

## Religious Character Education Values in the Novel “Sabtu Bersama Bapak” by Adhitya Mulya and its Potential as Teaching Material for Short Story Texts

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### Abstract

This study aims to explore the educational values and potential of religious characters in the novel "Sabtu Bersama Bapak" by Adhitya Mulya as a literature teaching material in schools. The method employed in this research is qualitative descriptive, with the subject and object of the study consisting of words or phrases found within the novel "Sabtu Bersama Bapak" by Adhitya Mulya. The primary source of data for this research is the novel itself, "Sabtu Bersama Bapak." Data collection techniques utilized in this study include literature review, observation, and note-taking. The findings of this study have revealed four out of five elements of a religious character or "Beriman," "Bertakwa Kepada Tuhan Yang Maha Esa," and "Berakhlak Mulia" as outlined in the "Profil Pelajar Pancasila" (Pancasila Student Profile). These elements include (a) religious ethics such as praying to God, expressing gratitude to the Almighty, performing religious rituals, and surrendering to God's will, (b) personal ethics encompassing sincerity, self-respect, self-care, responsibility, patience, and courtesy, (c) social ethics involving assisting those in need, respecting others with polite speech, communicating respectfully with others, advising others, and providing solutions, and (d) environmental ethics entailing a love for nature and appreciation of its beauty. Meanwhile, the potential of "Sabtu Bersama Bapak" as teaching material in this study is demonstrated through the reinforcement of students' character education via the religious character elements present in the novel.

### Introduction Section

Literature is an art form imbued with elements of life, offering meaning, emotion, pleasure, and a spectrum of feelings such as joy and sorrow, thus captivating attention and eliciting a sense of tranquility (Saputra, 2020). It extends beyond mere writing, serving as a vehicle for expressing experiences or conveying specific thoughts through language. As Sudjiman (1986) posits, literature embodies various distinguished characteristics including beauty, originality, artistic expression, aesthetic value, and profundity of content and expression.

Literary works involve the use of language and other symbols as tools, characterized by imaginative qualities. In practice, imaginative literature encompasses prose and poetry (Ahyar, 2019). Prose comprises short stories, novels, and dramas, while poetry encompasses epic poetry, autobiography, biographical criticism, history, diaries, and letters. Literature binds its enthusiasts, exemplified by novels (Barizi & Riko, 2021). A novel, a lengthy prose narrative, vividly portrays the life stories of individuals and their interactions, highlighting the traits or personalities of each character. It also addresses various human issues within interpersonal, intrapersonal, and divine realms, resulting from authors' dialogues, contemplations, and reflections on life's realities.

Within literary works lie values that can be inferred as beneficial and positive for human life, indispensable for societal coexistence. Character education values are a conscious effort by individuals to nurture and empower human potential, aiming to cultivate personal characters that benefit both oneself and others. Literature encompasses myriad values applicable to life, such as novels that convey character values and intriguing character dilemmas ripe for literary exploration. The intertwining of literature and character is profound, as both share a common object: human relationships (Rahmawati & Dewi, 2020). Through effective character education, individuals can foster a life beneficial to others. Individuals with a strong moral compass owe it to upbringing, schooling, and other institutional influences.

Character education, as defined by Saputri & Laeliah (2020), pertains to morals and virtues. It is facilitated through teaching, modeling, reinforcement, and habitual practices, collectively and consistently applied. Character education systematically shapes the understanding of behavioral values, manifesting through moral values such as religious values, tolerance, honesty, discipline, hard work, national spirit, compassion, and responsibility (Harmanti et al., 2020).

The character embodies the distinct attributes of an individual, stemming from within and serving as a catalyst dictating one's actions, attitudes, speech, and responses (Utami et al., 2023). According to psychological dictionaries, character denotes personality viewed from an ethical or moral standpoint, such as honesty, typically rooted in relatively

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fixed values (Aulia Kartikasari, 2022). A person's qualities, whether good or bad, hinge on their character, much like in literature where character values are discerned from characters' dialogues, actions, and habits within the story.

