

Personal Character Education Values in Andrea Hirata's *Ayah* "The Father"

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Abstract:

This research was aimed at describing personal values of character education in *Ayah* written by Andrea Hirata, a best-seller novel published by PT Bentang Pustaka in 2015. The novel is 396 pages long, divided into 69 chapters. This research is qualitative research with a documentation study design. The data for this research consists of parts of the novel where personal values were found. The data were analyzed using descriptive analysis by describing the data, pointing out the personal values, and explaining it in detail, discussing the research results and drawing conclusions. The research results show that the personal values found in the novel *Ayah* include honesty, accountability, self-confidence, hard work, independence, love of knowledge, entrepreneurship, and a healthy lifestyle. The values of love of knowledge and hard work are more dominant, which indicates that the author respects those values.

Keywords: personal values, character education, *Ayah*

1. INTRODUCTION

Currently, Andrea Hirata has become one of the most productive Indonesian novelists. His real name was Aqil Barraq Badruddin Seman Said Harun, and he was born in Pulau Belitung, the Province of Bangka Belitung on October 24, 1967. He has published some best-seller novels so far, such as *Laskar Pelangi* 'The Rainbow Troops' (2006), *Sang Pemimpi* 'The Dreamer' (2006), *Endesor* (2007), *Maryamah Karpov* (2008), *Padang Bulan* 'The Field of Moon' (2010), *Cinta di dalam Gelas* 'Love in a Glass' (2010), *Sebelas Patriot* 'Eleven Patriots' (2011), *Laskar Pelangi* 'The Rainbow Troops' (2012), dan *Ayah* 'Father' (2015).

Ayah was published by PT Bentang Pusaka at the end of 2015, and it has become a best-seller novel, well-known among all Indonesian people regardless of socioeconomic status. In the novel was pictured culture and religion, so that the novel is appropriate for all ages. The language is simple, and the story is narrated modestly. In addition, the setting is generally familiar to Indonesian readers.

Generally, the novel is about four friends –Sabari, Ukun, Tamat, and Toharun, who go to the same school. The writer describes the characters' daily activities and their family backgrounds. Each of the four main characters has unique characteristics. Not

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Lingua (2020), 17(2): 95-110. DOI: 10.30957/lingua.v17i2.639.

often are they described as innocent and artless persons, but they are sometimes intelligent.

The stories in *Ayah* depict reality. Events are presented in mixed plots. One of the most interesting features of the novel is the abundance of advice and valuable characters, such as personal values. The characters were narrated in a way that each of their characters is well described, such as determination in pursuing their passions, accountability, love of the environment, and love of knowledge. Therefore, this novel is appropriate for all ages, especially students, due to its educational values.

In terms of character education, Octavia, et al. (2014, p. 11) states that character value refers to human behavior related to god, themselves, others, environment, and government/country, and it is evident from their ideas, attitude, feeling, words, and action based on the norms of religion, law, courtesy, culture, and customary law. Meanwhile, Suyanto (2009) argues that character is the way people think and act, and it is the uniqueness of each individual in their family, community, and countries such as a sense of accountability, honesty, punctuality, and care for the environment.

The term value of character education is made up of "value", "education", and "character." According to Mulyana (2004, p. 11) value is a reference of belief in making a choice, while Aryandini (2000, p. 15) states that value is the sense of what is intended and unintended, about what is permitted and unpermitted, and about what is valuable and noo valuable (compared with Frondizi, 2001, pp. 1-14 and Allport, 1964). In other words, value is a perceived ability of something to satisfy human or the nature of something which makes human interested. In addition, Depdiknas (2011, p. 14) states that character is innate, and it is a depiction of heart, personality, courtesy, behavior, habit, and temperament.

According to Azzet (2014, p. 16), character is the nature of morals or courtesy which differentiate between one individual and another. Character is also understood as relatively stable personal traits, which determine behavior in a high standard of values and norms. Because character is stable, once established, it does not easily change, and it is the standard of value/norm, that is the condition referring to religious, science and technology, legal and habitual principles, which is representative of daily behavior with the indicators of self-control, punctuality, hard work and resilience, accountability, honesty, politeness, and delicacy.

