

**GENEROSITY IN INDONESIAN LITERATURE:
AN IMPLICATION OF CHARACTER EDUCATION**

Rokhyanto¹⁾, Umi Salamah²⁾, Nurwakhid M³⁾, Endang Sumarti⁴⁾
¹²³⁴⁾IKIP Budi Utomo Malang

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CORRESPONDENCE

Email: rokhyanto3@gmail.com

A B S T R A C T

The problem in this research is: what are the implications of philanthropic attitudes related to character education in Indonesian literature (novels)? The aim is to find out the picture of generosity contained in Indonesian literary works related to character education. The benefits of the results of this research are as reading material or additional knowledge in studying and understanding literary works, especially events related to the generosity of figures in Indonesian literature. The method in this study uses a qualitative approach and the data of this research are in the form of words, phrases, sentences, dialogues of characters in Indonesian literary novels. The research data includes: items of philanthropy theory and character education as well as data sources, namely the text of Indonesian literary novels. The results of this study are expected to be used as an additional basic reference concept for researchers who are interested in further deepening literary research, especially the disciplines of philanthropy and character education. This writing produces kindness to the poor, kindness in prescribing medicine, not being arrogant, caring for abandoned babies, caring for others, helping sick people, helping children whose fathers are in prison.

Introduction

Literature is the liberation of a bound soul, namely the freedom of rights and authority of a writer in his work. It is at this level that literature, specifically related to the field of religion, becomes two contradictory entities. On the one hand be a role model, on the other hand be a rule for everyone. However, to a certain extent, both have the same claim of being enlightening. This implies that religion gives a teaching nuance through sentences that hypnotize the reader, while literature itself is not only entertaining. However, more than that creates things that surprise the reader into contemplation.

In addition, religion plays a role in providing views and attitudes towards the world. From here, religion is the giver of meaning to life, that it is with religion that humans have a meaningful life, both to God and to others. The essence of religion as meaning is not much different from literature. Religion comes from the ultimate creator of the universe. Religion is adopted to regulate how to live in accordance with the norms that exist in that religion and to guide the way humans tread life after death. Absolute truth is permanent, unaffected by situations and conditions. Truth exists because it is proven by empirical and concrete explanations. Truth represents the main purpose of every information that is absorbed and received by humans.

In particular, literature which means text that contains instructions and guidelines, of course plays a role in giving meaning. Not only does it speak only at the level of beauty and freedom, there is content conveyed in it. Indeed, with freedom and beauty, literature represents meaning, which is full of educational advice and teachings. In addition, it also gives a message full of brightness of the heart, mind, adding insight to the audience.

According to Ensten (2000) literature is the expression of artistic and imaginative facts as a manifestation of human life and society through language as a medium and has a positive effect on human life (humanity). Furthermore, Semi (2010) Literature is a form and result of creative

art work whose objects are humans and life uses language as its medium. The definitions of literature can be a form of art, both oral and written, containing certain values and other imaginative elements. In fact, literature is a work of art that has the following characteristics: a creation, a creation, not an imitation of spontaneous emotional outbursts that is autonomous, literary autonomy is coherent (there is harmony in form and content) presents a synthesis of contradictory things, expresses something that is not expressed in everyday language.

Literature has several characteristics, namely creation, autonomy, coherence, synthesis, and expressing things that are not revealed. As a creation, literature does not exist by itself. Writers create a new world, continue that creation, and perfect it. Literature is autonomous because it does not refer to something else. Literature is understood from literature itself. Literature is coherent in the sense that it contains a deep harmony between form and content. Literature also presents a synthesis of contradictory things in it. Through the medium of language, literature reveals things that are not revealed.

This researcher tries to describe Indonesian literary works (novels) to find the philanthropic attitude that is the reference, so that the novel is described in order to get the quoted items into larger narrative items into each form, content, and description. implications for character education.

This study of Indonesian literature (novel) is considered quite realistic and imaginative, because this novel shows that there is a steep way of life that must be given advice, so that the character always gets enlightenment, avoids family problems, and spirituality, so that it depends on religious steadfastness (Latif, 2013:45)

An interesting mix of experience and imagination, answers the core questions about the relationship between simple ideas, and effort, and arouses the imagination of the reader. Indonesian literature (novel) describes the story of the life of human figures with various kinds of problems that exist in life such as household failure, job ambition, wealth, rank, degree, infidelity, one's friendship to live a comfortable life without maximum effort.

