methods of grace. Roehr (2018) proposes a phenomenological approach in his book entitled "Ethics in Narrative Fiction: A Phenomenological Approach" to understand ethics in narrative fiction. Bell (1994) in "Moral Dimensions of American Fiction: Faulkner, Hemingway, and Wharton" describes the moral dimension in American novels by Faulkner, Hemingway, and Wharton. Wagner-Lawlor (1999) examines the function of gothic ethics in Victorian novels in his book entitled "The Ethical Function of the Gothic in Victorian Fiction."

Literary works often reflect society's social, moral, and cultural realities, so they can reflect the values that exist in society. This is in line with the perspective of the national education concept that education is a culture that is close to the community. Education should be integrated with the social and cultural aspects of the community itself (Dewantara, 1977). The same applies within research on ethical values in modern Indonesian literature about identity and character education in the global era is very important. Literature can be a means to dig a deeper understanding of ethical values relevant to global era character development. Literary works can also help shape individual identity by presenting strong and deep narratives. However, there are challenges in facing this global era. Sophisticated technology and easy access to information also have negative impacts, such as spreading disinformation, online bullying, and losing meaningful social interactions.

Therefore, it is important to explore how modern Indonesian literature can face this challenge and play a role in building a strong identity and character education in the global era especially design literature including curriculum. This study will analyze modern Indonesian literary works to identify and analyze their ethical values of independent learning and design literature contribute model in literature including curriculum. We will also explore how these ethical values relate to individual identity and character education in the transformation character with model basic novel to developing in literature entering curriculum. Through this research, it is hoped that there will be a better understanding of the role of literature in shaping identity and strengthening character education in the ever-evolving modern era. Novel studies related to ethics provide insight into ethical values in literary works and allow reflection and learning about ethical values in real life with learning. This can help shape moral awareness, better understand ethical dilemmas, and promote discussion of moral issues in society and education.

LITERATURE REVIEW

Ethical Values

According to Supadjar (2017) and Suseno (1984), ethics and morals are the basis for doing good and bad, influenced by family, environment, religion, and education. The moral principle of harmony focuses on the role of the sense center in moral action. There are three components in the moral principle of harmony, namely spiritual, moral teaching, and intellectual, which aims to achieve the happiness that is inseparable from individual actions. Ethics and morals are also closely related to Plato's and Aristotle's ethical theories, where mastery of reason and control of passions is the basis for good and bad actions and the attainment of happiness. In Timmons's view, the main goal of moral theory is to identify the characteristics that underlie moral judgments about actions, individuals, and other things that can be judged as right or wrong, good or bad. Zagzebski (2017) states that morals are always involved in negotiating human and subject actions, to identify right or wrong actions. Therefore, human moral goodness must be understood in the context of ethical behavior, and humans must always behave well and habituate kindness as the best step to take, as contained in the Nikomachean concept. The purpose of human life, namely happiness, is reflected in the concept of Eudaimonia (Gunadi, 2017). Until now, the moral of harmony has been the foundation in the development and cultivation of character within the national education system.

Furthermore, according to Sikana (1977), morality is a concept that is formulated by a community, society, or culture to determine goodness and badness. Morals are the norms of life that have a special position in the community, social or cultural activities. Kants' approach, as studied by Rawls (1980), states that morality is always centered on justice, which involves a conception of collective agreement based on freedom and equality, taking into account rational principles and appropriate historical traditions. Morals are also constantly changing according to the demands of the times, social, belief, educational, economic, and other cultural dimensions. In this perspective, good work is moral work, in line with the views of Hun (2020) which state that good work provides encouragement and change for the better through example. From various definitions of morals, it can be concluded that morals always depend on moral constructions and are the result of collective decisions by the community. In this context, it is directed to universal ethics and morals which are also constructed by the values of religious education, art, and the social culture of a nation.

Identity and Character Education in Modern Literature

Character education is an approach in the educational process that aims to develop and shape positive character in an individual. Character education involves teaching moral values, attitudes, and behaviors that are considered important to form individuals who are responsible, honest, empathetic, and have integrity. The main goal of character education is to help individuals understand universal moral values and apply them in everyday life.

One approach to character education is through literature and literary works. Literature can be an effective medium for teaching moral values and expanding individual understanding of human moral complexities. Through narratives, characters, and themes in literary works, individuals can learn about moral conflict, decision-making, and the ethical implications of the actions taken by characters in the story. Thinkers such as Nussbaum (1997) in his book "Cultivating Humanity: A Classical Defense of Reform in Liberal Education" and Kohlberg (1981) in his book "The Philosophy of Moral Development: Moral Stages and the Idea of Justice" have put forward theories -theories about character education and the importance of teaching moral values in the formation of individual character. Through the independent curriculum, opportunities are opened for various sources of character education that are relevant to the national education system.