One of the purposes of character education is to change people into good humans, i.e. good community and citizens. Good human, community and citizens are people who respect certain values influenced by the culture of the community and nation. Therefore, the nature of character education in the Indonesian context is the education of good values based on Indonesian culture to improve the young generation's personality.

The objective of character education in formal institutions is to facilitate students to develop values and to improve the quality of life by respecting individual freedom. The long-term objective is to base our character on an active response in individual context for the authentic social input, which sharpens the life vision to be achieved through the process of continuous self-development. This long-term objective is a dialectical approach that is close to the reality, through the process of continuous

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reflection and interaction of idealism, mode selection, and immediate outcome which can be objectively evaluated.

On the other hand, social life consists of abundant character education, as do religion, culture, and custom, which provide messages to create dignified persons, and they should be treated as the sources for character education. Therefore, character education is a medium to integrate good values based on religion, culture, local wisdom, etc. (Sahlan & Prasetyo, 2012, p. 35).

According to Azzet (2014, p. 83), generally, the values delivered through character education can be classified into (1) values related to god, (2) values related to self, (3) values related to others, and (4) values related to the environment. The values related to god refers to the relationship between people and their god, although it is also related to the relationship among people when it involves spiritual component such as heart and spirit purification and mandate fulfillment.

There are many kinds of values delivered through character education, such as self-existence, dignity, self-confidence, fear, death, longing, revenge, loneliness, confusion in making choices, and others related to the spiritual aspect of individuals. Azzet (2014, p. 89) divides personal character values into some types, i.e. (1) honesty, (2) accountability, (3) self-confidence, (4) punctuality, (5) hard work, (6) independence, (7) love of knowledge, (8) sense of entrepreneurship, and (9) healthy lifestyle.

Values related to others are a critical attitude towards other people's beliefs and ideology, attitude, and behavior in their activities and are one's accountability to others (Salam, 1996, p. 8). Meanwhile, the values related to the environment are the attitudes and actions which foster the effort to protect the environment against any damage and to restore the damaged environment.

This research is different from previous research utilizing data from *Ayah*, written by Andrea Hirata. This research focused on analyzing personal values included in character education while previous studies used the general theory of character education, including studies supported by such variables as the use of diction and teaching. Syaidah and Amir (2019) studied the values in character education found in *Ayah* and its contribution to the teaching of Indonesian literature. In their research, they found some values, i.e. religious value, honesty, punctuality, hard work, creativity, independence, democracy, curiosity, patriotism, achievement recognition, friendliness, love of peace, love for reading, social care, and accountability. In addition, *Ayah* gives a positive contribution to developing character education at schools in Indonesia. Furthermore, Puspita (2017) studied the values delivered through character education found in *Ayah* by Andrea Hirata. She found 15 values in the novel, i.e. religious value, honesty, punctuality, hard work, creativity, independence, democracy, curiosity, national spirit, patriotism, appreciation, friendliness, love of peace, social care, accountability. Rizqi, et al. (2018) also studied the aspect of diction and values of character education in the novel, and they found 16 values and five dictions relevant to the teaching of Indonesian literature. Besides *Ayah*, character values have been analyzed in other novels. One of those novels is *Tantri*, researched by Tantri (2018). She analyzed the values of character education in *Tantri* (women who tell stories) written by Cok Sawitri. In this research, she found 18 values listed in character education proposed by the Department of National Education in Indonesia/Depdiknas (2011). Compare with

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Fakihuddin (2014), Nasip, A, Mahyuni & Nuriadi (2019), and Maulina, Suyitno, Wardani (2018).

2. METHODS

This research used a qualitative approach because it is aimed at describing the subjects and objects of the research as they are, based on data, source of data, data collection, and data analysis of *Ayah*. This approach is suitable for this research because the writers were intended to analyze, interpret, and describe data regarding personal values included in character education. This research was library research or documentation research. According to Semi (1987, p. 20), library research is a study conducted in the researcher's office or in the library, and the researcher collected data and information from books or other audiovisual media.

