

Kritik Sistem Pendidikan Indonesia dalam Novel *Namaku Alam* karya Leila S. Chudori dan Kelayakannya sebagai Rekomendasi Buku Sastra dalam “Sastra Masuk Kurikulum”

Criticism of the Indonesian Education System in the Novel *Namaku Alam* by Leila S. Chudori and its Suitability as a Recommended Literary Book in “Sastra Masuk Kurikulum”

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Abstract: Novels often become social representations that reflect social, political, and economic conditions at a certain time. Education as part of social conditions is also contained in novels as literary works. However, there are still shortcomings in educational practices in Indonesia. This study aims to describe the forms of criticism of the education system in the Novel *Namaku Alam* by Leila S. Chudori and describe its suitability as a Recommended Literary Book in “Sastra Masuk Kurikulum”. The object of the study is the Novel *Namaku Alam* by Leila S. Chudori. The research used is qualitative research. The form of data for this study is excerpts from the novel that contain criticism of the education system and excerpts regarding its suitability as a recommended literary book in “Sastra Masuk Kurikulum”. In analyzing literary works, semiotic heuristic and hermeneutic reading techniques will be used. In general, the Novel *Namaku Alam* by Leila S. Chudori represents a criticism of the education system in Indonesia because it has described quotes that are relevant to aspects that build education as a system. In addition, this study also shows that the novel *Namaku Alam* by Leila S. Chudori is worthy of being stated as a Recommended Literary Book because it meets general criteria and literary criteria.

Keywords: *Namaku Alam*, Criticism, Education System, Literature in the Curriculum, Literature Book Recommendation

Abstrak: Novel seringkali menjadi representasi sosial yang merefleksikan kondisi sosial, politik, dan ekonomi pada masa tertentu. Pendidikan sebagai bagian dari kondisi sosial juga terkandung dalam novel sebagai karya sastra. Namun, masih terdapat kekurangan dalam praktik pendidikan di Indonesia. Penelitian ini bertujuan untuk mendeskripsikan bentuk-bentuk kritik terhadap sistem pendidikan dalam Novel *Namaku Alam* karya Leila S. Chudori dan mendeskripsikan kesesuaiannya sebagai Buku Sastra yang Direkomendasikan dalam “Sastra Masuk Kurikulum”. Objek penelitian ini adalah Novel *Namaku Alam* karya Leila S. Chudori. Penelitian yang digunakan adalah penelitian kualitatif. Bentuk data penelitian ini berupa kutipan-kutipan dari novel yang berisi kritik terhadap sistem pendidikan dan kutipan mengenai kesesuaiannya sebagai buku sastra yang direkomendasikan dalam “Sastra Masuk Kurikulum”. Dalam menganalisis karya sastra, akan digunakan teknik pembacaan semiotik heuristik dan hermeneutik. Secara umum, novel *Namaku Alam* karya Leila S. Chudori merepresentasikan kritik terhadap sistem pendidikan di Indonesia karena telah memaparkan kutipan-kutipan yang relevan dengan aspek-aspek yang membangun pendidikan sebagai sebuah sistem. Selain itu, penelitian ini juga menunjukkan bahwa novel *Namaku Alam* karya Leila S. Chudori layak dinyatakan sebagai Buku Sastra yang Direkomendasikan karena memenuhi kriteria umum dan kriteria sastra

Kata Kunci: Novel *Namaku Alam*, Kritik, Sistem Pendidikan, Sastra Masuk Kurikulum, Rekomendasi Buku Sastra

INTRODUCTION

Literary works are compositions by an author based on his views on human life in society which are implemented in a writing (Noor & Qomariyah, 2019). Novels as literary works are closely related to the social realities that occur in society. Novels are often social representations that reflect social, political, and economic conditions at a certain time. (Hartini, 2020) argues that novels are literary works created from a mixture of imagination and depictions of life around the author which produces a new world containing the lives of the characters. Through literary works, authors can describe everyday life that contains social problems, power dynamics, and other social conflicts. In addition to being a social representation, literary works are widely used as a tool for criticism of social, political, legal, educational, and other inequalities or injustices.

Education as one of the social representations in literary works will always be a hot topic for academics and other education activists because the education system continues to be updated so that the applicable system is the most relevant system. Talking about the education system, curriculum is a familiar term. Law Number 20 of 2003 concerning the National Education System explains that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the methods used as guidelines for organizing learning activities to achieve certain educational goals. Referring to the definition of curriculum derived from the Law, the broad framework of the Indonesian education system is in the curriculum.

Changes in the education system through curriculum changes from year to year are an effort to improve the education system itself in addition to being an effort to improve human resources through education. However, the undeniable fact is that the quality of Indonesian education is still lower than other countries, even though in the 2018-2022 period Indonesia's ranking in PISA (Program for International Student Assessment) - a study conducted to evaluate education systems around the world - rose 5 positions to 69th. In reality, Indonesian education is still something that needs to be improved because of the many notes and criticisms about education from the issue of educators to students.

