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The Value of Character Education in the Novel *Matahari* by Tere Liye and Relevansi as Literary Learning in High School

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Abstract

Morality is part of the elements of structured cultural values. This study aims to describe the value of character education in the novel *Matahari* by Tere Liye as the relevance of literary learning in high school. This type of research uses a qualitative description with a content analysis approach. The data in the study is in the form of quotes of words, sentences, and paragraphs in the novel. The data source was obtained through Tere Liye's novel *Matahari*. The data collection technique in this study is document analysis that reflects the character values of Pancasila student profiles integrated through Lickona's theory. Data analysis techniques include reading, analysis, and recording. The data validity test was conducted through theoretical triangulation using the following analysis techniques. The results of this study reveal that the values of character education in the novel *Matahari* by Tere Liye reflect the value of character education of Pancasila student profiles. The values of character education are then integrated into the theory put forward by Lickona by covering three main dimensions; *moral knowing*, *moral feeling*, and *moral action*. In addition, the findings in this study also reveal that the character education values contained in the novel not only represent the ethical aspect but also reflect cultural values that are relevant to the context of character education in schools.

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INTRODUCTION

Literature represents human life processed through the author's imagination, innovation, and experience. Readers are invited to dive into the story and learn about the various values, customs, and cultures that exist in the lives of their people. Novels are a type of literary work that has a vital role in providing moral messages and life values, including the value of character education, which at this time is an essential concern for educational institutions. (Maulidiah et al., 2022). A novel is a popular literary work depicting the character of education as it should be. Literature can serve as a tool to form character in education (Sukirman, 2021).

The goals of education with character and character-based learning strategies have expectations in forming quality educational integrity (Muslihah et al., 2025). In addition, education is a reference in directing policies by building character in student competencies simply through Pancasila students (Kemendikbudristek, 2022). The strategy is built in character education through quality learning as the principal value in paragraph (1), which is a manifestation of the main principles that are interconnected, such as spirituality, a sense of nationality, self-sovereignty, collective work, and honesty, embedded in the curriculum that is applied (Permendikbud, 2018). The importance of character education in schools can support the quality of disciplined, intelligent character and reduce the low interest in learning of students with quality educational support (Hazizah Isnaini & Robie Fanreza, 2024). Through the development of the quality of character education through literary learning, students can manage their emotions through the explicit or implicit messages of mandate in literary works (Lestari & Baadilla, 2023). Stories containing conflicts, moral dilemmas, and the inner journeys of characters relevant to social reality provide readers with life lessons, empathy, and reinforcement of virtue values from the experiences experienced by the characters in the novel. Therefore, students are taught about moral values and aesthetic and linguistic aspects of literature. The independent curriculum is a policy applied in learning in schools that emphasizes the creative ability of students in order to foster an innovative learning culture (Halimah et al., 2023).

To face the current era's development, character values must be carried out strategically and anticipatively. Literary works can be used as a reference in developing students' character, instilling love for the homeland, and preserving culture. Character education depends on culture and morals because the two are interrelated

(Mainuddin et al., 2023). The moral values of each individual in a society usually come from their own culture. Therefore, character education cannot be asserted in isolation from the cultural context. (Brata & Sudirga, 2019). The moral crisis that is taking place among the young generation in the world of education is currently one of the problems that is quite worrying. As technology and globalization develop, the mindset and behavior of adolescents are greatly influenced. As a result, local cultural values and the noble nature of the nation gradually begin to be forgotten (Alfadhil et al., 2021). Character development for education must be carried out to build social norms that become ethics to respect each other, work together, and build a country with more character (Budiarto, 2020).

In an era of technological advancement that is rapidly advancing, it is increasingly complex to form character in the younger generation. Technology and globalization can transform local cultural values into national identities (Alfiana & Najicha, 2022). In instilling moral and cultural values in students, education with character is important, one of which is through a practical approach, namely through literary learning that not only improves students' language skills but also forms a more creative personality (Masyuha et al., 2025). Language and literature learning plays a strategic role in strengthening the character of students, because in it, learning various life sciences includes moral, cultural, and social values (Sayogha & Rahmaputri, 2023). Novels and other literary works can convey moral messages and cultural values powerfully. For example, the novel *Matahari* by Tere Liye tells about an adventure filled with responsible values, hard work, honesty, and courage. These values are used as teaching materials to improve character education in schools. Local wisdom contained in literature can be a valuable tool for character education because it can convey principles and cultural context, and capture the positive aspects of students (Dewi, 2025).

