



## Educational Values in The Novel '*Sepatu Dahlan*' By Khrisna Pabichara

Abdulloh<sup>1\*</sup>, Fransisca S.O. Dedi<sup>2</sup>, Dinda Adelia<sup>3</sup>

STKIP PGRI Bandar Lampung<sup>1,2,3</sup>

abdullohaja@rocketmail.com\*

**Abstract:** The issues in this research are related to the messages conveying educational values of diversity, resilience, holistic intelligence (identity discovery), responsibility, attitude towards life, and poverty found in literary works (novels). This study aims to identify and analyze the educational values, namely diversity, resilience, holistic intelligence (identity discovery), responsibility, attitude towards life, and poverty, present in the novel '*Sepatu Dahlan*' by Khrisna Pabichara. The method used in this research is a qualitative descriptive method, which involves analyzing sentence by sentence related to educational values. With this method, the collected data is identified, analyzed, described, and then interpreted according to the predetermined objectives. The choice of descriptive method and qualitative research type is due to the nature of the collected data, which consists of words but emphasizes a deep understanding of the interaction between empirically studied concepts. The research findings indicate that the educational values described in this novel include diversity, resilience, holistic intelligence, responsibility, attitude toward life, and poverty. Hopefully, this novel is useful for all of us and can serve as a source of inspiration for the younger generation in achieving their aspirations, as poverty is not a barrier to rising and pursuing goals, and education plays a significant role in this process.

**Keywords:** Educational Values, Literary Works, Novels

### INTRODUCTION

Literature is an artistic expression generated through human creativity, serving as a representation of life on Earth. As a reflection of life, literature mirrors reality and contains a moral guideline embedded in certain principles and objectives. Literary works, often in the form of imaginative writings, serve as enjoyable entertainment and contribute to expanding readers' inner experiences. A literary work is considered excellent if it can convey profound messages to readers and serve as a means to enhance moral

values and understanding of life. The complexity of human life, with all its problems, can be reflected in literature, offering readers values, including educational values.

One aspect of literary analysis involves understanding the psychological aspects of characters in the novel to observe how the formation of educational values occurs during their journey. This psychological analysis is a significant addition compared to similar studies, which often focus more on social and moral aspects. A deep understanding of the psychological aspects of characters can contribute to thinking about how characters can become agents shaping educational values.

This research also highlights the impact of the novel "*Sepatu Dahlan*" on formal education in Indonesia. To what extent can the values contained in this novel be integrated into formal education curricula and shape the mindset and attitudes of students? This provides practical dimensions and policy implications that can be implemented in the field of education. This study supports the development of literary theories integrating elements of education, culture, and psychology in interpreting literary works. Thus, this research contributes to the understanding of educational values in the novel "*Sepatu Dahlan*" specifically and provides a theoretical foundation for broader literary research that integrates the dimensions of education, culture, and psychology.

One novel with many educational values is "*Sepatu Dahlan*" by Khrisna Pabichara. This novel, inspired by the real-life story of the childhood and adolescence of an Authentic Leader, Dahlan Iskan, who once served as the Minister of State-Owned Enterprises (BUMN) and lived in poverty, encourages readers not to give up on their circumstances in reaching and realizing dreams for a better life. The novel "*Sepatu Dahlan*" has earned the label of Mega Best Seller for selling over 100,000 copies and has reached eight printings. Its significance lies not only in its sales figures but in its educational values, capable of transmitting positive spirits, especially to the nation's younger generation. The novel has received positive praise from various circles, not only for portraying the extraordinary figure Dahlan Iskan but also for being rich in educational values. It is essential to analyze this novel from various perspectives. In terms of narration, it is written in simple yet aesthetically pleasing language, maintaining readability. The inspirational storyline ignites the spirit of readers who aspire to achieve their dreams. The characters are portrayed as humble, honest, patient, enthusiastic, dedicated, resilient, and devout, presented beautifully. Moreover, the novel is beneficial as it contains educational values that can serve as a source of inspiration for the younger generation in pursuing their aspirations.

In this research, the focus on the cultural context of Indonesia and local wisdom within the novel distinguishes it from similar studies. A deep understanding of cultural values and local wisdom is integral to interpreting the educational messages within the novel "*Sepatu Dahlan*." The work specifically reflects Indonesia's social and cultural reality, contributing to a profound understanding of how educational values can be applied within a distinctive cultural context.

The psychological analysis of characters in this research adds a significant dimension compared to similar studies, which often emphasize social and moral aspects. A profound understanding of the psychological aspects of characters can contribute to thoughts on how characters can become agents shaping educational values.

