

# Character Education Value in the Short Story

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## Abstract

Literature is part of the reflection of the life poured by a writer based on personal experience and other people. A writer tries to dissect aspects of life that are described through his work. Then it is interpreted and linked by some of its knowledge to produce beautiful work. This study describes the values of character education contained in the short story "Ambe Masih Sakit" by Emil Amir. This research is a qualitative descriptive study. The research subject is a dialogue that comes from the actors in the short story "Ambe Masih Sakit" by Emil Amir, which was quoted from the Kompas newspaper published in March 2012. This study used the qualitative descriptive method through the written source. The study results show that the values of character education include honesty, tolerance, discipline, hard work, independence, democracy, curiosity, friendly/communicative, social care, responsibility, and religion.

## Abstrak

Sastra merupakan bagian dari cerminan kehidupan yang dituangkan oleh seorang penulis berdasarkan pengalaman pribadi maupun dari orang lain. Seorang penulis berusaha membedah aspek kehidupan yang dilukiskan melalui karyanya. Lalu diinterpretasi dan dikaitkan oleh beberapa ilmu yang dimilikinya untuk menghasilkan sebuah karya yang indah. Penelitian ini bertujuan mendeskripsikan nilai-nilai pendidikan karakter yang terdapat dalam cerpen "Ambe Masih Sakit" karya Emil Amir. Penelitian ini merupakan penelitian deskriptif kualitatif. Subjek penelitian adalah Tuturan atau dialog yang bersumber dari pemeran dalam cerpen "Ambe Masih Sakit" karya Emil Amir yang dikutip dari Surat Kabar Kompas yang terbit pada tanggal Maret 2012. Penelitian ini menggunakan metode kualitatif deskriptif. Data-data yang dijadikan sasaran kajian diperoleh dengan menggunakan teknik catat. Hasil penelitian menunjukkan nilai-nilai pendidikan karakter meliputi jujur, toleransi, disiplin, kerja keras, mandiri, demokratis, rasa ingin tahu, bersahabat/komunikatif, peduli sosial, tanggung jawab, dan religius.

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## INTRODUCTION

Prose, drama, and poetry are the three categories classified by literature (Risdianto, 2011). The term "literature" describes a wide range of works, from poetry to technical or scientific works. Works of the creative imagination, such as poetry, theatre, fiction, and nonfiction, are most usually referred to as "works of the creative imagination." Literature has a vital role in people's lives (Leavy & Kalu, 2013). Literary works are the result of human creativity as a reflection of human life. This can be seen from the problems poured into literary works that often occur in the real world or vice versa. However, because literary works are the creative results of humans, they are not merely a duplication of real life, but there are creative elements based on problems in the real world. Literary work can also be said as a re-creation by the author of a real problem with language as the medium of delivery (Novianti, 2017; Thapaliya, 2012). As art that is born from human creative results, literary works are not only a medium to convey ideas, theories, ideas, or systems, human thoughts, but must create beautiful and fun creations (Aslamiyah et al., 2020; Khatib & Seyyedrezaei, 2017; Saputri, 2020)

One part of a literary work is a short story. A short story is a story in which there is an upheaval in the perpetrator's soul so that the whole story can touch the reader's conscience ( Eripuddin, 2020; Ghasemi, 2011; Rahman and Zulaeha 2015; Shahada Nurul Ummah). Short stories as literary works have several functions, namely (1) recreational functions; provide a sense of pleasure, joy, and entertain the readers, (2) didactic function; educate readers about the values of truth and goodness in it, (3) aesthetic function; provide the values of beauty, (4) the function of morality; contains high moral values so that readers can know good and bad morals, and (5) the function of religiosity; contains religious teachings that can be used as role models for readers.

