

Nilai Moral dalam Kumpulan Cerpen Rasa Sayange Karya Nugroho Notosusanto dan Kelayakannya sebagai Bahan Ajar Pembelajaran Apresiasi Sastra Indonesia di SMA

Moral Values in the Short Story Collection *Rasa Sayange* By Nugroho Notosusanto and Its Feasibility as Teaching Material for Indonesian Literary Appreciation in High School

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Abstract: Short stories are not only entertainment for their readers, but can also be used as a learning tool. The values contained within them can be utilized by educators as teaching materials to develop students' character through literary appreciation learning by understanding the meaning and messages contained in a literary work. The objectives of this study are (1) to describe the moral values in the short story collection, and (2) to assess its feasibility as teaching material for Indonesian literature in high school. The approach used in this research is descriptive qualitative. While the method used is this analysis method. The data in this study are excerpts of sentences from the short story collection *Rasa Sayange* by Nugroho Notosusanto. The result of this study is an exposition of 7 moral values in the short story collection which include: (1) The value of honesty, (2) being oneself, (3) responsibility, (4) moral independence, (5) moral courage, (6) moral courage, and (7) being realistic and critical. The next result is the feasibility of the short story collection to be used as teaching material which includes: (1) Language aspect, (2) psychology aspect, and (3) cultural background aspect. For each of the moral values and feasibility aspects, the author provides 2 sentence excerpts as a reference.

Keywords: moral value, goodness, decision, attitude.

Abstrak: Cerpen bukan hanya sebagai hiburan bagi pembacanya, tetapi juga dapat digunakan sebagai sarana belajar. Nilai-nilai yang terkandung di dalamnya, dapat dimanfaatkan oleh pendidik sebagai bahan ajar untuk mengembangkan karakter peserta didik melalui pembelajaran apresiasi sastra dengan memahami makna dan pesan yang terkandung dalam sebuah karya sastra. Tujuan penelitian ini adalah (1) mendeskripsikan nilai moral dalam kumpulan cerpen, dan (2) mengkaji kelayakannya sebagai bahan ajar pembelajaran sastra Indonesia di SMA. Pendekatan yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Sedangkan metode yang digunakan adalah metode analisis isi. Data dalam penelitian ini adalah kutipan kutipan kalimat dalam kumpulan cerpen *Rasa Sayange* karya Nugroho Notosusanto. Hasil dari penelitian ini adalah paparan 7 nilai moral dalam kumpulan cerpen yang meliputi: (1) Nilai kejujuran, (2) menjadi diri sendiri, (3) bertanggung jawab, (4) kemandirian moral, (5) keberanian moral, (6) keberanian moral, dan (7) realistis dan kritis. Adapun hasil yang berikutnya adalah kelayakan kumpulan cerpen untuk dijadikan sebagai bahan ajar yang meliputi: (1) Aspek bahasa, (2) aspek psikologi, dan (3) aspek latar belakang budaya. Masing-masing dari nilai moral dan aspek kelayakan, penulis memberikan 2 kutipan kalimat sebagai acuan.

Kata Kunci: nilai moral, kebaikan, keputusan, sikap.

INTRODUCTION

In this decade, moral problems are often found to be affecting the younger generation; the influx of foreign cultures often leads to a moral shift, such as bullying, brawls, showing off luxury goods, taking what is not theirs, and others. The prevalence of these issues is due to a lack of moral education or learning that is not well-received by young people, especially students. Moral education in schools must be emphasized by educators, considering that in this era, children tend to pursue academics rather than the essence of knowledge and its application in life.

Therefore, teaching moral values is crucial, especially in building the character of the younger generation. Moral values are very useful for life; with them, people can distinguish between right and wrong and the appropriateness of actions. This study aims to find and describe the moral values in the literary work, the short story collection "*Rasa Sayange*" by Nugroho Notosusanto. After that, its feasibility

aspects are examined and analyzed before it is used as teaching material for literature in high school. Because the author feels the moral values in the short stories are useful and should be emulated by students. Here, the role of literary works is highly potential to contribute and connect students with moral value education (Faiz & Purwati, 2022).

As Tommi (2025) stated, literary works, as a manifestation or implementation of human ideas expressed in written form, are often used as a means of conveying moral messages to readers. Thus, the stories and messages they contain are diverse, ranging from teachings about kindness, honesty, love, and many other noble values. Adrean et al., (2022) state that by reading literary works, readers can find an immersive or deep experience related to emotions. So that the moral messages and values within them can be easily accepted by the reader. In this case, the author views short stories as a work that describes how culture, history, and knowledge are well-packaged by the author so that readers gain educational value and mental relaxation and can be taken and used as a source of teaching materials.

