

Character Education Values in Short Story Collections on Detik.Com and Their Suitability as Teaching Materials in High School

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Abstract

This study examines the values of character education in short stories on Detik.com and their suitability as teaching materials, motivated by changes in the attitudes of teenagers who do not prioritize manners and tend to behave individually. Using a qualitative descriptive method with a pragmatic approach, this study analyzed 23 short stories. This study aims to (1) Describe the values of character education in short stories on Detik.com, (2) Describe the suitability of short stories on Detik.com as teaching materials seen from the aspect of character education values. Data were collected through observation, reading, and notes, with analysis using literature review techniques. The results show that the short stories contain character education values including religious, national, independent, mutual cooperation, integrity, honest, hard work, creative, tolerant, curiosity. The values of independence were found (15 short stories), integrity (12 short stories), religious (5 short stories), nationalism (2 short stories), mutual cooperation (2 short stories), honest (12 short stories), hard work (19 short stories), creative (17 short stories), tolerant (11 short stories), curiosity (15 short stories). Then, from the aspect of suitability as teaching materials in high school, there are 15 short stories on Detik.Com that are suitable as teaching materials seen from the aspect of character education values and there are 8 short stories on Detik.Com that are not suitable as teaching materials seen from the aspect of character education values. This study has implications for the selection of short story-based teaching materials that contain character education values, and are useful for educators in choosing learning resources and for other researchers as a reference for similar studies.

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INTRODUCTION

Literary works are inseparable from the socio-culture and life of the society they depict. Literary works and the reality of life are two things that cannot be separated because there is a relationship between the two. According to Paran in (Calafato, 2022), literary ability is the ability to understand the meaning of literary texts by recognizing the skills needed to analyze the text, applying them correctly, and realizing the benefits of using these skills. The benefits of applying these skills, one can associate the experience of reading literary texts with critical thinking, developing insight, and a deep understanding of humanity and life in general. The cultural and social values and messages conveyed by literary works also play a role in challenging students' prejudices and stereotypes (Gulya, 2023). By opening a window to diverse cultural backgrounds, experiences, and perspectives, literary works encourage students to question assumptions they may have about society, ethnicity, gender, religion, and various other aspects of life. Literature can be a powerful tool in stimulating social awareness and developing students' critical thinking, helping them become more open, tolerant, and empathetic individuals in responding to differences and complexities in the world. In short, for students, engaging in reading and understanding stories or literature relates to how they evaluate characters, actions, and events in terms of ethics, including understanding the character's perspective and reflecting on what actions should be taken in similar situations (Baker, 2023). Students not only learn the plot of the story, but also practice their ability to understand morality, assess the decisions made, and respond to them by considering fundamental ethical values.

Literary works are a social phenomenon. This phenomenon occurs because of the process of human creativity. Ariyanto and Nuryatin (2017) said that great literary works can help readers become cultured men. Through this process, literary works play a key role in broadening the horizons of their readers, helping

them appreciate diversity, and forming more open and tolerant thinking towards cultural differences. This opinion is supported by Muawanah and Supriyanto (2016) who stated that literary works describe the order of life and behavior of society from the literary works created. Learning more about youth literary practices will increase our understanding of the repertoire and aesthetic experiences of young people, which directly impacts literary education (Maria, 2022). By studying youth literature, we can access perspectives, values, and experiences that are relevant to the world of young people. This allows educators to enrich the literature curriculum with works that are more current and relevant to their lives and interests.

Literature is a depiction of life, the depiction of life in question is a social reality that encompasses the scope of community life (Laxmhita and Setyani, 2021). Social life cannot be separated from things related to society because social life takes place in a container called society. It has become a belief that all poets, writers or artists generally always live in a certain space and time. A certain space and time that have a real form in a society or social situation that coexists also contain various kinds of life problems. In line with the opinion above, Jabrohim stated that in society, many elements interact and socialize with each other (in Maydita and Supriyanto, 2021). With strong social capital, communities can face and overcome various problems, such as social inequality, internal conflict, humanitarian crises, or economic challenges. This involves the use of social networks, solidarity, social norms that are adhered to, as well as mutual trust and cooperation among members of society. Social capital functions to overcome various kinds of collective obstacles in a society (Meniarta, 2009).