The novel *Matahari* by Tere Liye highlights a mission with a science fiction adventure that contains a moral message. The researcher is interested in researching the novel because the characters in *the Matahari* novel grow and develop like teenagers with great curiosity about world developments. It tells the story of a mission journey in a parallel world. It faces various political conflicts, power, and ambitions to maintain integrity in life with friends Ali and Seli. Raib is a female character who has a brave soul, is intelligent, and can control her emotions. Ali is a genius character and is easy to blend in. Seli has a loyal

character and has a great adventurous spirit. The beginning of a major conflict occurs when the adventure mission arrives in the Bintang clan of the city of Zaraamaz. This setting tells the story of political tensions and the struggle for power of groups that cause emotional conflicts and inequality in the use of technology. This condition is an inability to maintain the means of civilization progress optimally, so social tensions arise and wars between politics and power occur. In addition, *the Matahari* novel was chosen as an object of study that has the power of science and is relevant to developing students' literacy in school character formation. *The novel also* presents imaginative, creative, and critical nuances and various life values in depth that can reflect the value of character education for students. In addition, the novel raises the fundamental theme of friendship relationships, responsibility, and the importance of maintaining integrity in facing socio-political challenges relevant to various values of character education, the Pancasila student profile.

The novel *Matahari* also tells the social dynamics of the book of life as a symbolic meaning about the value of decality, culture, and social values in maintaining and preserving an increasingly extinct development. Compared to other novels, *Matahari* novels focus on the reality of adolescent life, which is filled with knowledge and developing technological advances. *Matahari* novels have character development that can give readers an understanding because the story is simple and has various character values. The development of various literary character values can significantly contribute to forming character patterns that are critical, creative, globally diverse, independent in innovation, and provide novelty about religious values through social sensitivity in literature. The world of literature can give a deep scientific meaning to critical thoughts in the learning process. Thus, implicitly or explicitly, literature becomes a study of critical understanding for literary learning in high school. Furthermore, the development of *the novel of the sun* through previous research on the author's worldview in *the Sun* through a review of structuralism that focuses on the author's mindset in a revolutionary view (Renaldi et al., 2021). Then, a similar research on the development of the character value of the *Matahari* novel, which focuses on the character value of *the Matahari novel minor* with learning media as one of the teaching materials (Puji Pramesti Setiawan et al., n.d.). Adventure in knowledge becomes a new history in the face of a world full of ambitions for power. Previous research that examined novels with the content of character education and moral values has been

conducted by several researchers. First, the research carried out (Muslihah et al., 2025) related to the value of global character education in the novel *The Child of the Rainbow* by Tere Liye, the second (Nurullailiyah & Amrullah, 2023), which discusses the value of character and religious education in the novel *Trumpet in the Andalusian Sky* by Hanum Salsabiela Rais and Rangga Almahera, and third (Adrean et al., 2022), who find moral values with moral values of leadership, religious morals, and social morals. Fourth, Soilo et al. (2022) discuss the value of character education and social care that can be used as learning material in schools.

Based on the description above, this study has similarities and differences. The similarity is that they both study novels with the scope of character education as a basic form of literary learning for life and for school students. Meanwhile, a significant difference from the previous research lies in the object of the study, which is based on the scope of social values with the discussion of moral aspects that reflect various cultural values with the dimension of character education, Pancasila student profile, and developed with the concept of Lickona theory to find aspects of various cultural values that are relevant to the context of character education in Indonesia. Literary learning can make it easier for students to recognize and internalize various moral and cultural values (Aini et al., 2024). However, literary learning is often more focused on linguistic aspects and story structure, and the content of moral and cultural values is less highlighted. The implementation of literature learning in schools has not been optimal until now, which causes students to lack knowledge of the content of the novel, even though literature is critical if studied in more detail by paying attention to the concepts and storylines in it (Hartati, 2024). Through literary learning, great potential will be obtained in shaping students' personalities through analysis, so that students will have more character and culture (Adrean et al., 2022). This research examines storylines, science fiction genres, and their role as a transformative medium in character education based on local culture. Noble values are found in social sensitivity, which is the background for the presence of norms in society.

Based on this background, this article aims to analyze the moral value of character education as a cultural reflection in the novel *Matahari* by Tere Liye by revealing the character values of Pancasila student profiles which are integrated into the theory of Lickona character education contained in the novel and hope that it can contribute to the development of literature that is not only interesting in literature but also rich in moral

meaning and culture in critical educational knowledge in schools.