In this study, the researcher wants to analyze the short story "Ambe Masih Sakit" by Emil Amir, which cannot be separated from the five functions described previously. The short story also cannot be separated from cultural, social, and moral values. The cultural values in the short story are related to the thoughts, habits, and creations of the Toraja people. Social values are related to the behaviour of relations between the Toraja people. Moral values are related to good and bad deeds that form the basis of the life of the Toraja people. This belief has several names in its development, namely Aluk 7777 (Aluk Pissabbu Pitu Ratu Pituppulo Pitu), Aluk Sanda Saratu', or Alukta'. Toraja people guide this Aluk Todolo to carry out all its activities, especially it can be seen in two significant ceremonies, namely the *rambusolo* ceremony (ceremony associated with death) and the *rambutuka* ceremony (ceremony associated with marriage). These two ceremonies, *rambusolo* and *rambutuka'* are depicted in the short story "Ambe' Still Sick" written by Emil Amir in the Kompas daily, March 4, 2012. However, the two ceremonies are touched on unequally. The *rambusolo* ceremony gets a larger portion than the *rambutuka'* ceremony because it is true that among the Toraja people, mourning is more important than joy. The two ceremonies are touched on unequally. The *rambusolo* ceremony gets a more significant portion than the *rambutuka'* ceremony because it is true that among the Toraja people, mourning is more important than joy.

In addition, through the short story "Ambe Masih Sakit" as a literary work, the author intends to send character education messages to readers. Character education is

social assistance so that individuals can grow and develop in living their freedom in living together with others (Adams, 2011); (James Arthur, 2015); (Novianti, 2017); (Sari et al., 2020); (Singh, 2019); (Tsai, 2012); Watz, 2011). Character education aims to shape every person into a person of virtue (A. Kamaruddin, 2012); Listyan, 2019; Rokhman et al., 2014). There are four characteristics of character education, namely First, the regularity of the interior. That is a set of values that measures every action. Values become normative guidelines for every action. Second, a coherence that gives courage, which makes a person firm in principle, not easily swayed by the situation. Third, autonomy. That is, someone internalizes values from the outside so that they become free decisions without coercion from others. Fourth, firmness and loyalty. Firmness is a person's resistance to covet something that is considered good. Loyalty is the basis for respect for the chosen commitment.

Some previous studies, such as the novel *Perahu Kertas* by Dewi Lestari, includes the values of prominent character education, namely honesty values always telling the truth about the ability to carry out responsibilities, Tolerance Values include being united amid the differences around them, Discipline Values including parents' firm attitude towards his son. The value of hard work includes a strong determination to produce the best results, the value of creativity includes using time with useful things, the value of independence includes making clear decisions. Democratic values include Loving the place of origin and country. The value of curiosity includes trying to find out more about something he is learning, The Value of Love for the homeland (Saputri, 2020). In line with the study result, short stories invite students to engage in more active and informed discussion of their involvement with the text and their personal experiences relevant to the world of the text (Ghasemi, 2011). Then the other result of the study revealed that teaching of literature in general and teaching of short stories, in particular, can be made immensely effective if CT strategies are used (Thapaliya, 2012).

There have been several studies on character education. However, this research focuses on the value of education originating from the Toraja culture which is described in the short story *Ambe Masih Sakit*. The value of character education is used to compare the character value contained in the 2013 curriculum where there are 18 character values including honesty, tolerance, discipline, hard work, independence, democracy, curiosity, friendly/communicative, social care, responsibility, and religion. From some values of character, education can be taken some knowledge in our real life.

Based on the background of this study, it is expected to describe the values of character education in the short story "*Ambe Masih Sakit*" by Emil Amir as a literary work. The author intends to send messages of character education to readers. So that the readers will be able to take lessons or knowledge from the short story "*Ambe Masih Sakit*". They are also able to use language and mix stories. The short stories produced are of higher quality to develop education, literature, and literary appreciation learning.