Literature is Included in the Curriculum

The inclusion of literature in the curriculum is not a new issue, as it has been part of the independent curriculum policy since its launch in 2020 during the COVID-19 pandemic. However, it has not yet flourished and remains a topic in character education. As stated by the curriculum and educational quality standards division of the Ministry of Education, Research, and Technology in Kompas.com (Mashabi & Prastiwi, 2024), literature inclusion in the curriculum is not mandatory but can serve as a recommended reading guide for students. Moreover, there are criticisms directed towards the inclusion of literary works in the curriculum, some of which are deemed unsuitable for character education. This reality indicates that character transformation through literature continues to evolve and reveals a conceptual gap regarding the freedom to learn through the inclusion of literature in the independent curriculum. In the study by (Karakuş, 2021), serious issues still plague the implementation of literature in the curriculum, one of which is its alignment with the curriculum policies set by the Ministry of Education. In this context, the incompatibility of educational philosophy, which is the main concept of the curriculum, will subsequently impact the learning design according to the curriculum, in this case, the independent curriculum.

Furthermore, in the study by (Fatonah et al., 2024), it is stated that there are six categories in the mapping of literary works within the literature curriculum, which include both narrative and non-narrative types in literature textbooks. Narrative literature consists of fables, folklore, realistic fiction, fantasy fiction, children's short stories, and children's novels. On the other hand, non-narrative literature includes poetry, rhymes, and traditional poetry (syair). This study does not cover the newly published works by the Ministry of Education, Culture, Research, and Technology. Additionally, a gap in this study is that it does not address the concept of literature within the freedom to learn framework aimed at character transformation. In the study by (Rangga et al., 2023), the focus is on the profile of Pancasila students in government textbooks under the freedom to learn program. However, this study does not examine the alignment with the character concept intended by the freedom to learn. Moreover, in the study by (Hasanah & Haryadi, 2022), several 21st-century education models are identified from the literature review. This study reveals a gap in that it does not explore the literary works of national authors, which inherently embody the nation's identity as they contain moral values and societal identity. It does not utilize these works as models for character education, which is indeed aligned with the freedom to learn, and literature as a model for education remains relevant. As mentioned by (Sikana, 1977), literary works contain moral values that can then be elevated to a higher pragmatic level in education. In conclusion, all these literature reviews indicate that there is still a gap where literature has not fully aligned with the objectives of freedom to learn. There is also a lack of studies and exploration related to literature as a model for character transformation through the freedom to learn concepts and the independent curriculum.

OBJECTIVES

The current study is relevant in addressing the issue of including literature in the curriculum, particularly concerning the design of integrating literary works into the curriculum and using them for character education. This design will serve as a guideline, emphasizing that the role of national literary works is crucial in contributing to character education within the context of independent learning, by enhancing their role in education. The objectives of the study are follows:

1. To determine the character education content in modern Indonesian literature in line with the concept of independent learning.
2. To examine the design literature inclusion in the curriculum model for developing student character in line with the concept of independent learning.

METHOD

The main source analyzed is the text of selected literary works. As mentioned earlier, this research uses a qualitative approach. As stated in the source text of literary works, the role of literary works is more on a useful function, namely teaching readers actions or behaviors that are considered acceptable from an ethical perspective and pragmatics function to develop education. Literary works are also referred to as commerce, whose main function is to teach people about aspects related to moral ethics and the human mind. Ethical people tend to be humble and see themselves as weak or insignificant to the Creator, humans, and nature. Therefore, generally. Modern literary works tend to write stories containing "texts that teach attitudes" to teach, entertain and fascinate readers, or "useful texts" to develop and cultivate the character of society.

This qualitative inquiry methodology is used to explore a moral approach in the context of literary works. This approach aims to gain an in-depth understanding of the moral aspects contained in literary texts (Sikana, 1977). This investigation involves a comprehensive analysis of selected literary texts through careful reading and interpretation of the narratives, characters, and conflicts contained in literary texts (Smith, 1987). The novel *Keluarga Gerilya* (1955) and Stories *Cerita Dari Blora* (1952) are the focus of this research. During the analysis, the investigator identifies and classifies findings related to the moral approach studied, such as the moral values represented in literary texts and model of develop character concept independent learning. Denzin (1978) considers content analysis as one of the relevant methods in qualitative research in literary studies. In this study, content analysis is used in the form of cultural and historical contexts. This content analysis involves understanding the cultural and historical contexts that influence the writing and reception of literary works. The reviewer analyzes the cultural and historical background to understand how literary texts' values, beliefs, and norms are reflected in a wider social context. By using content analysis in the form of cultural contexts, researchers can gain a deeper understanding of the literary works studied and the messages, meanings, and values related to education, religion, arts, culture, society, and economics in the text. By using this methodology, the research is expected to provide a better understanding of ethical values in contemporary Indonesian literature and their design into independent curriculum.

RESULT AND DISCUSSION

Character Education Content in *Keluarga Gerilya* Novels and *Cerita Dari Blora*

Ethical and moral values in the study novel are illustrated, including the characters' views, and principles, and are reflected in the attitudes of their daily lives.

Affection

The value of compassion is a noble value taught by the character Saaman about doing good and protecting one another. Peace will be formed on compassion, taking care of it and practicing compassion is a good deed. below is data regarding good characters, namely the value of affection in the novels *Keluarga Gerilya* and *Cerita Dari Blora*.