Therefore, in this study, the author is interested in focusing on literary appreciation material, especially interpreting literary works. Because the appreciation stage is the right stage to introduce students to reading and understanding the meaning and messages contained in literary works before the expression and creation stages. In line with that, after the students' emotions are processed, they are then asked to express their opinions about the meaning of the message in the literary work they have read. The educator summarizes and concludes one opinion and explains it to be agreed upon together. Only then do students understand the meaning and messages contained in the literary work. Zuriah (2016) says that in the field of education, educators must be able to create and compile innovative teaching materials, so that students will easily understand and be enthusiastic in learning. However, in creating teaching materials, educators must consider the feasibility of the materials. In selecting learning resources, learning outcomes must also be considered.

It must first be ensured whether the outcome is to produce a text or to extract values from the text to be understood. For example, one of the learning outcomes for the Indonesian Language advanced level Phase F, in one of its elements, namely reading and viewing, states, "Students are able to listen, interpret, appreciate, evaluate, and create literary texts (such as folk poetry, pantun, syair, hikayat, gurindam) and universal literature such as novels, poetry, prose, drama, films, and multimedia and multimodal texts (oral, audio, video, print, and digital)".

So far, educators have only focused on textbooks as learning resources. The lack of innovation in selecting literary works as a reference prompted the author to search for and study literary works that are rarely known but still contain many moral values to be taken for teaching material purposes. By using a moral approach, an approach used to try to reflect between the literary work and the reader, the author conducts this research as an effort to foster innovation and creativity in choosing learning resources and teaching materials. The foundation of this approach is none other than that every literary work always has moral values that are useful for the reader so that it can add insight into daily behavior and social interaction (Mubharok et al., 2023).

A similar previous study was conducted by Hanif (2022) entitled "Sociological Analysis of Literature in the Novel *Jika Kita Tak Pernah Baik-Baik Saja* by Alvi Syahrin as an Alternative Teaching Material for Literary Appreciation for Class XII High School Students". However, this research focuses more on the sociological aspects of the Novel. The results obtained were 18 data points for the religious adherence aspect, 15 for the moral aspect, and 15 for the social aspect, with a total of 48 data points. From these results, they are then adjusted to the curriculum demands, namely core and basic competencies, and a teaching material product is created.

The Short Story Collection "*Rasa Sayange*" by Nugroho Notosusanto is a literary work in the form of short stories, containing 10 stories. Through this short story collection, Nugroho tells the story of the struggle of a teenager who must experience difficult challenges in defending his nation against colonialism that occurred during and after independence. Not only that, but many stories in this collection also tell about the conditions, feelings, and spirit of a soldier at that time (Notosusanto, 1986). Nugroho Notosusanto was an Indonesian writer who was a man of letters, a historian, and also a member of the military. Hailing from Rembang, Central Java, he was the child of a noble family. During the Revolution

from 1945 to 1949, he was actively involved as a member of the student army. After that, he continued his education at the Faculty of Letters, University of Indonesia, at his father's command (Rohmah et al., 2023).

Based on the description above, it is important for the author to analyze the short story collection *Rasa Sayange* by Nugroho Notosusanto as the object of this research with the title: "Moral Values in the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto as an Alternative Teaching Material for Indonesian Literary Appreciation in High School". However, out of the whole collection, there is one short story that the author did not include, which is the one titled "Jembatan" (The Bridge). Because that short story contains more about conflicts of opinion and revenge, making it less suitable.

METHODS

The approach used in this study is a descriptive qualitative approach. A descriptive qualitative approach is one that prioritizes understanding and describing a phenomenon in greater depth, equipped with a collection of quotes, images, symbols, and other elements that are relevant to the research focus. The type of research is qualitative research, which uses non-numeric data such as observational analysis, analysis of a creative work, document analysis, and others.

This research focuses on the analysis of the short story collection "*Rasa Sayange*" by Nugroho Notosusanto, its moral values, and an assessment of its feasibility as literature teaching material in high school, in accordance with the learning outcomes for the phase that states the purpose of this focus is to limit the research to ensure the data is relevant.

The method used by the researcher is descriptive qualitative, a method that emphasizes a broader discussion of a problem identified from the data source. Later, the quotations obtained from the short story will be explained using the theory described above. In research, the term descriptive refers solely to research based on empirical data. Therefore, it can be elaborated upon with the broadest possible language, of course, within the limits of the data.

The data source for this research was obtained from the short story collection book *Rasa Sayange* by Nugroho Notosusanto, published by PT. DUNIA PUSTAKA JAYA, Central Jakarta, in 1986. The data was obtained from quotations from that book. The data collection technique involved reading and note-taking. The reading technique was carried out by reading the short story collection *Rasa Sayange* by Nugroho Notosusanto. As Mujarod (2022) stated, the researcher first reads the short story in its entirety to get a general overview. After that is completed, it is then reread carefully, equipped with the theory mentioned above, to interpret the moral elements in the short story. Then, after the careful reading is done, the next stage is note-taking, which is recording quotations directly, often called verbatim.

