Analysis of Novel Human Values of Utsukushisa to Kanashimi to Karya Kawabata Yasunari as a Planning Effect of Character Education Values in Disruption Era

Ina Ika Pratita, Parastuti, Roni

Japanese Language and Literature Department, Faculty of Language and Art, Universitas Negeri Surabaya (UNESA), Surabaya, Indonesia.
(*)✉ (e-mail) inapratita@unesa.ac.id

Abstract

This study aims to describe (1) the human values contained in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari, and (2) The Cultivation Efforts of character education values in the era of disruption. The subject of this research is the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari. The object of this research is the human values contained in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari as an effort to cultivate the values of character education in the era of disruption. The data collection method used in this study is the documentation method. Data were analyzed using qualitative descriptive techniques. The results of this study are (1) human values in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari which are very diverse consisting of cultural values, ethical values, moral values, religious values, and practical values. Besides that there are some human values contained in the novel, namely the value of compassion, values please help, confidence, honesty, tolerance, willingness to sacrifice, responsibility, karmic order, and wisdom. All human values are very appropriate for the development of Japanese learning characters in the era of disruption. (2) the Utsukushisa to Kanashimi novel to Kawabata Yasunari's work can be used as an effort to Plant character values in the era of disruption. Based on the results of this study other researchers were advised to examine more deeply about the human values contained in literary works, especially novels.

Keywords: Human values, Utsukushisa to Kanashimi to novels, Kawabata Yasunari, Character Education Values, Disruption Era.

Introduction

Humans in everyday life interact with other humans. They need each other. In relationships like this, humans shape society, develop mutual influence, help each other, love each other and others. Individual relationships like this will occur and develop in the communication process. Therefore to establish communication with Japanese people, it is necessary to understand the characteristics or character of their culture.Furthermore Geertz (1973: 44-45) says that being human means being an individual, in accordance with existing cultural patterns. Where empirically is a system created from the form of order and direction or purpose of life. "Culture is a series of control mechanisms contained in the rules of society that govern behavior".

Japanese society highly values a good relationship with other individuals. There are important points from the culture, habits and rules of Japanese society that need to be taught, such as manners, respect for others, humility, and no hesitation in apologizing. Japan prioritizes relationships with other people where they don't want to bother other people. This relationship comes from educated parents from childhood who forbade their children to bother other people. In a group of Japanese people must refrain from personal desires, hold personal opinions and carry out group rules. The social life of Japanese people like this creates habits. Habits that are carried out continuously will

become inherent customs and culture, so that it will give rise to the characteristics / characteristics and characteristics of the Japanese nation. How do you apply habits that contain the values of goodness in real actions or daily behavior in this era of disruption?

As lecturers, they are required to play their roles and responsibilities to instill and develop good values and help Japanese learners shape and build their character with good values. Character is a basic value that is embedded and which is owned by each individual which is used as a foundation for doing good actions in accordance with the norms in society.

The characters that must be instilled in students include; love for God and the universe and its contents, responsibility, discipline and independence, honesty, respect and courtesy, compassion, caring, and cooperation, confidence, creativity, hard work and unyielding, justice and leadership, kind and humble, and tolerance, love of peace and unity.

So character education does not only lead to the formation of Japanese character learners, but they must place the position of how they must act, behave, and socialize in daily life in accordance with the character values embedded in Japanese learners. Character education is needed in the context as an effort to develop knowledge, skills, the ability to be able to learn to use information appropriately, and be able to learn to be responsible for students. With that, character education also emphasizes the development of a sense of self-commitment, respecting others in the context of today's increasingly advanced life. We need to encourage character education which is positioned as an umbrella for national intelligence processes and efforts (Hidayat: 2006).

As a result of character education, Japanese learners have good intellectuals and character. It is hoped that they will not only get superior grades in academics, but also excel in acting in this disruption era.

Character education is directed at putting pressure on certain values - such as respect, responsibility, honesty, caring, and fairness - and helping Japanese language learners to understand, pay attention to, and do those values in their own lives.

Character education can also be obtained from a literary work.Literary work is a reflection of social life and human culture. This is in accordance with what was said by Wellek & Warren (1995: 109), the literature of 'making life' and 'life' largely consists of social and cultural reality. Literary works are said to be living organisms, because life experiences are used for literary material and that experience has also been shaped by literary traditions and pre-conception 6) (Wellek & Warren, 1995: 87).Darmono further stated that Literature is indeed not a social reality but is a social picture as outlined in the story. Furthermore, literature can contain ideas that might be used to foster certain social attitudes or even trigger certain social events (Damono: 1978: 2).