The author has deep hopes for his literary work, wanting his work not only to be enjoyed as a story, but also to be understood in greater depth by the reader. This hope includes the aspiration for his work to be a reflection of human complexity, moral dilemmas, conflicts, and the dynamics of life. The author has hopes for his literary work to be enjoyed, understood, and

reflected upon by the reader (Christiani and Nuryatin, 2015). The roles between characters are related to each other to produce an integrated story. The interaction between characters not only builds individual characters, but also leads to the development of the plot, moves the storyline, and creates dynamics that bring the story to a climax and resolution. This relationship is not just a relationship between characters, but also a reflection of the conflict, emotional relationship, or consequences of the actions of each character. This opinion is supported by Septia, Mami, and Armet (2019) who say that literature is utilized by writers to create certain meaningful effects in order to achieve aesthetic effects. In each work, the use of language, narrative structure, characterization, and other elements are used intentionally to achieve the desired aesthetic goals. Writers use various techniques, such as metaphor, symbolism, stream of consciousness, or narrative structure play, to build layers of meaning that arouse the reader's imagination and create a deep aesthetic experience. In line with the opinion above, Nimpuno (2018) stated that a person's work that is expressed through creativity can be an aesthetic value. Works produced through a person's creative expression have the potential to be an amazing aesthetic value. The creative process that gives rise to ideas, execution, and concept development becomes the foundation of a work that radiates values of beauty and aesthetics. According to Geleuk (2020) an author in describing a character or theme that is poured into the story can have similarities. This similarity is influenced by the ideology that already exists in the author.

Problems that occur in society can be found in a literary work. A literary work will try to reflect these problems so that it can touch the hearts of its readers. From a cultural perspective, the development of society today is actually declining. The weak defense of culture today has actually caused Indonesian society to be confused, so that they cannot distinguish which culture should be held according to the characteristics of eastern society and which culture needs to be digested, resulting in a

character crisis (Zuliyanti, 2019). Without adequate defense of cultural values, we face a major challenge in understanding and respecting the heritage we have, while also adapting to changing times. This creates internal conflict in our cultural identity, confuses the younger generation in finding their cultural roots, and results in the destruction of values that should be the foundation of society's character. This is in accordance with the opinion of Azizah and Marzuki (2018) that someone who has high intellectual abilities can be a useless person, even endangering society if they have low character.

We can witness economic decline, political unrest, social tension and rift, and hegemony from various aspects of the field. The cultural, social, and power hegemony that has been rampant in this country has resulted in oppression of its people (Mafrukhi et al., 2019). So that deviant behaviors emerge, such as corruption, student brawls, excessive women's emancipation, even now the Indonesian nation is busy with the rampant acts of terrorism and various other problems that should be eliminated by us as a society that has a noble culture. Current developments are indeed a foothold for change. Given the rapid development of the era, it has resulted in the erosion of folklore which is a cultural asset owned by the Indonesian nation. This is in line with Lickona (in Sari, 2015) there are ten signs of the times that must be watched out for because if these signs already exist, then it means that a nation is heading towards the brink of destruction. The signs in question are: (1) Increasing violence among teenagers, (2) increasingly worse use of language and words, (3) strong peer group influence in acts of violence, (4) increasing self-destructive behavior, (5) increasingly blurred moral guidelines of good and bad, (6) declining work ethic, (7) increasingly low respect for parents and teachers, (8) low individual and citizen responsibility, (9) the cultivation of dishonesty, and (10) the existence of suspicion and hatred among each other. If we look closely at the ten signs in social phenomena in Indonesia to date, all of them already exist. For example, (1) brawls between students, between university students; (2) the cultivation of the use

of coarse and bad slang; (3) the number of gangs among teenagers; (4) the proliferation of alcohol and drug users; (5) the diminishing sense of shame; (6) hanging around during class hours, often not doing homework, cheating, playing truant; (7) lack of respect for teachers, even though respect for teachers is one of the manners in seeking knowledge; (8) often scribbles in public places, vandalism; (9) often lies to parents, and; (10) often fights with siblings and makes fun of each other.