Quality literary works usually have values that are beneficial to a person or group of people. While in other societies, values can be useful for life, meaning that the values in question can apply and benefit a group of people, while in other community groups these values do not apply. The values that are explored in literary works and used as guidelines are of course educational values (educational values in character building) (Luxemberg, 1989: 76).

With the limitations of this problem, it is hoped that this research can focus on problems that will produce a sharper and more in-depth explanation. The formulation of the problem related to generosity in Indonesian literature is formulated as follows: What are the implications of generosity in character education in Indonesian literature?

The objectives to be achieved by this researcher are Indonesian literary works related to philanthropy and its implications in character education, namely: wanting to know various philanthropic attitudes in character education in Indonesian literary works. The benefits of the results of this study can be used as complementary material for theoretical foundations for researchers who are interested in further deepening library research in similar research. The benefits of this paper are in terms of aspects of moral, religious, socio-psychological, and character education.

In connection with the implementation of the implication of character education, the word education is a derivative noun from the Latin verb *educare*. Etymologically the word education in Latin has the connotation of training. In the world of agriculture, the word *educare* can also be interpreted as fertilizing the soil so that it becomes fertile and grows good plants. Education in the heart is a process that helps grow, develop, mature, organize, direct. Education also means the process of developing various kinds of potential that exist in humans so that they can develop properly and benefit themselves and their environment.

According to Fitri (2012:20) states that character is a psychological, moral or character trait that characterizes a person or group of people. Character is the values of human behavior related to God Almighty, oneself, fellow human beings, environment and nationality, which are manifested in thoughts, attitudes, feelings, and words.

In the book *Management of Character Education* (Wiyani, 2012:57) it is stated that character is a person's character, character, morals, adab, or personal characteristics that are formed from the results of internalizing various virtue values that are believed and used as the basis for thinking, acting, and acting. Virtue comes from a number of values, morals, and norms, which are believed to be true which are manifested in relationships that build interactions between humans and God, fellow humans, the environment, nation and state, and with oneself. It is this relationship that gives rise to an assessment of a person's character.

Character education teaches habits of ways of thinking and behaving that help individuals to live and work together as families, communities and nations and help them to make responsible decisions. In other words, character education teaches students to think intelligently, activating the midbrain naturally.

Character education can be interpreted as a conscious human effort to develop the overall dynamics of interpersonal relations with various dimensions, both from within and from outside himself, so that the individual can increasingly experience freedom, so that he can be more responsible for his own growth as a person and the development of people. others in their lives based on moral values that respect human dignity (Koesoema, 2012:57).

According to Law no. 20 of 2003 concerning the National Education System formulated the functions and objectives of national education that must be used in developing educational efforts in Indonesia. Articles of the National Education System Law state that national education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. The purpose of national education is a formulation of the quality of Indonesian human beings that must be developed by every educational unit. Therefore, the formulation of the goals of national education as the basis for the development of national character education,

Research Method

This research data is called interpretive descriptive research. The data that has been collected is not only described but interpreted. Data and Sources The data in this study are Indonesian novel texts, namely: *The Two Face Dance Novel* written by S. Prasetyo Utomo, *Dee Lestari's Aroma Karsa novel*, *Ahmad Tohari's Ronggeng Dukuh Paruk Novel*, divided into 3 parts: (a) *Notes For Mother*, consists of 4 Chapters; (b) *Latitude and Early Morning*, (c) *Ferris wheel*, consisting of 4 chapters.

The data collection technique in this study is the analysis of documentary studies which is a data collection technique by collecting and analyzing written documents and natural, current, and original data contained in each novel. The procedure is carried out until the findings about the implementation of character education in each novel. This can be done by: reading novels over and over again; search for reference books; searching for kernels and satellites, story sequences, logic, setting up and so on; mark data; enter data in the networking table; and code the data in the table.