The source of data for this research was *Ayah* written by Andrea Hirata, published by PT Bentang Pustaka in May 2015. It consists of 396 pages and organized into 69 chapters. The data were the parts of the novel where personal values were found. The data were collected using documentation technique (see Ibnu et al., 2003, pp. 96-97) by reading the novels repeatedly, highlighting or identifying parts of the novel consisting of personal values and classifying the values into each personal value.

The data were analyzed using a descriptive-analytical analysis because the analysis took part during the data collection. This technique of data analysis was proposed by Siswanto (2008) who stated that qualitative data are analyzed since the data are recognized while all collected data are re-analyzed in the final analysis step. The steps of data analysis in this research include (1) describing the parts of the text included into data for this research, (2) explaining the implicit personal values implicitly illustrated by the writer or the values shown by the novel characters based on the theory of character education, and (3) discussing the research results and drawing conclusions.

3. FINDINGS AND DISCUSSION

There were 63 tokens found in *Ayah*. All tokens were classified into eight personal values of character education. The data are presented in Table 1.

Table. 1 Personal Values of Character Education

No	Personalvalues	Frequency
1	Honesty	4
2	Accountability	2
3	Self-confidence	5
4	Hard work	20
5	Independence	2
6	Love of knowledge	26
7	Sense of entrepreneurship	2
8	Healthy lifestyle	2
	Total	63

3.1. Honesty

There were four types of personal values related to honesty. The extracted text below shows that honesty is bound on the attitude of the character Sabari because it was explicitly by the writer.

It was not easy for his boss to lose an employee who is artistic, poetic, honest, diligent and patient (Hirata, 2015, p. 142)

The honest character of Sabari is directly stated as an honest personality, so that he is considered as an honest person. As a daily laborer in an ice factory, Sabaru always respected the principle of honesty. Therefore, he became one of the favorite laborers among other employers and the employer himself. When Sabari wanted to resign from the job, it was difficult for the boss to let him go. Because Sabari was a Muslim, he was narrated to have behavior depicting Islamic teaching. According to the Islamic perspective, honesty is one of the attitudes of the Prophet Muhammad PBUH, so he was granted the title of *al-Shiddiq* because he was consistent in respecting mandate or trust; his words were supported by his actions.

The second honesty value is related to the inner unconscious characteristic of a person. Honesty needs to come from the inside so that it becomes permanent. The following is the extracted part of the novel.

Like Sabari, he is honest! Don't cheat the proportion of cement when you make concrete blocks. Our product needs to withstand earthquakes with a 7 Richter scale. If you cheat, the result can be fatal. Schools can be damaged, and students can die. Let others become rich by stealing! Although we are poor, we should be honest. "Educated people say, honesty is first learned at schools, they are wrong, but they need to add that honesty starts from the honesty to build schools. Do you guys agree?" (Hirata, 2015, p. 156).

Both pieces of text above are parts of what Marconi said to his concrete block daily laborers. In the extracts, Markoni advised that the laborers always respect honesty. Although Markoni was a businessman, he wanted his laborers to work seriously without reducing the proportion of cement. According to Markoni, his product was used by the government to build schools. Therefore, he always reminded his laborers to put the quality first in making the concrete blocks, so the building could not be easily damaged. In this case, the writer put his effort to teach honesty through the character in the story as his personal responsibility to the community.

Other data related to honesty are in the aspect of not accepting gifts from anyone under any circumstances if it indicates that something is not right. This is depicted in the following extracted part.

"Sorry, I cannot accept your gift. I am a civil servant. Have you heard about gratification?" (Hirata, 2015, p. 204).

The piece of text above is a statement from a letter delivery man who delivered a divorce application. When he handed the letter from the Religious Court to Sabari, the delivery man put honesty first. This attitude was shown when Sabari gave a bundle of banana from his garden to thank the delivery man. He refused Sabari's gift. He argued

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that the gift was a kind of gratification, which is not lawful, although it was only a bundle of banana. This suggests that the writer intentionally inserted this value as a model for his readers.