METHOD

This research uses a descriptive qualitative approach to examine the moral value of character education as a cultural reflection in the novel *Matahari* by Tere Liye. This approach was chosen because it aligns with the goal of literary research, which emphasizes the interpretation of meaning in texts in a contextual manner (Moleong, 2021). The data analysis technique in this study is through content analysis, namely by identifying, grouping, and interpreting the parts that contain the value of character education of the Pancasila student profile, which contains six elements, namely, religious, independent, globally diverse, critical reasoning, cooperation, and creativity. Data in the form of words, sentences, and paragraphs that contain the content of moral, cultural, and character education values of Pancasila student profiles (Kemendikbudristek, 2022). The researcher chose novels as the primary data sources, journals, theory books, and interviews as supporting sources. The data collection technique uses *purposive sampling*, which involves selecting relevant quotes that are representative of the focus of the research (Sugiyono, 2022). The validity of the data is ensured through the triangulation of theories and repeated and careful reading of the text, marking, recording, and classifying them to ensure consistency and accuracy of interpretation of the data (AGJ, 2015). In this study, the data were analyzed using interactive analysis techniques. Interactive analysis includes data collection, data reduction, data presentation, and conclusion drawing (Miles, 2014). Data reduction of the stages of the data grouping process in the form of quotes, based on the relevance of educational achievements through literature in the independent curriculum (Rijali, 2019). Furthermore, data is presented to make it easier to analyze the large amount of character education value data used in high school literary learning. Moreover, the last stage is concluding and verifying that the various character education values in *the Matahari novel* are reflected in the Pancasila student profile.

RESULTS AND DISCUSSION

Based on the results of this study, the aim is to find and analyze the values of character education found in the literary work of *the novel Matahari* by Tere Liye, which is associated with the dimension of Pancasila student profile and integrated into Lickona's theory. The novel *of the sun* was chosen as the research object because it contains various complex problems with social

conflicts, adventures, and power struggles through moral messages and cultural values. Through the character descriptions of each character in the novel, the novel presents various values of character education. The data in the following presentation found that there is a dimension of educational value of Pancasila student profile, which is developed through Lickona character values, which are divided into three parts: moral knowing or knowledge aspects, moral feeling or sentimental aspects, and moral action.

Table 1. Pancasila Student Profile Character Education

Pancasila Student Profile Character Education	Matahari	Sum
Fear of God Almighty	4	4
Global Diversity	5	5
Self-sufficient	7	7
Gotong royong	9	9
Critical reasoning	12	12
Creative	9	9
Sum	46	46

Based on the results obtained from the data of *the novel Matahari* by Tere Liye, it was found that the values of character education reflected in the characters, plots and events in the story can be categorized in line with the dimensions of the Pancasila student profile which includes: fear of God Almighty (4 data), global diversity (5 data), independence (7 data), cooperation (9 data), critical reasoning (12 data) and creative (9 data) with a total of 46 data.

In order to gain a deep understanding of the characters formed in the novel, this data is then analyzed based on Thomas Lickona's theory, according to the theory of character education proposed by Lickona (2020). The value of Pancasila student profile character education can be integrated into the character education of Lickona, which divides the character into three dimensions: moral knowing, feeling, and *moral action*. The characteristics of the division are *moral knowing* or moral knowledge in the profile of Pancasila students, including religious values or fear of God Almighty, and critical reasoning, in moral feeling or feelings, moral attitudes include global and creative diversity, and finally moral action or moral behavior, including the value of independence and cooperation.

Discussion

Based on the results of this study, *the Matahari* novel contains character education values that align with the dimensions of the Pancasila student profile. Lickona's character education

theory is used to analyze aspects of these values. This theory includes three main aspects: moral knowing, feeling, and *action*. These three aspects depict characters, conflicts, and storylines that reflect the values of Pancasila student profiles. These include six elements: religious values of fear of God Almighty, global diversity, independence, cooperation, critical reasoning, and creativity. Literature in this study plays a role as a relevant and contextual character education medium. The following is a presentation of data that will be analyzed descriptively. It is hoped that it can provide an understanding of the relationship between literature, character education, and the existence of character values of Pancasila student profiles that can be oriented to forming student character with Pancasila character.