These ten signs need to be handled systematically and fully supported by all levels of society. Meanwhile, the government is responsible for this. This situation can occur because as long as there is a group, the group spirit continues to exist in that group, therefore the group is dynamic, meaning that the group in question can change at any time (Ahmadi, 2003). The group's ability to change and adapt is important to maintain the relevance, balance, and sustainability of the group itself. Therefore, understanding these dynamics allows us to anticipate change, manage conflicts that may arise, and strengthen the strength and potential of the group to develop. Understanding these dynamics is an important foundation for a management framework that goes beyond the specific context of the location to consider the interconnections between cultural identity, social networks, economic influence, and ecological knowledge in the socio-ecological system (Armstrong, 2022). By viewing these aspects in an integrated manner, management can better recognize the complex interrelationships between various factors and elements in a society.

Social skills are individual characteristics that have a profound effect on social interactions (Segrin, 2007). These skills not only affect the quality of a person's interpersonal relationships, but can also affect success in various contexts, such as career, education, and daily life. Individuals with strong social skills tend to be better able to build healthy relationships, work together in teams, resolve conflicts, and have a positive impact on their social environment. Social life is a stage rich in human interaction experiences. Integrating social life experiences

into teaching materials is important in the context of education.

Teaching materials are a very important component in the learning process besides several other components, namely objectives, methods and tools, and assessment. Ismawati (2013) explains that teaching materials are something that contains messages that will be presented in the learning process. Through these teaching materials, students are guided to the learning objectives. Thus, choosing the right teaching materials in learning is very important. The ideal teaching materials in literature learning are authentic materials, meaning they are truly literary works. This is in accordance with the opinion of Azis and Hajrah (2015) that an important problem often faced by teachers in learning activities is choosing or determining the right learning materials or teaching materials in order to help students achieve competence. Short stories are one form of literary work that can be used as teaching materials in literature learning in high school. The relevance of short stories in literature learning in high school can be seen from the content of the short story, whether or not there are character values in the short story that can be emulated by students.

Nuryatin (2010) explains that short stories are basically fictional literary works or something that is constructed, found, created or made up. This means that short stories are inseparable from facts. Fiction that refers to the concept of fiction or construction in short stories is found in its fictional elements, while facts that refer to reality in short stories are contained in its theme (Jan, 2020). Short stories are based on facts or social realities. Short stories are often inspired by facts or social realities that occur around us. By capturing the essence of everyday life, short stories can be a reflection of various social, cultural, or human dilemmas that exist in society.

Short stories are one form of literary work that provides a clear explanation of values. The more we are carried away by the atmosphere of the story when reading it, the stronger the emotional experience that corresponds to the story (Oatley, 2016). The intensity of this emotional experience is highly dependent on the

appeal of the narrative, the author's ability to describe the situation, and the reader's ability to enter the world created in the story. So, the more we are immersed in the story, the deeper the emotional experience we experience when reading it. Values that reveal what actions are praised and criticized, which views of life are embraced and avoided, and what things are upheld (Suryadi and Nuryatin, 2017). These values are the foundation of the moral, ethical, and cultural identity of a group or community, influencing how individuals and society interact, make decisions, and shape their views of the world. Thus, values become the backbone in shaping character, providing direction in decision-making, and affirming the norms adopted in community life. Through short stories we can capture how an individual understands his or her experiences through internalizing events, contextualizing these events by connecting them to the immediate environment in which the experience manifested (Randez, 2023).