Namaku Alam Novel by Leila S. Chudori is one of Leila S. Chudori's social novels that raises a story set against the backdrop of social issues in Indonesian society, especially education issues. *Namaku Alam* Novel by Leila S. Chudori was first published in September 2023 and continues to be widely discussed because Leila S. Chudori regularly holds talk shows and discussions about her novel at various universities and big cities. Several responses related to the issues raised by Leila in the novel have also attracted a lot of public attention, from the issue of Indonesia's dark history to the portrait of education that Leila presents in her novel.

Many educational issues are raised in the novel *Namaku Alam* by Leila S. Chudori. The problems presented by Leila seem to be a critique of the education system in Indonesia. According to (Munirah, 2015) education as a system is all components in education (such as the environment, society, resources) that can work together to achieve national education goals, the implementation of which can be seen as input-process-output, and the final output can provide feedback on the input and process so that the final results of educational goals can be known. In her novel, Leila shows the importance of schools that uphold democracy, independent learning, and the importance of additional content such as philosophy and literature. Leila S. Chudori's bias towards literature learning for students is also quite dominant in this novel by Leila S. Chudori. This is in line with the presence of "Literature Enters the Curriculum" which was initiated by the Ministry of Education, Culture, Research and Technology as part of the Independent Curriculum. In the "Sastra Masuk Kurikulum" Independent Curriculum, the program is designed to help teachers utilize literary works in Independent Curriculum learning (Ajeng et al., 2024).

The novel *Namaku Alam* by Leila S. Chudori is a relevant literary work to be studied for its feasibility as a recommendation for a literary book. The problems raised in the novel are close to students because they are set in high school education that students go through and are also presented with social problems. In addition, this novel contains dominant literary information and is in line with "Sastra Masuk Kurikulum". The content related to education in this novel is the background for researchers to test the feasibility of this novel as a recommendation for a literary book in the 2024 Kemendikbudristek idea regarding "Sastra Masuk Kurikulum" in the implementation of the Merdeka Curriculum.

Research on criticism of the education system has been widely found because of the many social conditions regarding education that require improvement. Starting from the perspective of educational figures, social conditions that occur, to criticism conveyed through literary works or other works of art. Several studies related to criticism of the education system in literary works and their suitability as recommendations for literary books include the following. The author classifies the literature review into three; research on criticism of the education system that reviews the research of (Mahur et al., 2019), (Fatmawati, 2020), (Rosyidah & Ridlwan, 2022), (Siswadi, 2022), and (Khoiriyah et al., 2023), then research on the novel *Namaku Alam* which reviews the research of (Suwandhi & Raharjo, 2024), (Darlianii et al., 2024), (Sendang et al., 2024), (Yana et al., 2024), (Zuhud, 2024), then research on Sastra Masuk Kurikulum which reviews the research of (Amin et al., 2023), (Simanungkalit et al., 2024), and (Rahman et al., 2024).

In several studies as above, not a single study was found on the criticism of the education system that analyzed the Novel *Namaku Alam* and analyzed its suitability as a recommendation for a literary book in "Sastra Masuk Kurikulum" which is part of the educational practice of the Merdeka Curriculum. However, there are studies that have a similar research framework and approach. These similarities will be a literature review to complete the research conducted by the researcher. This study will describe the forms of criticism of the Indonesian education system in the Novel *Namaku Alam* by Leila S. Chudori and test its suitability as a recommendation for a literary book in "Sastra Masuk Kurikulum".

In relation to several studies above, the author examines the criticism of the education system based on (Zahra, 2017) description of the components of education that build education as a system, namely 1) Educational activities that include self-education, education by the environment, and education by one person towards another; 2) Educational guidance includes physical, intellectual, and spiritual; 3) Places of education include households, schools, and communities; 4) Educational components include foundations, objectives, materials, methods, media, evaluation, administration, funds, and so on. Furthermore, to describe the eligibility of literary works as Recommended Literary Books, the author will use aspects of criteria in accordance with the general criteria of the Pancasila Student Profile and literature contained in the Kemdikbud page.

METHODS

The research used is qualitative research. (Murdiyanto, 2020) explains that qualitative research is research that emphasizes understanding problems in social life based on holistic, complex, and detailed real conditions. Qualitative research is conducted to obtain in-depth data and focuses on meaning, not on generalizing the data. In this qualitative research, the findings will be presented in the form of qualitative descriptions. Qualitative descriptions mean that the data obtained is in the form of descriptions/depictions, not about numbers or the like.