In conclusion, this research contributes to the understanding of educational values in the novel "*Sepatu Dahlan*" and provides a theoretical foundation for broader literary research that integrates the dimensions of education, culture, and psychology. The unique contribution of this research lies in its focus on the Indonesian cultural context and local wisdom within the novel. Comparative analysis can provide insights into the unique contributions of this research and how the choice of research objects and approaches differentiates it from other studies in a similar field.

## **LITERATURE REVIEW**

### **Definition of Literature**

According to Tarigan (1985: 56), literature is the object of authors expressing their emotional upheavals, such as sadness, disappointment, joy, etc. According to Sudjiman (in Sumardjo, 1988: 65), literature is an oral or written work with various characteristics such as originality, artistic quality, beauty in content, and expression. Meanwhile, Esten (1985: 4) sees literature as the expression of artistic and imaginative facts as a manifestation of human (and societal) life through language as a medium, with positive effects on human life (humanity).

On another note, Efendi (2001: 102) views literature as the result of human activities expressing experiences using literary language, encompassing societal conditions involving life with all its feelings, thoughts, and insights. Similarly, this perspective invites formalists to see literature as a collection of language deviations from conventions, thus defining literary language as distinctive.

### **Definition of Literary Work**

According to Selden (in Siswanto, 2008: 21), a literary work is a writer's creative output and reflects the author's personality. Literary works

result from thought and reflect a cultural group in society with its own culture. Therefore, much is told in literary works about human interactions with others and their environment. Literary works are also an aesthetic expression of an author's feelings towards the surrounding nature (Hartoko: 1986: 42).

Essentially, each type of literary work contains sensitivities regarding the symbolic language used and its representations. When it comes to mimetic content and depictions of community life, to appreciate literary works, one must empathize deeply and not merely understand them superficially, as presented in the literary work (Stanton, 2007: 29). The activity of appreciating literary works is related to sharpening feelings, reasoning, imagination, sensitivity to society, culture, and the environment.

### **Literary Appreciation**

Saryono (2009: 41) states that literary appreciation involves professionally valuing literature. Meanwhile, Aminudin (2008: 35) explains that appreciation is the sincere engagement with literary works, fostering understanding, sensitivity, appreciation, criticism, and positive emotional responses to literary works. Another opinion suggests that literary appreciation is a progressively deeper recognition of life experiences within literature and our desires and responses to them (Rusyana, in Pradopo 1997: 2).

### **Definition of Novel**

According to Sumardjo (1988: 29), a novel is a prose narrative of considerable length. Extensive in this context means a story with a complex plot, many characters, and a broad theme, but this is not absolute. The complexity, atmosphere, and setting of the story can also vary. However, one predictable element of its extent is only one of its fiction elements, for example, its theme, while characters, settings, and others may be only one. A novel is a story (Abrams in Stanton, 2007: 40). Meanwhile, according to Semi (1993: 24), a novel expresses deeper aspects of humanity, presented delicately to depict existing reality with easily understandable and logical imagination.

### **Educational Values in Literary Works**

The educational values highlighted in the novel "*Sepatu Dahlan*" include diversity, resilience, holistic intelligence, responsibility, attitude towards life, and poverty. These educational values are another element that makes the novel "*Sepatu Dahlan*" a reference for understanding values. According to Mujiyanto (1997: 20), education has broad and narrow

meanings. In a broad sense, education is defined as actions or experiences that influence the development of an individual's soul, character, or physical will. In a narrow sense, education transforms knowledge, values, and skills from one generation to another, carried out by society through educational institutions such as schools, colleges, or other institutions. The English term "value," derived from Latin "valere," means useful, capable, applicable, strong. Value is the quality of something that makes it likable, desirable, useful, or an object of interest (KBBI, 2008: 534).

## RESEARCH METHODOLOGY

The method employed in this research is qualitative descriptive. The researcher opted for qualitative research methodology as the collected data consists of words. The data collected in this study is in the form of soft data, comprising words, expressions, and sentences from the discourse of the novel "*Sepatu Dahlan*" by Khrisna Pabichara, published by Noura Books (PT. Mizan Publika), fourth edition, in 2012. The data sources for this research include both primary and secondary data. The primary data source is the novel "*Sepatu Dahlan*" by Khrisna Pabichara. Secondary data sources utilized in this study include books, references, and brief notes. Instruments such as data cards and data tables were employed in the data collection process, focusing on quotations containing educational values in the novel "*Sepatu Dahlan*" by Khrisna Pabichara. The data analysis in this research is conducted descriptively.