Based on the above explanation, this study discusses the values of character education in short story collections on Detik.Com. Character education is becoming an increasingly important aspect in the education system. Character education values have a crucial role in shaping individuals into good, ethical, and positively contributing human beings. In the Indonesian context, character education has been recognized as an important part of the national education system. Short stories or short literature have great potential in communicating character education values to their readers. Literature has the power to inspire, stimulate reflection, and convey moral messages to its readers. Therefore, short story collections on news platforms such as Detik.com can also be a rich source of character education materials. Detik.com is one of the leading news sites in Indonesia that presents the latest news from various fields, including short stories. There is potential to examine the values of character education contained in short story collections published by Detik.com. Based on this, a study that is in line with what has been done is Suryadi (2017) with a study entitled "Educational Values

in the Anthology of Smile Karyamin Short Stories by Ahmad Tohari". This study discusses the dimensions of intrinsic elements, educational values, and implications of educational values in the short story anthology *Senyum Karyamin* by Ahmad Tohari towards character internalization in college. However, this study has novelty because in Suryadi's study using the *Senyum Karyamin Short Story Anthology* by Ahmad Tohari, while this study uses a collection of short stories on Detik.Com. This distinguishes it from previous studies that may focus more on printed literary works, by using short stories from online news platforms, this study offers an analysis of character education values in the context of stories that are more contemporary and relevant to the lives of high school students today. This can provide a new perspective on how character values are represented in modern narratives, then this study is expected to complement existing research. By analyzing these short stories, this study can identify and explore the character education values represented in these stories. The selection of appropriate teaching materials in high schools (SMA) has a significant impact on the formation of character and moral values of students. A collection of short stories from Detik.com that contain character education values can be relevant and interesting teaching materials for high school students. Thus, this study will provide valuable insights into the potential of short story collections from Detik.com as character education teaching materials in high school.

METHODOLOGY

This research is a qualitative descriptive research using a pragmatic approach. The research instrument is the researcher himself (human instrument) in the form of data cards. The data used in this study are fragments of discourse (words, phrases, sentences, and dialogues) that indicate the values of character education contained in the collection of short stories on Detik.Com. The data source in this study is in the form of documents. The documents used in the study are a collection of

short stories on Detik.Com. This collection of short stories on Detik.Com consists of 23 short stories. The data collection technique is in the form of observation, reading, and note-taking techniques. The data analysis technique is in the form of literature review techniques. To ensure the validity of the data obtained, the researcher used the triangulation method. The data triangulation used in this study is the triangulation of data collection techniques. The data collection techniques used are observation and reading and note-taking. The validity of the data can show the values of character education and its suitability as teaching materials in high school, the validity and validity of the data are undoubtedly.

RESULTS AND DISCUSSION

The results and discussion contain descriptions of several things, including: (1) the value of character education in short stories on Detik.Com; and (2) the suitability of short stories on Detik.Com as teaching materials seen from the aspect of character education values. Further explanations are presented as follows.

Character Education Values in Short Story Collections on Detik.Com

Detik.com is one of the leading news sites in Indonesia that presents the latest news from various fields, including short stories. There is a

potential to research the values of character education contained in the collection of short stories published by Detik.com. By analyzing the short stories, this study can identify and explore the values of character education represented in the stories. These values are conveyed by the author through dialogue between characters, character actions, and so on.

This study analyzes based on the criteria for character education values according to the Ministry of Education and Culture which has released five main values (characters) that must be prioritized in implementing Character Education Strengthening (PPK) in schools. This is in accordance with the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018 concerning the strengthening of character education in formal education units. Ministerial Regulation Number 20 of 2018 Article 2 paragraph 2 states that the values as referred to in paragraph (1) are the embodiment of 5 (five) main values that are interrelated, namely religiosity, nationalism, independence, mutual cooperation, and integrity.

The results of the analysis of character education values in short stories on Detik.com were obtained from the results of the analysis of data cards filled in by researchers. The results of the analysis of character education values in short stories on Detik.com will be presented in the following table.