The data of this research are novel excerpts in the form of sentences, paragraphs, and dialogues containing criticism of the education system in the novel *Namaku Alam* by Leila S. Chudori and excerpts regarding its suitability as a recommendation for a literary book in "Sastra Masuk Kurikulum". In this study, the data collection techniques used are library and note-taking techniques. According to Hakim in (Ansori & Martoyo, 2024), the library technique is a data collection technique that uses literature (library) in the form of books, notes, and previous research reports. The note-taking technique according to Mahsun in (Astuti & Pindi, 2019) is to record relevant data that is in accordance with the targets and objectives of the research. In analyzing literary works, especially the novel *Namaku Alam* by Leila S. Chudori, heuristic and hermeneutic semiotic reading techniques will be used. Heuristic Reading is reading at mimetic rates. Reading literary works is based on language systems and conventions (Jaenuri et al., 2025). Hermeneutic reading is the second stage of reading as an effort to clarify the meaning further (Ambarini & Umay, 2011).

RESULT AND DISCUSSION

Criticism of the Indonesian education system in the novel *Namaku Alam*

The criticism of the education system in this study will describe four aspects that build education as a system according to (Zahra, 2017), namely 1) Educational activities that include self-education, education by the environment, and education by one person towards another person; 2) Educational guidance includes physical, intellectual, and spiritual; 3) Places of education include households, schools, and communities; 4) Educational components include foundations, objectives, materials, methods, media, evaluation, administration, funds, and so on. The first aspect in the analysis of forms of criticism of the education system is the aspect of educational activities that include self-education, education by the environment, and education by one person towards another person. The aspect of educational activities is shown in the following quote.

Belajar di luar kelas maksudnya bukan saja mengunjungi berbagai museum yang jumlahnya terbatas. Bisa juga itu dilakukan dengan mempelajari bagaimana baju-baju cantik di pabrik pakaian hasil jari-jari

penuh kapalan ibu-ibu buruh jahit kemudian diberi merek terkemuka dari sebuah negara adidaya; atau, sekadar duduk di rerumputan halaman sekolah yang luas sembari tetap melakukan kegiatan belajar-mengajar. (Namaku Alam, 2023:8).

The quote above is part of the extracurricular learning activities carried out by SMA Putra Nusa. The quote shows that educational activities can be done anywhere and by anyone. In educational practices in Indonesia, similar things are not easily found because generally public schools tend to only focus on the curriculum and standard government regulations. This statement is in line with the opinion in (Septiyani, 2015) which states that formal education in Indonesia is currently rigid and standard, tends to make students bored, and is feared to be able to reduce character, creativity, and student development, because the learning process is carried out in the classroom. In the implementation of formal education, similar learning is only in the form of independent assignments in the form of interviews or observations without studying the details of what is happening in society.

In contrast to the implementation of standard education in the classroom, SMA Putra Nusa in its educational concept creates an environment that is sensitive to social conditions. Learning outside the classroom presented by SMA Putra Nusa is able to build students' habits to be critical in thinking through education by the environment and others through learning activities outside the classroom. Learning outside the classroom is not just shifting the place of learning with the same learning substance. SMA Putra Nusa provides direct community experience to its students so that they can become intellectuals who are close to the community. Therefore, all learning activities at SMA Putra Nusa both inside and outside the school prioritize the values of feeling and the social function of students as part of society.

The second aspect in the criticism of the education system is educational development that includes the physical, intellectual, and spiritual. In the context of the Novel *Namaku Alam* by Leila S. Chudori, educational development at SMA Putra Nusa tends to focus more on intellectual development. Intellectual development in this case is because SMA Putra Nusa tends to prioritize independence, originality of thought, and critical thinking. Things in the form of educational development that include the physical, intellectual, and spiritual in the Novel *Namaku Alam* by Leila S. Chudori can be observed in the following quotes.

Pada buku panduan Putra Nusa, Kirana menyatakan dalam pengantarnya bahwa pendidikan di Indonesia sama sekali mengabaikan hal-hal yang intangible, yang tak terukur, seperti yang ditekankan pendidik jenius macam A.S. Neill. Sekolah-sekolah di Asia selalu menganggap ilmu eksakta sebagai prioritas utama, sebagai unggulan. (Namaku Alam, 2023:178).

The quote above is a criticism of education in Indonesia which is considered to always prioritize exact sciences as superior. Measurable things are always prioritized. Meanwhile, science that relies on depth of thought is considered abstract and immeasurable. This still happens in Indonesia even with the renewal of curricula that are relevant to the development of the times. This statement is in line with Raihanah's opinion written in the news media Kumparan.com that the orientation of education in Indonesia also still prioritizes logical/mathematical and linguistic intelligence which is in the left brain, the other 7 intelligences are not given much attention. Furthermore, Raihanah also includes 9 intelligences that humans have; logical/mathematical intelligence, linguistic/language intelligence, visual/spatial intelligence, musical intelligence, kinesthetic/physical intelligence, interpersonal intelligence, intrapersonal intelligence, naturalist intelligence, and existentialist intelligence.