## RESULT AND DISCUSSION

### Results

Below are the research findings in the form of sentences, paragraphs, and dialogues containing educational values found in the novel "*Sepatu Dahlan*":

### Value of Diversity

*"We were invited into the Hall. Other students who had just registered streamed into the Hall. Various clothing styles were observed. Some wore shorts like me and Kadir, some wore long pants, and others wore sarongs. Some went barefoot, like me and Kadir, while others wore sandals or shiny shoes. The clothing styles were diverse. Most female students wore headscarves wrapped around their necks." (SD: 35)*

This excerpt depicts the diversity of clothing and appearances among newly registered students. They wear various clothing types, from shorts, long pants, to sarongs. The choice of footwear varies, including going barefoot, wearing sandals, or shiny shoes. Additionally, most female students wear headscarves wrapped around their necks. This indicates the cultural and appearance diversity

among the students that should be respected and accepted.

### **Value of Struggle**

*"Although the residents of Kebon Dalem are poor, all children or teenagers my age go to school. For the people of Kebon Dalem, poverty is not a barrier to seeking knowledge." (SD: 15)*

This quote shows the spirit and strong desire of the Kebon Dalem community to acquire an education, despite their poverty. It illustrates the determination and enthusiasm to continue learning to improve their quality of life in the future. Moreover, the quote also indicates that the Kebon Dalem residents strongly believe that education is the key to a better future, and they do not let poverty be an obstacle to pursuing knowledge. This reflects the importance of education in the community, serving as an inspirational example for many.

### **Value of Holistic Intelligence**

*"When still at Pesantren Takeran, Mother often received orders to batik before getting married. This habit has continued until now. Mother teaches other adult women in Kebon Dalem to learn batik. The income is quite good to buy household needs, such as rice, sugar, oil, onions, and other kitchen needs." (SD: 43)*

This quote illustrates the importance of the mother's role in earning a living and caring for household needs, starting before marriage at Pesantren Takeran. Even after marriage, the mother continues the habit of batik and even teaches other adult women in Kebon Dalem to learn batik. The mother can earn extra income through this activity to buy household needs such as rice, sugar, oil, onions, and other kitchen needs.

### **Value of Responsibility**

*""Tired, Le?" "Very tired, Mom," I complained, laying down closing my eyes. "Rest for a while." I shook my head. "No time, Mom. Have to weed again." "But you just came home, Le?" "This is the first day, Mom. Dad said, you'll get used to it." (SD: 40)*

This quote depicts a conversation between a child and his mother. The child complains of feeling very tired, but the mother suggests resting for a while, and the child refuses, stating that they have to get back to work immediately. This exchange of words shows how someone can feel burdened by work demands even when tired and unprepared.

### **Value of Life Attitude**

*"After receiving the diploma, I had to enroll in junior high school immediately, and that's a sign that I am now a teenager. I have to walk further to get to*

*school, and of course, I must arrive on time." (SD: 16)*

This quote depicts a crucial moment in a person's life when they complete primary education and step into advanced education levels. It is a time when one has to take significant steps in their life by enrolling in junior high school, signifying the transition from childhood to adolescence. Additionally, the quote emphasizes the importance of discipline and punctuality in daily life.

### **Value of Poverty**

*"Like other villages in Magetan, God has blessed Kebon Dalem with fertile and rich soil. Rice and crops grow well. Bananas, cassava, or tubers bear fruit abundantly. However, the people of Kebon Dalem are poor. There is no native resident of this village who is rich. Not even half-rich." (SD: 14)*

This quote illustrates the paradox in a village where the soil is fertile and produces various crops, yet the residents remain poor. It highlights that natural wealth does not always translate into wealth for the local population. Other factors such as resource distribution, market access, or socio-economic systems may also influence the poverty conditions in the village.

### **Discussion**

The following will elaborate on the results of data analysis in the form of sentences, paragraphs, and dialogues that contain educational values. The results of the data analysis are as follows:

### **Value of Diversity**

Mujiyanto (1997:16) states that diversity is the morality or behavior that becomes a guide for an individual or group to regulate their behavior. In our communal life, we greatly need the ethics of diversity, where we prioritize unity over contemplating the differences that exist in a society or group. The specific characteristics of an educational institution should not suppress diversity. Various diversities typically present in the world of education, such as ethnicity, race, gender, character, religion, social strata, potential, or talent, should be preserved and provided with facilities for development, as seen in the following quote:

*"We were invited into the Aula. Other students who had just registered streamed into the Aula. Various clothing styles. Some wore shorts like me and Kadir, some wore long pants, some wore sarongs. Some were barefoot like me and Kadir, while others wore sandals or shiny shoes. Their clothes varied. Female students mostly wore headscarves wrapped around their necks." (SD: 35)*

The quote above depicts the value of diversity in terms of economy, where students with various social strata differences gather in an Aula at Pondok Pesantren Takeran. They come together in one place with different social strata,

wearing various types of clothing, but their goal is to learn together. This serves as a lesson that economic or social strata differences should not hinder someone from learning together. This is different from the current situation where almost all schools enforce a uniform to avoid displaying the wealth gap between students.