Another sort of honesty is a frank attitude, without prejudice. The character Manikam gave a truthful answer to Tamat and Ukun who had come so far from Belatik to find Marlana and Zorro. When they arrived, he initially thought that they were crazy people looking for an address because they looked messy and tired. However, Manikam did not consider his guess as crazy people. With pleasure, he gave them Lena and Zorro's address based on the last letter from Lena. The text about that description is as follows.

Manikam did not want to give false hope to those naïf people. It was not easy to find someone just through a penpal (Hirata, 2015, p. 320).

3.2. Accountability

We found two parts of text consisting of accountability value. The first part shows the accountability of Sabari who regretted after he tricked another character in the story, as shown in the following extracted piece of text.

Sabari told Ukun that he regretted about the triangle formula incident. From the way he sounded, Ukun knew that Sabari was regretful.

"I wanted to right my wrong."

"To Lena and Bogel?"

"Yes."

"Also to Bogel?"

"Yes."

"Ri, if you apologize to Lena, I can understand that, but to Bogel?! He is the meanest person to you in the world!"

"But this is my mistake, Bio." (Hirata, 2015, p. 94)

The above extract is a dialogue between Sabari and Ukun. In the conversation, Sabari wanted to apologize to Lena and Bogel. Sabari accidentally changed the math formula which Lena and Bogel wrote under the drawer, which made them get a bad grade. His regret forced him to admit his mistake. Sabari wanted to be responsible and admitted his action, although Bogel was known as the meanest person in the class. Bogel bullied Sabari countless of times, including hanging his old bike to a mango tree.

In addition, the second part related to accountability is Markoni, who always did his best, although he was known as a pitiless person. The extracted text is presented below.

The sound of people clapping burst again. People knew that Markoni was a pitiless person, but he was very fair to his laborers, so he was loved. His sense of responsibility to them was very exceptional (Hirata, 2015, p. 156).

Although Markoni was a pitiless person, he knew his responsibility as the boss of concrete block manufacture. This attitude made him not only respected by his laborers, but he was also loved.

Self-confidence

Self-confidence is a feeling of a person who believes that they are able to do something useful, either for themselves or for others. This sense of confidence is the key to anyone in earning their living. Therefore, this attitude needs to be expressed to readers so they understand their target in life.

There were five self-confidence values in Ayah. The following is self-confidence in terms of love for a girl, Lena.

Sabari was not disturbed by those discouraging sounds. For him, they were distorted radio sounds, uncontrollable. He focused on Lena. He didn't want to change to other frequencies (Hirata, 2015, p. 40).

In the text above, Sabari was full of self-confidence. To earn Lena's love, Sabari never lose hope. Although he was described as a non-attractive looking boy who had teeth like a squirrel's, ears like a goat's, and round head like a ball, Sabari insisted on getting Lena's acceptance. Another part of the text which shows Sabari's confidence about love is as follows.

His heart broke, but he didn't lose hope. His feeling to Lena was still the same as when she seized the answer sheet on that sacred day. Also, his father often said that God always counted, and one day He would stop counting (Hirata, 2015, p. 48).

In the effort to get Lena's returned love, Sabari was broken heart, but he did not lose hope. He was still eager to get Lena's love, and he believed that one day Lena would fall for him.

On the other hand, Lena, the character Sabari was fond of, had high self-confidence in getting a job she loved. It was narrated that Lena could get any job wherever she was because she was very self-confident, especially when applying for a job, as described in the extracted text below.

Lena had self-confidence and was a fast learner, she was good at using a computer, and her English was also good. Wherever she applied for work, she would be accepted should there be an interview or opportunity to show her performance. Thus, Lena was accepted to work at an expedition company dealing with inter-island furniture delivery (Hirata, 2015, p. 244).

Non-permanent lifestyle cannot be easy without an adequate level of self-confidence. Self-confidence can make it easy to adjust to new conditions, make new friends, and get a job. The delivery of self-confidence in character education was also shown in Lena, as described below.