In the end, considering the orientation of Indonesian education that prioritizes logical intelligence, both teachers and students seem to agree that the most important thing is to get a definite number that becomes a value. Developing insight and exploring other intelligences seems to be difficult for both teachers and students because both are busy with the doctrine that learning must be in accordance with

the curriculum, other than what is included in the curriculum limits are not mandatory. This is one of the flaws in the thinking of most education practitioners because the limitations of the curriculum that are considered to have legal force become a burden for students and teachers.

The third aspect in the components of the education system is the place of education including households, schools, and communities. Schools as places of learning are built on the social construction of society that has grown and developed in its time. Schools as places of education are designed to have an environment that supports the growth and development and thinking processes of students. Quotes about the education system including households, schools and communities can be seen in the following quotes.

“Rumah Tjut Nyak Dhien” adalah gedung yang terdiri dari empat ruang untuk kelas 1. Rumah ini, seperti rumah-rumah kelas lainnya, memiliki ruang bersama—sebuah ruang bersosialisasi yang biasa digunakan untuk berdiskusi, belajar, atau sekadar bercengkerama—, deretan toilet umum, dan dapur kecil untuk mereka yang kelaparan dan ingin masak camilan. (Namaku Alam, 2023:204)

In the quote that describes how SMA Putra Nusa has a functional educational place, it is not easy to find an educational place with such a school design. The classroom is not built with an elongated concept like schools in general. The design of the SMA Putra Nusa building is built on buildings called houses and has functional spaces as mentioned there is a common room, toilet, and kitchen for cooking snacks. A comfortable school design that allows all involved to interact and socialize.

In educational practices in Indonesia, there are rarely schools that have common rooms and small kitchens in each building because they consider that students' needs are only to study in class, in the library, and to fill their stomachs in the canteen. (Noviana et al., 2025) stated that a conducive, comfortable and pleasant school climate tends to have a positive influence on the formation of behavior, culture, and character, even the effectiveness of learning for students. The formation of behavior, culture, and character is formed from the process of socializing between students. The need for students to socialize is perhaps ignored considering the tendency of education in Indonesia to produce students with high grades for high careers. The antisocial attitude and apathy of a generation can be caused by the lack of normative interaction between students in their environment.

The fourth aspect in the education system is the educational component which includes the basis, objectives, materials, methods, media, evaluation, administration, funds, and others. A good school has a basis and objectives that contribute to improving the morals of the nation's generation. The educational component in the aspect of the education system can be observed in the following quote.

Nah, kelompok 7 yang mendirikan SMA Putra Nusa menginginkan agar sekolah ini menjadi sebuah sekolah swasta yang menggunakan kurikulum progresif dan menantang siswa untuk berpikir, dan, tentu saja, yang menuntut uang sekolah setinggi tiang listrik; sebuah sekolah yang bercita-cita melahirkan murid-murid yang banyak bertanya, tidak pasif, dan tidak hanya pandai menghafal; yang berani mempertanyakan setiap teori; yang memiliki guru-guru berpikiran luas; yang mengajarkan karya W.S. Rendra atau N.H. Dini sepenuhnya agar murid belajar tentang tafsir teks, tidak hanya mengenal judul belaka; yang mengajak siswa untuk memahami peristiwa fisika, misalnya tentang gravitasi, dengan mendiskusikan riwayat penemuan hukumnya dan tidak sekadar menghafal rumus; yang percaya belajar bisa diluar kelas dan tak harus selalu di dalam ruang yang dikelilingi empat dinding dingin. (Namaku Alam, 2023:7—8).

In the quote above, it is clear how the educational scheme and objectives at SMA Putra Nusa are implemented. The educational ideals that shape students into social and moral beings ultimately build SMA Putra Nusa with such an educational concept. In practice in Indonesian Education, the goals and ideals of educational institutions are not always the same. Each educational institution has a variety of educational philosophies. However, there are still many prematurely born students who are only good at theory but weak in understanding dialectics and intellectuals.

In her writing on kumparan.com, Lolina expressed her opinion regarding the unclear direction of Indonesian education. According to her, this unclear direction can be seen from the perspective of the educational objectives in Indonesia. There needs to be an answer regarding whether Indonesian education is now to educate the nation, or to create a working class, or perhaps just as a money field for state officials. Lolina's statement is supported by quoting Rocky Gerung's words which state that "in statistics in Asia, Indonesia's IQ is only 70, slightly above monkeys or chimpanzees". With the unclear education, students as the main target of education are also confused about determining the direction of their steps. In fact, education should shape students into human beings who are not weak when faced with social life.

SMA Putra Nusa with such a strong and deep-rooted concept seems to be a harsh criticism of Indonesian educational practices that prioritize practical matters, are not thorough in teaching learning and are weak in dialectical interactions. Educational institutions should prioritize efforts to educate the nation. Education should form individuals with character and personality. Therefore, improving the goals of educational institutions as an institution can be the first step in striving for intelligent students as part of the Indonesian nation.