There are three data analysis lines for qualitative data analysis, namely: data reduction in the formulation process; the presentation of information data is arranged to take action, and drawing conclusions related to the researcher is carried out continuously as long as the object is in the field. The steps are from beginning to end, both administrative and academic research. In its implementation, it goes through several work steps which include: the preparation stage, the implementation stage, and the completion stage.

Result and Discussion

Character education in Indonesian literary novels includes various kinds of virtues related to the personalities of the characters, namely:

Kiai Bisri Mustofa's very useful advice, Kiai Bisri's generosity appeared when he came to Kiai Sodik's cottage who was sick. Even though he had only a few days left for Hajj. Kiai

Sodik's illness was so severe that he could not get out of bed. Even though he was still sick, there was a feeling in his heart that guests would come to his Islamic boarding school. He said to his wife:

"Guests are coming. Brew strong coffee and serve him his favorite fried cassava," Kiai Sodik asked his wife.

"Who, Kiai?"

"See for yourself, who is visiting our house." (TDW.67)

Kiai Bisri's short, meaningful words came out, so by Allah's permission the bees made a nest on Kiai Sodik's bed. With that, wet honey dripped down Kiai Sodik's mouth. As a result, Kiai Sodik received drops of honey from above while speaking incoherently and then fell asleep.

Regret that there is still arrogance, the Mayor visited the Pondok Pesantren owned by Kiai Sodik, besides thanking his personal driver who had recovered from illness, the Mayor also offered to be a companion in the upcoming mayoral election. Kiai Sodik also said:

"I haven't decided yet, Umi." Kiai Sodik is in doubt. He was persuaded by the Mayor, and has not found certainty. (TDW.109).

His heart doubted that he had not found certainty whether or not he could accompany the Mayor, because the cottage job alone was very busy for him, especially since many people were polite to him.

Once a homeless man came to the cottage asking for medicine. What Kiai Sodik did was to order Aji to treat with the roots of the weeds cleaned, boil them and drink the water, but this time it didn't heal, instead the homeless man died. This careless attitude could make him arrogant, because all the patients who come are always given the drug. In fact, the medicine is in accordance with the disease, not all diseases have the same medicine.

He regretted while sobbing feeling guilty for the order to treat people. Kiai Sodik's body trembled with tears as he stepped closer to his mother. He immediately prostrated and cried again for a long time, his sobs were very deep, he reconsidered his belief in himself, then Kiai Sodik's mother said: "Stop being arrogant. You cannot go beyond the will of God. You can never pretend to be a saint who heals the sickness of someone destined to die.....(TDW.113)

After listening to his mother's advice, Kiai Sodik made sure that he did not nominate a Deputy Mayor, otherwise it would be very risky. It was in Aji's mind.

Mrs. Raras cares about helping abandoned children, Mrs. Raras cosmetics owner who is very ambitious to be able to have Aroma Karsa flowers, all personnel are mobilized to be able to find these flowers at their own expense. To the extent that it has killed Prof. Soedjatmiko on the slopes of the ravine of Mount Lawu. For Mrs. Raras, that experience has not given her the realization that her expedition killed other people. It should be realized that for ordinary people who climb Mount Lawu with the aim of looking for a crime Puspa Karsa will deal with the residents of Dwarapala Village, will meet people who are invisible to the naked eye. The arrival of a team or entourage to Alas Kalingga, the people there will always be suspicious of the forest ranger Wong Banaspati.

For this incident, Mrs. Raras still has a sense of generosity in ordering her subordinates, namely: Kholil and 4 people to board a minibus to find traces of Anung, Ambrik, Malini, and Randu. They approached the hut in the middle of the rice fields with the troops with guns. Pak Kholil pleaded not to hurt the ladies and gentlemen in the hut. After arriving at the hut, there were only the bodies of Ambrik and two babies. Pak Kholil says take the baby girl, the boy stays. After Pak Kholil left, he thought about the baby boy, finally Pak Kholil returned to the hut. It turned out that there were already a lot of police in the hut and the baby boy was gone.

From there Pak Kholil became suspicious of someone who passed through the middle of the rice fields and then headed for the jackfruit tree. There, the person parked the motorbike. After the incident, Pak Kholil came to Bu Raras' house while looking at the baby he was taking care of. After reaching adulthood, the baby girl was given the name Tanaya Suma (meaning flower child), at the same time Pak Kholil resigned from the Kemara cosmetics company. He

wants to open his own business at home. According to Bu Raras' people, information about the baby boy (named Randu) is with Nurdin Suroso. A scavenger who lives in Bantar Gebang.