"Neng, this is where we curate a safe and peaceful family atmosphere. Even though you and your younger siblings have suffered, you have not lost those noble qualities. I pray that all your brothers who go out to fight are guarded by every branch who cares for every ground they step on." (*Keluarga Gerilya*, 1955, p. 86).

The reviewer found that the basis of affection can be seen in their daily life, both happy and sad. Compassion is a manifestation of the character and flows that become society's shared values (Zakaria et al., 2021). The main strength in everyday life is taking care of each other and practicing the message of parents to always do their best to do acts of kindness and compassion. This is

consistent with Sikana (2013) moral approach, which explains that a work has morals and other values. Amid economic limitations and suffering in the minds and hearts of all members, the Saaman brothers show a benevolent attitude. Then the value of affection in the daily life of a family is illustrated in the data below.

"Usually dad comes from school laughing happily. He called me first and my one-year-old sister's name. Only after kissing us did he sit with Mother facing the dining table." (*Cerita Dari Blora*, 1952, p. 12).

Positive habits that show togetherness between family members witnessed directly by the child, it will be instilled in the heart and mind. According to Ahmad (1981), it is social morality that reveals civilization and national identity as a reference for the development of mind and character. A harmonious life filled with love between family members, especially parents, is very important to shape a child's personality. McGrath et al (2022) state that moral actions are rarely obtained from self-observation, most of them are mostly influenced by family, friends, situations, and surroundings. One of the things that can be a role model for children is togetherness when eating with other family members. Through various kinds of daily activities and closing with an atmosphere of eating together which is repeated every day, it can form a culture of love for children. The tendency to educate love and personality is very effective at home with examples through the formation of a culture of mutual love through togetherness, for example, eating with family at home.

Independent

The independence of the Saaman figure justifies his younger siblings raising their rank with their effort, will, and intelligence in education. Saaman wants to struggle and then get an education and title with his effort and hard work. In a state of deprivation but having the ability, ability, and intelligence that is what is called honorable if it achieves glory.

"My sister! If you were a child of poor people who lived in a hut, ate without provisions, and could get an academy title, wouldn't that be a great thing? Isn't that a sign, that between rich people and poor people, there is no difference in human beings? Isn't that a sign that the name of the poor and rich is only money?" (*Keluarga Gerilya*, 1955, p. 191).

In the opinion of Oderberg (2000) states that morals are the basic system used to solve problems, in assessing a moral problem guided by wrong and right actions based on moral principles that have basic foundations about rights, justice, virtue, and differences in intentions/foresight, differences in acts or omissions, and the fundamental value of human life. Zagzebski (2017) states that moral attitudes are always in negotiations regarding human or subject actions, these negotiations are in the realm of the domain as identification towards right or wrong actions. Now Saaman's younger siblings know that achieving success in learning starts with the independence of will, effort, and intelligence so that dependence does not control them. Onwards, the life of the character of children and families living around the community used to be during the Japanese occupation, they carried out an independent lifestyle. The character of the mother in her conversation with her children still clearly remembered the independence of her village community through handicrafts.

Really, at that time lurik added to the value of the *people* who used it. It's no wonder that one day the mother said to an old woman who came from the village: "Make me twelve pieces of striated sarongs with good colors and patterns for children." "People say the Swadesi era. All my neighbors weaved day and night just like when I was a child. And people started planting cotton in their yards. My neighbor who sells sandals from old car tires sells very well. Almost every week, cooperative people come to order so many

pairs or so many scores. There are lots of workers now. At first, he worked alone. And at this time there are fifteen workers." (*Cerita Dari Blora*, 1952, p. 71).

The reviewer found that the attitude of the independent community prevailed in economic life after receiving an order for lurk cloth. The community is trying to revive the economy through the creative weaving industry because they are worried about the economy not turning and avoiding dependence on Japan, the people also advised their families to grow cotton as a material for spinning the yarn used in making weaving. This case coincides with Sikana (2013) view that moral character in a literary work is an attitude that has been formulated by society to determine its good and bad, responsible and disciplined behavior are good moral forms formulated in universal morals. The character of the community uses their abilities to follow independence to bring goodness to their families.

Simplicity

Simplicity is an attitude of moderation in making judgments and actions whether in thoughts, speech, or treatment so that they are by societal norms and values; generally modest in considering self-interest and the interests of others. As the attitude of a trader who takes care of the interests of others, namely towards Saaman's younger siblings, as the data below:

And all eyes were on the money. "Perhaps this will be of use to you and your younger siblings. Maybe to buy rice. It is very inappropriate for me to ask for compensation from a family whose son goes to fight." "I am a person who has experienced great suffering. Therefore I understand the image of suffering on your face. I also know from your appearance that you are a daughter who does not easily accept easy fortunes. Yes, I know. But, no, it won't be insulting for you to accept my gift. Even if it's a little, accept it. Think of it as a gift from your father who was lost at the ready. This morning I have eaten fully. That's right, my son. The money is not capital money, profit money." (*Keluarga Gerilya*, 1955, p. 82).