Religious education, as described by Ansulat Esmael (2018), is a strategy for shaping children's behavior, laying the foundation for generations with noble morals and virtues. One such novel is "Sabtu Bersama Bapak" by Adhitya Mulya, suitable for readers of all ages. The novel follows Gunawan, a young man on a quest for love, a man striving to be a good father and husband to his children and wife. It portrays a mother raising her children with love and a father who promises to always be there for them. The novel teaches pursuing love while staying true to oneself, emphasizing that finding a life partner is not just about complementing each other but also about mutual strength for the future.

Published in 2014, "Sabtu Bersama Bapak" by Adhitya Mulya incorporates religious education values, as evidenced by a passage on page 13: "O Allah, make this house a comfortable place, a place blessed by You... Aamiin." This statement embodies religious values as it signifies a plea to the Creator for a comfortable dwelling and blessings upon the home. It demonstrates the novel's religious moral values, where all desires are directed towards the Creator.

Echoing research by Ellawati et al. (2023) on religious character values and hard work, this novel underscores that religious values motivate individuals to remain obedient to the Creator and express gratitude for divine blessings. Such themes can be leveraged for educational purposes in schools. This research aims to investigate the "Religious Character Education Values in the Novel 'Sabtu Bersama Bapak' by Adhitya Mulya and its Potential as Teaching Material for Strengthening Students' Characters," with the following research questions: (1) What are the religious character education values in the novel "Sabtu Bersama Bapak" by Adhitya Mulya? (2) What is the potential of religious character education values in the novel "Sabtu Bersama Bapak" by Adhitya Mulya as teaching material for strengthening students' characters?

## Method

The method employed in this research is qualitative descriptive, where data obtained are read, observed, examined, and recorded. This method aims to depict factual information and correlate it with accurate data for clear comprehension by readers. Descriptive methodology aims to depict aspects found within the data concerning various facts and phenomena in a systematic arrangement. The object of this study is the words within sentences found in the novel "Sabtu Bersama Bapak" by Adhitya Mulya. The subjects of this research are derived from the novel "Sabtu Bersama Bapak" by Adhitya Mulya. The primary data source for this research is directly obtained data used to address every issue within this study; the primary data source is the novel "Sabtu Bersama Bapak" by Adhitya Mulya. Data collection techniques utilized in this study include literature review, observation, and note-taking. Data validation is systematic, considering words and sentences within the discourse context. Data analysis is conducted using qualitative descriptive techniques involving categorization, tabulation, and inference. Categorization is used to group data based on predetermined categories. Tabulation is utilized to summarize all data in tabular form. Inference is employed to interpret and conclude research findings in line with the research questions. The steps in this research are outlined as follows. First, reading the novel "Sabtu Bersama Bapak" by Adhitya Mulya. Reading is conducted in two stages. The first stage involves heuristic reading, wherein the novel text is read repeatedly to gain initial understanding. Heuristic reading is also utilized as an initial observation step. The second stage involves hermeneutic reading, wherein the text is read deeply to attain a more detailed understanding of the novel's content. Second, noting all necessary data related to character education values. Quotations obtained are then recorded on data cards according to their indicators. Third, creating tabulations or data classifications based on the collected indicators. Fourth, analyzing the data according to the stated research questions to achieve the research objectives.