The Feasibility of the Novel *Namaku Alam* as a Literature Book Recommendation in "Literature in the Curriculum"

Furthermore, to assess the eligibility of a literary work as a literary book recommendation, eligibility criteria have been set that are in accordance with the provisions of the Ministry of Education and Culture. On its page, the eligibility criteria for a literary work as one of the Literary Book Recommendations are divided into two criteria, namely general criteria which include criteria based on the dimensions of the Pancasila Student Profile as a derivative of the Independent Curriculum and literary criteria based on literary parameters as determined by state institutions authorized to regulate education policy. The main criteria in determining the eligibility of a literary work as a literary book recommendation are criteria that are arranged based on the dimensions and elements of the Pancasila Student Profile. In the main criteria, there are six dimensions along with criteria that are adjusted to the formulation of the Independent Curriculum. In determining the Literature Book Recommendations, this main criterion is very much considered because the Independent Curriculum has a tendency to shape students' personalities as formulated in the Pancasila Student Profile. The following is an excerpt containing the general criteria in the form of six dimensions in the Pancasila Profile.

Kekerasan bukan jalan keluar, karena beratus ribu bahkan jutaan orang di Indonesia pernah menjadi korban kekerasan fisik maupun mental, dan kita harus mengubah itu jika ingin menjadi bagian dari masyarakat beradab, demikian prinsip beliau. (Namaku Alam, 2023:69).

The noble moral dimension quotes about the family principles taught by the Segara Alam family, the main characters in the Novel *Namaku Alam* by Leila S. Chudori. The Segara Alam family prohibits all forms of violence because after all the Segara Alam family is a victim of the regime's violence. As a result, the morals for humans taught by the Segara Alam family are to become civilized humans as the principles taught by the family. According to the Segara Alam family, to change society, it must start from simple habits, namely habits from the family. The novel *Namaku Alam* by Leila S. Chudori has a strong emphasis on conveying family principles. Since being raised, Segara Alam was educated by a family that prioritizes manners and attitudes. As survivors of the regime's injustice, the Segara Alam family always teaches

positive values to never take revenge in bad ways but in more moral ways. To change the Indonesian nation for the better and to become part of civilized humanity, violence is never the way out.

Bimo dan aku berhenti dan memperhatikan serangkaian sketsa di ujung lorong yang menggambarkan perjuangan Tjut Nyak Dhien bergerilya bersama pasukannya. Sketsa itu jelas meniru foto hitam-putih yang memperlihatkan Tjut Nyak setelah ditahan Belanda. Entah bagaimana, tiba-tiba saja hatiku perih melihat tubuh yang tua renta dengan wajah yang tetap teguh tak menyerah.

“Aku kagum kalian memilih rangkaian sketsa daripada lukisan warna realis karena garis-garis ini malah memberi peluang interpretasi yang lebih luas.” (Namaku Alam, 2023:204)

In the quote about the global diversity dimension above, it appears that the struggle of the heroes is displayed on the school wall at SMA Putra Nusa. By displaying the struggle of the heroes made with sketch lines, students will realize that this nation was not built overnight but with the hard struggle of the nation's heroes. By raising the struggle of the nation's heroes, students will reflect back on the meaning of diversity. In the context above, Segara Alam shows empathy by feeling the pain in his heart. Moreover, the sketch lines were made to expand their artistic interpretation of what they see. Thus, their experience of diversity is built through the interpretation of the artwork.

Selain pasukan keluarga Percetakan Negara, tentu saja Geng Biawak juga membantuku. Di antara keasyikan meledek, mengejek, dan menertawakan nasibku, aku tak berkutik karena Geng Biawak membantuku ke kamar mandi, memasak sarapan, dan bahkan membawakan buku-buku setiap kali kami pindah kelas. (Namaku Alam, 2023:290)

The quote of the dimension of mutual cooperation that mentions the "Biawak Gang" above occurs in the context of Alam being sick and having to walk using crutches. With Alam's limited activities because one of his legs is fractured, his friends are happy to help him do everything from breakfast, going to the bathroom to bringing Alam's books. In the quote above, a real friendship is really apparent. By helping Alam who is experiencing difficulties, of course they have a high concern for their friend, Segara Alam.

The quote above is one example of the dimension of mutual cooperation carried out by high school students. With examples that are familiar to students, students will find it easier to take examples in mutual cooperation. The expression "Gang" in the lives of high school students is not new. In Indonesia, the expression "gang" often refers to student groups that often cause trouble and madol at school. In this novel, the image of "Gang" is not conveyed badly but is used to convey natural friendship interactions, not oppressive but full of jokes and helping each other in the end.