The reviewer believes that the merchant character must act well with Hasan and his brother. If he does something bad, he will feel remorse. He is not allowed to be rude to an orphan who has lost his father and brother because he fought to defend the motherland. According to Shafa et al (2021), the moral formation factor is determined by the basic factor of the climate value of simplicity in life, feeling sufficient, then the value of simplicity exists. When you see a condition that is concerning, it is as experienced by someone, it will cover that person's actions. This indicates that a simple attitude should be carried out by someone like the character of a merchant towards Hasan and his brother. The simplicity of life, thoughts of deeds, as the peak is prosperity. As the data below:

"Our kitchen stands apart from the house as a place to live. The roof structure is not unlike a sheet of zinc that is folded slightly and placed on top of the kitchen frame. Such a roof structure is called bekuk lulang which means skin folding. At the two ends of the roof, seen from inside the kitchen, there are two gaping triangular holes." (*Cerita Dari Blora*, 1952, p. 9).

Djono et al (2012) stated that the house is a link between ethics and aesthetics for its inhabitants and is an art in the structure of the building. Therefore, families feel peace and tranquility in the family when they live simply and sufficiently. Character education contained in this data includes the development of creativity, hard work, simplicity, connectedness to nature, and independence. Sikana (1977) in moral theory states that good actions can be said to be good when done in a good way. That is, the cultural values contained in traditional houses have good expectations in the lives of their inhabitants. Reflection of people's lives in the building model which means simplicity and adequacy in Javanese society, as reflected in the traditional limasan house with its bekuk lulang.

Physical and Mental Health

Physical and mental health is personal hygiene and environmental cleanliness; incarnated through speech, behavior, thought, and spiritual practice. The character Saaman teaches the importance of physical and mental health which is reflected in his daily habits and practices in life, just like the character Hasan who always does well in his life. As the data quote below:

"Besides all that, Hasan, you also have to do a lot of sports at school, and do it yourself at home after sleeping at night. Later you will have a big and strong body. And a big and strong body is needed by every soldier." (*Keluarga Gerilya*, 1955, p. 194).

In the opinion of Oderberg (2000) states that morals are the basic system used to solve problems, in assessing a moral problem guided by wrong and right actions based on moral principles which have basic foundations regarding rights, justice, virtue, and differences of intention/foresight. , the distinction between acts or omissions, and the fundamental value of human life. Then the spirit of doing group sports that you do to build physical and mental health. As the father's character does as below:

"My father was a patron of several arts, sports, and social associations. And the news I heard from Mother, Mother became the patron of the women's association. Father told us all to join scouting. And when the bonfire was built, I saw a line of old people being sworn in as honorary members of the Scouts of the Indonesian nation." (*Cerita Dari Blora*, 1952, p. 67).

The study finds that the character of fathers, sons, and youth strengthen character in modern times through scouting, sports, and artistic activities. Actions of character are very true to the moral theory put forward by Sikana (1977) that literary works must reflect the reality of the times, and all events that occur may be applied as teaching by the importance of being used as teaching. In this case, the winning characters respond to the challenges of the times which apply in a completely limited way among indigenous peoples so that intellectual and character education continues to be carried out according to the characters in their daily lives.

Patriotism

Patriotism is the spirit of love for the country, being loyal to the king, and being able to sacrifice for the sake of the country. Like the character of Saaman who fights in the guerrilla media for the sake of his people. Besides that, he also fights for the future of his family by becoming a pedicab driver for the sake of his younger siblings' education. The moral value of patriotism as citizens who love their country becomes a character lesson for their younger siblings in upholding the dignity of the nation, as shown in the data excerpt below:

"Mr. Saaman said the only thing that troubled him was because his younger siblings had to run aground in their studies. Is that right Miss?" "Lord! Protect us, protect us. Protect us. Heal our mother from her illness, guide our brother's soul, and save our two brothers who are going to fight." (*Keluarga Gerilya*, 1955, p. 186).

A person's morals arise from educational modeling that is experienced from modeling. This situation explains that morality itself is something that almost leads between bad and good. According to Kinnier et al (2000), moral teaching becomes a guide for one's example overtly or covertly so that the source is taught from the text that becomes the reference. Among other things, the opinion of McGrath et al (2022) is that experience, external modeling and moral education can influence a person. In this case, Saaman's character becomes a model in acting toward the state and nation to fight for the future and prosperity of the family. So on, ever since the school was closed, the character of the father in the story novel from Blora has used all means for literacy among his people, one of which is writing and printing textbooks.

And I understand now. He found his story: "All the books written by the father which were printed in Semarang - first and second-grade literacy books - were confiscated. No less than seven thousand pieces. What a shame. You are so hard at it. And printing it also requires a lot of money." (*Cerita Dari Blora*, 1952, p. 76).

Education on moral values and character can sacrifice for the sake of the country, in this case, the struggle in educating the people is carried out by eradicating literacy with all the limitations it has. As opinion Hun (2020); Sariban & Marzuqi (2015) that Indonesian people do everything in their power for the sake of the independence of their nation and are willing to sacrifice together to fight for the dignity of the nation, that is Indonesian people as in Pramoedya's novels. In this case, the father figure brought books printed outside the city and with personal money as a form of struggle for the value of an education that is very important for society.