### **Value of Struggle**

Education makes an individual strong and instills a high spirit of struggle, perseverance, and the determination to find solutions to every problem. The struggle mentioned here is to overcome nature and oneself. Mappiare (in Mujiyanto, 1997:20) states that the struggle is the individual's ability to adapt to society in order to meet individual needs. The following quote illustrates the value of struggle in education:

*"Even though the residents of Kebon Dalem are poor, all the children or teenagers my age go to school. For the people of Kebon Dalem, poverty is not an obstacle to seeking knowledge." (SD: 15)*

From the quote above, it is evident that there is a spirit of struggle in the field of education, where all residents of Kebon Dalem are poor. However, they prioritize education and believe that poverty is not a barrier to seeking knowledge. This is in contrast to the current situation, where poverty is considered an obstacle to education, and some parents are willing to let their children work instead of pursuing education.

### **Value of Holistic Intelligence**

Education should help each individual develop themselves. The teacher's role is not just to transfer knowledge but also to be a talent guide that helps individuals discover themselves. Holistic intelligence, as mentioned by Karmel (2008:2), includes a wide range of meanings, not limited to IQ (Intelligence Quotient). Intelligence varies depending on its area, and individuals can have high intelligence in one field while lacking in another. Salovey and Mayer (in Karmel, 2008:5) state that intelligence is the ability to monitor and control one's own and others' feelings and use these emotions to guide thoughts and actions. The following quote and analysis represent holistic intelligence:

*"While still at Pesantren Takeran, before getting married, Mother often received orders for batik. This habit continues until now. In fact, Mother teaches other adult women in Kebon Dalem to learn batik. The payment is quite good for buying household needs, such as rice, sugar, oil, onions, and other kitchen necessities." (SD: 43)*

The above quote shows the value of holistic intelligence portrayed by the character Mother. This character has skills in batik, not only to meet her family's needs but also to help other adult women in Kebon Dalem learn batik. This demonstrates that skills should be shared with others to help them improve their



economic situation.

### **Value of Responsibility**

Education should make its participants responsible individuals, responsible for themselves, their families, and the environment. Responsibility may sometimes clash with personal ego. Mujiyanto (1997:1367) states that responsibility is an obligatory state where individuals must bear everything or face any adverse consequences. The following quote exemplifies the value of responsibility:

*"Tired, Le?" "Very tired, Bu," I complained while lying down, closing my eyes. "Take a short nap." I shook my head. "No time, Bu. Have to cut the grass again." "But you just got home, Le?" "It's the first day, Bu. Dad said I'll get used to it." (SD: 40)*

In the above quote, it illustrates the value of moral responsibility played by the character I (Dahlan). This character has a high sense of responsibility for his duty of cutting grass for his sheep, even though Dahlan felt extreme fatigue after walking six kilometers while enduring hunger and thirst on the way home from school. He ignores the tiredness to fulfill his responsibility for his sheep.

### **Value of Life Attitude**

Education should encourage individuals to work hard and have a positive life attitude. Some people prefer to wait for fate, expecting someone's call or hoping for unexpected luck. Education should distance individuals from laziness and opportunism. According to Karmel (2008:8), a life attitude is the process of moving forces or impulses from within an individual who learns to activate their potential in studying an object without external pressure. Suryohadiprojo (in Mujiyanto, 1997:12) states that the foundation of a life attitude is like prioritizing the use of reason in thinking. The following quote aligns with the value of a life attitude:

*"After receiving the diploma, I have to immediately enroll in junior high school, marking my adolescence. I have to walk farther to reach the school and, of course, must arrive at the school on time." (SD: 16)*

The enthusiastic and disciplined life attitude of the character I (Dahlan) in the above quote is evident from his eagerness to enroll in junior high school and his plan to walk farther to arrive at school always on time. This can serve as an example for us to learn discipline.