Kami harus terlihat rajin meski sebenarnya ogah bergerak. Alasannya sederhana: kami dikelilingi tokoh-tokoh galak dalam keluarga. Aku memiliki dua kakak perempuan yang raungannya melebihi kekejian tentara Jepang di negara-negara Asia pada masa Perang Dunia II. (Namaku Alam, 2023:15)

In the independent dimension quote that shows Segara Alam's compulsion to appear diligent, it actually contains a form of self-regulation. By realizing the risks that Alam will face in the form of "I have two older sisters whose roars exceed the cruelty of the Japanese army..", he managed to organize himself to appear diligent even though he was lazy to move. By realizing this without being helped by others, Alam

has become independent in thinking and taking a stance. This independence is obtained from self-regulation, understanding the situation, and measuring the consequences of the actions he will take.

“Nah, menurut saya, dari sekian kritik yang diutarakan Marx yang memiliki resonansi dengan para buruh atau kelas pekerja ada dua: Pertama yang disebut para kapitalis adalah para pengusaha yang menguasai alat- alat produksi, pabrik, alat, tanah, dan yang berhak memperoleh keuntungan. Bagi Marx, para pemilik capital inilah yang melakukan eksploitasi kepada para buruh. Kedua, kapitalisme telah mengalienasi buruh dari produknya sendiri hingga mereka menjadi ‘budak dari mesin’, dari capital yang dimiliki oleh sang pemilik pabrik atau perusahaan. Jadi, saya rasa bagian ini salah satu yang penting dari begitu banyak teori yang dikemukakan dalam buku-bukunya. Paling tidak, tekanan pembelaan pada buruh ini yang membuat orang yang muak dengan kapitalisme merasa ada pilihan lain.”. (Namaku Alam, 2023:354)

Next is a quote from the critical reasoning dimension that touches on the ideology of capitalism. In the context above, there is Segara Alam's critical reasoning regarding his opinion on Karl Marx. In his sentence, Alam interprets capitalism from a perspective that is completely different from the general understanding of capitalism. He also provides a causal relationship between capitalist resonance. Such reasoning certainly comes from the critical discourse that he has studied and he has built in such a way with discussions and reflections on things that happen. Alam managed to analyze the problem and juxtapose it with the reality in Indonesia. As a result, his critical reasoning produced a strong argument regarding capitalism; a topic that is not at all commonly discussed by high school students. From the quote above, SMA Putra Nusa has once again fostered a comfortable environment for exchanging ideas without discrimination from other students. In fact, with this dialectical process, students are motivated to continue reading and deepen their critical reasoning.

The critical reasoning dimension is a dimension that in its implementation in the independent curriculum is expected to help initiate students' thinking process so that the construction of their thinking is based on existing knowledge. Critical reasoning allows students to not only learn memorization, but also a dialectical discussion process that allows their way of thinking to form strongly over time. Critical reasoning in the context of the Pancasila Student Profile is an effort so that students are able to analyze information and reflect on their reasoning and thinking processes.

“Tetapi, mungkin karena jejak yang sporadis itu maka bangsa kita cenderung tidak toleran terhadap fakta sejarah. Kita sering mencampurkan fakta sejarah dengan hikayat dan legenda,” Kemal menyela Ibu Uma. (Namaku Alam, 2023:14).

The above creative dimension quote shows an opinion that comes from an original idea. Kemal is able to provide an opinion that has never been discussed in Indonesian history books. Kemal stated, "We often mix historical facts with tales and legends." This opinion is an idea that was born from a creative thinking process based on discourse and experience regarding the nation's history. Kemal expressed his opinion while including the condition of society that tends to be intolerant of historical facts. This is a common condition that occurs in Indonesia so that Kemal's opinion is also a form of criticism of Indonesian society that is bound by mere mythical stories. The quote above does more than just show Kemal's answer, but also shows the creative thinking process that produces a criticism. Therefore, because the creative dimension in the Pancasila Student Profile contains the flexibility of student thinking, the results of thinking do not always produce answers but questions and even criticism.

The second criterion after the general criteria related to the Pancasila Student Profile is the literary criterion. Novels as part of literary works must of course be a good representation for the sustainability of

literature. Regarding the problem related to "Literature Entering the Curriculum" which then led to the withdrawal of the guideline, the literary aspect has become something that is widely discussed. In fact, if we talk about literary works, what must be assessed and analyzed apart from the quotations containing disclaimers is the complete work as a prose. The analysis of the literary criteria below is an analysis of prose represented by quotations according to the six literary aspects including 1) literary book authors represent gender and region; 2) literary book authors represent the diversity of eras; 3) literary books represent the diversity of themes; 4) book authors and literary book themes represent minority groups; 5) literary books represent the diversity of literary forms and genres; 6) book authors and their works have received awards, been translated, adapted, and reviewed in credible media.

Aku mulai paham mengapa penulis-penulis perempuan di negara Barat menulis dengan tema demikian di masa itu. Semula, aku hampir tertidur karena bab demi bab para tokohnya mempersoalkan jodoh, kelas, dan harta, tiga topik yang membosankanku. Tetapi perlahan-lahan aku memahami bahwa tekanan kepada perempuan, dari kelas manapun, berkali-kali lipat dibandingkan tuntutan kepada kehidupan lelaki dan salah satu yang paling membuat perempuan (di masa itu) gelisah adalah jika sudah waktunya untuk "dipersembahkan kepada masyarakat", yang artinya sudah waktunya mereka membuhulkan nasib pada seorang lelaki. (Namaku Alam, 2023:95).

