

Educational Values in the Novel Trilogy “Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan” by Khrisna Pabichara

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Abstract

The purpose of this study is to analyze the educational values contained in the novel “Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan” by Khrisna Pabichara. This research uses structuralism approach. This research data is fragments of text, sentences, and dialogue contained in the novel trilogy works of Khrisna Pabichara allegedly the element of the builder of literary works and educational values. Data collection is done by a non-interactive method, which is to study documents and archives. The technique of collecting data from this research is a technique of referring, record, and literature study. The results of this research data analysis are presented using content analysis data or content analysis in the form of structure and educational values in the novel trilogy by Khrisna Pabichara. The findings of this study on the educational values contained in the novel “Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan” by Khrisna Pabichara's are exemplary.

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INTRODUCTION

Novels as one of literature is a medium or media that describes what is in the mind of the author. Noor (2004) states that "when an author raises the values of morality in his work, the data or information he provides may be derived from others as well as from his own experience." These values are a reflection of the view of how human behavior in society. The information that has been gained and accompanied by experience then he forms in a life of long-story fiction, which explores the characters and presents a series of structured events and settings. Through the characters and the various series of stories, readers are expected to take the lessons of the messages delivered or mandated. The author seeks to allow the reader to acquire those values and can reflect on them in life (Chirtiani, Rustono & Agus Nuryatin, 2015).

Trilogy novel written by Khrisna Pabichara can be an inspiration about life. The life values played by Dahlan Iskan can inspire many readers. Dahlan Iskan is a figure or public background figure, former Java Post Group CEO, Former President Director of PLN, and former minister of BUMN.

This inspiration novel consists of three books (trilogy) ie "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*". The novel describes the life journey of Dahlan Iskan who has very simple ideas with a very weak economic background. Through this novel, it was revealed that Dahlan Iskan grew up in a poor family in the village of Kebon Dalem, Magetan, East Java who had to struggle to meet the primary needs of his life. But when the parents both parents always emphasize that poor life does not mean to beg for pity but must be faced with work and try and pray.

The inspiring novel trilogy of Dahlan Iskan contains an educational value, according to Mariatmaja (1986) that the educational process encourages one to manifestly uphold humanity's basic values, articulate and develop them. Thus the process of education is a process of awareness of human basic values.

The existence of literary works is very important in the teaching of literature in schools.

Students are expected to be able to apply the values contained therein (Pujiyanto, Agus & Agus Nuryatin, 2015). If literature becomes a value in the life of the student then the passion for literature will be part of his life.

Similarly, the novel trilogy by Khrisna Pabichara who became the object of this study. The novel trilogy "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" contains moral messages and educational values that can be exemplary by the audience of a literary or reader's work.

People in this inspiring novel, as "messengers" about how to be grateful for the situation and make the goal a stepping stone to reach the desire without the need to feel patronized. Background on a life with economic difficulties is one of the long strides of Dahlan's emotional journey.

The reason for this research, the novel that circulated in May 2012, Publisher Noura Books (Grup Mizan) it became one of the nation's bestsellers and became a public discussion. This novel was able to make Andy F Noya, *host* Kick Andy in Metro TV again presents Dahlan Iskan as his main guest in the show *Kick Andy* on Friday edition, June 15, 2012.

Based on the background in the research will be analyzed the educational values contained in the novel trilogy "*Sepatu Dahlan, Surat dahlan, dan Senyum Dahlan*" by Khrisna Pabichara. This research is not just described and explain a theory but the interrelationship between the structure and explanation about it to the characters as messengers and the value of education contained in the novel in the form of values that exist in society in general.

Finally, this study is expected to be more meaningful in its application. The purpose of this research is to analyze the values of the novel trilogy education "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" by Khrisna Pabichara by using structuralism studies.

METHODS

In this research used two approaches, namely the theoretical approach, and the methodological approach. The theoretical

approach used is the approach of structuralism. The structuralism approach in Teeuw's view (1988) is an approach of human sciences that seeks to analyze certain fields such as mythology as a complex system of interconnected, while the methodological approach used is a qualitative descriptive approach.

Moleong (1984) states descriptive qualitative data collection in the form of words, images, and not the numbers. Sugiono (2011) also proposes qualitative research as a research method based on postpositivism philosophy, is used to examine the condition of natural objects, where the researcher is as a key instrument, data collection techniques with triangulation, data analysis is inductive or qualitative, and the results of qualitative research more emphasize the meaning than generalization.