Cooperation

Cooperation is a good and nurturing effort carried out jointly at the individual, community, community, or country level to achieve a goal; including brotherhood, shared responsibility, cooperation, tolerance, common good, and unity. Like the figures Saaman, Darsono, and Saaaman's younger siblings cooperate in carrying out their lives for the welfare of their families and the nation. as described in the data excerpt below:

"Let me alone seek income. We live together here. And you all continue your studies as expected by Mas Aman. Because, my brothers and sisters, if you are all smart, you can all fight for the motherland as well as you can." "Me too, Hasan! But right now, I should do a good job for you all first. When you are all smart when you are all capable of fighting, I will go to fight, Hasan!" (*Keluarga Gerilya*, 1955, p. 135).

Saaman had fought on the front lines against the Dutch colonialists and was arrested without his family knowing why he was arrested. Saaman works every day as a pedicab driver in Jakarta to meet the needs of his family. The money from the rickshaw is used to eat and school for his younger siblings. Because of that, Saaman worked hard and turned out to be a part-time spy for Indonesian guerrilla fighters. In addition to this incident until he was arrested and since then he has never returned home. His mother and younger siblings were looking for him. If they did not find Saaman, his younger siblings would forcibly release him by fighting the Dutch East Indies troops. Furthermore, through the activities and habits of the people in a culture of moral values, their character can be known, namely a society that upholds cooperation, is close to one another, and obeys religious rules (Teeuw, 1997). This can be seen through the data below:

Samin people are really wise. Really, at that time lurik added to the value of the people who used it. It's no wonder that one day the mother said to an old woman who came from the village: "Make me twelve pieces of striated sarongs with good colors and patterns for children." (*Cerita Dari Blora*, 1952, p. 71).

The reviewer finds that the life of the Samin people reflects a philosophy of life to always work together for the benefit of other people and nature. The philosophy of life of the Samin people who have the character liking to work together for the benefit of themselves, the community, and their people through creativity in processing cloth into lurik woven fabrics that are liked by the community. This is a literary work that can be used as an example of human life (Sikana, 1977). In this case, the Samin people through their weaving craft can be seen to lead to creativity, namely, weaving can be seen in their lives which always provides benefits to others, equality, cooperation, and obedience to religious norms and teachings.

Rational

Rational is being able to think based on real reasons and evidence and being able to take reasonable actions without being influenced by feelings; including being able to make judgments,

think logically, and be open. Like Saaman's attitude towards his younger brother, one must have the intelligence, courage, and honesty to do something for the community and the nation.

"Why not? As long as you're smart. As long as you are brave. As long as you have a stance. As long as you are healthy. Later when you are big you can become a general. You may lead the troops. Thousands of officers, tens of thousands of officers, and soldiers. As long as you are honest." "Of course, Hassan. If you are not honest, your sins are many. And if your sins are many, you are afraid of death. You are afraid of injury. You are afraid to go to war." (*Keluarga Gerilya*, 1955, p. 23).

The reviewer found that the personality traits developed between Saaman and his younger siblings became habits. Many colonialists are not happy with honest personalities. After all, Saaman is an honest warrior for his people and his family. This is consistent with the moral approach of Sikana (1977) literature which relates to being honest as a good moral that continues to be built from habit so that it becomes a culture and vice versa. This situation is related to the drive to build a nation with dignity, starting from the reality of the suffering of colonized peoples. Then another intention is an encouragement to be a lesson to families, communities, and generations of nations to act honestly, something that will give birth to a good attitude. Something that will produce other good things in humans which becomes a personality. Then the reviewer found that Mr. Kromo prevailing attitude was that he tried with his first business failure, then tried to open up opportunities for the woven fabric business. Formerly he was a basket craftsman. If the price is cheap, in difficult economic conditions, and seeing the opportunities that exist, a cloth weaving business is opened.

"Swadesi revives the craft of the village people. If this can live for tens of years, Mr. Kromo..." he pointed to the south, to the house of Mr. Kromo, a maker of bamboo goods, "Surely he will live happily, not as miserable as he is now. There are many children. Eight people. And the price of the basket is just a bucket. One basket is not finished half a day by one person." Three months ago he bought the tools and brought in a weaver to teach him. Seven days after learning he weaved himself. (*Cerita Dari Blora*, 1952, p. 72).

Humans in this world cannot avoid shortages and difficult circumstances. The character of the people is worried about the state of their country. So sensitivity to the situation that exists in humans to be creative in overcoming life's problems is good morals. Everyone needs to have a creative idea because creativity is a philosophy that originates from the power of effort in achieving goals that are cultivated by themselves so that person is respectable. Therefore, every human being needs to have creative ideas so that everything is safe in the life of this world and the hereafter.

Community Spirit

The spirit of community is found in the novel *Keluarga Gerilya*, namely between the conditions of economic difficulties and the state of struggle to defend the motherland. Community spirit education is realized when Saaman and his younger sibling do have the same circumstances, goals, and the same destiny that exists within them while still upholding the spirit of community and establishing good relations with different nations. This is explained in the following excerpt:

"Hasan, in the evening you can sell on the side of the road. You also have to look for income. Learning to earn I mean. In this way, you will lighten the burden on your brothers and sisters. If you want to follow my advice, go to Jade. Even though he is Chinese, he is human too, and he is a good person." Among the many Chinese, there is a kind and generous person, Hasan. You will forever look down on and humiliate the Chinese because they only seek money for work. That can't be, Hasan! There are many noble Chinese people. So, you go to Jade and tell her that I asked you to borrow a capital of several tens of rupiah to sell. You do, don't you? (*Keluarga Gerilya*, 1955, p. 192).