## **METHOD**

This research used qualitative descriptive research. Descriptive research is a research method that describes the characteristics of the population or the phenomenon being studied. This method is the main focus to explain the object of research. So that it answers what events or phenomena occur (Creswell, 2014; Leavy, 2017; Suryana, 2010), which intends to describe the values of character education

contained in the short story "Ambe Masih Sakit" by Emil Amir from *Kumpulan Cerpen Kompas: Issued 04/03/2012*. The utterances or dialogues sourced from the actors in the short story "Ambe Masih Sakit" by Emil Amir were quoted from the Kompas newspaper published in March 2012. Data were obtained using note-taking techniques. The short story is carefully read dialogues or utterances by taking into account the context, both the linguistic context and the non-linguistic context.

Before analyzing the data, first, identify the dialogues or utterances contained in the short story. Then, the utterances or dialogues are grouped based on the educational values contained in the utterances or dialogues. To analyze the data, context analysis is needed. According to Tarigan, context is any background knowledge that is thought to be owned and agreed upon by the speaker and the addressee and supports the hearer's interpretation of what the speaker meant by a particular utterance.

## FINDINGS AND DISCUSSION

This study focuses on eleven character education values such as honesty, tolerance, discipline, hard work, independence, democracy, curiosity, friendly/communicative, social care, responsibility, and religion.

### **Honest**

Linguistically, being honest in KBI means being honest, not lying. This shows that the attitude that must be done by an honest person is to say what is by the facts. Furthermore, behaviour based on efforts to make himself a person who can always be trusted in words, actions, and work is an attitude that always holds fast to avoid badness by keeping words of feelings to always tell the truth and can be trusted by others and the environment. This depiction of the value of honesty can help the reader to understand. The value of honesty is conveyed by the author in his literary work. It is easier for the author to describe the value of honesty through dialogue because honesty is usually a confession made by the characters in the story. Besides that, the depiction of the value of honesty through characters is included in the indirect depiction of values. The author wants the reader to be a critical reader so that they can find the message the author wants to convey (Mansyur, 2018).

This honest nature is found in the quote that Margareta gave to Upta as follow:

*"Upta, he wants to immediately propose to me" the woman was reluctant to say. Her lips are like flowers that I like, but one that gives off a sting (Kumpulan Cerpen Kompas "Ambe Masih Sakit": Terbit 04/03/2012).*

The quote shows Margareta's honest attitude to Upta that another man will propose to her even though they like each other. A marriage proposal is an event where one person in a relationship asks his or her partner for marriage. If accepted, it marks the start of their engagement, a mutual promise to marry in the future. In some Western cultures, it is a tradition for the man to propose to the woman directly while kneeling in front of her. The ritual often involves the formal question, "Will you marry me, ...?" and presents the engagement ring. Moreover, the man can also put the ring on the finger of the woman. While most potential partners have discussed their desire to marry well in advance of the application and can even schedule a specific time and place for the application to be carried out, although it can also be intended as a surprise. A woman can reject a man's proposal for various reasons and may not state

why. If the woman accepts a man's proposal, she will usually consent to him verbally and wear the ring until close to the wedding (known as the engagement period).

### **Tolerance**

Harris argues that very practical concerns follow from the glib idea that anyone is free to value anything. The most powerful is precisely what allows highly educated, secular, and otherwise well-intentioned people to pause thoughtfully and often interminably before condemning practices. Thus, everyone sometimes needs to understand other different beliefs and behaviour (Harris, 2011). Tolerance is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of different people.

The nature of tolerance exists as in the quote as follow:

*Etha, just says that we must have etiquette and etiquette out of the house by saying goodbye to parents. "It is forbidden to do rambu tuka, especially rampanan kappa if the solo sign has not been held. Ambemu is still sick. Her spirit is still hanging in the wild." Indo said as if holding firmly Ambe's will. But, I guessed this was his will. You are! Ambemu is a descendant of tanabulaan. Not random people. If that's all, Indo has always done solo signs. No need to wait years. Listen, Upta. This is not the origin of the ceremony but the dignity that must be upheld. You know that Ambemu will be lost because of your actions Indo's voice skyrockets like a proud moon (Kumpulan Cerpen Kompas " Ambe Masih Sakit": Terbit 04/03/2012).*

The quote shows the disciplined attitude of Indo, which adheres to customs. All these series. According to a Toraja traditional ceremony, the paragraph shows that Upta is working earnestly so that Upta's ambe is immediately buried. I came home with more results than usual even though I wasn't a guide."