This research data is fragments of text, sentences, and dialogue contained in the novel trilogy works by Khrisna Pabichara which is supposedly in the form of educational values. Data collection is done by a non-interactive method, which is to study documents and archives. Data collection techniques in this research that is, listening techniques, record techniques, and literature study techniques. The results of this research data analysis are generally presented using the presentation of content analysis or content analysis. Endraswara (2008) said the content analysis is used when the researcher wants to reveal, understand, and capture the message of literary works. Therefore, the analysis of this research data is presented using the presentation of content analysis or content analysis in the form of structure and educational values in the novel trilogy by Khrisna Pabichara.

RESULTS AND DISCUSSION

The results and discussion on this research on educational values in the inspiring novel trilogy Dahlan Iskan "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" karya Khrisna Pabichara.

Educational Values

The value of education is the important things and teachings that are useful for humanity to improve the dignity and dignity and make people cultured. (Suryadi & Agus Nuryatin, 2017) states Education is not a means of transfer of knowledge alone, but more broadly, that is as a means of culture and value distribution. Educational values are in the inspiring novel trilogy Dahlan Iskan "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" by Khrisna Pabichara there are five types of educational value in literary works. The value of education contained in the novel trilogy "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" by Khrisna Pabichara obtained data as 91 data. From 91 data, there are social education value, cultural education value, moral education value, value of humanitarian education, and religious education value.

The findings in the form of educational values are described based on the data obtained. Based on the findings data mentioned above there are 91 data. The following will describe each example of the educational values contained in the novel "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" by Khrisna Phabicara following description.

Value of Social Education

The value of social education is the social value derived from a story, in this case, the novel can reflect a social value of things that are positive or negative. Both of these need to be addressed so that we can gain many useful examples. Social can be interpreted matters pertaining to society or public interest. Social value is a wisdom that can be derived from social behavior and social life procedures and cultural aspects pursued by the group to gain meaning and high appreciation.

Here's the exposure of data that describes the elements of the value of social education in the novel *Sepatu Dahlan*:

Fragment 1:

The more days I feel my classmates are already part of my life. Throughout 1963, Arif and Imran had already spent many nights in the langgar, as did Maryati who

spent the night at Komariah's house. I, Kadir, and Komariah also often visited the house of Arif, Imran, or Maryati. Despite every stay in their house, the three of us had to leave early because routine tasks were waiting. Day by day we took turns visiting each other. Our friendship is like a kinship, so familiar. (page 155)

The friendship between Dahlan and his friends during the Tsanawiyah school fell into a relationship of brotherhood and kinship. There is not the slightest bit of sadness and bitterness because of the poverty factor as long as they are able to deal with any problems that arise between them by helping each other.

The value of further social education is also contained in the novel *Surat Dahlan* is a follow-up novel of Dahlan Iskan's life-struggle story that has not yet been completed in the novel *Sepatu Dahlan*. In this novel, the author does not tell much about the story of Dahlan's social interaction relationship with the environment and the surrounding community. This is because Dahlan is an immigrant in the village of Karang Asam, Samarinda. The value of social education contained in the data is only illustrated between Dahlan and his siblings Mbak Sofwati, his colleagues at the campus and PII organization, as well as his colleagues while working at the Community Tribunal.

Fragment 2:

Syaiful broke the silence, "We are the fortunes. If some of us do something wrong, it's quick and sincere to forgive. When we fall, we have to uphold each other. If you forget, we must remind each other," (page 127-128)

Syaiful is one of Dahlan's friends in the PII organization. They often spend time together at PII. Coupled with the incident that led them to run and hide from the pursuit of soldiers in Malari tragedy.

Furthermore, the author also tells a little about Dahlan's relationship with Grandma Saripa, the man who rescued Dahlan at the time of falling into the ravine for trying to escape from the pursuit of the apparatus who claimed the PII organization as a rebel. The relationship between Dahlan and Grandma Saripa continues. Dahlan's

first salary was partly given to Grandma Saripa who had saved her life. Until Dahlan also asked for help Grandma Saripa existed when the birth of her first child.

Fragment 3:

"All right, Grandma," I replied very softly. The joy and delight of a person who, for God's sake, saves lives is a good deed. (page 138)

Value of Religious Education

The value of religious education is also referred to as the religious value of man as a servant. It can also be said to be the basic humanitarian value associated with divinity in general and is recognized by all believers. Exemplified the song "God" by Bimbo, all religious followers say that the song has a religious value.