So in essence through literary works, we can devote all the aspirations that are in the heart, in addition we can also see problems that are not revealed in our daily lives. Literary works give an impression through the quality of moral and humanity messages that are suggested through aesthetic expressions such as the creation of strange, odd characters, events and background stories that are unique, awesome, terrible, sometimes awesome and others that have the power of imagination imagination) strong. Literature is a medium for transferring the culture of a community into the culture of the people who learn it.

This study aims to describe (1) the human values contained in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari, and (2) The Cultivation Efforts of character education values in the era of disruption. The subject of this research is the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari. The object of this research is the human values contained in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari as an effort to cultivate the values of character education in the era of disruption. The data collection method used in this study is the documentation method. Data were analyzed using qualitative descriptive techniques. The results of this study are (1) human values in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari which are very diverse consisting of cultural values, ethical values, moral values, religious values, and practical values. Apart from that there are some human values contained in the novel, namely the value of compassion, values please help, confidence, honesty, tolerance, willingness to sacrifice, responsibility,

manners, and wisdom. All human values are very appropriate for the development of Japanese learning characters in the era of disruption. (2) the Utsukushisa to Kanashimi novel to Kawabata Yasunari's work can be used as an effort to plant character education values in the era of disruption. Based on the results of this study other researchers were advised to examine more deeply about the human values contained in literary works, especially novels.

Method

This research is a qualitative research with descriptive method. The use of descriptive methods because this method will produce an image in the form of quotations and words relating to the values of character education reflected in the novel. Descriptive methods are used to describe the results of the analysis of the values of character education reflected in the novel Utsukushisa to kanashimi to the work of Kawabata Yasunari. The data source in this study is the original Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari. The original novel used was the 23rd print, published in 2005 by the publisher Chuokoronsha. The size of the book is: 10.5 cm wide and 15 cm long, consisting of 288 pages. The novel itself is written from pages 7 to page 283. The title, name of the author and publisher on page I, page V are the titles of the books. Pages 286-288 are notes used by the author to explain some terms.

Considerations that can be used as the basis for criteria to determine Kawabata's novel as a source of data in this study can be divided into two, namely theoretical reasons and practical reasons. Theoretical reasons are the fact that in the novel there are aspects of the uniqueness of the selection of character values used by the author in his novel. The practical reason for taking the novel as a data source is because the novel is an original Japanese language novel, a novel that is used as a source of data in the form of published books, is a novel that is weighty, full of meaning and full of character education values.

The data collection technique in this study is a documentary study technique. This technique is used because the research subject is a document, namely the utsukushisa to kanashimi novel to the work of Kawabata Yasunari. Documentary studies are conducted by examining literary works as a source of data in research. The reason the researchers used the technique of documentary study was because the Utsukushisa to Kanashimi novel to Kawabata Yasunari's work was as a document. The data collection techniques in this study consisted of: a) Reading carefully and repeatedly the Utukushisa to Kanashimi novel to Kawabata Yasunari's work, b) Identifying data relating to the values of character education reflected in the Utsukushisa to Kanashimi novel to the work of Kawabata Yasunari , c) Record data based on research problems, d) Test the validity of the data using three techniques consisting of observation persistence, triangulation and adequacy of references

Results and Discussion

The research conducted by researchers in the Utsukushisa to Kanashimi novel to Kawabata Yasunari's work was divided into five parts. First, honest values which include being honest in answering questions, being honest with oneself and God, being honest with oneself and parents,

honestly acknowledging shortcomings, being honest in opinion, and honestly acknowledging mistakes. Second, the value of responsibility that includes responsibility to the family, responsibility to God, and responsibility to work. Third, smart values that include smart in calculating, intelligent answering questions, intelligent opinions, and intelligent having ideas. Fourth, caring values which include social care. Fifth, the plan to implement character education values in schools is very suitable for students. Learners can know the values of character education in a literary work, especially in novels and can apply it in everyday life so that it becomes a good character. The following are examples of honesty values which will be described below as follows:

Honesty

Honesty is the basis of all human good deeds. There are no good deeds and sayings except honesty. Honest if interpreted in a standard way is "acknowledging, saying or giving information that matches reality and truth". This means that the word honest is a word used to express one's attitude. When someone is faced with a phenomenon or someone, someone will get a picture of something or the phenomenon. If someone is telling information about the picture to someone else without any "change" (according to reality) then that attitude is what is called honestly. In practice and its application, legally the level of honesty of a person is usually assessed from the accuracy of recognition or what someone is talking about with the truth and reality that occurs.