## Result and Discussion

According to Muna (2022), religious character education is an aspect related to one's experience and knowledge of their professed religion, and the effort to continually enhance that knowledge. Meanwhile, according to the Ministry of Education and Culture (Kemendikbud) (2022), the dimensions of Faithful, Devout to the One Almighty God, and Noble Character are among the characteristics of the Pancasila student profile. Strengthening religious character education is inseparable from the curriculum used. In the year 2022, there was a curriculum change from the 2013 curriculum to the Merdeka (Independent) curriculum. In the Merdeka curriculum, the Pancasila student profile serves as a reflection of Indonesian students who excel in learning character, possess global competence, and behave according to Pancasila values (Rahmadayanti & Hartoyo, 2022). The Pancasila student profile serves as a reference for teachers to cultivate students' characters (Rahmadayanti & Hartoyo, 2022). The Merdeka curriculum complements character cultivation through the Pancasila student profile, which consists of 6 dimensions: faithfulness and devoutness to the One Almighty God, global diversity, cooperation, independence, critical thinking, and creativity (Susilowati, 2022). Religious character in the Pancasila student profile through faithfulness and devoutness to the One Almighty God is integrated into Pancasila principles 1 and 2. There are 5 key elements in the dimension of faithfulness and devoutness to the One Almighty God: religious ethics, personal ethics, ethics toward humans, ethics toward nature, and state ethics (Faiz, 2021; Kemendikbudristek, 2022). Faithful students, Devout to the One Almighty God, and Noble Character are students who exhibit noble character in their relationship with the One Almighty God. Students understand the teachings of their religion and beliefs and apply that understanding in their daily lives. In the Faithful, Devout to the One Almighty God, and of Noble Character, there are five elements: (a) religious ethics, (b) personal ethics, (c) ethics towards humans, (d) ethics towards

nature, and (e) state ethics. Below are the elements found in the first dimension of the Pancasila Student Profile: Based on the data findings conducted by researchers in the novel "Sabtu Bersama Bapak," values of religious character education and several indicators reflecting religious values are obtained.

### 1. Religious Character Education Values in the Novel "Sabtu Bersama Bapak" by Adhitya Mulya

#### a. Religious Ethics

Religious ethics involve recognizing the One Almighty God (Tuhan YME) by applying an understanding of God's qualities or attributes in rituals, both in worshipping God and praying to Him. It includes the regular and independent implementation of worship rituals and being aware of the importance of worship. For example, in the research conducted by Ach. Barizi and Riko titled "The Values of Character Education in Sabtu Bersama Bapak," the data includes religious values such as gratitude towards God. One example of this data is: "Satya berjalan lebih dulu menyusul ketiga anaknya. Risa menyusul belakang setelah membuang sampah. Dia menatap sang suami di depannya. Di hari-hari lain, pasti ada saja yang membuat orang terganggu. Tapi tidak hari ini. Risa berterima kasih kepada tuhan. Doanya mulai terkabul."

**Tabel 1.** Data Akhlak Beragama

No	Data	Halaman
1	"Satya berjalan lebih dulu menyusul ketiga anaknya. Risa menyusul belakang setelah membuang sampah. Dia menatap sang suami di depannya. Di hari-hari lain, pasti ada saja yang membuat orang terganggu. Tapi tidak hari ini. Risa berterima kasih kepada tuhan. Doanya mulai terkabul." (Mulya, 2016)	81
2	"Berdo'a agar dia cepat sembuh. Berdo'a agar mereka agar mereka masih dapat berkumpul bertiga, bersama-sama." (Mulya, 2016)	133
3	"Ya Allah jadikanlah rumah ini, tempat Engkau restui. Tempat barokah mu ya Allah.....Amin." (Mulya, 2016)	13
4	"Ibu Itje berdiam diri di dalam kamar. Mensyukuri setiap detik yang ada". (Mulya, 2016)	175
5	"Hari beranjak sore. Setelah ashar, Cakra mengajak Ayu menghabiskan sore hari di Ancol yang sangat ramai." (Mulya, 2016)	219
6	"Nah. Misal, saya gak kuat agamanya. Lantas saya cari pacar yang kuat agamanya. Pernikahan kami akan habis waktunya dengan si kuat melengkapi yang lemah." (Mulya, 2016)	216
7	"Padahal setiap orang sebenarnya wajib menguatkan agama. Terlepas dari siapa pun jodohnya" (Mulya, 2016)	217
8	"Di keluarga ini, kita membela yang benar." "Kenapa?" Tanya Satya. "Karena Tuhan pun melihat manusia dari benar dan salah." (Mulya, 2016)	182
9	"Mamah gak akan ngenalin kamu ke teman anak mama, kalau mamah tahu dia nggak salat. "Iyah ma, saka mau." (Mulya, 2016)	180