After doing a thorough data analysis in the trilogy novel "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" many found data related to the value of religious education. One of them with the following data exposure:

Fragment 4:

"No one can guess the fate which will be lived by a piece of liver" (page 2)

Destiny is the prerogative of God as the Creator of Beings in this world. A Dahlan Iskan whose background as a follower of Islam should be firmly committed to the destiny that God has outlined to him. This is because a Muslim must believe in the six pillars of faith that is trust in qada and qadar. Dahlan can prove that he has an inner connection between servitude as a being with his God.

Further data also implies a sense of gratitude Dahlan to God's favors that still provide life opportunities to Dahlan even though the doctor has a verdict suffered a deadly disease. Dahlan dares to take any risks by doing a liver transplant. He is optimistic about his chosen path.

Fragment 5:

"Sometimes life is so stern it does not offer opportunities more than once, and I'd better accept the

opportunities offered by that life. God showed me a labyrinth, which is full of intersections between possibility and impossibility, and I have to choose a path, how bitter the risk is". (page 4)

Thus some data about the value of religious education served by the author for the reader. There are various lessons to be learned from the data on the value of religious education. On several occasions, the author also slipped stories from Mr. Iskan's habit of telling the children at surau Kebon Dalem on various occasions. From some stories are full of meaning of religiosity that can increase the faith of children who hear it.

The Value of Humanitarian Education

In the previous chapter has been explained about the value of humanitarian education of the characters in a literary work, be it a novel, short story, or serialize. The value of humanitarian education is an attitude that reveals, among others: (1) a hard, firm, strong and firm personal attitude in the struggle for self-esteem as a woman; (2) attitudes and values of courage against oppression, arbitrariness with the weak; (3) the value of courage against evil, injustice, human restraint; (4) the value of intelligence, rational, fairness, honesty, simplicity, and sacrifice of sacrifice, (5) the value of resistance to the treatment of humiliating degrees; (6) the importance of the defense of the weak.

There are some data that contain the value of humanitarian education among others:

Fragment 6:

" So, people in our village often sell whatever they have to survive". (page 15)

Fragment 7:

Mothers also actively assist their husbands by making batik. Although wages are only accepted once every two months, it is okay to keep the moon smoke in the kitchen. His children were no less active. There are shepherds of sheep, etc. Although Kebon Dalem residents are poor, children or adolescents my age are all in school. (page 15)

Based on the above data clearly indicates the existence of rational value, fairness, honesty, simplicity, and courage to sacrifice. From the childhood story of Dahlan Iskan living in this poverty invites us not to give up on the circumstances. The poverty that is lived properly will mature the soul. All family members work hand-in-hand to sustain the family economy, no matter how poor, what is important for their children to stay in school.

The Value of Cultural Education

F. Kluckhohn (Koentjaraningrat, 1994) universally the cultural values of all in the world into five categories based on the five most important issues in the life of all human beings: (1) the universal problem of the nature of life; (2) the universal problem of the nature of labor and human effort; (3) the universal problem of the relationship between man and nature; (4) human perception of time; and (5) the universal problem of the relationship between man and his neighbor. The cultural values contained in the story can be known through a review of the characteristics and behaviors of the characters in the story (Fahmi, Subyantoro & Agus Nuryatin, 2015).

After the novel "*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*" finished analyzed, then found data about the value of cultural education in the three novels. The data is as follows.

Fragment 8:

"Like other places on the island of Java, Lebaran is an annual event that does not just close the fasting month of fasting rituals. Lebaran also accompanies the long-awaited tradition of blessing. Some Javanese people believe that kupat comes from the word kulo lepat, which means "I forget". Thus, through this culture, we claim to be servants who have never escaped any error. The inland people believe the blot is a tradition of Walisongo relics that often teach Islamic values by absorbing the symbols of Javanese". (page 207)

Kupatan is a tradition in Javanese culture, especially in Magetan. In the guidance of custom and culture, there are values of education as well as moral values. Kupatan implemented with the

arrival of Lebaran. Through this culture, we claim to be servants who have never escaped any mistakes. The inland people believe the blot is a tradition of Walisongo relics that often teach Islamic values by absorbing the rating-symbol of Javanese.