The reviewer encountered the upheaval of war which caused the suffering of the Saaman family but they did not lose their noble qualities. This coincides with the opinion of Sikana (1977) that moral values which state that a person has a noble character will indirectly make moral education what he gets from a community, society, or culture make him have a noble character. The above statement clearly shows that the moral education they receive also influences the character's moral attitude. Even though Saaman's family experience economic challenges, their steadfast, unyielding, patient nature, in establishing good relations with anyone causes them to avoid denial, in this case, the character of the samaan and his family apply noble qualities. Hasan also became a person who respects other humans who have different national and cultural backgrounds. Furthermore, the spirit of community is found in the character of a mother who orders her child to give alms to her neighbors. As the data excerpt below:

"Mother told me to come there to deliver five kilos of rice and a pound of money for donations." (*Cerita Dari Blora*, 1952, p. 45).

Through the novel data above, the researcher found a moral attitude towards neighbors, being sensitive to the social life that prevails in children, namely when they give alms to their neighbors who are having a wedding ceremony. In the view of Cillo & Verona (2008) that the trigger for change is because of the role of the individual to achieve the trigger for change by creating, and actions that have an impact on the social environment of society. In this case, my mother told her neighbors to give alms because it was a culture. The tail of this situation causes children to have empathy for other people even in difficult and happy situations, becoming a habit of giving alms. The child immediately remembers in his mind and heart, incidents like this help form good moral attitudes for children.

Including Literary Models in the Curriculum to Develop Character

Literary works (novel) provide opportunities for exploration in learning to adapt to the needs of the times, as currently there are gaps in the fields of multiliteracy, critical thinking, and higher-order thinking required in the 21st century. Literary works have the potential to fill these gaps. Furthermore, there are social, cognitive, and social designs in literature as character curriculum sources for interdisciplinary and multidisciplinary approaches as proposed by (Adeyemi et al., 2009), as follows.

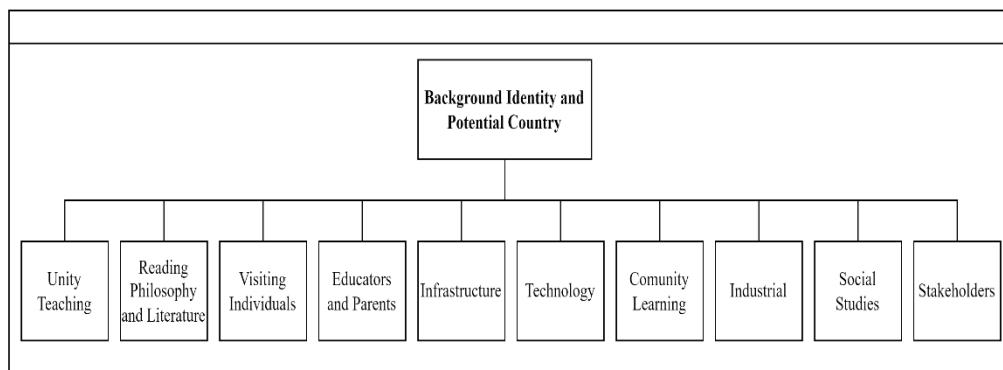


Figure 1. Incorporating literary design into the curriculum within the concept of independent learning

The design specifically mentions literary works as sources, with content derived from fictional narrative texts that can be part of the social and emotional cognitive analysis as materials for implementing the curriculum for cognitive and social abilities. Teaching virtues based on literary works such as the novel *Keluarga Gerilya* and *Cerita Dari Blora* is highlighted. As studies

such as (Hart et al., 2020) show, using Narnian Virtue in developing a character-based curriculum demonstrates that literary works can indeed serve as models for curricula, particularly for character education. Moreover, the proximity of national literary works will foster social and cultural closeness within the community. As Sikana (1977) posits literature and society are integral parts that inherently contain the nation's identity and character, which should be utilized more effectively to enhance national character and identity. Furthermore, this view is supported by (Kostøl & Remmen, 2022); (Zhu et al., 2021), stating that a curriculum based on collaborative engagement among students, communities, teachers, and professionals will positively impact students' emotional, cognitive, and social development through context-based curricula. Therefore, it is crucial to enhance the role of literary works as a basis for developing a character curriculum that practices emotional intelligence skills.

Furthermore, cognitive and social skills are essential in the 21st century. The literary curriculum model adopts Cassirer's concept regarding texts as social cultural experiences, recontextualizing macro empirical objects, Kantian aesthetics, and pedagogies derived from Durkheim, which are then developed into a recontextualized literary curriculum as proposed by (Cuthbert, 2019). This need arises because, with the shift from the modern to the postmodern era, literary texts have been marginalized and overlooked as materials for discussion in identity formation within the curriculum. This marginalization is due to the perception of literature as merely linguistic knowledge. Therefore, the inclusion of literary texts in the curriculum is crucial.