Pancasila Student Profile Character Education Fear of God Almighty

The value of character education is an element that shows the attitude of believing that everything is the creator's will, as contained in one of the quotes from the novel *Matahari* by Tere Liye.

Bencana alam mematikan, Putri Raib. Ilmu pengetahuan punah oleh gunung meletus, pergerakan lempeng bumi, tumbukan meteor, dan berbagai proses alam yang di luar kendali manusia. (Tere Liye, 356).

Deadly natural disaster, Putri Raib. Science was extinct by mountain eruptions, the movement of the earth's plates, meteor impacts, and various natural processes beyond human control. (Tere Liye, 356).

The quote shows that "*various natural processes beyond man's control*" reflect a belief in the greatness of the Supreme Creator and the recognition that there is a greater power than man, namely God. This fosters a surrendering and non-arrogant attitude towards the science that humans have. By saying that *science is extinct due to disaster*, there is an impression that humans cannot entirely rely on reason and technology, but need faith as a mental grip. Harmony with religious values shows the attitude that human views will not be separated from rights and beliefs (Muhyidin, 2022). Literature as an alternative in forming characters who have religious values in the stage of perfect belief (Khairunisa & Febriana, 2023).

Global Fertility

It symbolizes characters who love their homeland, respect each other, and uphold their

homeland to preserve an ancestral culture as a form of respect.

"Kota ini lebih menakjubkan dibanding foto-fotonya. Aku menatap langit-langit kota, cahaya matahari lembut menerpa. Ini bukan pagi hari seperti di lembah milik Faar (Tere Liye, 224).

"This city is more amazing than the pictures. I stared at the city's ceiling, and the soft sunlight hit. It is not the morning as in the valley of Faar (Tere Liye, 224).

This quote reflects global diversity by describing a city with a system similar to a surface clan, signifying the existence of uniformity even in diversity. In this context, global diversity can be seen in the differences in backgrounds and systems in different places. However, a commonality unites them, namely, the same time system. It describes adaptable intercultural relationships, although each has its own characteristics. The above quote means that every citizen preserves culture by maintaining, loving, and upholding the applicable customary norms (Fatimah et al., 2025).

"Sejak kecil aku sudah mengenalnya. Aku tidak pernah merasa khawatir dengan para pemilik kekuatan. Aku justru sangat antusias hendak bertanya kepada kalian, bagaimana kabar Klan Matahari? Tanah leluhurku. Seberapa luas dan indah kota-kotanya? Bagaimana dengan perkampungannya? Aku sudah lupa bahasa Klan Matahari (Tere Liye, 211)."

"I have known him since I was a child. I never felt worried about the owners of power. I am very excited to ask you guys how the Sun Clan is. The land of my ancestors. How vast and beautiful are the cities? What about the village? I have forgotten the language of the Sun Clan (Tere Liye, 211)."

The quotes in this novel teach the meaning of culture and the way of life of every living being, how the characters respect each other, respect cooperation, and provide positive support to each other. The privilege of maintaining and always remembering where the earth is trodden is that the earth is upheld as a form of concern for the developed cultural heritage. (Mahdayeni et al., 2019). Each excerpt of the text depicts the openness of character in upholding differences and culture, the ability to understand diversity, and the values of social tolerance.

Self-sufficient

It depicts courage, never giving up, and love of adventure by arousing the fighting spirit without involving other parties. Loving characters that develop independently as a form of implementation of the character value of independence.

"Aku bisa melatih teknik penyembuhan. Itu ide bagus. Aku mengangkat tanganku, berkonsentrasi, Sarung Tangan Bulan mengeluarkan cahaya terang yang hangat. Aku menyentuh betis kananku yang sejak siuman terasa sakit setiap kali digerak kan. (Tere Liye, 350)".

"I can practice healing techniques. That is a good idea. I raised my hand, concentrating, and the Moon Gloves emitted a warm, bright light. I touched my right calf, which has hurt every time I moved. (Tere Liye, 350)".

In this quote, Raib's character shows extraordinary independent ability, especially in controlling his powers. Not only does he face challenging situations, but he can also control and use his abilities confidently. It describes strong individual independence and the ability to act in tense situations by not always depending on others, revealing the value of the character self-consciously. The independent value in the quote provides an overview to students that the ability to always train themselves is proof of the existence of natural strength in the body. This attitude shows that every human being can fight and exert without relying on others, a form of the character value of the nation's independence (Yusutria & Febriana, 2019). Raib's ability to cope with situations with his strength shows his independence in the face of obstacles and his ability to act without depending on others physically or emotionally.