Table 1. Results of Analysis of Character Education Values in Short Stories on Detik.com

| | |
|--|---------------------------|
| | Nilai Pendidikan Karakter |
|--|---------------------------|

| No | Judul Cerpen | Religiusitas | Nasionalisme | Kemandirian | Gotong Royong | Integritas | Jujur | Bekerja keras | Kreatif | Toleran | Rasa Ingin Tahu |
|----|--|--------------|--------------|-------------|---------------|------------|-------|---------------|---------|---------|-----------------|
| 1 | Hanya Dua Ekor Laba-Laba | - | - | V | - | - | V | V | V | - | V |
| 2 | Karma | V | - | V | - | - | V | V | - | V | V |
| 3 | Cebolang dan Nurwitri | - | - | V | - | V | V | V | V | V | V |
| 4 | Stand by Me | - | - | V | - | V | - | V | - | V | V |
| 5 | Penolakan | - | - | V | - | V | V | V | V | - | V |
| 6 | Belum Pernah Dia Tersenyum Senakal Itu | - | - | V | - | - | - | V | V | V | V |
| 7 | Nayanika | - | - | - | - | V | V | - | - | V | V |
| 8 | Pernikahan | - | - | V | - | V | V | V | V | V | - |
| 9 | Amplop Kelima | - | - | - | - | V | V | - | - | V | - |
| 10 | Layar dari Balik Jendela | - | - | V | - | V | V | V | V | V | V |
| 11 | Tembok-Tembok | V | - | - | - | - | - | - | V | - | V |
| 12 | Musim Hujan | - | V | - | - | V | - | V | V | - | - |
| 13 | Lelaki yang Melukis Esok-Jadi Kemarin | - | - | V | - | V | V | V | V | - | V |
| 14 | Senota dan Gadis dalam Mimpi | - | - | V | - | - | V | V | V | - | V |
| 15 | Meruwat Laut | V | - | - | - | V | - | V | V | - | - |
| 16 | Permen itu Lezat Sekali | - | - | V | - | - | - | V | - | V | V |
| 17 | Tando | - | - | - | V | V | V | V | - | - | - |
| 18 | Sepuluh Helai Daun Jatuh | V | V | - | - | - | - | V | V | - | V |

| | | | | | | | | | | | |
|--------|---|---|---|----|---|----|----|----|----|----|----|
| 19 | Senja di Vienna Woods | - | - | V | - | V | V | V | V | V | V |
| 20 | Helai Bunga | - | - | V | - | - | - | V | V | - | V |
| 21 | Kedai Tengah Malam dan Kucing yang Tersesat di Shinjuku | - | - | V | - | - | - | - | V | - | - |
| 22 | Pengulum Anggrek Hantu | - | - | V | - | - | - | V | V | - | - |
| 23 | Sop Kacang Merah Naomi | V | - | - | V | - | - | V | V | V | - |
| Jumlah | | 5 | 2 | 15 | 2 | 12 | 12 | 19 | 17 | 11 | 15 |

Based on the table above, it can be concluded that there are 5 short stories that contain religious values, namely: "Karma", "The Walls", "Meruwat Laut", "Sepuluh Daun Jatuh", "Sop Kacang Merah Naomi". There are 2 short stories that contain nationalism values, namely: "Musim Hujan", "Sepuluh Daun Jatuh". There are 15 short stories that contain independence values, namely: "Hanya Dua Elok Ba-Baba", "Karma", "Cebolang dan Nurwitri", "Stand by Me", "Penolakan", "He Has Never Smiled That Naughtily", "Pernikahan", "Layar dari Belakang Jendela", "Lelaki Yang Dilukis Esok Jadi Kamis", "Senota dan Gadis dalam Mimpi", "Percandy Itu Sangat Delicious", "Senja di Vienna Woods", "Shell of Flowers", "Kedai Midnight dan Kucing Yang Terhilang di Shinjuku", "Pengulum Orchid Hantu". There are 2 short stories that contain the value of mutual cooperation, namely: "Tando", "Naomi's Red Bean Soup". There are 12 short stories that contain the value of integrity, namely: "Cebolang and Nurwitri", "Stand by Me", "Rejection", "Nayanika", "Marriage", "Fifth Envelope", "The Screen from Behind the Window", "Rainy Season", "The Man Who Paints Tomorrow as Yesterday", "Meruwat Laut", "Tando", "Senja di Vienna Woods". There are 12 short stories that contain the value of honesty, namely: "Only Two Spiders", "Karma", "Cebolang and Nurwitri", "Rejection", "Nayanika", "Marriage", "Fifth Envelope", "The Screen from Behind the