CONCLUSION

Modern Indonesian literature continues to promote important ethical values such as humility, mutual respect, harmony, and social responsibility. The ethical values contained in Indonesian literature have a major influence on the growth of individuals and communities in the digital era. Literature also has an important contribution to identifying and educating character. The two novels studied, *Keluarga Gerilya* and *Cerita Dari Blora*, offer rich and relevant character education content for the current generation living in the global era. The importance of Indonesian people's identity, character education, and social benefits resulting from the application of ethical values. Religion, culture, society, education, and economy continue to be the moral pillars of society. Identity and principles of character education such as sincerity, responsibility, politeness, controlling passions, obedience to both parents, leaders, and country, compassion or love for life, the natural environment, thoroughness, freedom in a democratic system, spiritual practice, speaking the truth, persistent, cooperation, tolerance, remembrance, love for the country, taking reasonable actions, agreeing, and being sensitive to social and community issues are important components of these values.

Ethics education has many benefits, including building identity, educating character, teaching social reflection, and having a positive impact in the digital age. Literature as a form of cultural expression also makes a significant contribution to human life. This research has high relevance in enriching the understanding of ethical values in Indonesian literature and their implications for literary including independent curriculum. Because Indonesian literature is a rich source of ethical and moral values, identity, and character education. This research emphasizes the importance of character education through literary works in the global era, as well as the social benefits that can be obtained through the application of ethical values in everyday life in school and society. To maintain culture and build the character of the younger generation, Indonesian literary works have an irreplaceable role. Therefore, it is important to continue to encourage respect for Indonesian literary works and promote wider access for the younger generation so that they can derive valuable benefits from these literary works.

ACKNOWLEDGEMENT

We would like to express our sincere gratitude to all the individuals, School of Education, Awang Had Salleh Graduate School and with great appreciation also to Universiti Utara Malaysia (UUM), Sintok, Malaysia that have contributed to the publication of this research paper.

AUTHOR CONTRIBUTIONS

The author of this article has substantially contributed to the conception and design of the study, data acquisition, analysis and interpretation of data, drafting the article and revising it critically for significant intellectual content and final approval of the version to be submitted.

REFERENCES

Adeyemi, M. B., Moumakwa, T. V., & Adeyemi, D. A. (2009). Teaching character education across the curriculum and the role of stakeholders at the junior secondary level in Botswana. *Studies on Home and Community Science*, 3(2), 97–105.
<https://doi.org/10.1080/09737189.2009.11885283>

Ahmad, S. (1981). *Sastera dalam pembinaan akhlak – satu renungan dari sejarah sastera melayu dlm. Imej dan cita-cita: kertas kerja hari sastera 1980*. Dewan Bahasa dan Pustaka.

Bell, R. H. (1994). *Moral dimensions of American Fiction: Faulkner, Hemingway, and Wharton*. University of North Carolina Press.

Cillo, P., & Verona, G. (2008). Search styles in style searching: Exploring innovation strategies in fashion firms. *Long Range Planning*, 41(6), 650–671.
<https://doi.org/10.1016/j.lrp.2008.08.001>

Cuthbert, A. S. (2019). Literature as aesthetic knowledge: implications for curriculum and education. *Curriculum Journal*, 30(2), 181–195.
<https://doi.org/10.1080/09585176.2019.1576534>

Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods* (2nd ed. McGraw-Hill.

Dewantara, K. H. (1977). *Bagian pertama: Pendidikan*. Majelis luhur persatuan taman siswa.

Djono., Utomo, T. P., & Subiyantoro, S. (2012). Nilai kearifan lokal rumah tradisional Jawa. *Humaniora*, 24(3), 269–278.

Fatonah, K., Hapudin, M. S., & Saputra, D. S. (2024). Pemetaan genre sastra dalam buku teks bahasa Indonesia kurikulum merdeka di sekolah dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 09(01), 2548–6950. <https://journal.unpas.ac.id/index.php/pendas/article/view/12422/5728>

Gunadi, I. (2017). Konsep etika menurut Franz Magnis Suseno. *Uin Ar-Raniry Darussalam Banda Aceh*, 42–43.

Hart, P., Oliveira, G., & Pike, M. (2020). Teaching virtues through literature: learning from the 'Narnian virtues' character education research. *Journal of Beliefs & Values*, 41(4), 474-488.

Hasanah, A., & Haryadi, H. (2022). Tinjauan kurikulum merdeka belajar dengan model pendidikan abad 21 dalam menghadapi era society 5.0. *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 266–285. <https://doi.org/10.19105/ghancaran.vi.7595>

Hun, K. Y. (2020). *Pramoedya menggugat, melacak jejak Indonesia (cover baru 2020)*.

Jeffrey, D. K. (2007). *The ethical imperative: Moral development in the novels of William Faulkner*. University Press.

Karakuş, G. (2021). A literary review on curriculum implementation problems. *Shanlax International Journal of Education*, 9(3), 201–220.
<https://doi.org/10.34293/education.v9i3.3983>

Kinnier, R. T., Kernes, J. L., & Dautheribes, T. M. (2000). A short list of universal moral values. *Counseling and Values*, 45(1), 4–16. <https://doi.org/10.1002/j.2161-007X.2000.tb00178.x>

Kohlberg, L. (1981). *The philosophy of moral development: Moral stages and the idea of justice*. Harper & Row.