The analysis technique in this study uses content analysis. Content analysis is a research tool used to determine the intent and meaning contained in certain words, themes, or concepts within qualitative data. Using this technique, the author can measure and analyze the presence, meaning, and relationships of certain words, themes, or concepts. According to Creswell in (Fadli, 2021), there are six steps in this research procedure. First, identifying the problem by determining the research objectives and limitations; second, a literature review, which involves finding reading sources that align with the research to be conducted; third, determining the research objectives; fourth, collecting data by utilizing various literature in the research; fifth, analyzing and interpreting the data to find results; and sixth, reporting the research results in a descriptive style.

RESULT AND DISCUSSION

Moral Values in the Short Story Collection *Rasa Sayange*

In the Great Dictionary of the Indonesian Language (KBBI), a moral value is a standard of good or bad that regulates a person's behavior and choices, which can originate from the government, society, religion, or oneself. Meanwhile, morality or morals are manners related to etiquette or customs of politeness. Sometimes morals are considered as propriety, which is the entirety of various rules and understandings that determine what is considered good and what is wrong in a community. In its true sense, the norm of propriety is relative or not absolute.

As conveyed by Warsono in (Asy'arie, 2023), moral value is a value concerning matters of decency, character, and the harmony of humans with all of God's creatures. Humans are social beings who always need other people or creatures to support their survival. Therefore, it is important for humans to know and apply moral values as a form of care in creating a harmonious atmosphere. With moral values, humans are formed to have a sense of empathy and sympathy, so that they are indirectly able to distinguish between good and bad deeds. It is intended that with the analysis of moral values in literary works, it can be a practical guide for readers so that they can make it a model in their lives. Thus, readers can understand everything related to moral values and can respond to it as if it happened in their own lives.

In life, people are not only required to seek intellectual knowledge but also moral knowledge, because it is one of the variables that must be possessed first. Because with morals, people will know how precious an act or behavior that is mutually needed is. According to Suseno (1989), there are seven moral values: honesty, being oneself, responsibility, moral independence, moral courage, humility, and being realistic and critical. From the results of the data analysis of this study, several moral values contained in the short story collection *Rasa Sayange* by Nugroho Notosusanto were identified. To strengthen this, the author will present it along with the following quotations:

Honesty

Honest means that one's words match one's actions, an expression that corresponds to the real facts of an event. An honest attitude, often called being fair, is an attitude that requires validation between expression and action. Being honest means admitting mistakes without blaming others and conveying information transparently and openly to everyone. So that with that attitude, other people will place their trust in the person concerned, because this attitude does not differentiate and is not influenced by external factors. It can also be said that an honest attitude is a representation of the human conscience which is the basis for humans as ethical or good beings. Therefore, it needs to be applied and developed in daily life. In the world of education, honesty is a basic value in the formation of students' noble character, fostering integrity, avoiding cheating practices, and being able to build trust (Duha, 2023).

Without honesty, other moral values lose their soul. For example, doing good to others without being based on honesty will only lead to hypocrisy and is often toxic. The same applies to an attitude of tolerance and self-awareness; without honesty, it only creates an attitude of anxiety and caution without real purpose.

“Pak Godeg meninggal , bukan?” (Mr. Godeg is dead, isn't he?)

“Dimin yang menembaknya” (Dimin shot him)

“Dan kau menembak Pak Dimin.” (And you shot Mr. Dimin.)

“Ya”. (Yes.) (Rasa Sayange: 49)

From the quote above, the moral value of honesty can be shown by the brave confession of Sardadi, who is the son of Pak Godeg, while Pak Godeg was killed by Pak Dimin. However, Sardadi did not intend to kill Pak Dimin; it happened because Sardadi was focused on shooting a group of enemies coming from the opposite direction. It turned out that in that group was his friend and his father's killer, Pak Godeg.

Thus, because of that incident, Sardadi's heart questioned himself about his actions. However, Sardadi remained strong and brave to speak honestly when asked by a soldier about his actions. This teaches students that no matter what actions are taken, one must remain honest with oneself and others, even if it is painful. At least by being honest in life, one will feel peace of mind, self-confidence, and avoid new problems arising from the incident. By doing so, people will slowly trust and avoid requests that are beyond their capabilities, as in the following quote.

“Bapa tidak pandai mendongeng, Bapa?” (Father is not good at telling stories, Father?)

“Tidak, Manis” (No, Sweetheart) (Rasa Sayange: 57)

The quote above shows the honesty of a father to his child who whines for a story to help him sleep. At first, the father had several stories to accompany his child before bed. But because the child was still

not asleep, the father ran out of stories to tell. So the father was confused and the child asked that question. The father expressed this because he had run out of ideas and spoke honestly to his child. This teaches that being good is a good thing, but being honest is better. Despite having responsibilities, humans should recognize their limits. There comes a time when one reaches the limit of one's ability, one must speak honestly so that others know their limits and can assign responsibilities according to those limits.