Data 1 includes the religious value of gratitude towards the One Almighty God (Tuhan YME) because the sentence shows the gratitude of humans towards God who has granted their prayers all this time, as their life has become peaceful with their family. Data 2 indicates that only God grants human prayers, and humans may only ask for healing from God. Data 3 is categorized as religious ethics because the sentence shows the close relationship between humans and God, as humans need God for everything. Data 4 is categorized as religious ethics because the sentence shows gratitude towards God for the blessings bestowed. Data 5 is categorized as religious ethics because wherever and whenever we are, we should not forget to pray, as prayer is an obligation for Muslims that must be performed. Data 6 is categorized as religious ethics because every human will certainly choose a partner with a strong religion and good character to ensure a peaceful and lasting life in their marital journey. Data 7 is categorized as religious ethics because every human will obey the commands of their Lord according to their beliefs, and such religious attitudes or behaviours are certainly related to something that needs to be believed, for example, the existence of God. Data 8 is categorized as religious ethics because every religion teaches truth to its followers. Truth and falsehood will never meet. Data 9 is categorized as religious ethics because someone will prioritize obedience to their Lord. The meaning of being religious is reinforced by the implementation of moderate religious character education, which is very important in providing understanding and insight from an early educational stage (Umar, Feiby, and Nizma, 2020). Similarly, in the research conducted by (Fatmawati & Surana, 2023) titled "Character Education in the Novel Lakon by Ardini Pangastuti BN (Wellek&Warren Sociological Literary Studies)," the religious values in the study are expressions of gratitude towards the One Almighty God for the blessings bestowed, among other things, in the research.

#### b. Personal Ethics

Personal ethics entail good rules and making oneself useful, and these ethics must be applied wisely and contextually, nurturing oneself physically, mentally, and spiritually (Agustin, 2018). Religious character education in the form of personal ethics in the novel "Sabtu Bersama Bapak" by Adhitya Mulya is explained as follows:

**Table 2.** Data Akhlak Pribadi

No	Data	Halaman
1	“Di lain waktu, Ibu Itje menemukan Cakra si Bungsu, menangis dalam sepi. Menutup mukanya dengan bantal. Menyadari bahwa dia beruntung tidak kehilangan sosok Bapak setelah meninggal. Menyadari betapa dia merindukan Beliau juga. Terkadang, Cakra memutar video sampai pagi.” (Mulya, 2016)	7
2	“Saka membuktikan kepada diri sendiri dulu. Bahwa Saka lahir lain untuk menjadi suami. Makanya ngejar karir dulu. Belajar agama dulu. Nabung dulu. Kalau Saka udah pd sama diri sendiri, Saka akan pd sama perempuan”. “Ka, Istri yang baik gak akan keberatan diajak melarat.” (Mulya, 2016)	17
3	“Iya, sih. Tapi, Mah, Suami yang baik tidak akan tega mengajak istrinya untuk melarat. Mamah itu tahu, Bapak juga gitu, dulu. Sang Ibu terdiam, Si Bungsu benar.” (Mulya, 2016)	17
4	“Kalo bukan kamu yang ngehargai dirimu kamu, nggak akan ada yang menghargai kamu” Mari saling menghargai dan tanggung jawab, agar tidak ada yang merasa bersalah dalam hubungan ini” (Mulya, 2016)	178

In data 1, it is categorized as personal ethics because the sentence indicates that someone has accepted the current situation they are experiencing and also longs for their mother. Additionally, they are grateful not to lose their father's figure. This reflects humanizing oneself by thinking before acting.

Data 2 is categorized as personal ethics because the sentence shows that someone has proven themselves to be a devoted husband. Therefore, in marriage, one must think that being a good husband certainly requires having a career first, learning religion to be a good leader, saving money for living expenses with one's wife, and having self-confidence.

Data 3 shows that some believe that encouraging one's wife to live in poverty is not a good action, instead, they give understanding to their parents in a respectful manner.

Data 4 is categorized as personal ethics because it describes self-respect. Self-respect is an attitude and behavior that shows responsibility for our personality.