Mbah Jo's sense of humanity is always called to help, he is the caretaker of Mount Lawu coming to the place of Villa Besar milik Bu Raras, the arrival of Mbah Jo, the head of the Karanganyar SAR Team, told the Expedition Team that the guard (Dayang) Wukir Mahendra Giri was not allowed to go up to Mount Lawu. After Mbah Jo said "not allowed to go up to Mount Lawu" he immediately asked to say goodbye to go back down to the city of Karanganyar. Mbah Jo's good intentions to the Expedition Team are temporarily not going up to the mountain first because it has not been allowed by the residents there. Mbah Jo knows because he is a watchman (paranormal) who knows about it.

The expedition team kept trying to ask to be allowed to climb Mount Lawu, but Mbah Jo still wouldn't allow it to go up. Because the guards (Dayang) of Mount Lawu did not allow the group to go up just looking for Puspa Karsa. Mbah Jo gave reasons to them that it was still unacceptable, then he was too tired to ask permission to go home.

"If something goes wrong, in the end I will also help with the evacuation," Mbah Jo seemed unaffected by the reactions of the people around him, "Sorry, I can't stay long. Thank you very much," (AK.494).

The Expedition Team was adamant to keep climbing Mount Lawu, Mbah Jo just let it be at his own risk. As a result, Mbah Jo heard that Bu Raras was very angry with the other expedition team, because one of the personnel was missing. Mbah Jo was forced to join in looking for traces of the missing personnel, namely: Jati.

All the events that occurred on Mount Lawu. After that incident, the bodies that died on Mount Lawu were all tracked down. After all were found, then Jati, Suma, and the Kopassus Team evacuated Prof.'s body. Iwan, Captain Jindra, and Mrs. Raras were taken to the Karanganyar Hospital, Central Java to get an autopsy first so that the reports to the police are not confusing. All bodies were returned to Jakarta and returned to their respective homes. They only regret actions that have passed and it can be used as a lesson not to always be ambitious and greedy in navigating this mortal life.

Dewi Laksmi's compassion for helping the mute maid, Dewi Laksmi's mother when she was still pregnant experienced something beyond reason, how according to the confession of the female maid, who saw it at around 03.00 WIB "there was a blue light coming from the tomb of Nyai Laras to the room where Only the young mother is worshipping a third of the night." This was known when the female maid, when she left the house, wanted to wash her employer's clothes.

For the services of the female maid, Laksmi's mother sincerely employs the mute woman, there is compassion for the poor family. Hence, his daughter, Dewi Laksmi, was allowed to be friends with Tantri (the daughter of a mute maid). However, it was Tantri who felt inferior and lost and resigned because he had no money and wanted to work. Laksmi's heart was a bit shocked by Tantri's statement that she had gone to Jakarta. It's just that when he goes to Jakarta to always visit his mute mother Tantri, then Laksmi agrees.

Pambudi's caring attitude to help people who are sick, caring for others must always be embedded in everyone's heart, as well as Pambudi. He really cares about the illness of Mbok Ralem, a poor person in his village. Pambudi and Mbok Ralem's relationship can be said to be distant neighbors. They are residents of Tanggir village, only Mbok Ralem is a descendant of the elite.

Pambudi, a young man from the residents there, felt sorry for Mbok Ralem's illness who wanted treatment without money, while Pambudi himself was a poor person, but what power could be given to Mbok Ralem was not there. He thought and tried to get Mbok Ralem by wanting to borrow the rice barn (cooperative) at the village office, but the Village Head was not given a loan, on the grounds that he would not be able to repay the loan quickly.

Mbok Ralem always runs out when fed, but she always remembers her child, so the nurses are sad too. On the 36th day, Mbok Ralem was allowed to go home. They went to the Kalawarta

daily to thank Mr. Barkah (the head of the newspaper) who had helped a lot with Mbok Ralem's cancer surgery. The rest of the money from Dompot Amal was all given to Mbok Ralem, but she cried and refused to accept it. All the staff and Mr. Barkah were confused. Finally, Mr. Barkah signaled to Pambudi to just take the rest of the money and when it arrived at Tanggir's house the money was given to Mbok Ralem. After the publication of Mbok Ralem in the Kalawarta daily, the publisher's circulation increased to 2,000 copies and that made Mr. Barkah very happy.