### **Value of Poverty**

The biggest challenge in the world of education is poverty. It's undeniable that education requires a considerable amount of funds. Although it's unjustifiable to prevent someone from receiving education due to poverty. Mujiyanto (1997:15)

defines poverty as the lack of goods and services needed to achieve a decent standard of living. The following quote illustrates the value of poverty:

*"Like other villages in Magetan, God blessed Kebon Dalem with fertile and arable land. Rice and crops grew well. Bananas, cassava, and tubers yielded good harvests. But, the residents of Kebon Dalem are poor. There is no native of this village who is wealthy. Not even half-wealthy." (SD: 14)*

The quote above depicts the value of poverty, where the majority of residents in Kebon Dalem live in poverty

## CONCLUSIONS

The results of the data analysis of the novel "*Sepatu Dahlan*" by Khrisna Pabichara can be summarized to contain 6 (six) educational values as elaborated in the analysis and quotes. From the quotes, a total of 100 (one hundred) quotes were obtained that demonstrate educational values, including the value of diversity with 7 (seven) quotes. Diversity in this novel adds beauty to the story, as differences do not hinder learning together. The value of struggle is reflected in 17 (seventeen) quotes, portraying the struggle of individuals who exert great effort to achieve their dreams. The holistic intelligence value is present in 15 (fifteen) quotes, depicting holistic intelligence as an evaluative material in education, focusing not only on school learning outcomes but also on the individual's inherent strengths.

The responsibility value is evident in 12 (twelve) quotes, highlighting the characters in "*Sepatu Dahlan*" who uphold a high sense of responsibility. The value of life attitude is depicted in 28 (twenty-eight) quotes, with almost all characters in the novel having a positive outlook, discipline, responsibility, reliance on God, gratitude, and honesty. The value of poverty is represented in 21 (twenty-one) quotes, especially in the life of Dahlan. Despite living in poverty, Dahlan's harsh upbringing educates him, as hunger is his reluctant yet steadfast companion. Poverty does not deter Dahlan from pursuing his big dream of owning a pair of shoes.

## References

- Aminuddin. (2008). Pengantar Apresiasi Karya Sastra. Bandung: Sinar Baru Algesindo.
- Atmaja, L. K. (2013). Analisis Psikologis Novel "Sepatu Dahlan" Karya Khrisna Pabichara. Universitas Bengkulu.
- Depdikbud. (2008). Kamus Besar Bahasa Indonesia. Jakarta: Balai Pustaka.
- Efendi, S. (2001). Bimbingan Apresiasi Sastra. Jakarta: Tangga Mustika.
- Esten, Mursal. (1985). Kesusastraan Pengantar Teori dan Sejarah. Bandung: Angkasa.
- Hartoko, D., & Rahmanto, B. (1986). Pemandu di Dunia Sastra. Yogyakarta: Liberty.

- Karmel, W. (2008). Pendidikan Nilai-nilai Kehidupan. Jakarta: Gramedia.
- Mujiyanto. (1997). Karya Sastra dalam Nilai Pendidikan Pegangan Guru Mengajar Sastra. Jakarta: Gramedia.
- Nurhuda, Teguh Alif, et al. (2017). "Kajian Sosiologi Sastra dan Pendidikan Karakter dalam Novel Simple Miracles Karya Ayu Utami Serta Relevansinya pada Pembelajaran Sastra Di SMA." Artikel Jurnal DIDAKTIKA: Media Pendidikan dan pengajaran, Vol. 18(1), 103-117. <http://dx.doi.org/10.22373/jid.v18i1.3090>.
- Pradopo, R. D. (1997). Beberapa Teori Sastra, Metode kritik, dan Penerapannya. Yogyakarta: Pustaka Pelajar.
- Saryono, D. (2009). Dasar Apresiasi Sastra. Yogyakarta: Elmatera Publishing.
- Semi, M. A. (1993). Metode Penelitian Sastra. Bandung: Angkasa.
- Siswanto, W. (2008). Pengantar Teori Sastra. Jakarta: Grasindo.
- Stanton, R. (2007). Teori Fiksi. Yogyakarta: Pustaka Pelajar.
- Suandi, I. N., & Sutresna, I. B. (2021). "Analisis Nilai-nilai Pendidikan pada Novel Sang Pemimpi Karya Andrea Hirarta." Artikel Jurnal Pendidikan Bahasa dan Sastra Indonesia Undiksha, Volume 2(2). <https://doi.org/10.23887/jjpbs.v2i1.3282>.
- Sumardjo, J., & Saini, K. M. (1988). Apresiasi Kesusastraan. Jakarta: Gramedia.
- Tarigan, H. G. (1985). Pengajaran Gaya Bahasa. Surabaya: Angkasa.