She knew Lena very well. She had traveled everywhere, but she never hesitated to be herself. She was a person who was brave to say what she wanted and what she did not, a person who could be independent of anything, including from unreasonable embarrassment. She was a person who always smiled, although life was difficult and walked again for new possibilities (Hirata, 2015, p. 245).

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Other personalities are related to self-confidence in speaking in front of the public. This character was described in Sabari, as in the following extracted text.

Sabari walked calmly to the middle of the stage... and all was late because his voice has started to burst.

Send a thousand troops to catch me!

Aim at me a thousand guns, right to my heart!

The sky is my witness that I am here to love you!

And let me die in the fragrance of your love! (Hirata, 2015, p. 143)

The extract above shows the self-confidence of Sabari in reading a poem on the stage. It made him easy to produce works, especially in telling stories and reading poems in front of the class. In the story, Sabari read the poem in the farewell ceremony for third-grade students. Many people attended the ceremony, including local officials such as the head of the education department, subdistrict officials, and local police. In addition, all students' parents, including his father, were also there.

3.3. Hard Work

Many personal values found in Ayah are related to hard work, i.e. 20 tokens. The values are delivered in different ways. The following are some examples from the novel.

The first personal character value is related to being positive in judging a job which is very difficult. The character Izmi considered such job as a common job. The following part of the novel illustrates this value.

After school, as usual, Izmi left for the merchant house to wash and iron a pile or clothes. It was not easy to take care of those clothes because the merchant had five children with parents of their spouses. It was 11 persons altogether. However, the work did not seem difficult for him as he took a piece of paper from his previous exam, and he looked at it carefully. After that, he started working seriously because he wanted to go home as soon as possible to study (Hirata, 2015, p. 60).

The text above explicitly shows that Izmi is a hard-working person. After the court announced its final verdict that his father was guilty of corruption, Izmi had to work to earn his living. After school, he worked as a servant. Although he was paid quite low, Izmi kept working in the merchant house, his neighbor. This work affected his grades.

In addition, another hard work value was represented in character Amiru, regarding making hard work a habit as early as possible. Amiru is described as a small child who spent his childhood working hard. He did the work to help with the economic problems faced by his family. During every school break, he worked in rubber, coffee and oil palm plantation. Also, he once wanted to apply for a job at an anti mosquito factory, but he was rejected because he was under aged. The following part of the novel shows this value.

Although he was still a child, the difficult situation made Amiru familiar with difficult work. During school break, he usually did seasonal work at rubber, coffee, or

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oil palm plantation. However, he needed to earn money quickly because he was falling behind the schedule for radio broadcast.

"I can do hard work, Maam, like an adult," said Amiru when he applied for a job at the antimosquito factory.

"The risk is too big, child. It is not appropriate for a child. This work deals with dangerous chemicals" (Hirata, 2015, pp. 87-88).

The writer continued to describe Amiru as a hard-working child who wanted to payback the radio that his father has pawned. In addition, he was also motivated to make money to pay for his mother's medical treatment. Amiru was also disturbed by how sad his father was since he pawned his precious radio. Not only his father, but Amiru was also very sad, as described in the following extracted text.

Amiru had difficulty sleeping every night. There was no distorted radio wave sound anymore. He was sad because his father has taken away the only entertainment he had. His brain worked, and his motivation burst as if he had found a life resolution, that is he wanted to work hard to make money not only to pay back for his father's radio but also to give better medical treatment for his mother. Secretly, he saw the pawn receipt his father put on the table. On the receipt was written one million six hundred thousand rupiahs as the pawn value at Mister Phillip (Hirata, 2015, p. 87).

Furthermore, the writer also showed hard work values in character Sabari because of his love for his child. Because he wanted to welcome his child, Zorro, Sabari did not mind doing any work as much as possible. Sabari worked as a porter, boat cleaner, ice carrier, card drawer, vegetable carrier, and shopping helper. Previously, he just behaved like a crazy person. He only walked back and forth in the fish market, let himself dirty, and live from others' sympathy. This description can be found in the extracted text below.

In the market, Sabari asked for any job. A porter normally only carry one sack of powder, but he carried two. He cleaned boats, carried ice boxes, pushed cards, carried vegetables, and help mothers shopping. He worked as if there had been no other day because he had a sweet plan (Hirata, 2015, p. 438).