Pambudi is nobody to Mbok Ralem, but he is sick and needs help. They (Pambudi and Pak Barkah), people who have extraordinary generosity, still want to help the sick poor people who have no money. Pambudi's compassion for the effort to seek treatment for Mbok Ralem to recover from illness, has its own happiness. Pambudi's attitude is truly noble to help Mbok Ralem recover from his illness without any strings attached.

On the 36th day, Mbok Ralem was allowed to go home. Pambudi brought plastic bags, packages, and a large box belonging to Mbok Ralem containing various gifts. From the Mbok Ralem hospital, take a pedicab with Pambudi to the Kalawarta editorial office. But Mbok Ralem came out in his real clothes, no sandals. However, he felt more free. When the rickshaw stopped, Mbok Ralem was amazed. This is not a bus terminal. His mind is getting confused... (DKBC.51).

Kiai Sodik's caring spirit helped Aji, Kiai Sodik helped Aji, when Aji fell unconscious outside the boarding school fence at night. His weak and limp body was lifted by the students below into the hut. Aji started to stay at that time, and Kiai Sodik was very fond of Aji. He always guides Aji to remain steadfast and patient, even though there are students who still find bad treatment, some students make fun of him because his father is a robber and murderer, he occasionally hears it, but Aji doesn't care. For Aji, the kindness of Kiai Sodik, Nyai Sodik and Salma was enough for him.

Aji lived in a boarding school until he was a teenager, then he studied until he graduated and continued his doctoral program and was appointed as a lecturer at the university where he studied. For his persistence, Kiai Sodik married his daughter, Salma. A simple marriage and the family of the bride and groom are very understanding, especially Kiai Sodik. Although Aji and Salma's wedding was not attended by Sukro (Aji's father) and Rohaya (Aji's mother), Aji still has uncles, namely: Sukro's older brother as a parent representative.

Father Wis cares about helping a mentally disabled girl, Wis's job as a priest runs smoothly without any obstacles. However, he runs into a bit of a problem after meeting a little girl named Upi (Mak Argani's son) from Lubukrantau Hamlet. Father Wis's help for a girl (Mak Ardani) in the area where Christianity is preaching in the Prabumulih area, South Sumatra.

Father Wis began to be involved in socially too deeply as a total dedication because he was the Father who shepherded the priests of the people. There is an extraordinary sense of caring as the generosity of Father Wis. Mak Ardani's family is very poor economically. Upi's family (Mak Ardani) only depended on selling rubber latex, which at that time had fallen drastically. These situations and conditions brought about a change in Wis's attitude from his original intention, namely wanting to devote the knowledge he had obtained from IPB (Bogor), when he was asked by Father Daru.

That statement shows the attitude of freedom in question, namely on the one hand he wants to be a priest and on the other hand he wants to be a useful human being in that area (plantation). Feelings of concern and pity for Wis after meeting Upi, who had bad luck.

Wis became increasingly concerned after meeting Upi's biological mother and family. The feeling is exacerbated because it occurs around oil drilling, which incidentally is the center of the dollar or grandeur. Wis couldn't sleep well, was restless, and was just tossing and turning on the soft mattress. He has the ability to devote himself to the values of humanity in the area. Wis involved himself with the family of Mak Argani's children and rubber farmers in Lubukrantau Hamlet. However, on the other hand, his actions clouded the hopes of the diocese who sent him to serve as custodians of the faith of the people in Prabumulih and Karang Endah.

With Wis's knowledge and ability, the problems of maintaining rubber for farmers so far can be overcome. Wis's strength is the initial capital for the activities to be carried out. Wis seemed unhindered, because his father had savings in the bank. In addition, Wis is the only child of Sudoyo (former Head of BRI Perabumulih branch). Therefore, after noting the needs of rubber farmers in an effort to increase their rubber production, Wis immediately wrote a letter to his father asking for financial assistance.