Similarly, in the research conducted by Nur Aini, Sukarno, and Nurul titled "Character Education Analysis of the Novel 'Sabtu Bersama Bapak' by Adhitya Mulya and Implementation Plan of Learning with the Student Team Achievement and Division Model for High School," the research also aims to describe the character education values in the novel "Sabtu Bersama Bapak," intrinsic elements, and the implementation plan of learning from the novel "Sabtu Bersama Bapak" by Adhitya Mulya. This research by Nur Aini also has relevance to this study (Aini et al., 2018).

#### c. Ethics Towards Humanity

Ethics towards humanity entail good deeds towards fellow human beings. According to Aimmah in his article discussing the Character Education Values in the Novel "Janji" by Tere Liye and its Relevance to Islamic Religious Education, ethics toward fellow human beings is about our attitude toward others (Aimmah, 2022). Whether encountering individuals who are lower, higher, or equal in status, in life, besides interacting with the divine, humans also interact with other humans. Therefore, as fellow human beings, we must maintain relationships with others, refrain from belittling others, and always do good deeds (Syarifah Habibah, 2015). Examples of ethics towards fellow human beings include ethics towards the Prophet Muhammad (SAW), ethics towards parents, ethics towards oneself, ethics towards family, friends, and relatives, ethics towards neighbours, ethics towards society, and ethics towards the environment (Aimmah, 2022). Ethics towards humanity in the novel "Sabtu Bersama Bapak" by Adhitya Mulya will be classified as follows:

**Tabel 3.** Data Kepada Manusia

No	Data	Halaman
1.	“Cakra terdiam tak lama kemudian dia berusaha menyusun kata-kata, agar sang Ibu tidak salah tangkap.” (Mulya, 2016)	16
2.	“ <i>Planning is everything.</i> Ini adalah sesuatu yang bapak pelajari agak terlambat. Bapak tidak ingin kalian terlambat juga.” (Mulya, 2016)	18
3.	“Masakan saya selalu salah. Inilah, itulah. Capek kang. <i>We all love you. But the question is, do you love us?</i> Mendingan kakang jangan pulang kerumah dulu. Sampai kakang bisa menemukan sesuatu yang dapat kakang sayangi darisaya dan anak-anak.” (Mulya, 2016)	27-28
4.	“Beberapa teman mamah ingin mengenalkan anak mereka sama kamu” “Gak deh, mah. Risih dijodohin gitu.” Ibu Itje terdiam lama. Dia berusaha menyusun petuah untuk anaknya. “Mamah.. mm, mamah gak akan jadi orangtua yang ngomong mamah uda tua.. pengen punya cucu dari kamu.” (Mulya, 2016)	53
5.	“Saya ingin Ayu menjadi pacar saya”. Akhirnya keluar juga kalimat itu.” (Mulya, 2016)	170
6.	“Meskipun kita berbeda pendapat, bukan berarti kita harus berpisah, tapi bagaimana kita tetap bersama” (Mulya, 2016)	87