3.4. Independence

Independence value was also found in *Ayah*. Independence is a state when a person does not depend on others. Independence includes emotional independence, attitude independence, and value independence. Independence can increase the charisma of a person in the eyes of others. Two tokens related to independence were found in *Ayah*. The first is depicted by the writer through the character Sabari related to his setting out for other places to look for work in other towns. The data showing this value is presented below.

"What are you going to do there?"

"Like what other people do. I want to find work. I am no longer a child, father. I have to go. I am ashamed of being dependent on you" (Hirata, 2015, p. 112).

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In the novel, Sabari wanted to ask for permission to go find work in other towns. Sabari was ashamed of being dependent on his parents. This value needs to be a model for readers because it is related to dependence in life.

Another personal value related to dependence is shown in the fact that Sabari lived from the result of his own effort. He did not depend himself on others, let alone begging to others. This value is found in the following text.

... He knew about his neighbors who submit an application through village officials, then they were given a sticker to be put on their door, and they received some donations afterward. Sabari was poor, but he still lived on his own money (Hirata, 2015, p. 205).

In the text above, the independence was put by the writer in character Sabari. In the novel, Sabari did not want to bother himself with an application for government funding. He was ashamed to submit an application because he believed that he could still work. In his view, he was not entitled to receive such donation because God still granted him health and halal living. He was proud of the result of his work although it was not much.

3.5. Love of knowledge

Love of knowledge is related to ideas, words, and actions of putting knowledge as a key human need. Love of knowledge is a way of thinking, behaving, and acting to show integrity, care, and respect toward knowledge. Therefore, love of knowledge does not only mean love for reading or writing; however, it also means a strong desire of an individual to obtain and apply it. For people who love it, knowledge is considered as a need.

The highest number of tokens found in the novel was the love of knowledge, i.e. 26 tokens. However, only some were analyzed. First, the value was shown by implicitly stating that knowledge is very important and can be obtained from anywhere, as described in the text below.

A strict father was how all Markoni's children saw him. Markoni was aware of that, but he did not change it. The military system he applied at home was because of his biggest regret of not pursuing his education at the university level (Hirata, 2015, p. 17).

Markoni was a person with many experiences and a person full of trauma. His bitter childhood made him wanted his children not to experience it. Markoni always told them what his father had told him that he would support his children to go to school, and he was ready to sacrifice everything, including pawning his house (Hirata, 2015, p. 27).

Markoni's regret was stated directly by the writer. His regret of not going to college was considered as his love for knowledge. Therefore, he educated his children strictly in order that none had the same faith as his. He believed that knowledge was important for his children.

Other personal values related to the love of knowledge are the effort to learn the alternatives and to learn more. The character chose to paddle the bike exhaustedly to go

so far to a library because he believed that in the library was where the knowledge that he needed was all available, as in the following depiction.

In the science class, Amiru asked the teacher about the radio signal, but he did not get a satisfactory answer. Because of his curiosity and love to learn, he rode his bike to the town library, which was very far from his village, to read about radio. Unfortunately, such books were very rare. He did not find a specific explanation about what he was looking for. Finally, he thought the only person who could explain it, and the person he really did not want to see, was Syarif Miskin.

Of course, Amiru was an intelligent boy. He could not take such an explanation. He said that he only wanted to ask about the bad radio signal at his house and why the problem could be solved with a duck cage. Syarif Miskin did not like it when he was forced to answer the questions (Hirata, 2015, p. 45-46).

It was obvious that Amiru is a critical boy. Amiru could not be easily satisfied with the explanation given by his science teacher in the class. Therefore, he went to the library to read books on radio. However, the books in the library were so limited that he needed to meet Syarif Miskin. He wanted the amateur radio technician in Belatik village to explain in detail about radio.

Amiru's critical behavior was also shown in the next parts of the story. He refused to believe in the explanation which he considered illogical. In the text, Amiru asked about the problems of bad radio signal to Syarif Miskin, which made him annoyed. He did not care about Syarif being angry after he asked long questions about radio. He repeated his questions several times. The text below shows the conversation between Amiru and Syarif regarding radio.