Being Oneself

Being oneself, or commonly called being authentic, is an attitude of behaving or acting according to the principles one believes in. This attitude makes people always express themselves and act according to their original character without being influenced by others. The basic meaning of being oneself is to recognize one's own potential, strengths, and weaknesses and to maintain them. People with this attitude are better able to think and act independently according to the values they acknowledge, and have high self-confidence and self-esteem (Hanifa et al., 2023). Being oneself can only be achieved if an individual is able and dares to express themselves honestly, meaning they are free and independent to be themselves and do not feel left behind just because the values they hold do not align with the current trends or characteristics of the era. For instance, someone who does not feel embarrassed for not knowing about viral music, art, and drama, but sticks to their main principles.

As stated by Atsir (2024), a person who is themselves must understand what values they hold and what values conflict with them. It's not just about values, but also their culture and habits must be carefully considered for their strengths and weaknesses. So at this stage, a person will understand what is appropriate or what they enjoy and be able to determine their attitude according to the situation they face. Thus, a person does not present themselves as they think their environment expects them to, but according to their true personality.

“Apapun hasil perundingan ini, aku jadi pemimpin di sini, bukan engkau!” jawab Pak Godeg dengan kumis gemetar. (Whatever the outcome of this negotiation, I am the leader here, not you!” answered Pak Godeg with a trembling mustache.)” (Rasa Sayange: 42)

The quote above illustrates the steadfastness of a leader named Pak Godeg towards his deputy. Initially, Pak Godeg was asked by his deputy to constantly attack the government, which at that time was still controlled by the colonialists. Therefore, Pak Godeg's deputy tried to convince him not to give up, even if it meant risking his life. However, Pak Godeg insisted on surrendering, provided that his men who were detained by the government at that time were treated well. This led to a conflict of opinion between the two, but Pak Godeg stood by his argument. This teaches that being oneself is not easy; it requires steadfastness of heart and mind to achieve it. Otherwise, humans will be swayed by the opinions of others and lose themselves.

“Kau ada bakat untuk menjadi prof.” (You have a talent for becoming a professor.) “ Aku segan berjalan menuju ke tempat tempat pasien,” kata Amrita. “Aku lebih baik diam di rumah sakit.” (“I am reluctant to walk to patients’ places,” said Amrita. “I’d rather stay at the hospital.”) (Rasa Sayange: 113)

The quote above shows someone named Amrita trying to be herself. Even though her friend tries to persuade her to pursue another field with a higher status and salary. However, Amrita shows that she is happier in her current profession. As long as people have desires, they will always feel discontented, as Amrita's friend tries to express in the quote above. Amrita's attitude teaches that one must always love and focus on whatever one has without comparing pleasures. By doing so, people will be happy with what they have in their lives, even if others say there is something more.

Responsibility

Being responsible is the willingness to do something to the fullest and bear any risks from that thing and complete it without feeling burdened. In other words, being responsible is the attitude of being aware of one's duties or obligations and carrying them out accordingly and accepting whatever results from them

(Sopian et al., 2022). The attitude of responsibility is not only for oneself but also for all related parties in all aspects. This is part of the formation of character and morals that will later shape a person's character. According to Hanafiah (2024), responsibility is an attitude that involves a high level of moral awareness, where an individual acts based on universal principles, not out of fear of punishment. Responsibility is not just about shouldering a burden and saving it from bad things that will happen, but how someone is able and brave to defend it even when no one cares.

An attitude of responsibility allows a person to overcome regulatory ethics. Because basically, regulatory ethics only question whether a behavior is permissible or not. Whereas an attitude of responsibility binds a person to the needs and values that result from it. Thus, people with this attitude do not limit themselves to their affairs and obligations, but are aware and feel responsible wherever needed. For example, if a neighbor is being robbed, that person does not act indifferent, but immediately contacts the police and helps as much as they can, whereas someone who does not have this attitude will feel it is not their business and will be indifferent to the incident. Thus, a responsible attitude means a person's willingness to be asked for and provide help, accountability for their actions, and the execution of their duties and obligations. If it turns out they are negligent, they are willing to be blamed.

“Dengan putus asa aku menggali ingatanku, mencari dongeng yang sesuai untuk anak usia lima tahun. Tetapi semua dongeng yang kukenal sudah habis selama setengah tahun ini, setelah Nani berpulang meninggalkan Nini dan aku.” (In desperation, I dug into my memory, searching for a fairy tale suitable for a five-year-old child. But all the tales I knew had been exhausted over the past half-year, after Nani passed away, leaving Nini and me.) (Rasa Sayange: 52)

The quote above shows how diligently a father cares for his disabled child who has been left by his mother. The father continues to do his best to always entertain the child by telling stories before sleep, just like a mother would. The father tirelessly seeks the best fairy tales to entertain his child who has been left by his mother. Although this is the responsibility of a parent to a child, as a parent, especially a father as the breadwinner of the family. However, it is not wrong when the role of the deceased mother is replaced by the father as a single parent in accompanying his child. This teaches people to always have a sense of responsibility, even if it is not entirely their duty or mandate.