Fragment 9:

“For the inhabitants of Takeran, during this coup, there is another tradition of mujung, visiting kyai house. Punjungan means there is a special food that must be delivered to the house kyai elderly. Consist of lontong, and vegetables five rupa. Lontong it must be grown overnight, 24 hours full, to mature perfectly and cannot be stale until a week. (page 229)

Later in the novel Surat Dahlan at the time Dahlan migrated to Samarinda, found the tradition of Erau for people in Kalimantan. Erau is a ceremony for the people of Kutai who become hereditary traditions. Erau is a history that is believed to bind the hearts of those who still live in the present with the spirit of their ancestors.

Fragment 10:

“It was like the first time I saw the Erau ceremony, which I consider routine tradition to be run as an annual custom. In fact, I only found out later, Erau is an important ceremony for the people of Kutai, who are not just partying. Erau is a history that is believed to bind the hearts of the people now with the spirit of the ancestors.” (page 150)

The Value of Moral Education

Moral education is an education that allows people to choose wisely the right and wrong or not true. Moral values are the good things needed in life. The value asks and guides that everything is done as well as possible Lickona (Widianti & Agus Nuryatin, 2017). Moral messages can be submitted directly by the author and cannot be direct. The greater the human consciousness about the bad, the greater the morality.

Almost all of the content in the novel Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan contains moral values that should be exemplary. This can be proven in the following data.

Fragment 11:

“Mandor Komar is his name. He is not a native of Kebon Dalem, but like other residents in this village, he is diligent to wake up in the morning”. (page 14)

Fragment 12:

“Dad is very hard and disciplined. I have great respect for you, perhaps out of fear or fondness, regardless of his obedience to the rules he makes. (page 17)

Fragment 13:

“The decision is fixed. There should be no denial or refutation. But I'm not a quitter.” (page 20)

Diligence, discipline, hard work, and never giving up are the most important capital to succeed. This is expressed by the writer Khrisna Phabicara in the character or character of some of the characters in the story. Mandor Komar is always diligent to get up early to work, Mr. Iskan who always educate Dahlan with a hard, disciplined, and never give up. The data below also shows the facts listed above.

Fragment 14:

“He invites us to be more active in learning, more discipline of worship and more diligent in praying. He speaks of perseverance and sincerity, that poverty is not an obstacle to drinking as much knowledge as possible. That God always grants the prayers of those who have faith and a strong will to realize the hope.” (page 37)

Fragment 14 explains about the discourse of Ustad Irsyad leader of Pesantren Takeran when giving a speech in front of new students. He describes the meaning of three slogans listed on the boarding board sign. Science, he said, is the foundation of acting and worship. Charity is the second step, the science that has been accepted must be fulfilled. And the culmination of these two steps is piety.

Khrisna Phabicara also told how Mr. Iskan worked hard in raising his four children without being accompanied by a wife. He never complains about the circumstances. Dad will keep trying to keep his children in school.

Fragment 15:

“No matter how my heart, no matter how my feelings, the words you want to tell is the entertainment that

always cultivates an exhilarating desire. I immediately crossed my legs in front of you and prepared to listen to the most exciting entertainment; a fairy tale. Then he calmly began to tell stories." (page 27)

Dad has a storytelling habit at every opportunity. In his fairy tale, Bapak tucked the educational value embedded in the hearts of the children at Kebon Dalem. Every character you tell in fairy tales has exemplary attributes. At the end of the fairy tales, you always conclude the contents of the story with sentences that are simple and easy to understand by children. This fact can be seen in some of the following data:

Fragment 16:

"Well, model the boy. You know your heart is still hesitant because your desire to enroll in Magetan Junior High is so great. But do not let your heart grieve because of that desire. There is no need to support you or carry your mother to the holy land, just as the Yaman youth did, it is quite encouraging to choose the Takeran Pesantren". (page 28)

Fragment 17:

"*Ojo kepingin sugih, lan ojo wedi mlarat*. Do not expect to be rich and do not be afraid of a life of poverty. *Sumber benig ora bakal nggolek timbo*. Clear wells will not seek buckets. *Pilih ngendi, sugih tanpa iman opo mlarat ananging iman?*

I firmly replied, "*sugih ananging iman, Pak*". Rather than living in the wealthy but unbelieving, it is better to live in poverty but to believe. But the best condition, of course, I am rich and remain faithful. (page 31)

Courtesy is also a form of moral education value. For example, how to respect, appreciate, and treat the elderly and the younger. The author tries to illustrate this to a polite Kadir figure.