Wis and residents built a mill house with a 500 watt dynamo capacity near a swamp dam. With this installation, the houses in the hamlet became bright and bustling with radio sounds.

The description above shows a new, pleasant atmosphere for the villagers. All of this cannot be separated from Wis' dedication and sacrifice motivation, as mentioned earlier. However, the atmosphere did not last long because the skipper of PT ALM again forced his desire on the farmers to convert their rubber plantations into oil palm plantations. People's refusal about oil palm plantations requires large capital, high technology, and palm oil processing equipment for the lower class does not yet have processing equipment. The transition from rubber plantations to oil palm plantations was indeed a problem at that time in Indonesia. The terror carried out by PT ALM on a continuous basis to the people made the people afraid. This is a reflection of the arbitrary actions of the skippers and rulers against the weak. The behavior of the skipper and the ruler, who always wants to impose his will and does not respect the rights of others, which occurs in an oil company, as seen in the conversation between Rosano and Sihar.

Pak Kholil's concern for helping abandoned babies, Jati Wesi received the nickname from the Police Chief of Police Made as the mouse nose. When 26 years ago, Pak Kholil took care of a boy from the village of Dwarapala in Central Java, precisely in Karanganyar. The boy named Randu has a father named Anung. He was forced by Hanif (an order from Bu Raras) to show the whereabouts of Puspa Karsa, but Anung didn't want to go there, so he showed someone who wanted to go there, but he was still a child, namely: Randu (Jati Wesi). Hearing the capture of Anung's family, they had to leave the Kalingga forest. The villagers of Dwarapala are angry and confused by Anung's disappearance. Sinom and Pucang attacked the Expeditionary group seeking Puspa Karsa. Among them include Mrs. Raras who was paralyzed all her life.

Anung's family was separated, Anung's wife was killed by Anung himself, the son was cared for by a scavenger (Nurdin Santoso), while the woman was cared for by Bu Raras. When the boy grew up, he was given the name Jati Wesi, he was schooled into adulthood by Kholil. On the mandate of Bu Raras, Pak Kholil was ordered to supervise until he was an adult. Jati, an obedient son to Nurdin Suroso's adoptive father, who always keeps his identity a secret. Jati is a special child, because he has an extraordinary sense of smell to find valuables in a pile of garbage, so Nurdin is afraid of losing Jati. While living in Bantar Gebang,

Jati still continued high school at the expense of Mr. Kholil (the owner of a perfume shop, Attarwala) until he graduated and then he worked rough in a luxury home environment as a lawn worker, watering plants, and anything important to earn money lawfully in the Graha Royal-Bekasi neighborhood. .

One time, Jati was a bit surprised because the owner of the perfume shop, Attarwalla, was arrested by the police. Because Jati, one of Attarwalla's employees, became afraid, and not long after, Jati was also arrested by the police. At the Jati prison, Nurdin Suroso visited the orchid owner who lived in the Bantar Gebang TPA. In prison, Jati is accused of imitating Kemara cosmetics' perfume, so he is interrogated by Commander Mada.

Thanks to the kindness of the owner of Kemara cosmetics, Jati and Pak Kholil were not imprisoned. In fact, Jati wants to be a Kemara cosmetic employee. Jati specifically came to Pak Kholil's house, where Burhan, Damar, and Yanto had been waiting to celebrate Jati. Teak did not go to prison, instead he was employed in a factory. He also took time to say goodbye to Ningsih at Graha Royal-Bekasi and Mbak Malinda while giving her her favorite perfume.

Mrs. Raras cares about helping orphans (Jati Wesi), a sunny morning, accompanied by Fendi Siregar and Commander Mada, Jati goes to Jakarta to Raras Prayagung's house. When going to Mrs. Raras Jati's house, she was mostly silent while admiring her home environment.

Teak to a magnificent house, he is a bit awkward as a human who lives less than normal because of limited facilities. Dealing with everything that is a bit complicated when living in a luxury house such as: trying toothpaste, soap, razors, belts for pants that are a bit loose. When living in a luxury house there is a friend to discuss, namely Suma. What Suma probably knew about the smell was that it contained a colloidal silver antiseptic (metal) mouthwash.

"Colloidal silver," Jati whispered the word slowly like someone learning to speak. "What does it do?"