“Materiil engkau bisa membayar kembali,” katanya “Tapi moril? Engkau punya hutang budi terhadap mereka yang membiayaimu bertahun tahun.” (“Materially you can pay it back,” he said, “But morally? You are indebted to those who financed you for years.”) (Rasa Sayange: 112)

The quote above teaches that no matter how much money someone has given, it cannot be returned just like that. Because in essence, when people help, it contains a moral value that cannot be repaid with anything, even with a multiplied amount. This is a moral responsibility that everyone involved must have in order to remember that a person's kindness is not solely because of the value of money, but there is also a feeling and a moment that cannot be repeated or replaced. In social life, people should apply this attitude as a good response to what others have spent and given to them.

Moral Independence

Moral independence is the courageous attitude a person takes in order to act in accordance with norms. This attitude is similar to the attitude of honesty, which rejects collusion or cooperation in matters that benefit oneself or a group. In this life, people need this attitude so that in the future they can do things without depending on others. Basically, this attitude trains a person to always be capable in any situation, so that the continuity of life becomes better. In addition, this attitude also shapes a person to always make their own decisions, manage their time, solve their own problems, be responsible for their choices and actions, and so on (Ismala et al., 2019). Independence develops through a person's active interaction with their environment, so that a person will be able to build and find their identity. In essence, independence is the attitude of not easily depending on others in facing problems or anything in this life. In essence, moral independence is the inner ability and strength to take a moral stance and act in accordance with

moral values. It is the ability that guides us not to collude in all matters that are recognized as dishonest, corrupt, and violating the principles of justice. Moral independence means that morality cannot be bought by the majority, that all harmony can be achieved even without violating justice and moral principles.

“Sekarang jaman susah, Bu. Kalau kita tidak berani menempuh bahaya, kita akan mati kelaparan sebagai jembel.” (Times are tough now, Ma'am. If we don't dare to face danger, we will starve to death as beggars.) (Rasa Sayange: 98)

In his work, Nugroho Notosusanto often presents stories about the hardship of sustaining life during the colonial era, both before and after Indonesian independence. This can be seen in one of the quotes the author has presented above. The quote vividly illustrates that during that era, meeting the need for food had to be achieved through war; it was the only way. This teaches the reader that in this life, one must always struggle to survive and get what one desires. Not just by sitting idly by, but there must be a will and independence to achieve it, even if life is the price. That is how life goes on and continues.

“Aku punya nafsu membayar kembali uang dana belajar itu, biar aku bebas.” Kata Amrita (I have the desire to pay back that scholarship money, so I can be free.” said Amrita) (Rasa Sayange: 112)

In the quote above, it can be seen that Amrita has a desire to live independently. Previously, Amrita was able to study and become a doctor because she received financial assistance from the local community. But Amrita wants to be an independent person who can meet her needs without depending on others. Therefore, she imagines returning the money that the community has given her so that she feels free without being tied down if she wants to stay in the city without having to return to her home village. This teaches that humans should, as much as possible, live independently without relying on the help and pity of others.

Moral Courage

Quoting from Rakhmat & Fadhilah (2019), an independent attitude is essentially the ability to always form one's own judgment on a moral issue. As a determination in action, an independent attitude is called moral courage. As for its meaning, moral courage is an attitude of loyalty to one's conscience, a form of defending a stance that is believed to be a duty without violating moral values, even if it means risking conflict. This attitude has the virtue of being firm in one's principles in carrying out responsibilities by harmonizing them with the norms of life. Moral courage means speaking the truth when the public is silent, daring to do what is right even if ostracized, and daring to act ethically even if it has consequences for oneself. It can be said that moral courage is the ability to act in accordance with truth and ethical beliefs despite personal risks. In this era, the attitude of moral courage is greatly needed, especially in daring to uphold justice wherever it may be.

“Bukan tentara yang salah sehingga Ayah gugur, Ibu,” Kata Mawan pada akhirnya . (“It's not the army's fault that Father fell, Mother,” Mawan finally said.) “Banyak juga paongpraja yang mati, polisi, pegawai kereta api, dan lain lainnya .” (“Many civil servants died too, police, railway employees, and others.”) (Rasa Sayange: 77)

From the quote above, it can be understood that courage is above all else, even able to overcome the anxiety experienced by Marwan's mother. This can happen not only during the era of independence, but all who work as soldiers must be ready and willing to die for the sake of the nation. Then Marwan explains that it was not because of a certain profession that his father died. Because many humans who work in any field will meet their end when the time comes. The quote teaches and encourages the spirit of young people, especially in making decisions; courage must be prioritized to then make someone tough in carrying out and pursuing their field.

“la mulai kecil dididik membenci segala yang bebrau seragam dan senjata dan kekerasan. Tapi suaminya dapat meyakinkan nya, bahwa keprajuritan perlu untuk Indonesia merdeka.” (Since she was a child, she was taught to hate everything that smelled of uniforms, weapons, and violence. But her husband could convince her that soldiery was necessary for an independent Indonesia.) (Rasa Sayange: 79)

Everyone surely has their own trauma according to their bad experiences. But that cannot be interpreted as a reason for people to decide to hate something. As in the quote above, the wife has a past experience from a family that hates everything related to uniforms and violence. Of course, this refers to a certain profession. It should be remembered that not everything the wife said is a measure of the good or bad of a profession. It is the will and determination of courage that makes a person enthusiastic in their work, thus minimizing undesirable incidents.