Kostøl, K. B., & Remmen, K. B. (2022). A qualitative study of teachers' and students' experiences with a context-based curriculum unit designed in collaboration with STEM professionals and science educators. *Disciplinary and Interdisciplinary Science Education Research*, 4(1). <https://doi.org/10.1186/s43031-022-00066-x>

Mashabi S., & Prastiwi, M. (2024). Kemendikbud tegaskan program sastra masuk kurikulum tak wajib dilakukan guru. *Kompas.Com*, 1.

McGrath, R. E., Han, H., Brown, M., & Meindl, P. (2022). What does character education mean to character education experts? A prototype analysis of expert opinions. *Journal of Moral Education*, 51(2), 219–237. <https://doi.org/10.1080/03057240.2020.1862073>

Nussbaum, M. C. (1997). *Cultivating Humanity: A classical defense of reform in liberal education*. Harvard University Press.

Oderberg, D. S. (2000). *Moral theory: A non-consequentialist approach*.

Parker, D., & Gardner, S. (1994). *Ethics, theory and the novel*. Cambridge University Press.

Prince, G. (1988). The ethics of reading: Kant, de Man, Eliot, Trollope, James, and Benjamin. *Philosophy and Literature*, 12(2), 310–311.

Rangga, B., Ngatmain, N., & Fatin, I. (2023). Muatan karakter profil pelajar pancasila pada teks sastra buku cerdas cergas terbitan pemerintah SMA kelas X kurikulum merdeka. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 9(4), 1219. <https://doi.org/10.32884/ideas.v9i4.1453>

Rawls, J. (1980). Kantian constructivism in moral theory Author (s): John Rawls Stable URL : <http://www.jstor.org/stable/2025790> REFERENCES Linked references are available on JSTOR for this article : You may need to log in to JSTOR to access the linked references . *The Journal of Philosophy*, 77(9), 515–572. <https://www.jstor.org/stable/2025790>

Roehr, S. (2018). *Ethics in narrative fiction: A Phenomenological Approach* (University).

Saribar, & Marzuqi, I. (2015). Menemukan keindonesiaan dalam novel-novel Pramoedya Ananta Toer. *Atavisme*, 18(2), 159–169. <https://doi.org/10.24257/atavisme.v18i2.112.159-169>

Shafa, R., Lubis, L., & Wijaya, C. (2021). Construction of climate of social affection in realizing the noble morals of youth (Phenomenology study in Medan Johor Kota Medan district). *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 3(2), 93–119. <https://doi.org/https://doi.org/10.47006/ijierm.v3i2.68>

Sikana, M. (1977). *Pembangunan seni & sastera*. Dewan Bahasa dan Sastera.

Sikana, M. (2013a). Arah perjalanan teori dan kritikan sastera Malaysia dalam era globalisasi [The Direction of Malaysian Literary Theory and Criticism in Globalization Era]. *International Journal of Malay Letters*, 1(1), 143–168.

Sikana, M. (2013b). *Berdiri di akar diri: Kritikan sastera Melayu pascamoden*. Institut Terjemahan & Buku Malaysia Berhad.

Singer, P., & Singer, R. (2005). *The moral of the story: An anthology of ethics through literature*.

Smith, M. L. (1987). Publishing qualitative research. *American Educational Research Journal*, 34, 173–183.

Supadjar, D. (2017). Refleksi kritis atas metode berfilsafat Damardjati Supadjar. *Jurnal Filsafat*, 17(3), 301–313. <https://doi.org/10.22146/jf.23088>

Suseno, F. M. (1984). Etika Jawa sebuah analisa falsafi tentang kebijaksanaan hidup orang Jawa. In *PT Gramedia Pustaka Utama*. PT Gramedia Pustaka Utama.

Teeuw, A. (1997). *Citra manusia Indonesia dalam karya sastra Pramoedya Ananta Toer*. PT Dunia Pustaka Jaya.

Toer, P.. (1952). *Cerita dari Blora*. Hasta Mitra.

Toer, P.. (1955). *Keluarga gerilya*. Hasta Mitra.

Wagner-Lawlor, J. A. (1999). *The ethical function of the Gothic in Victorian Fiction*. State University of New York Press.

Wallace, C. R. (1996). *Literary Ethics: The method of nature and the method of Grace*. University Press.

Zagzebski, L. (2017). *Exemplarist moral theory*. Oxford University Press.

Zakaria, N., Hanapi, M. H. M., Janoory, L., Zahari, M. A., & Ali, A. H. (2021). Author's ethics in the writing of traditional Malay literature. *Psychology And Education*, 28(2), 2497–2506. <https://doi.org/10.17762/pae.v58i2.2413>

Zhu, G., Raman, P., Xing, W., & Slotta, J. (2021). Curriculum design for social, cognitive and emotional engagement in Knowledge Building. *International Journal of Educational Technology in Higher Education*, 18(1). <https://doi.org/10.1186/s41239-021-00276-9>