### **Discipline**

Discipline is an action that shows orderly behaviour and obeys various rules and regulations. This is found in the following quote:

*"Good morning, Amba. I want to go."*

The quote shows that every child must have etiquette out of the house by saying goodbye to their parents.

*"Ais the prohibition of doing rambu tuka, especially rampanan kappa, if the solo sign has not been held. Your ambe is still sick. His spirit is still adrift in that realm." Indo said as if holding firmly Ambe's will. But, I guessed this was his will.*

*"You are! Ambemu is a descendant of tanabulaan. Not random people. If that's all, Indo has always done solo signs. No need to wait years. Listen, Upta. This is not the origin of the ceremony, but the dignity that must be upheld. You know that! Ambemu will be lost because of you." Indo's voice skyrocketed like an arrogant moon (Kumpulan Cerpen Kompas " Ambe Masih Sakit": Terbit 04/03/2012).*

The quote shows Indo's disciplined attitude whom adherence to tradition. All series of death ceremonies must be carried out as a form of obedience to tradition. The customary rules are carried out in an orderly manner according to the custom of the

death ceremony in Toraja. Indo conveyed to Upta that the *rambutukka* and *rampanan kappa* ceremonies could not be carried out before the *rambu solo* was held. This means that cultural supporters have the hope of preserving their respective cultures and traditions. Likewise, the Tana Toraja community adheres to ancestral culture and beliefs and keeps trying to preserve traditions, such as wedding ceremonies, birth ceremonies, death ceremonies, etc. The holding can see this of various traditional ceremonies carried out by the people who support the Tana Toraja culture (Apriyani, 2020); In the Tana Toraja community, what is more, important in their daily life is social ties that need to be nurtured. This can be seen from some of the traditional rituals performed, such as the death feast. For some people, this tradition can be considered a waste because of the high costs incurred for its implementation (Paba & Rahman, 2019).

### **Hard work**

Hard work is a behaviour that shows an earnest effort in overcoming various barriers to learning and tasks and completing tasks as well as possible. The nature of the hard work is illustrated in the following paragraphs:

*"Ambe has been lying in the wrong for almost ten years as if waiting for a solo sign ceremony that his relatives have not carried out. Because there are no funds or not and far from sufficient even though we are working on it. Until today."*

The paragraph shows that Upta made serious efforts to immediately buried Upta's ambe according to a Toraja traditional ceremony.

*"I came home with more results than usual even though I wasn't a guide."  
(Kumpulan Cerpen Kompas "Ambe Masih Sakit": Terbit 04/03/2012).*

The quote shows the main character Upta's hard work to earn money for his father's funeral expenses which cost a lot. With this, it is hoped that students will be more active and enthusiastic in doing their work, both at school and in the community.

### **Creative**

Creativity is thinking and doing something to produce new ways or results from something that is already owned. The quote that shows the existence of creative action is shown in the following quote.

*"I came home with more results than usual even though I wasn't a guide. Reasonable. My carvings are almost finished and a few sheets of Indo weave are selling. Purchased by foreign and local tourists passing by. Actually it's still noon even though it's already late in the afternoon."  
(Kumpulan Cerpen Kompas "Ambe Masih Sakit": Terbit 04/03/2012).*

The quote shows an activity that sells their work in the form of carvings that are sold to foreign tourists. It is hoped that students can develop useful creative power.

### **Independent**

Attitudes and behaviours that are not easy to depend on others in completing tasks.