7.	“Kata bapak saya.. dan dia dapat ini dari orang lain. Membangun sebuah hubungan itu butuh dua orang yang solid. Yang sama-sama kuat. Bukan yang saling ngisi kelemahan, yu.” (Mulya, 2016)	217
8.	“Semua sudah saya konsep, jadi tidak usah khawatir tinggal lakukan sesuai rencana. Menikah itu banyak tanggung jawabnya. Rencanakanlah dan kerjakan disiplinlah”. (Mulya 2016)	217
9.	“Bapak minta kalian bermimpi setinggi mungkin. Dengan syarat, kalian merencanakan dengan baik. Bapak minta kalian bermimpi setinggi mungkin. Dengan syarat, kalian rajin dan tidak menyerah. Bapak minta kalian bermimpi setinggi mungkin. Tapi mimpi tanpa rencana action hanya akan membuat anak istri kalian lapar. Kejar mimpi kalian. Rencanakan. Kerjakan. Kasih deadline”. (Mulya, 2016)	151-152
10.	“Ini akang lakukan semua demi anak kita, dan untuk kamu juga. Istriku. Agar kalin tidak kesuhan kelak ketika saya tiada, saya mau kalian senang, tidak usah menghawatirkan hidup kalian. Saya sudah mengatur semua untuk kalian semua. (Mulya, 2016)	54
11.	“Kamu jangan takut. Saya sudah siapkan semuanya.” “...” “semua rencana sudah ada” “hanya satu itu, yang saya gak bisa kasih lagi” “hanya satu itu, yang saya minta maaf” (Mulya, 2016)	34
12.	“Laki, atau perempuan yang baik itu, gak bakin pasangannya cemburu. Lali, atau perempuan yang baik itu.. bikin orang lain cemburu sama pasangannya.” (Mulya, 2016)	227-228
13.	“Kakang minta maaf”. Satya memulai “gak perlu lagi ada e-mail. Apalagi yang seperti itu” “saya minta maaf akan kesalahan saya kepada kamu, saya gagal menjadi suami yang baik buat kamu, gagal menjadi ayah yang baik untuk anak kita”, “tidak kakang, kita mulai dari awal lagi”. (Mulya, 2016)	80
14.	“Di budaya kita, anak membantu orangtua, dan membantu semua orang yang saling membutuhkan” ujar si bungsu. Si sulung mengangguk setuju. (Mulya, 2016)	85
15.	“Jika saya tahu akan penyakit ini si sulung mungkin akan berhenti kerja di Denmark dan pulang merawatnya.” (Mulya, 2016)	108

Data 1 falls into the category of ethics towards humanity because the excerpt demonstrates someone's effort to express something to their mother by carefully choosing their words to avoid misunderstanding and hurt feelings. Data 2 is categorized as ethics towards humanity because the excerpt shows a father wanting to teach his children the right steps before it's too late for them to act. Data 3 falls into the category of ethics towards humanity because the excerpt demonstrates facing another person with a clear head and providing solutions to bridge the current issue while prioritizing humanity without blaming or punishing. Data 4 is categorized as ethics towards humanity because of the choice of words used when responding to what someone else has instructed. Data 5 is classified as ethics towards humanity because of the honesty in expressing the feelings that have been felt all along. Data 6 is categorized as ethics towards humanity because individuals surely have a tolerant attitude toward each other. Data 7 is classified as ethics towards humanity because it also shows a high level of tolerance, not just between oneself and others but also within culture. Data 8 is categorized as ethics towards humanity because of the discipline in the speech conveyed to others. Data 9 can be categorized as ethics towards humanity because it teaches someone not to give up through their words. Data 10 can be categorized as ethics towards humanity because it teaches hard work in life. The characteristic of hard work in everyday life is having anxiety when the work is not completed to satisfaction. Data 11 is categorized as ethics towards humanity because it teaches a peaceful attitude. Data 12 is classified as ethics towards humanity because it teaches loving kindness towards fellow human beings. Data 13 is categorized as ethics towards humanity because it teaches someone to have good manners in forgiving others. Data 14 is classified as ethics towards humanity because it teaches someone to have good manners and always helps those in need. Data 15 is categorized as ethics towards humanity because it teaches an individual to have a sense of responsibility as one of the ethics in their character education. Just as in the study conducted by (Abdul Khakim and Miftakhul Munir, 2017) on the moral education values contained in the novel "Dalam Mihrab Cinta" (In the Prayer Niche of Love) by Habiburrahman El-Shirazy, ethics reflect the cleanliness of a person's soul and character, a mirror of the understanding of implementing human obedience to religious values, thus requiring moral education for children from an early age. In the educational process, attractive strategies and methods with various learning media are needed, and moral education contained in the novel is divided into three categories: ethics towards God and His Messenger, ethics towards parents, and ethics towards others.