Syarif sure was surprised that, even after he yielded at Amiru, he still saw him at his rested room.

"What else d you want, boy?"

Amiru answered frankly that he wanted to learn more about radio because he like to know about electricity and electronics.

"Say it again?"

"I want to learn about radio"

"Say again?"

"I want to learn the knowledge about radio, sir." (Hirata, 2015, p. 52)

Regarding the love of knowledge, the writer showed it in many characters, such as Markoni, Amiru, Sabari, and Insyafi. The value was re-introduced several times for each character, which indicates that the love of knowledge is the predominant personal value in the novel.

The presentation of the love of knowledge made by the writer – Hirata – makes readers understand that education is essential. Children should not drop out of school under any circumstances. Children at a productive age must go to school. This advice can be found in some pieces of text in the novel. One example is given below.

Hey, you whose name starts with S, then A, then B, then A again, and then R, ending with I, and no M.

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We can be poor, dumb, flat-nosed, and chinless or have ears like a goat's, monolid eyes, a complexion like a langur's, teeth like a squerrel's, and round head like a ball, but we must not drop out of school. What are we without education? Meaningless, hopeless, ill-fated. That what we are without education. *Menssana in corpore sano*, a healthy mind in a healthy body, keep the spirit! (Hirata, 2015, p. 74).

A letter from the bulletin board above was shown to his friend, Sabari. Zuraida was concerned with Sabari condition since he was rejected by Lena. Zuraida encouraged Sabari not to drop out. She thought that his life was meaningless if he dropped out. Although he was ugly and poor, we needed to finish school. Another type of love for knowledge is shown in the text below.

He was confused because he has given up his ambition for six years. He wanted to be a veterinarian since he was in the sixth grade of elementary school since he saw a veterinarian helping with a cow giving birth in a comic book. At that time, his father was still rich. After six years, he was brave enough to say again that he wanted to be a veterinarian because Sabari said that he wanted to be an Indonesian language teacher. Without knowing it, Sabari had fueled Izmi's ambition (Hirata, 2015, p. 106).

His desire to achieve his ambition, as stated in the text above, is a form of love for knowledge. Izmi's ambition was to be a veterinarian and Sabari's an Indonesian language teacher are a paradigm of thought categorized as love for knowledge. Desire to read, write, or produce literary work, and pursue ambition are a manifestation of love for knowledge. In the text, the writer emphasized that there was no reason for those children to give up their ambitions, although they came from a less fortunate family like Izmi and Sabari.

3.6. Entrepreneurial attitude

Entrepreneurial attitude means to have the ability to see and analyze business opportunities, collect resources to make profits. Entrepreneurs are highly motivated individuals who are brave to take risks to achieve their goals. There were two tokens related to this personal value. The first token is presented below.

After Sabari resigned from Markoni's factory, he started a staple commodity shop. This business and goat farming made him always close to Zorro. Everything gave him much fun, and since Zorro arrived, a miracle always happened in the house (Hirata, 2015, p. 187).

Based on the text, Sabari decided to stop working at Markoni's factory to establish his own business with high economic risk, but there was a chance of increased income. By having the staple commodity shop, there was a possibility that Sabari got better income than what he got from working in the factory. Another description related to entrepreneurship is shown in the character Markoni, as in the following.

The theory of education starts from the assumption that the number of people having children never decreased, so the number of school students would increase, and the number of teachers would rise too. From a business point of view, all meant one

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thing, that is the demand for paper, books, paperboard, application forms, and posters would increase. He noticed that even his elementary school children already had at least 40 books. Printing business would be very profitable.

Markoni was very excited. He wanted to be involved in the government's effort to educate the young generation. On the following day, he immediately sold all his musical instruments which had been improperly used by musicians in Belatik. He used the money to establish a new business; a concrete block factory (Hirata, 2015, p. 21).