*"Upta Liman, it's not entirely your burden, and the decision is in the hands of your brothers who have been neglected overseas," said Tato Randa wisely (Kumpulan Cerpen Kompas "Ambe Masih Sakit": Terbit 04/03/2012).*

Independent is the attitude of someone who does not always depend on others and always does things independently without direction or depending on others. We must

cultivate an independent attitude since childhood. Why? Because to train us to live disciplined, and increase our sense of responsibility.

### **Democratic**

Ideas or views of life that express equal rights and obligations as well as equal treatment for citizens.

*"Why? does that violate aluk?" I don't know if I'm violating the customs that I believe in myself.*

*"That's the same as asking for your rights without fulfilling your obligations as a child" Indo seems to say, show your devotion. (Kumpulan Cerpen Kompas "Ambe Masih Sakit": Terbit 04/03/2012).*

The quote indicates that Ambe's right as a sick person in Tongkonan is to make a solo sign ceremony as soon as possible, and it is Aluk's obligation as his son to show devotion to Ambe. Before, Aluk dreamed of doing *rambutuka'*, he must first be able to be democratic. Democratic values include Loving the place of origin and country. The value of curiosity includes trying to find out more about something he is learning, The Value of Love for the homeland (Saputri, 2020).

### **Curiosity**

*An emotion is related to the behaviour of being curious and exploring something.*

*"You accept it?"*

*"I just got a little time to think"*

*"Etha, just say that we just got here"*

The quote. It shows Upta's curiosity about what and how the actions and decisions Etha wants to convey to him.

### **Friendly/Communicative**

There is an emotional connection between the two parties, which makes it easy to understand each other.

*"Your duty is only to remind even though you have to bear the condolences that delay the joy in this tongkonan"*

*"Any other secrets?"*

*"Unless Indomu is willing to cut ties by paying a small amount of wrong" (Kumpulan Cerpen Kompas "Ambe Masih Sakit": Terbit 04/03/2012).*

The quote re-expresses the impact of past mistakes that have been made by Indo and Ambe Upta, the solution given by Aunt Ully even though it sounds friendly in dialect. However, it is difficult for Upta to follow the solution.

### **Empathy**

Empathy is derived from pathos (in the Greek language), which means a very deep feeling. Empathy was first used to describe an aesthetic experience in arts. Empathy focuses more on the feelings toward the conditions of other people or interlocutors. Empathy also relates to how other people feel about me, both my problems and my environment (Bahar et al., nd). This is an action taken out of concern. The following quote shows the family's care for Upta and his family.

*"Contact your brothers to return home immediately, this matter must be resolved quickly. We are here, ready to provide assistance. Later, we will*

*submit a proposal to the Regional Regulation to be included in the Christmas & New Year tourism program. We will donate pigs and buffalo. Lack of you try" (Kumpulan Cerpen Kompas " Ambe Masih Sakit": Terbit 04/03/2012).*

### **Social Care**

Social behaviours such as helping, giving, donating, or can be viewed as an act of charity with positive social consequences. Every kindness to others without expecting anything gift is called prosocial behaviour (A. Kamaruddin, 2012). Social behaviour implies that aid or assistance must be made voluntarily, not because of external encouragement. Prosocial behaviour only occurs when an individual has the freedom to choose whether to help or not. Although, maybe the inner impulse that requires individual prosocial behaviour. A collection of individuals who interact with each other to foster a shared feeling.

*"Why did Ambe marry Indo?"*

*"Because I love Indomu"*

*"Does Indo love Ambe?"*

*"Ask that to Indomu" (Kumpulan Cerpen Kompas " Ambe Masih Sakit": Terbit 04/03/2012).*

Even though this quote is just an illusion in the conversation old in the short story 'Ambe Masih Sakit', it doesn't mean it cannot refer us to the social relationship between the two when Ambenya Upta was still alive.

### **Responsibility**

Being responsible is having control and authority over something or someone and the duty of taking care of it or them (Eripuddin & Rahayu, 2020).