Humility

Yulita (2019) says that humility is the attitude of not being excessive in responding to something, but rather seeing oneself according to reality, which is having weaknesses and shortcomings that make one act sufficiently. With this attitude, one does not become arrogant and always introspects and focuses more on self-development. Therefore, in life, this attitude is very much needed so that people know and are willing to be grateful for their strengths and limit themselves from things they feel are lacking or do not yet have. Humility does not mean demeaning oneself, but that humans see themselves as they are and are aware of the limitations that exist within them. Not only that, a humble person sees the abilities they have as a coincidence. People with this attitude tend to not stand out, not because they lack self-confidence but more out of fear that their weaknesses will burden others (Rahmi et al., 2020).

In the moral field, humility is not only about being aware of one's limitations in doing good, but also about limited moral judgment. This is because it is felt that one's own judgment is still far from perfect and one's heart is not yet clear. Basically, humility keeps a person from being selfish. A humble person feels that what they do is what they should be doing (Septiana, 2021).

“Dari siapa bukunya, Bapa?” (Who is the book from, Father?) “Hadiah dari Bunda, Manis.” (A gift from Mother, Sweetheart.) (Rasa Sayange: 67)

The quote above tells of a child's longing for his deceased mother who used to tell him stories before bed. Although the mother has passed away, the father tries to do the same thing to comfort himself and also his child by saying that his mother is still there and sends messages and things that his child likes. Until the child's birthday, the father gives a storybook. With humility, the father says that the book is a gift from his mother from heaven. This is done for the happiness of his child who has lost a mother figure. So the child remains happy in his life. Thus in life, sometimes humans have to humble themselves to create a mutually joyful atmosphere in social life.

“Kau boleh gembira. Kau menang. Anakmu jadi prajurit.” (You can be happy. You won. Your son becomes a soldier.) (Rasa Sayange: 80)

It is only natural that parents will be happy if their child becomes someone useful to the nation and country. It is a different story if a family has lost a figure due to the same thing that their child will go through. That is what a mother experiences in the short story "Doa Selamat Tinggal" (A Farewell Prayer), but the son insists on convincing his mother that he will be fine. Because everyone's fate is different. So with her son's decision, with a heavy and humble heart, the mother lets him go for her son's happiness.

Realistic and Critical

A realistic attitude is a human attitude that tries to understand the universe in accordance with the demands of basic principles. That basic principle is a critical norm placed on reality. This realistic attitude must be accompanied by a critical attitude. Meanwhile, a critical attitude is an action to question, correct, and provide suggestions on everything, be it power, authority, and jurisdiction that is felt to be out of sync

with basic scientific principles (Nilawijaya & Awalludin, 2021). By being critical, in the future, it can bring benefits to both oneself and others. Because the more critical a person is, the more a moral sense will be formed that can later correct things that are felt to be deviating or straying from basic scientific principles.

In addition, a critical attitude teaches people not to submit easily, because the use of authority must be in accordance with the requirements of regulations to achieve justice. Beyond that, a person's authority must stop, just as traditional regulations sometimes need to be critically filtered. Basically, regulations are made to ensure justice and direct the life of the community towards happiness. True moral responsibility in a person demands a realistic and critical attitude. The guideline is to ensure justice and create a society that is freer from suffering and happier.

“Semua priyayi harus bersekolah. Sedangkan anak anak desa desa saja masuk sekolah pada zaman sekarang. Bagaimana mau mempertahankan martabat priyayi, kalau kalah oleh anak desa?” (All nobles must go to school. Whereas even village children go to school these days. How can we maintain the dignity of the nobility, if we are outdone by village children?) (Rasa Sayange: 89)

The quote above tells the story of a nobleman's child who is forbidden by his mother from going to school. Because the mother knows that if her child goes to school, he will mix with village people and it will only lower his status as a nobleman. However, the child replies that school is indeed for everyone. Regardless of whether one is a nobleman or not, the child adds that even in school, his achievements can be surpassed by village children. So it is in life, even if born into a respected family, if one does not go to school, one will only become an ignorant person who is easily taken advantage of by others. This teaches that to maintain one's status, one should not avoid people below them, but by learning. By learning, knowledge will be obtained. From knowledge, a person will be critical in thinking and realistic in perspective, and have refined feelings and good speech and actions.

“Aku masih rada kurang percaya anak umur sebegitu bisa bikin cerita.” (I still find it a bit hard to believe a child of that age can make up a story.) (Rasa Sayange: 66)

The quote above tells the story of a child who dreams every night of his deceased mother. Every night the child gets a story from that dream. So on his birthday, his father has the idea to write down the stories from his child and print them into a book. However, a friend is astonished, knowing that the story was written by a six-year-old child. As is natural for humans, to be critical and realistic about something unusual. As in the quote, a six-year-old child is already proficient at telling stories and has many stories.