Honest is a behavior that will make him a person who can be trusted in everything. According to the Ministry of National Education (in Abidin, 2012: 67) honest is behavior that is based on efforts to make himself a person who can always be trusted in words, actions, and work. Honest values related to Utsukushisa to Kanashimi novels, for example someone gives news or information before the occurrence of an event or phenomenon, in this case Keiko who tells the truth to Otoko that he will take revenge on Oki for Otoko. Keiko loves Otoko very much, so he is very jealous when he finds out that Otoko still loves Oki, even though Oki has disappointed him in the past. Keiko took revenge on Oki by reason of avenging Otoko's heartache to Oki. According to the honest information he gave Otoko, he really did in the end. Pay attention to the quote below:

> **Data 5 (R-ST 05)**
> Context: Otoko's conversation with Keiko, at that time Otoko asked why Keiko gave his painting to Oki, which went something like this:
> 「けい子さん、あなたこの前、東京へ帰った時、北鎌倉のお宅へお寄りしたんでしょう。」と音子は少しかたい声で言った。
> 「はい」
> 「どうして」
> 「お正月に東京駅へお見送りした時、大木先生が見てやるから。とどけなさいとおしゃったんです。」
> 「.......................。」
> 「先生、あたしは先生の復讐をやりたいです。」というけい子は冷たく落ちついた。」
> 「復讐？」
> 音子は思いがけない，けい子の言葉におどろいて、「復讐ですって？わたしのために...」(Kawabata, 2005: 69).
> *Keiko san, anata kono mae, Tokyo e kaetta toki, Kita Kamakura no otaku e oyori shitan deshou to otoko wa sukoshi katai koe de itta.*
> *Hai*
> *Doushite*
> *Oshougatsu ni Tokyo eki e omiokuri shita toki, Oki sensei ga mite yaru kara. Todokenasai to oshattan desu.*
> *.............*
> *Sensei atashi wa sensei no fukushu o yaritai desu to iu Keiko wa tsumetaku ochitsuita.*

Fukushuu? Keiko wa omoi ga kenai, Keiko no kotoba ni odoroite, fukushuu desutte? Watashi no tame ni....

"Keiko, yesterday when you returned to Tokyo, you could stop in North Kamakura right?" Otoko asked in a soft but firm voice.

"Yes"

" Why? "

"When I took Mr. Oki to the station during the New Year, because he said he wanted to see my painting, I was asked to stop by his place."

"............."

"Sensei, I want to avenge Sensei." Keiko said in a cold voice

"Revenge?" Otoko did not expect, Keiko's words were shocking "Revenge for me ..."

(Pratita, 2012)

Based on the quotation above, it appears that the honest value understood by Keiko, meaning honesty in his words, corresponds between the words and reality. The revenge Keiko meant here was about Oki's treatment of Otoko 24 years ago which destroyed Otoko's life, plus jealousy that Otoko still kept his love for Oki and did not hold a grudge at what happened to him. Keiko's revenge was not only for Oki, but also involving Taichiro, Oki's son. Keiko wants to destroy Oki's family, just as Oki destroys Otoko's life.

Conclusions

Based on the results of data analysis, this study produces conclusions as follows: a) honest values which include honest values in answering questions, being honest with oneself and God, being honest with oneself and parents, honestly acknowledging shortcomings, honest in opinion, and honest admit mistake. b) the value of responsibility which includes responsibility for the family, responsibility for God, and responsibility for the company c) intelligent values include smart in calculating, being smart in answering questions, being intelligent in opinion, and having intelligent ideas. d) the value of caring includes social care e) the implementation of research plans in learning Japanese. This research can be used as teaching material in learning Japanese

Acknowledgments

References

Abidin, Yunus. 2012.Pembelajaran Bahasa Berbasis Pendidikan Karakter.Bandung: PT. RefikaAditama

Damono, Sapardi Djoko.(1978). *Sosiologi Sastra: Sebuah Pengantar Ringkas*. Jakarta: Pusat pembinaan dan Pengembangan Bahasa

Geertz, Clifford. (1973). *The Interpretation of Cultures*. New York: Basic Books, Inc, Publishers

Hidayat, Komaruddin. (2006).*Reinventing Indonesia: Menemukan Kembali Masa   Depan   Bangsa*. Jakarta: Kompas.

Kawabata, Yasunari. (2005). *Utsukushisa To Kanashimi To*. Tokyo: Chuokoronsha

Pratita, Ina Ika. (2012). *Stilistika Novel Utsukushisa To Kanashimi To* 「美しさ哀しみと」 *Karya Kawabata Yasunari.*Disertasi. Program Pascasarjana. Universitas Negeri Malang.

Wellek, R. & Austin Warren. (1995). *Teori Kesusastraan*, Judul Asli: *Theory of   Literature*, penerjemah: Melani Budianta, Cetakan ke 4, Jakarta: PT. Gramedia Pustaka Utama

.