*Acting as an embodiment of awareness of obligations.*

*"Who are you" I advance in front of Indonesia".(Kumpulan Cerpen Kompas " Ambe Masih Sakit": Terbit 04/03/2012).*

Upta's actions and words when a guest came to talk about heirs without permission had shown his responsibility as a man who was obliged to protect his Indo after his Ambe death.

### **Religious**

The attitude of obedient behaviour in carrying out the teachings of the religion they adhere to. He was too possessed by the story of his neighbour who lived a double life because his lover left him who did not want to wait for the death of his father, Grandpa Margaretha Sua, was held back for a long time. *"Now the woman in front of me is afraid to compete with her grandmother's death". (Kumpulan Cerpen Kompas " Ambe Masih Sakit": Terbit 04/03/2012).*

This quote seems to invite the reader to wander deep into the world of meaning what Upta wants to convey. That, mate, fortune, death is the business of the giver of life and grace then, why be afraid of such things. Based on results analysis from the eleven values of character education in the form of honesty, tolerance, discipline, hard work, independence, democratic, curiosity, friendly/communicative, social care, responsibility, and religion above, it can be obtained data that from the eleventh types of character education, the most dominant was tolerance and the second dominant was responsible. That character education is necessarily complex. It truly is rocket science. Developing a varied set of psychological components of character (conscience, empathy, moral reasoning, values, moral identity, etc.) requires a diverse and multi-

faceted implementation strategy (Berkowitz, 2012). Then, character education provides necessary evidence and recommendations for improvements in character education in schools to explore the condition of students' characters and what efforts are already underway in schools to help cultivate good character (James Arthur, 2015). Furthermore, related to character education, education terminology is called a process of accumulating good knowledge, attitude, and action. It is a potentially powerful tool in the critical child and adolescent development process, a process in which schools must (and definitely will) play a central role. Being proactive, comprehensive, collaborative, and scientific about it will only make the character education initiative likely to be more effective (Berkowitz, 2012). This subject matter will require more studies, particularly in the areas of similarities/differences in character education and moral education (Singh, 2019). It is the intentional, proactive effort by schools, districts. It states to instil in their student's important core ethical values such as caring, honesty, fairness, responsibility, and respect for self and others. Character education is not a "quick fix." It provides long-term solutions that address moral, ethical, and academic issues of growing concern to our society and are key to the safety of our schools (Adams, 2011).

This study was supported by some research results such as the short stories *Pilihan Kompas 2012*, *Laki-Laki Pemanggul Goni* that is included the value of character education. The value of character education includes religion, love for the homeland, care for the environment, never giving up, creativity, hard work, and love peace (Adityarini, I. A. P., Gunatama, G., & Yasa, 2014). Character education is a potentially powerful tool in the critical child and adolescent development process, a process in which schools must (and inevitably will) play a central role. Being proactive, comprehensive, collaborative, and scientific about it will only make the character education initiative more effective (Berkowitz, 2012).

Moreover, character education in the short story "Ambe Masih Sakit" by Emil Amir originates from the Toraja culture described in this short story. The value of character education that is used as a comparison of the character value contained in the 2013 curriculum that consisted of the eleven values of character education such as honesty, tolerance, discipline, hard work, independence, democracy, curiosity, friendly/communicative, social care, responsibility, and religion. Those kinds of character education can take lessons or knowledge from the short story "Ambe Masih Sakit.

## CONCLUSION

Based on the explanation in the results and discussion section above, it can be concluded that The character education values contained in the short story "Ambe Masih Sakit" have eleven characters, namely, honesty, tolerance, discipline, hard work, independence, democratic, curiosity, friendly/communicative, social care, responsibility, and religious. This shows that the short story "Ambe Masih Sakit" by Emil Amir can later be used as an alternative medium in learning literary appreciation. As suggestions in this study are as follows, (1) For readers, it is hoped that they will be able to take lessons from the short story "Ambe Masih Sakit". (2) For writers, they should be able to use language and mix stories so that the short stories produced are of higher quality. (3) Researchers are expected to carry out further research or similar

research with this research to develop education, literature, and literary appreciation learning.

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