d. Ethical Towards Nature

Ethical conduct towards nature involves understanding the interconnectedness of the Earth's ecosystem, where one can identify environmental issues in their place of residence and take concrete steps to avoid damage and maintain the harmony of the ecosystem. The Divine also explicitly warns humanity against causing harm to the Earth, as damaging nature ultimately harms oneself and the broader community. Maintaining the surrounding natural environment involves manifesting gratitude by fostering environmental awareness and implementing solutions to existing environmental issues (Juhrah & Nur, 2022). This ethical conduct towards nature is evident in the excerpt from the novel "Sabtu Bersama Bapak" by Adhitya Mulya:

**Tabel 4.** Kepada Manusia

No	Data	Halaman
1	"Bunganya bagus, ya." Cakra dengan garing menyatakan pendapat tentang bunga dekorasi restoran di atas meja makan." (Mulya, 2016)	171
2	"Rumah minimalis bertingkat dua. Lebih luas pekarangan dari pada luas lantai dasar rumah itu sendiri. Rumah perdana miliknya. Dia bangun dan dia cicil dari keringat sendiri." (Mulya, 2016)	9
3	"Ayu." Cakra dengan gugup memecah keheningan. Diseberang meja, wanita itu berdoa semoga ini bukan kembali soal bunga atau menyatakan cinta. "Saya ingin Ayu menjadi pacar saya." Akhirnya keluar juga Kalimat itu. "Niatan saya sincere. Sama kamu, saya gak niat main-main." Mereka terdiam sebentar. "Sebelum kamu bilang iya atau tidak. Kamu berhak tahu bahwadengan kamu, saya gak punya niatan putus. Gak akan niatan lihat gimana nanti." Ayu tahu apa yang Cakra maksud (Mulya, 2016)	173

Data 1 falls into the category of ethics towards nature because it shows that someone expresses gratitude by appreciating the beauty of God's creation, one of which is a flower. Data 2 falls into the category of ethics towards nature because the data shows the interconnectedness of nature among houses, with a minimalistic multi-story house having a large yard compared to the floors below. From the quoted words, it is clear that the connection to nature exists in the yard. With this data, it is proven that there is a connection between humans and their surrounding natural environment. Data 3 falls into the category of ethics towards nature because the data shows that there is a value of courage that we can see in Cakra when he expresses his feelings, and in this event, there is a connection to ethical conduct towards nature when Cakra gives a flower to Ayu. This action shows that we are encouraged to have courage and sincere acceptance of the will that has been determined through what we have strived for. Muhammad in Aemma (2022) asserts clearly that human ethics towards nature can be realized in the form of not excessively exploiting nature for ambitions and economic desires.

## 2. Potential of Religious Character Education Values in the Novel "Sabtu Bersama Bapak" by Adhitya Mulya as Teaching Material for Short Story Texts

The novel is taught to students in the Indonesian language subject for Grade XI in high school. The learning material of the novel, in line with the Learning Objectives (LO), aims to enable students to reflect on assumptions, ideologies, or values contained within the novel text (Merdeka Curriculum. Ministry of Education and Culture, 2021). In analyzing the novel, one of the aspects explored is the values of character education. Character education values form the profile of Pancasila students, within which lies full educational material for students. Analyzing the character education values in the novel can enhance students' insights, sharpen their ideas, and provide them with a new perspective on events in society. Reading novels can improve students' critical thinking skills, as they are invited to evaluate ideas and perspectives based on their logical reasoning.

Firstly, the linguistic aspect of the novel "Sabtu Bersama Bapak" presents the story with beautiful language, incorporating stylistic elements while still demonstrating intellect through a strong array of diction. This is done to captivate the suggestive effect on the consciousness of students as readers. The novel's most prominent allure lies in character exploration and events, resulting in many paragraphs containing linguistic richness. An example of this linguistic richness can be seen in the data from every element within the character's belief in and reverence for the Almighty and noble character. One such example is evident in ethical conduct towards humans: "My cooking is always wrong. This, that. Tired, dear. We all love you. But the question is, do you love us? It's better if you don't come home for now. Until you can find something you truly cherish from me and the children." (Mulya, 2016). In this example, the diction used is relatively light. Almost every paragraph is capable of containing bursts of meaningful linguistic intelligence, as each diction narrates various complex knowledge, such as techniques for learning foreign languages, which enables the meaning of the sentence to be understood by students.