"Aku segera membentuk tameng transparan kokoh setinggi sepuluh meter. Semoga itu bisa menahan gerakan kelelawar. Aku tidak bisa meladeni mereka, aku punya pekerjaan yang lebih mendesak. (Tere Liye, 155)."

"I immediately formed a sturdy transparent shield ten meters high. Hopefully, it can withstand the movement of bats. I cannot serve them; I have more urgent work to do. (Tere Liye, 155)."

In this novel, it teaches the meaning of independence and responsibility for oneself, the environment, and others by looking at the

surrounding perspective, understanding the context of critical thinking, and not depending on others before making decisions in the journey of life, has a deep meaning with the character of Ali who has a strong desire to be able to protect the surroundings without coercion from others, and also as an illustration in interacting with fellow humans and living beings. The value of independence teaches that life does not always depend on each other. However, in that case, the ability to self-help is a significant contribution to maximizing the ability of students to continually rise and continue to strive and distinguish rights and obligations. (Mikdar et al., 2021).

Gotong Royong

Describe togetherness, establish cooperation, and form high solidarity without giving rewards—a form of social concern is achieved by working together to form a group with high integrity values.

Kita akan membagi tim lagi, Raib," Faar berseru. "Kalian ber riga yang menyelinap ke markas Dewan Kota. Aku akan membuat pengalih perhatian di kota Zamaraz." (Tere Liye, 282).

Kita akan membagi tim lagi, Raib," Faar berseru. "Kalian ber riga yang menyelinap ke markas Dewan City. I'll make a distraction in the city of Zamaraz." (Tere Liye, 282).

The quote gives an overview of this division of tasks, ensuring that each team member plays a role according to his or her abilities and roles, creating good synergy within the group. Everyone on the team is critical to realizing the big plan. Faar, as the leader or person in charge of strategy, is responsible for creating distractions, while Raib and the rest of the team will perform their primary duties. Teamwork with strategy is a pattern that students can develop in managing and as a form of caring, in training empathy, and social sensitivity when communicating. (Devi Hardianti et al., 2021). Close cooperation is needed for all steps to succeed simultaneously.

"Tidak ada waktu untuk mencari tahu! Bantu ruang kemudi Segera!" salah satu perwira Pasukan Bintang berseru. Dia berusaha berdiri, hendak berlari ke lorong, tapi tubuhnya kembali terbanting, menghantam atap. Kapal induk terus meluncur jatuh. (Tere Liye, 226).

"There is no time to find out! Help the wheelhouse immediately!" one of the Star Force officers exclaimed. He tried to stand up, about to run into the hallway, but his body slammed again, hitting the roof. The aircraft carrier continued to glide down. (Tere Liye, 226).

The quote shows cooperation helping Raib and Seli complement each other with their respective abilities. Raib, with his hard work, and Seli, with his kinetic abilities, allow him to lift and throw broken crystal poles. It shows how they work together to achieve a common goal. The value of character education, working together, can build communication through tactics and strategies in achieving true success. (Syamsul, A., Irfan, M., & Billah, 2025). Success lies in trust between others that will give birth to new encouragement and new enthusiasm in seeking something impossible to happen.

Critical reasoning

Describe a character with a high social spirit and broad curiosity with the basics of critical reasoning skills. The value of critical reasoning character education is an implicit meaning that in literary works, there are critical reasoning character values that arouse students' knowledge in analyzing a literary work in depth.

"Aku menelan ludah. Aku tidak tahu bahwa proyeksi digital bisa dipegang, dibawa, seperti benda. Bukankah itu hanya cahaya sorot? Tidak punya fisik? Seperti tabung kecil dari Av. Setinggi apa pun teknologinya, proyeksi buku Klan Bulan tetap memburuhkan tempat untuk disimpan. (Tere Liye, 201).

"I swallowed a spit. I did not know a project could be held, carried, like an object. Isn't that just a spotlight? Do not have a physique? Such a small tube dari Av. No matter how technologically advanced, the Moon Clan book project still leaves room for improvement. (Tere Liye, 201).

This quote reflects critical reasoning in doubts and questions about new phenomena that arise in their world. They not only passively accept technology, but also try to understand and examine its existence based on their previous experiences and understandings. This shows a critical attitude in the face of technological developments they do not fully understand. The existence of critical thinking through the relationship between

knowledge and society is the basis for the ability of reason to be seen through broad knowledge. (Cahyani, 2023).