Feasibility of the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto as Teaching Material in High School

Instilling moral values in students by utilizing literary works as teaching materials needs to pay attention to three main aspects: the language aspect, the psychological aspect, and the cultural background aspect. After it is deemed to contain these three aspects, the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto is feasible to be used as literature teaching material at the high school level. The following will discuss in detail the feasibility analysis of the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto as teaching material for literature learning in high school.

Language Aspect

The language in the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto has diction that is easily understood by high school level students. Diction here is the choice and use of words that are appropriate for the students' age level, so that in learning there is no misunderstanding in communication. This means that with the appropriate choice of diction, it will be easier for students to understand what is being conveyed by the educator, in this case, moral values. This is in line with the explanation that sentences composed effectively will provide an accurate understanding of information (Haryanti, 2019). Here, the author will present several quotes that show the use of language in the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto that helps students understand the moral values within it.

“Demikian lebatnya, sehingga Pak Sinder menyesal telah meninggalkan rumah dan Istrinya. Dalam pada itu Bu Sinder tinggal sendirian di rumah.” (It was so dense that Mr. Sinder regretted leaving his house and his wife. Meanwhile, Mrs. Sinder was left alone at home.) (Rasa Sayange: 15)

In that quote, it is clearly shown the effective diction and language used by the author to describe the regret experienced by the character. The sentence "sehingga Pak Sinder menyesal telah meninggalkan rumah dan Istrinya" (so that Mr. Sinder regretted leaving his house and his wife), shows the use of language that is easily understood by students. The sentence describes the emotional state experienced by the character because of his own decision to leave his wife alone in the house.

“Taslim semakin murung memikirkan cacatnya. Ia tidak cacat jasmani. Ia cacat dalam saraf. Ia latah, tersiksa oleh suatu desakan yang tak tertahankan dari dalam, yang memaksanya menirukan suara atau isyarat yang sedikit saja mengejutkan.” (Taslim grew gloomier thinking about his defect. He was not physically disabled. He had a nervous defect. He had latah, tormented by an unbearable urge from within, which forced him to imitate any voice or gesture that slightly startled him.) (Rasa Sayange: 83)

In that quote, the author clearly describes the psychological condition of one of the characters who has a nervous disorder. By using the sentence, "tersiksa oleh desakan yang tak tertahankan dari dalam yang memaksanya menirukan suara atau isyarat yang sedikit saja mengejutkan" (tormented by an unbearable urge from within that forced him to imitate any voice or gesture that slightly startled him). The author describes the psychological condition of a character suffering from *latah*. The choice of words used by the author in describing the condition of "*latah*" is very good, making it easy for students to understand. Based on the quotes and explanations above, the short story collection *Rasa Sayange* by Nugroho Notosusanto is feasible as teaching material when viewed from the aspect of the language used by the author. The language is easier to understand; although written in the 1960s, the use and choice of language are neat and easy for readers, especially high school students, to understand.

Psychology Aspect

Teaching materials are a component or aid for educators in learning. It is certainly important to review its feasibility, because in education, students are grouped according to their life stages. Psychologically, high school students are in the generalization phase, which is the phase where a person's interest in various abstract concepts begins by analyzing phenomena that lead to certain thoughts and moral decisions. Accordingly, a person is in a situation that encourages them to find meaning and make sense of their environment and to be able to respond to it wisely (Ardias et al., 2019). Here, the author will present several quotes about moral values in the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto and their connection with the psychological aspect of students.

“Apakah ia tak bersalah terhadap istrinya karena memperbandingkannya dengan seekor ular. Dan terpikir olehnya, bahwa seandainya ular ini dibunuhnya dulu dulu, maka istrinya tidak akan dikejutkan dan tak akan meninggal. Rasa dosa terhadap ular itu tentu akan ada, tapi istrinya tak akan mati. Kini kedua duanya mati.” (Was he not at fault with his wife for comparing her to a snake? And it occurred to him that if he had killed this snake long ago, his wife would not have been startled and would not have died. The guilt towards the snake would surely exist, but his wife would not have died. Now both are dead.) (Rasa Sayange: 18)

The quote above encourages the psychology of students to always respond and make decisions about what happens as wisely as possible. If only time could be turned back, it would certainly be better to shoo away or kill the snake, so his wife would not have been startled and died because of it. This teaches students that a decision not only has an immediate impact but also continues on to subsequent events in life. Therefore, be wise in thinking and acting so as not to regret it in the end.