"Antiseptics." (AK.140)

Bu Raras was happy that she had been waiting for Jati for years. From then on, Jati was allowed to start working in the perfume laboratory in a large room called the Olfactorium. From there, Jati finally finds out that Suma is not his biological son, but Suma is only Mrs. Raras' adopted son and Mrs. Raras' paralysis due to an accident where Mbok Wijah doesn't know her place.

Suma's concern for helping Anung, Jati is stunned to see Anung in a neat free shirt, sitting facing the open garden accompanied by Suma. Fendi Siregar (Kemara's lawyer) and Commander Mada who took care of the transfer from prison to hospital in Bogor. There Sarip also met Jati, who praised the greatness of Jati a lot and said to Jati. In particular, Commander Mada spoke in the car while handing him a plastic package sealed with a small knife engraved on the end.

"The Anung case has long been closed. Technically, this item is no longer useful for us to keep," said Commander Mada, "but are you sure you want to take it?"

Jati nodded. If there is a release letter that you must sign, I will follow it up. Formality. I don't think anyone will look for it." (AK.683).

Suma's heart was very happy to meet an old man who had started to be senile, namely: Anung, who was none other than his own father. Before returning to the house of the deceased Bu Raras, they, Jati and Suma fought each other to have Anung as their father.

The community accepts God's destiny, the Dukuh Paruk community accepts the ordeal of being resigned to something that befalls them or their environment, so that the fire incident that occurred and the commotion in 1965 that dragged some Dukuh Paruk residents to prison was a line of destiny that had to be realized, which had been determined and had to be accepted. sincerely as divine destiny. Forms related to belief in the spirit of Ki Secamenggala, the people of Dukuh Paruk still believe in mystical, animism, and dynamism and have fatalistic attitudes, namely the attitude of one's dependence on fate and destiny. The behavior of the people of Dukuh Paruk is caused by the level of their intellectual abilities which are still minimal and simple. Everything is understood by the community and cannot be separated from life. When a natural phenomenon occurs, people usually always associate it with the mystical, because no one has directed it to the divine path, that all of these events have become a record of destiny that must be patiently accepted. In addition, the community too idolizes the figure of Sakarya, a man who sees all the oddities of his natural environment as a sign (sasmita) or a bad sign that will befall Dukuh Paruk. They do not idolize the Prophet Muhammad, as a figure who should be imitated and imitated.

The binary option attitude of accepting ronggeng's presence has become a belief that hamlet paruk is not hamlet paruk without the presence of a ronggeng. The appearance of a little girl growing up named Srintil as ronggeng, who is believed to have the presence of the indang spirit, makes the residents there excited with extraordinary joy with the uniqueness of Dukuh Paruk. However, when viewed religiously, things are very contradictory, because presenting ronggeng automatically brings a lot of people and usually plays cards, drinks alcohol. As a result, there was a cross of opinion which resulted in misunderstanding and fighting.

The presence of Ronggeng at a glance, the hamlet community welcomed his presence with joy, but as time passed. There is a contradiction not in the people who started it. Precisely from the perpetrator himself, namely: Ronggengny alias Srintil, experiencing an inner conflict between the initial joy and sadness, on the other hand, the longing of the beloved lover.

The people of Dukuh Paruk are very grateful for accepting Srintil, a boy who is starting to grow up. This can be seen in the treatment of the Dukuh Paruk residents who are too excessive and spoil Srintil, they steal each other's attention and are willing to serve Srintil's needs, but all of that is compared to the following statement by Rasmus, Now Srintil is a doll. Everyone wanted to cuddle him, wanted to pamper him. I know that the Dukuh Paruk women take turns washing Srintil's clothes. They bathe him and provide rice handle charcoal for shampooing (RDP: 36).

A ronggeng is made a longing for the women of Dukuh Paruk. They compete for the attention of a ronggeng in their own way. There was a sense of regret as time went by, Srintil's mind was sorting out a basic question arose in his heart. In fact, Srintil herself doubted her female identity by becoming a ronggeng, Srintil said in her heart as follows:

... An exciting battle raged in his chest, which was marked by a pair of wet lines that ran down Srintil's eyes. There was a question that first appeared in his heart: why am I a ronggeng? The question came from Srintil's mind: if he had not been a ronggeng Rasmus would not have left him like that (LKDH:118).