Fragment 18:

"Kadir and I turned and saw Dad standing around us. Kadir nodded, then greeted and kissed your hand." (page 34)

Furthermore, Dahlan is a figure who likes to save money to buy everything he wants with his own hard-earned money without begging the parents let alone expect the compassion of others.

To buy shoes and bikes alone small Dahlan have to raise money for years.

Fragment 19:

I still keep my wages cool for my two big dreams, shoes and bikes. But most of the time I leave it to my mother with all my joy. Our need to fill the stomach is more urgent than my simple dream. (page 71)

Fragment 20:

"We have to work on our own," he said again. "We must seek, not to wait for the compassion of others. You have a sheep or a buffalo, kept as well as possible, trustworthy and grateful, sustenance will come in a way that you might never have guessed. So, cheer up. No need to be discouraged because our lives are as poor as it is today". (page 146)

Furthermore, some data on moral education values are not to do things that are forbidden by religion such as stealing, deceiving, taking or robbing others' rights, even if it is done for good. As noted in the data below.

Fragment 21:

"Do I have to make the same mistake in one day, for the sake of two stomachs that are not strong enough to bear hunger? No, I will not steal anymore. So I canceled the intention of cutting down the banana tree. I run and keep running." (page 95)

Fragment 22:

"Hungry does not mean having to steal. Not because of the family's good name, but the sister fears it becomes a habit. Every stomach you are hungry, stealing a choice. do not fear the poor. The important thing is, to be honest.

"We can be a poor treasure. But we must not be poor faith." Sister Sofwati said while taking a deep breath. "We must be strong, should be able to help ourselves," said sister Sofwati while embracing us both. Study diligently. We are still descendants of the founder of Takeran Pesantren, should be a role model. Do not be lazy, brother go first, huh? " (page 110)

Likewise, the attitude of responsibility has been instilled by you to Dahlan as early as possible.

Fragment 23:

“Well, it turns out you are the responsible parent ...”
“The sheep belonged to Dahlan, not mine.” Father said strictly “So, Dahlan is responsible for your loss”. (page 136)

Apart from the parents, the moral education value also Dahlan obtained from education during school at the pesantren Takeran. There are so many sciences about norms and modes that Dahlan studied there. The value of moral education is also beautifully embodied in the figure of ustad-ustad figures who teach in the pesantren. For example in the following data.

Fragment 24:

“Assalamualaikum. My children, every year there is always a change of board of Ikatan Santri. This we do as a way to get used to you organize and work together. Because this association of Santri is the activator of santri activity in this beloved pesantren, you have to choose santri really feasible to receive the mandate, be responsible, and able to become the leader. Avoid the habit of select origin. Do not let a one-day mistake you have to bear for two years,” said Kiai Irsyad in a quiet voice. (page 158)

Fragment 25:

“There are two conditions that must be met by students who will you choose. First, the santri must be humble. Being elected leader does not mean to be the rightful rulers to govern at will, but to be a servant to the people he leads. Secondly, have to restore. The world is just a stopover. The position is a mandate that delivers to us, someday we will be held accountable. Being a leader is not for dashing or looking for prestige. Whoever is elected should be ready to work. Able?” said Kiai Irsyad. (page 158)

The whole data above is the content of Kiai Irsyad's speech which is full of moral values. Things to consider before choosing a good leader, one of the conditions that must be humble and submissive. Based on the description and discussion of the data above, it can be concluded that in the novel trilogy “Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan” many contain the value of moral education compared with other types of educational value. Almost the entire

contents of the three novels are full of ethical values, attitudes, and character traits that are exemplary, especially for the reader or in growing the character of students in the process of teaching and learning in school.

CONCLUSION

Based on the description of the results and discussion above, the conclusions of this research are submitted as follows.

The value of education contained in the novel trilogy “*Sepatu Dahlan, Surat Dahlan, dan Senyum Dahlan*” by Khrisna Pabichara obtained data as 91 data. From 91 data, there are social education value, cultural education value, moral education value, the value of humanitarian education, and religious education value. All the data are interconnected between one another, so researchers are difficult to select and classify between data one with other data. For example, such as moral, social, and humanitarian value data which is also an aspect of assessment in the value of religious education. However, the most dominant value contained in the data is the value of moral education.

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