Secondly, the psychological aspects of literary works chosen for teaching should align with the psychological stage of the students in a class in general. This aspect of the psychological literature correlates with Rahmanto's opinion (2000:

31), stating, "Not all students in a class have the same psychological stage, but teachers should present literary works that, at least psychologically, can attract the interest of most students in the class." The novel "Sabtu Bersama Bapak" tells the story of a man learning to be a good father and husband. About a young man learning to find love. About a mother who raised them with love and about a father who left a message and promised to always be there for them. Discussion of the main character's psychological aspect in the novel "Sabtu Bersama Bapak" is a development of the intrinsic character aspect within the novel. The research focuses on the psychological aspects of literature from the main characters in the novel. Satya and Cakra show that Satya and Cakra are aware of Father's departure. Satya and Cakra should have accepted Father's departure. Satya is a father who loves his children and his wife very much. Likewise, Cakra is a man who loves Ayu not only for her appearance but also for her good character and polite behavior. These feelings are part of the collective subconscious. The collective subconscious refers to the strong tendency of humans to react in a certain way when experiences stimulate biologically inherited tendencies (Feist & Feist, 2014: 124). Satya as a father to his children and Satya's feelings as a husband to his wife. Cakra's collective subconscious as a man, wanting to marry the woman he loves. This is a human aspect that is natural and can be felt by all humans in general. Because the collective subconscious originates from human experiences in general and can even be felt since our ancestors.

Thirdly, the curriculum aspect in the independent curriculum applies to the Pancasila Student Profile. The Ministry of Education and Culture (2020) states that the Pancasila Student Profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave according to Pancasila values, with six main characteristics, namely (1) believing in and revering the Almighty and having noble character, (2) global diversity, (3) cooperation, (4) independence, (5) critical thinking, (6) creativity. From this, it can be related that character education values are formed and taught through the Pancasila Student Profile. Like religious values, which are characteristics of Pancasila in the first principle, namely belief in and reverence for the Almighty. Consistent with this, the novel is taught in Grade XII high school in the Indonesian language subject. In line with the Learning Objectives (LO), which aims for students to reflect on assumptions, ideologies, or values contained within the novel text (Merdeka Curriculum, Ministry of Education and Culture, 2021). In the novel, there is an analysis of the contained values, one of which is the values of character education. Character education values are the formative values of the Pancasila student profile. Character education values are learning materials that have many educational values. Through analyzing the character education values contained in the novel, students will gain new ideas and perspectives on something in societal life. Students can evaluate ideas and perspectives based on the rules of logical thinking from reading a novel. Based on the linguistic, psychological, and curriculum aspects explained above, the novel "Sabtu Bersama Bapak" by Adhitya Mulya is very suitable and worthy to be used as teaching material for novels at the high school level.

## Conclusion

Based on the research findings, it can be concluded that in the novel "Sabtu Bersama Bapak" by Adhitya Mulya, aspects of character characterized by faith, reverence for the Almighty, and noble conduct have been identified. There are four out of five elements of character characterized by faith, reverence for the Almighty, and noble conduct by the Pancasila student profile, namely: (a) religious conduct, (b) personal conduct, (c) conduct towards humans, and (d) conduct towards nature. Meanwhile, in terms of the potential of character education values characterized by faith, reverence for the Almighty, and noble conduct in the novel "Sabtu Bersama Bapak" by Adhitya Mulya as teaching material for literature in schools, it is found that in this research data is associated with Indonesian language learning in Grade XI, one of which is character education values where these values are used as a formative element of the Pancasila student profile which includes education for students. Additionally, there are aspects used in learning, namely the linguistic aspect, psychological aspect, and curriculum aspect. Thirdly, the curriculum aspect in the independent curriculum applies to the Pancasila Student Profile. The Pancasila Student Profile is the embodiment of Indonesian students as lifelong learners who have global competence and behave by Pancasila values, with six main characteristics, namely (1) believing in and revering the Almighty and having noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical thinking, (6) creativity.

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