Window", "The Man Who Paints Tomorrow as Yesterday", "Senota and the Girl in a Dream", "Tando", "Senja di Vienna Woods". There are 19 short stories that contain the value of working hard, namely: "Only Two Spiders", "Karma", "Cebolang and Nurwitri", "Stand by Me", "Rejection", "He Has Never Smiled That Naughtily", "Marriage", "The Screen from Behind the Window", "Rainy Season", "The Man Who Painted Tomorrow as Yesterday", "Senota and the Girl in the Dream", "Meruwat Laut", "The Candy is Very Delicious", "Tando", "Ten Falling Leaves", "Dusk in Vienna Woods", "Flower Strands", "The Ghost Orchid Collector", "Naomi's Red Bean Soup". There are 17 short stories that contain creative values, namely: "Only Two Spiders", "Cebolang and Nurwitri", "Rejection", "He Has Never Smiled That Naughtily", "Marriage", "The Screen from Behind the Window", "Walls", "Rainy Season", "The Man Who Painted Tomorrow as Yesterday", "Senota and the Girl in a Dream", "Meruwat Laut", "Ten Falling Leaves", "Dusk in Vienna Woods", "Flower Strands", "Midnight Shop and the Cat Lost in Shinjuku", "Ghost Orchid Collector", "Naomi's Red Bean Soup". There are 11 short stories that contain the value of tolerance, namely: "Karma", "Cebolang and Nurwitri", "Stand by Me", "He Has Never Smiled That Naughtily", "Nayanika", "Marriage", "Fifth Envelope", "The Screen from Behind the Window", "The Candy is Very Delicious", "Dusk

in Vienna Woods", "Naomi's Red Bean Soup". There are 15 short stories that contain the value of curiosity, namely: "Only Two Spiders", "Karma", "Cebolang and Nurwitri", "Stand by Me", "Rejection", "He Has Never Smiled That Naughty", "Nayanika", "The Screen from Behind the Window", "Walls", "The Man Who Painted Tomorrow into Yesterday", "Senota and the Girl in a Dream", "The Candy is Very Delicious", "Ten Falling Leaves", "Dusk in Vienna Woods", "Flower Strands".

The Suitability of Short Stories on Detik.Com as Teaching Materials Viewed from the Aspect of Character Education Values.

In this study, literary works in the form of short stories were analyzed as teaching materials in the process of literature learning activities in the classroom. The analysis in this study was guided by the eligibility criteria in Rahmanto (1988) in his book entitled "Metode Pengajar Sastra" that there are 3 important

aspects that should not be forgotten if you want to choose literary teaching materials, namely first from the perspective of language, second from the perspective of spiritual maturity (psychology), and third from the perspective of cultural background. Then according to Nurgiyanto in (Ismawati, 2013), that in selecting children's literature teaching materials must be based on material understood by children, which is written in simple language so that it can be read and considers the complexity of vocabulary.

The results of the analysis of the feasibility of short stories on Detik.Com as teaching materials seen from the aspect of character education values were obtained from the results of the analysis of data cards filled in by researchers. The results of the analysis of the feasibility of short stories on Detik.Com as teaching materials seen from the aspect of character education values will be presented in the following table.