In the quote that represents gender above, there is a sentence that is still relevant today, namely ".... the pressure on women, from any class, is many times greater than the demands on men's lives. ".

The quote above also highlights women's issues that are difficult to fade, including issues of marriage, class, and wealth. Women to this day are still vulnerable to social discrimination because of the deeply rooted patriarchal culture. In addition, the quote above also shows that women's issues are not only felt by Indonesian women but also women in Western countries. Until today, the issue of women with marriage, class, and wealth is still a problem that occurs throughout the country. The novel *Namaku Alam* by Leila S. Chudori, through these quotes, conveys the reality faced by women subtly, through the experience of reading *Segara Alam*

Untuk waktu yang lama, aku menyadari betapa tanggal 30 September 1965 adalah titikmanca bagi Indonesia. Jika tahun 1945 adalah sebuah titik keberanian para pendiri negara ini untuk menyatakan kemerdekaan di tengah gerusan kolonialisme, 20 tahun kemudian bangsa ini mengalami sebuah peristiwa berdarah yang kelak mengubah identitas kita sebagai bangsa.

Peristiwa 30 September yang berdarah itu kemudian dibalas dengan darah. Bukan hanya parapetinggi dan anggota PKI yang diburu, ditangkap, tetapi titikmanca 30 September kelak menjadi alasan untuk membantai seluruh partai, keluarga, kawan, simpatisan kiri. (Namaku Alam, 2023:153)

The quote above represents the diversity of the era written so sadly. Returning to discussing the year 1965 which according to the author was Indonesia's time because many tragic events occurred as a result of the events in that year in the form of the massacre of entire parties, families, friends, and left-wing sympathizers. By presenting the diversity of events that occurred year after year, readers are invited to realize that Indonesia has experienced extraordinary turmoil as a nation. In addition to mentioning 1965, the author also traces the flashback of independence in 1945.

Pencatatan sejarah negeri ini sangat buruk, Alam. Kita digenggam penguasa, dan mereka yang menentukan arah sejarah Indonesia sesuai kepentingan mereka memelihara kekuatan dan kekuasaan... (Namaku Alam, 2023:30).

The quote that shows the diversity of the themes above is represented by a quote about history and discrimination. In the entire contents of the novel *My Name is Alam* by Leila S. Chudori, there is a section of the book that specifically discusses "The Recorders of History". The topic of history will be found a lot in this book because Alam tries to dig into his past and his family's past. In the context of the quote above, Alam criticizes the very poor recording of Indonesian history as if to justify the phrase "History is written by the winners". Alam also mentions that history is written according to the interests of policy makers at that time. From the quote about the tendency towards history, most of this novel also tells about recording history. There is even a special chapter that tells about "The Recorders of History".

"Aku tidak menyelesaikan kuliahku di Yogya dan malah pindah ke Jakarta karena banyak alasan. Salah satunya, aku lelah dengan suasana politik, jeh. Lha, coba, semua-semua saat itu terbelah 'Kiri' ata 'Kanan'. Begitu banyak peristiwa, darah membanjir dari tahun 1965—1966. Kuliahku dan kawan-kawan jadi semrawut. Banyak mbolos karena dosen ada yang menghilang. Ada dosen lain malah yang senyam-senyum tetap berjaya. Sementara kanca-kancaku banyak yang kehilangan ibu atau bapak." Bang Joe mengisap batang rokoknya yang semakin pendek. (Namaku Alam, 2023:300).

Next, the quote above shows the form of discrimination received by students in the 1960s when Indonesia was experiencing the fateful event of G 30 S PKI. Bang Joe as one of the characters in the novel tells that because he received discrimination due to the political atmosphere, he could not finish his studies. In addition, it is also mentioned that there were lecturers who disappeared and his friends who lost their parents. By expressing this, the author tries to convey that the acts of discrimination carried out by the Indonesian government at that time resulted in losses for many people. Thus, discrimination is also a substantial thing in the narrative of the novel.

Quotes about history and discrimination are a big part of the story besides the issue of education which is the main focus. However, discussions about history and discrimination also get no less portion in the story. By raising the diversity of these themes, this novel becomes a literary work that invites readers to explore the truth of the great events of the Indonesian nation. The diversity of themes in this novel makes this literary work a work that is rich in various conflicts and feuds.