The ability to see opportunity and to use it was attached to the character Markoni. When he saw school children working on the street, Markoni thought about building a business for school necessity. He opened a concrete block factory with the assumption that the number of schools would keep increasing, so the need for printing tools would increase, and the demand for concrete blocks would also increase. Thus, he concluded that a concrete block factory had a better business opportunity in the future. Markoni's way of thinking is categorized as an entrepreneur mindset.

3.7. Healthy lifestyle

A healthy lifestyle is along-term commitment to the health benefit for all parts of body and life. A healthy lifestyle is related to physical, mental, and emotional health. Good health is associated with a good quality of life. Therefore, information about a healthy lifestyle in a novel is very important for readers.

A healthy lifestyle is related to cleanliness, environment, and optimistic spirit. Taking a bath regularly, brushing teeth, wearing clean cloth, and having good spirits are parts of lifestyle. Related to the healthy lifestyle value, we found two descriptions used as the data for this research. The first one is presented below.

They were very surprised to see Sabari. They did not recognize him for a moment. He was very skinny because he rarely ate, his hair was long and messy, and his beard was long like a Kapuchinhermit. His mustache is messy, his face was dirty because he rarely washed it or cleaned it, and his eyes glanced quickly at no direction, like a glance of someone who suffered amnesia.

"Oh my God, what happened to you, man?" asked Tamat.

"Look at you, you look like a devil" (Hirata, 2015, p. 299).

There was no more confused person walking back and forth like he was looking for his lost money in the fish market area because Sabari had gone home to have his hair cut, shave his beard and mustache, took a bath, and brush his teeth. Like Jon Pijareli who felt like being reborn after Tamat and Ukun arrived, Sabari was reborn because of the letter from Tamat (Hirata, 2015, p. 344).

The text above describes the physical and mental state of Sabari. It was narrated that Sabari did not care about himself or a healthy lifestyle so that his friends – Zuraida, Ukun, and Tamat almost did not recognize him. He did not take a bath or care about his appearance. Since Zorro was taken away by Lena, he looked like a crazy person in

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Belatik market. However, the second text is an apposite depiction of Sabari. He had started to live like a normal person. He had had his hair cut, beard and mustache shaved, taken a bath and brushed his teeth so that he got his spirit back. That was the comparison of how a healthy lifestyle is and how it is not. Therefore, it can be concluded that the writer inserted the character education of a healthy lifestyle in character Sabari, so readers can treat it as a model.

Furthermore, in the text below, the writer indirectly informed readers that doing sports is very important for health. With sports, the body is not clumsy. In addition, sports can also eliminate negative thinking, which can result in better mental health. Doing sports on regular basis could reduce Sabari's stress and his negative thinking. The text is shown below.

"Ri, actually, there is one way to forget a girl," said Ukun.

"That is?"

"Through moving your body, doing sports."

"Really?"

"You know, there will be a marathon competition for Independence Ceremony, you need to participate." (Hirata, 2015, p. 115).

Various personal character values were found in *Ayah*, which indicates that, according to Jatman (1985, p. 182), novels can be used as a mediator to change men to be virtuous and to have a strong personality. People with good character will not cause any social problems such as school brawls, drug abuse, drinking, and free sex.

4. CONCLUSION

This research concludes that personal character values found in *Ayah* include honesty, accountability, self-confidence, hard work, independence, love of knowledge, entrepreneurial attitude, and a healthy lifestyle. Love of knowledge (26 tokens) and hard work (20 tokens) are the dominant characters delivered through description and dialogues among characters. The fact that love of knowledge was made dominant because the writer intentionally inserted that personal value to transfer that noble value so that readers follow it because knowledge is the key to living. Hard work was the second most dominant personal value inserted in the novel. The writer intentionally emphasized that hard work is important because he wanted to remind readers that success can be achieved with hard work, in addition to knowledge. By showing hard work character value together with the love of knowledge in a novel, the writer has put his best effort in delivering his best messages to develop the character of the young generation who is board-minded and determined. Between these two main values in the context of personal character education, the writer included self-confidence (five tokens), honesty (four tokens), and two tokens each for accountability, independence, entrepreneurial attitude, and healthy lifestyle.

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