Shaman Ronggeng's help to Srintil, the tradition prevailing in Paruk Hamlet teaches that a candidate for ronggeng must be handed over to the ronggeng shaman to be taught about peronggengan issues. Sakarya did this when he believed that his grandson, Srintil, was possessed by Indang Ronggeng. On a day that was considered good, completely, Sakarya handed Srintil over to the shaman Ronggeng, namely Kartareja and his wife. Since then, Srintil has lived with the shaman Ronggeng as her landlady (Kartareja and Nyai Kartareja).

The task of the ronggeng dukun who was entrusted with the responsibility of Sakarya was to take care of peronggengan, for example related to ronggeng performances (makeup, smearing, filling compassion, spells, and so on). Srintil is not a child of a poor person who needs help, but he is labeled as a ronggeng and must follow a ronggeng dukun, who knows everything about peronggengan. In addition to taking care of peronggengan, the dukun ronggeng is also tasked with helping Srintil to always look beautiful and her beauty so that it can last longer requires incantations and traditional herbs.

Nyai Kartareja's attitude is part of the generosity that must be paid for with her creative idea, namely asking for payment for Srintil's performance as Ronggeng. The Ronggeng shaman is not only sincere, but he must be rewarded, in fact, the Ronggeng shaman also functions as an intermediary for men who will use Srintil. The task does not mean escape from bad consequences. Problems will arise if the ronggeng under his care is not willing to serve certain men. This incident was also experienced by the shaman Ronggeng Kartareja when he faced Srintil's disobedience.

There is a conflict between Srintil's personality and the shaman Ronggeng. There is courage in Srintil to rebel against the traditions of her society which is manifested in the form of a refusal to serve men. Srintil had the courage to trick her landlady, Nyai Kartareja, by leaving Dukuh Paruk for Dawuan market.

Conclusion

Kiai Sodik's generous attitude was seen when someone else asked for permission to harvest honey from bees hanging from a tree near the hut. Kiai Sodik wisely and generously suggested asking Bu Nyai Sodik for rice and money. This generosity and courtesy were also reflected in the attitude of refusing not to become a candidate for deputy mayor from one of the parties, when Kiai Sodik was invited by the mayor to accompany the next period.

The generosity of Mrs. Raras as the owner of the Kemara Cosmetics Company in Jakarta was proven, she ordered her subordinates Mr. Kholil to take the abandoned girl in a hut in the middle of the rice fields, then the child was handed over to him.

It was also seen by the generosity of Mboh Jo as the Locksmith of Mount Lawu. When an incident occurred, the group was forced to climb Mount Lawu even though they were reminded not to go up when it was not conducive. At the top of Mount Lawu there was an attack by a giant klabang, so that some of them died. Mbah Jo who took care of all the bodies to be taken to the Karanganyar city hospital then the bodies were returned to Jakarta.

Hearing that Mbok Ralem was sick and wanted treatment without money, Pambudi's heart immediately grew affectionate to help look for debt at the Village Hall, but Pak Kades refused their presence. After that, Pambudi opened the Amal Wallet through the Kalawarta newspaper. Amal's wallet is enough for Mbok Ralem's recovery. Finally, before he went home, he stopped by Kalawarta to say thank you to Mr. Barkah.

The generosity was done by Father Wes to help a mute girl named UPI who had bad luck, namely: to enter an old well. Wes entered the old well with a rope tied to his stomach and Wes carried him up and down the well. This kind of attitude must be imitated for us to always help others.

The presence of a girl named Srintil as ronggeng makes people very happy, but religiously things are very contradictory, because the presence of ronggeng automatically brings a lot of badness. It is not contradictory to the perpetrator himself, namely: Srintil experiences an inner clash between her initial pleasure and sadness, on the other hand, the longing of her beloved lover. The behavior of the people of Dukuh Paruk is caused by the level of their intellectual abilities which are still minimal and simple. To be able to socially, willingly, and generously welcome Ronggeng's presence, it cannot be separated from that life. The good attitude of the people did not last long, maybe only 6 years, because it was contrary to religious teachings.

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