Kami adalah anak-anak bangsat dari para bapak yang dianggap pengkhianat Negara. Bapakku dieksekusi mati, sedangkan ayah Bimo, Om Nugroho, adalah eksil politik yang tak bisa kembali ke Indonesia. Di masa SD, kami hanya paham bahwa ayah Bimo tidak bisa pulang ke Jakarta. Setelah kami remaja, barulah perlahan-lahan kami memahami bahwa Om Nugroho beserta kawan-kawannya dituduh pengkhianat Negara karena dianggap dekat dengan kaum kiri dalam spectrum politik di masa itu. Salah satu akibatnya adalah mereka, serta ribuan warga Indonesia lainnya yang tengah menempuh pendidikan atau bertugas, tak bisa pulang. Paspornya dicabut, kewarganegaraan mereka dihapus, dan untuk waktu yang lama mereka semua berstatus "tanpa kewarganegaraan". (Namaku Alam, 2023:56).

The quote representing the minority group above concerns the victims who were accused of being “Traitors to the State”. In the quote, the author states that during that period, many citizens were ostracized and treated unfairly. The author states as above that there were thousands of Indonesian citizens who were studying or serving abroad who could not return home because of the G30S PKI incident. There were many citizens whose status was changed to “stateless” for a long time. The treatment of citizens who were suspected of being affiliated with the PKI caused many citizens who were abroad to be unable to return home for a long time. The quote shows how sensitive Indonesia was in the past to things that had to do with communism. This condition caused activists, workers, and other citizens who were suspected of being PKI to become a minority who received unfair treatment as a result of the government’s vigilance at that time.

Pak Nurdin tak ingin kami hanya mengenal tokoh Amir, Tuti, Sudin, dan Muntu dari buku *Bahasaku*. Dia juga tak ingin kami sekadar menghafal pantun “Terbit Liurku Melihat Kolak”. Dia mendorong kami membaca majalah anak-anak *Si Kuntjung*, *Kawanku*, dan buku-buku karya Djokolelono, seperti *Genderang Perang* dari Wamena dan *Terlontar ke Masa Silam*. (Namaku Alam, 2023: 46—47).

The quote that shows the diversity of literature and its genres is represented by the author through Segara Alam's presentation. In his quote, Segara Alam quotes his teacher who when he was young did not only introduce general reading books. More than that, Mr. Nurdin encouraged his students to read magazines and books by famous authors such as Djokolelono. In his quote, the author introduces Djokolelono as an author who at that time wrote great works to be read. For readers who do not know Djokolelono, such a quote will introduce readers to the famous author at that time who was familiar with writing literary works. Djokolelono's work is read by all ages as a literary work that presents a fantasy story. The last aspect of the literary criteria is that the author and his/her work have received awards,

been translated, adapted, and reviewed in credible media. As an author, Leila S. Chudori and her work have written many books published by Kepustakaan Populer Gramedia. Some of Leila's book titles include *Malam terakhir*, *Pulang*, and *Laut Bercerita*. In addition to writing novels and short story collections, Leila as an author has also written a short film script entitled *Dunia Tanpa Koma*.

As a work, Leila's books have traveled a long journey in the dynamics of literature. Her book entitled *Pulang* won the Khatulistiwa Award as the Best Prose 2013 and has been translated into English and published by the Lontar Foundation by Deep Vellum. In addition to being in English, the novel *Pulang* has also been translated into French, Dutch, German, and Italian. Furthermore, in 2015, the novel *Pulang* translated into English entitled *Home* became one of 75 translated novels that were noted (75 Notable Translations of 2015) by World Literature.

In addition to the Novel *Pulang*, Leila S. Chudori's literary work is also evident in her other novel entitled *Laut Bercerita*. The work has also been translated into English and won the S.E.A. Writers Award 2020 and the IKAPI Award as Book of The Year in 2022. In addition, the launch of the novel was accompanied by the screening of a short film starring Reza Rahardian and Dian Sastrowardoyo, although the screening was exclusive and limited to the ceremony held by Leila. This novel is a phenomenal novel because it discusses the dark events of the kidnapping of activists in the history of the Indonesian nation. Reviews of Leila S. Chudori's work can be found in trusted media including Gramedia.com, Kumparan, Kompasiana, and others. In addition, Leila S. Chudori's work is also widely used in student research as a final assignment or scientific journal publication. This shows that Leila S. Chudori and her work have had a major influence on the journey of literary works in Indonesia, both for readers, institutions, and all those involved. This also shows that Leila S. Chudori and her work have become influential works and are worthy of being recommended as literary books in “Sastra Masuk Kurikulum”.

Furthermore, in terms of its eligibility as a Recommended Literary Book in "Sastra Masuk Kurikulum", the Novel *Namaku Alam* by Leila S. Chudori has met both general and literary criteria. The novel contains dimensions and elements in the Pancasila Profile as the character of students who want to be built through the independent curriculum. In addition, in the literary criteria, this novel has brought out a strong quality as a literary work marked by the representation of all six aspects in the literary criteria. Thus, this novel is worthy of being used as one of the many literary works to be used in the Literary Book Recommendations alongside Leila S. Chudori's other work, *Laut Bercerita*.

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