Table 2. Results of the Feasibility Analysis of Short Stories on Detik.Com as Teaching Materials Seen from the Aspect of Character Education Values

| No | Judul Cerpen | Kriteria Kelayakan | | | | | | Kesimpulan | |
|----|--|--------------------|-----------------|-----------------------------|----------------|-----------------------|-----------------------|------------|-------------|
| | | Aspek Bahasa | Aspek Psikologi | Aspek Latar Balakang Budaya | Dapat Dipahami | Bahasa yang Sederhana | Kompleksitas Kosakata | Layak | Tidak Layak |
| 1 | Hanya Dua Ekor Laba-Laba (Kemandirian) | V | V | V | V | V | V | V | - |
| 2 | Karma (religiusitas) | V | - | - | V | V | V | V | - |
| 3 | Cebolang dan Nurwitri (kemandirian) | - | V | V | - | V | - | - | V |
| 4 | Stand by Me (kemandirian) | V | - | - | V | V | V | V | - |
| 5 | Penolakan (integritas) | - | V | V | - | - | - | - | V |
| 6 | Belum Pernah Dia Tersenyum Senakal Itu (kemandirian) | V | - | V | V | V | V | V | - |
| 7 | Nayanika (integritas) | V | - | V | V | V | V | V | - |
| 8 | Pernikahan (integritas) | V | - | V | V | V | V | V | - |
| 9 | Amplop Kelima (integritas) | V | - | V | V | V | V | V | - |
| 10 | Layar dari Balik Jendela (kemandirian) | - | V | V | - | - | - | - | V |
| 11 | Tembok-Tembok (religiusitas) | V | - | V | - | - | V | - | V |

| | | | | | | | | | |
|--------|--|----|---|----|----|----|----|----|---|
| 12 | Musim Hujan (nasionalisme) | - | V | V | V | V | V | V | - |
| 13 | Lelaki yang Melukis Esok Jadi Kemarin (kemandirian) | V | - | V | - | - | V | - | V |
| 14 | Senota dan Gadis dalam Mimpi (kemandirian) | V | - | V | V | - | V | V | - |
| 15 | Meruwat Laut (religiusitas) | V | V | V | V | - | - | V | - |
| 16 | Permen itu Lezat Sekali (kemandirian) | V | - | V | V | V | V | V | - |
| 17 | Tando (gotong royong) | V | - | - | V | - | V | - | V |
| 18 | Sepuluh Helai Daun Jatuh (nasionalisme) | V | - | V | V | - | V | V | - |
| 19 | Senja di Vienna Woods (kemandirian) | V | V | - | V | - | V | V | - |
| 20 | Helai Bunga (kemandirian) | - | - | - | V | - | V | - | V |
| 21 | Kedai Tengah Malam dan Kucing- yang Tersesat di Shinjuku (kemandirian) | - | - | V | - | - | - | - | V |
| 22 | Pengulum Anggrek Hantu (kemandirian) | V | - | V | V | V | V | V | - |
| 23 | Sop Kacang Merah Naomi (gotong royong) | V | V | V | V | V | V | V | - |
| Jumlah | | 17 | 8 | 18 | 17 | 12 | 18 | 15 | 8 |

Based on the table above, the analysis of the feasibility of short stories on Detik.Com as teaching materials seen from the aspect of character education values that have been met in terms of language, there are 17, have met the psychological aspect, there are 8, have met the cultural background aspect, there are 18, have met the understandable aspect, there are 17, have met the simple language aspect, there are 12, have met the vocabulary complexity aspect, there are 18. So it can be concluded that there are 15 short stories on Detik.Com that are worthy as teaching materials seen from the aspect of character education values and there are 8 short stories on Detik.Com that are not worthy as teaching materials seen from the aspect of character education values.

CONCLUSION

Based on the results of the research that has been conducted on short stories on detik.com,

various character education values were found contained in them. This study shows that the character value of working hard is the most dominant in 19 short stories, followed by the creative value found in 17 short stories. The values of independence and curiosity each appear in 15 short stories. Meanwhile, the values of integrity and honesty are both identified in 12 short stories, and the value of tolerance is contained in 11 short stories. The values that appear less frequently are religious (5 short stories), as well as nationalism and mutual cooperation (2 short stories each).

The results of the evaluation of the suitability of short stories as teaching materials show that 65% of short stories (15 out of 23) are suitable for use as teaching materials for character education, while the other 35% (8 short stories) do not meet the eligibility criteria. This finding indicates that digital platforms such as detik.com have significant potential as alternative sources of literary teaching materials that can be used to

develop students' characters, although careful selection by educators is still needed in their selection.

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