"Sekretaris Dewan Kota mengambil tiruannya dari tasku. Si menyebalkan itu tidak akan tahu bahwa itu buku palsu. Lihat lah, dia bahkan tidak bisa melihat pemukul kastiku saat meng hantam kepalanya di tengah aula, apalagi bisa membedakan Buku Kehidupan palsu dan asli." Ali tertawa. (Tere Liye, 345).

"The Secretary of the City Council took his clone from my bag. The annoying person will not know that it is a fake book. See, he cannot even see my castle beater when it hits his head in the middle of the hall, let alone be able to distinguish between a fake and a real Book of Life." Ali laughed. (Tere Liye, 345).

This excerpt uses critical reasoning to provide an in-depth evaluation of actions and character judgment. The critical reasoning analysis in this quote invites us to question the legitimacy of manipulation and the use of force as a solution, and to examine how judging others who are perceived as inferior can be detrimental to the larger system. Literature is an implicit form of explanation of social phenomena through the author's imagination by presenting critical nuances through imaginative description in the text (Dwipayana et al., 2024). It is intended to consider whether we can accept such actions, and how important it is for us to evaluate honesty, integrity, and violence in social or professional life.

Creative

Show an intellectual attitude by training yourself, being confident, and being full of creativity. Development with understanding through literature can foster creative behavior, as an idea that supports the potential of each individual.

"Kamar di rumah kayu milik Faar terlihat seperti kamar-kamar di dunia kami. Jenis dan susunan perabotnya sama saja bentuknya. Tapi beberapa menit kemudian aku baru menyadari bahwa benda-benda ini memiliki teknologi canggih. (Tere Liye, 186).

"The rooms in Faar's wooden house look like the rooms in our world. The type and arrangement of the furniture are the same. However, a few minutes later I realized that

these things have advanced technology. (Tere Liye, 186).

The quote contains innovative and imaginative elements, and the character considers the room ordinary. However, after observing more closely, he realized that the objects inside had hidden technology. This shows the ability to think creatively, not stopping at the first impression, but opening the mind to possibilities that are not visible to the naked eye. Rapid technological advances have led to a highly consumptive culture (Mulyadi et al., 2019). The message implied in the text excerpt is that technological advances have become competitive and a global force in daily life. All humans have rights and obligations in developing their potential through deepening skills and creativity because the readiness of technology can determine the progress of the times; the more it develops, the faster the progress will be. (Ismayani, 2017).

"Benda yang juga sekaligus kendaraan, tempat berindung, tempat paling aman, menjadi satu. Aku memutuskan mengembangkan kapsul terbang genius. "Benda inilah yang tadi mengambil tubuhku di aula sekolah. (Tere Liye, 61)."

"Objects that are vehicles, shelters, safest places, become one. I decided to develop a genius flying capsule. "This is what took my body in the school hall. (Tere Liye, 61)."

In this quote, there is a very creative and imaginative idea about a multifunctional object that is simultaneously a vehicle, a place of refuge, and the safest place. Creativity can be formed through a healthy mind and body. The quote implicitly means that the ability to innovate is a form of social sensitivity naturally through the reaction of the development of good understanding. Innovation as a form of creativity in building intellectual power in a person is a wise and complete strategy (Hamidah D et al., 2025).

Moral Knowing

In this case, it includes the character dimension related to the character's understanding and knowledge of various values with positive character. In the context of the Pancasila student profile, this dimension is depicted in characters who fear God Almighty and reason critically; in the novel, it appears four times and twelve times, respectively. The characters in *the novel Matahari* show a deep understanding of spirituality and the ability to think logically and analytically, reflecting

critical thinking on problems and the dilution of the meaning of life. Moral knowledge in the research provides an implicit meaning that the ability of every human being can develop as it should. Religious values and critical reasoning prove that human efforts can be patterned through correct and fundamental beliefs. (Etika Dwi Cahyani et al., 2024). This means that every human character develops the potential of involving God and making an effort in critical knowledge. Through moral knowledge, in-depth analysis of the novel of the Sun means that moral knowledge can be used as an opportunity for better educational progress. The attitude of logical belief through knowledge and critical reasoning is the author's expression in conveying moral messages through literary essays. Aspects in understanding through the context of moral understanding are the values of critical understanding that show creativity to the reader to evaluate the character's morality. (Harahap et al., 2024).