“la menggenggam tangan kanan sersannya dalam kedua belah tangan. Matanya merah, tidak hanya kurang tidur. Dalam angan angannya terbayang Nabi Ibrahim, yang siap mengorbankan putranya. Tapi ia tak berkata apa apa.” (He gripped his sergeant's right hand in both of his. His eyes were red, not just from lack of sleep. In his imagination, he pictured the Prophet Abraham, who was ready to sacrifice his son. But he said nothing.) (Rasa Sayange: 132)

The quote above encourages the psychology of students to always have a spirit of never giving up in striving for something desired. Like the Sergeant in the quote, who is willing to sacrifice everything, including his son. Because truly, achieving one's goals means understanding that they cannot be achieved easily, but require effort, and the sacrifice of time, energy, and material. Not only that, but also the willingness to face challenges, overcome obstacles, and learn from failure. Based on the quotes and explanation above, this short story collection is feasible as teaching material from a psychological aspect. Seeing that the psychology of high school students is in the generalization stage, which is a critical stage in responding to phenomena that lead to a certain way of thinking and moral decisions.

Cultural Background Aspect

The background in a literary work means everything that influences the formation of the literary work, such as geography, history, topography, climate, mythology, legends, beliefs, mindset, art, morals, ethics, and others. Because as stated by Hasgimianti et al. (2018), students will understand better if a lesson seems to be within them or they have seen it before. In addition, the educator's experience is also needed as a source of insight for students, so that students are helped in understanding the material and can relate it to the context of daily life. Basically, educators must be able to link literature learning with various aspects of students' lives in a broader scope. Here, the author will present several quotes regarding the cultural background aspect in the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto and its connection to the psychological aspect of students.

“Selama perang kemerdekaan, sambil ikut dalam pertahanan negara, aku melanjutkan sekolahku, hingga menamatkan SMA.” (During the war for independence, while participating in the defense of the country, I continued my schooling until I graduated from high school.) (Rasa Sayange: 103)

The quote above teaches readers, especially students, that seeking knowledge or going to school is the most important thing in life. Even during the colonial era, which was not conducive to learning, children of that time were persistent and enthusiastic about gaining knowledge. Therefore, as young people of the current generation, they should be more enthusiastic about learning, seeing as all access to education is now easier and more efficient compared to the colonial era. Not only was access to education difficult, but the social and political conditions at that time were also not yet conducive.

“Anak anak tidak patut punya uang banyak, nanti menarik iblis!” pendapat sang bibi. (“Children shouldn't have a lot of money, it will attract the devil!” was the aunt's opinion.) “Untung kegemaran Satiman Cuma menonton sepakbola kecil kecilan : artinya bukan pertandingan besar, yang jarang ada di Rembang.” (“Fortunately, Satiman's only hobby was watching small-scale football: meaning not major matches, which were rare in Rembang.”) (Rasa Sayange: 88)

The quote above teaches readers, especially students, that it is not appropriate for children to be given a lot of money. Because, indirectly, people who are given a lot of money from childhood will be affected, such as having consumptive behavior, not or less appreciating money, being arrogant, dependent on parents, and becoming targets of theft and fraud. The result is different if children are taught to save and be independent from a young age; by doing so, children will understand the value of money and know how hard people work to earn it. As parents who care about their children, they should not give everything the child wants for free, but must train the child to work hard and save before being given what they desire. So that the child will become an independent, hardworking individual, and not spoiled or dependent on others for everything they are doing or will do. Based on the quotes and

explanation above, the Short Story Collection *Rasa Sayange* by Nugroho Notosusanto is feasible as teaching material when viewed from the aspect of cultural background. Because the short stories also tell much about the struggle of a student who also served as a soldier to liberate his nation and country. But the value that can be taken from this is that the spirit of learning must be preserved as long as one is able, whatever the circumstances. Even during the era of independence, people still took the time to learn amidst the state of war that could disrupt and threaten them.

CONCLUSION

Based on the research conducted by the researcher regarding the moral values contained in the short story collection *Rasa Sayange* by Nugroho Notosusanto and its feasibility as literature teaching material in high school which has been described thus, it can be concluded that there are many moral values contained in the short story collection *Rasa Sayange* by Nugroho Notosusanto, consisting of: First, the value of honesty; second, being oneself; third, responsibility; fourth, moral independence; fifth, moral courage; sixth, humility; and seventh, being realistic and critical. For each of these values, the author took two quotes as data to then be analyzed for their moral value. Meanwhile, based on its feasibility as teaching material, there are three aspects, namely: First, the language aspect; second, the psychological aspect; and third, the background aspect. For each of these three aspects, the author took two quotes as data to then be analyzed for its feasibility. In accordance with the learning outcomes for advanced level Phase F Indonesian Language which states "Students need to be involved in verbal interactions (role-playing and discussions) based on their understanding of the text, appreciating the aesthetics of the text and its cultural values, as well as the process of creating text". In one of its element outcomes, namely reading and viewing, "Students are able to listen, interpret, appreciate, evaluate, and create literary texts (such as folk poetry, pantun, syair, hikayat, gurindam) and universal literature such as novels, poetry, prose, drama, films, and multimedia and multimodal texts (oral, audio, video, print, and digital)". With the results of the analysis above, the short story collection *Rasa Sayange* by Nugroho Notosusanto can and is feasible to be used as teaching material for literature learning at the high school level.

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