Moral Feeling or Moral Feeling

In this study, these dimensions reflect emotional attitudes or sensitivity to moral values, such as empathy, respect for differences, and encouragement to create. This can be seen in global and creative diversity. In this novel, the main character is portrayed as having a concern for diversity and innovative abilities in facing challenges, showing that morality is understood and can be felt as something important and meaningful. Moral feelings with attitudes of social and emotional concern illustrate that literary works can teach interactive attitudes towards social conditions and statuses (Aliyyuana et al., 2024). The moral feelings faced in the novel bring a new meaning that there is social integration through equality relations, problems that occur in the community are a form of concern in society. The value of morality is implicitly depicted through the relationships between characters in the developing text. Through literary learning, the assessment of social morals can provide a new color in the development process and knowledge about understanding and harmonizing education equally (Rahmawati & Achsani, 2019).

Moral Action

In this study, the last dimension focuses on real actions or implementing moral knowledge and attitudes. This action is reflected in the value of independence and cooperation. The characters in the novel show an attitude of independence in making decisions and can cooperate in dealing with life problems, proving that these moral values have been realized in the form of real actions. In

literature, moral actions can show that the character is a form of consideration in a real context (Arifin et al., 2024). The novel *of the sun* gives a deep meaning to the values of independence and cooperation as real actions. Society has a context of social relations that must be maintained. As in a literary society, it always shows implicit meaning through the interaction between characters, that moral action through independent values does not depend on others, and the value of working together is proof of shared responsibility (Firwan, 2017). An in-depth literary view that literary learning in schools can be needed as a form of direct assessment of the basics and concepts in interacting and communicating (Sijabat et al., 2023).

Culture in Language

From some of the quotes and explanations above, the culture in language is a form of an attitude of respect for the nation in the realm of the value of politeness that upholds the manners and character of the *Matahari* novel which stands tall by combining the language that is typical of teenagers but does not leave the character as a civilized Indonesian citizen. This shows that a moral nation is a preserved culture without throwing away the real meaning. Character education can be used as an example in the learning process in schools, which has a deep meaning with an example in literature as a form of support to improve the quality learning process and meet the demands of learning that has character and has relevance value to the potential of character education itself (Dari & Dermawan, 2018). Moral values as a form of implementation of today's culture are urgently needed. Literature learning is a form of support for educational units as a concept that is encouraged in the application of a curriculum with character (Mastoah, 2020). Character is related to norms, laws, and customs. Thus, literary works in education in schools can be used as a reference by integrating all aspects of life through lifelong learning in the world of literature (Harmanti et al., 2018). Cultural values must be maintained by protecting society from the impact of globalization and directing students to a cultural approach, given the current existence of local culture (Sugara & Perdana, 2021).

From the description above, it can be seen that the contribution of the novel character value is balanced. *Moral knowing and moral action* both involve balanced data and *moral feeling*. This shows that the *Matahari* novel teaches cognitive values and invites readers to feel and apply them in real life. Thus, the *Matahari* novel in this study is relevant to be used as a literary teaching material

that supports the strengthening of character based on the Pancasila student profile framework and Lickona's educational theory which emphasizes the importance of character formation in a whole, thinking positively, feeling good, and doing the best and upholding the norms and culture that is upheld.

CONCLUSION

Based on this research analysis, the novel *Matahari* by Tere Liye can be a reference in character education as a relevant literary learning in high school. In the literary work, the harmony between the values of character education and the Pancasila student profile is explored in the development of Lickona's theory. Through *moral knowing, moral feeling*, moral action, and character education, Pancasila student profiles can reflect knowledgeable characters and good social values. In addition, the novel *of the sun* provides an overview of cultural wealth that becomes a symbol through scientific fantasy stories that can instill moral values and cultural awareness as the nation's identity. The values of critical reasoning, cooperation, and independence become a dominant unit by showing that novels implicitly encourage the formation of knowledgeable and social characters. In addition, the novel *Matahari* provides an overview of literary culture through symbolism and themes through fantasy stories.

SUGGESTION

The results of this research are expected to be used as a reference for researchers and educators in further studying developing literary teaching materials that have the potential as a medium and a tool for character formation that not only focuses on the beauty of literary works but can also be integrated through character, cultural and social values. Therefore, the research of the novel *Matahari* by Tere Liye can be used as an alternative teaching material that supports literary learning in high school, because it contains life values and is relevant to the social reality of students' environment.

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