

# Igging Up the Values of the Literature in Literary Work to Build Character of Children in Papua

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**Abstract**—Literary works as a result of the author's creativity process of existence cannot be separated from the reality of people's lives. Literature does not only present entertainment but also enlighten readers, especially Papuan children about the values of life. Literary position (read: literary works) is very important in the lives of Papuan children in growing and shaping personality, nationalism and humanitarian solidarity both directly and indirectly. In social life, values have an important role because they will contribute to people's behavior patterns and affect the development of science and technology. This influences each other because the development of science and technology sometimes negates the values that will adversely affect children, especially Papuan children. Especially the noble values in literary works as a tool to build positive character for children in Papua. The people of Papua still have a character that is still thick with noble customs and traditions. Where Papuans still maintain beliefs related to myths or legends about human origins. So that they still believe in a belief and hope that has a higher and helpful power. Efforts are needed to avoid, avoid fear and threats by enforcing customs or preserving ancestral messages to be able to live side by side with others. Through the development of science and technology, especially literary learning, can be a contribution to the order of conduct of life that influences each other as appropriate with the noble values of life for Papuan children.

**Keywords:** *value of the luhur, literary works, child characters in Papua*

## I. INTRODUCTION

Of art cannot be separated from the reality of life that is united with members of the community. The existence of literature as a social institution has an important role in instilling values in the nation's children. This is in line with the idea that literature is able to bring a deep appreciation of the problems of life with their complexity. Literary work represents the cultural and social values of certain groups of people, not the universal truth of human nature, and is only one form of material expression of human experience. Changes in literature are not as a form of intelligence by the writer, but as a form of change in the accompanying economic, political, social and cultural conditions. The implication is that the analysis of literary works is not centered on the writer, but specific cultural conditions that produce and permeate the work. On the other hand, literature can be used as a place for human values in various

dimensions to be properly and reasonably positioned. Through literature, these values are maintained and disseminated. Through traditional literature or institutions of a nation passed on regeneratively, both in the form of ways of thinking, religious behavior, customs, history and other cultural forms. The development of national culture and character was conveyed by Dodi Nandika at the opening of the Inter-Nation Literature Seminar in Southeast Asia, said that the progress of the nation is related to the nation's ability to utilize its potential and character.

For a smart nation, language and literature are strategic resources for developing the creation, innovation and excellence of national civilization. The character of the nation must be strengthened, among others, by language and literature as important pillars [1]. Literature as a social institution has an important role in developing the character of the Indonesian nation. Literature has contributed to foster a sense of nationality and human solidarity and influence the process of shaping the personality and nationality of the supporting community both directly and indirectly.

The noble values contained in literary works can also be used as a tool for the development of science and technology that can be passed down from generation to generation to the young generation to the present. Part of noble values for the people of Papua, is a part that grows and attaches or integrates with life and also shapes their personalities. The formation of personality is followed by following all the applicable provisions in tandem with all existing creatures without ignoring one another.

However, the important thing in understanding literature is to make ourselves to understand other people so that it brings a touch of heart in the form of feelings of empathy, sympathy and antipathy. This feeling will continuously play a role in the formation of human character. As indicated [2] that character is a combination of qualities or characteristics that distinguish a person or a certain group from other groups. However, in the character or identity of a person or a nation, must contain elements of "rigidity" and "sustainability" (sustainable), and not only merely characterizes a person or a nation that is different from other people or nations. Indonesian character is actually something that already exists and is entrenched (given).

Likewise, Sutan Takdir Alisyahbana in literature always has the principle, that literary art is not just for the arts but for the intellectual benefit and intelligence of the people. Therefore, literature (novels) cannot be lavish with beauty to achieve one's satisfaction in creating, but must be actively involved in all national development [3]. The various problems faced by the characters in the story can make our inspiration as readers to reflect, because that is where we are treated to a struggle full of challenging thoughts. Thus the reader is expected to be able to think critically of the challenges faced.

## II. RESEARCH METHODS

This research is a type of descriptive qualitative research that is by identifying and interpreting the views, values, meanings, beliefs and thoughts that accompany life events based on the situation and views to be examined in relation to literary works. This research wants to understand and know the noble values contained in literary works. Data obtained from text excerpts of literary works using data analysis techniques in several stages of research include (1) the description stage, namely the stage where the data that has been obtained is associated with the problem in the study after that continued with the description, (2) the classification stage, namely the data that has been described are further grouped according to existing problems, (3) the analysis phase, namely the data that has been classified according to its classification, each analyzed based on its structure. (4) Data interpretation stage, is the effort of interpretation and understanding of quotations that become the result of data analysis and (5) Evaluation stage, namely data that has been analyzed and then reviewed and evaluated to obtain the research results obtained.

## III. RESULT AND DISCUSSION

This research is revealed (1) Noble Values of National Culture, Literary Works and Globalization Era for Papuan Children. In social life, social values have an important role. Value for adults and carried out constantly. Consider fulfilling choices about values made. Every individual has a feeling about values, and there can never be a society without a system value. Basically value is a measure, belief, loyalty or idealism, which is used by someone to be approved. argues that philosophically human life has intrinsic and extrinsic values. The intrinsic value must get first priority over the extrinsic value. Intrinsic value is something that is valuable both from within itself, if it is valued for itself and not because it produces something else. The extrinsic value as something valuable, which is good because of something else. All objects used for activities have extrinsic value. These two values (intrinsic and extrinsic) do not have to be separate. As an illustration, knowledge can be valued as good in itself, but also as another valuable means such as economic success, power, profit or prestige. For the purpose of life, what must be sought is intrinsic value, while other objects are means to an end. Indonesian people everywhere will agree and recognize the noble values that have become the guidance of life as Indonesian society.[4]

In reality, most people admit that by upholding the nation's noble values, the community will not lose track of ever. That value cannot be fragile, but the doer of value can be fragile when he cannot control the self-indulgence in his life as Sigmund Freud thought. The noble values that exist

must be able to be instilled in the personality of the community, especially the next generation in order to provide positive things in their personality, both in the vitality of life, all reality united, encouraged and actualized in real life. For this reason, literary works can be used as a tool to teach noble values, especially for the next generation, namely Papuan children. These noble values can play a social role for Papuan children. Human and Papuan culture is a very close unity, because where humans can live in activities. The noble values that exist in Papuan culture include norms and symbols that have psychiatric meanings, self-identity, strength and kinship.

At the level of philosophy and culture, [5] introduced a sense of nationality through the process of crystallizing the concept of national culture. In developing the nation's culture, it must be based on the social values of the nation which so far have played a major role in advancing the Indonesian nation in the future, namely: shame & self-esteem, hard work, diligent, saving lives, valuing innovation, valuing achievement, systematic thinking, high empathy, rational / impersonal, patient and gratitude, trust, and the importance of long-term vision [4]. The application of these values will contribute to the formation of individual and community character that will be able to break down sublime core values so that they can be used as pilots for the formation of national culture nationally.[6]

In addition, literary works can be used as enhancers of the spiritual experiences of individual readers or listeners, because literary inventions provide experiences that are not the same as the experiences gained from everyday life. The experiences expressed in literary inventions are always assembled with emotional processes, because literature also influences the emotional-evolutionary-maturity of the reader or listener. All of that can bring and provide guidance and enjoyment that is sublime and great. The development of information and technology and globalization have a significant influence on the realization of national cultural values. The values of community life are increasingly distorted due to social changes that have quickly struck aspects of human life such as aspects of values, alienation, social violence, materialism and consumerism[7].

The influence of the global information age always brings the impact of ease and enjoyment to human life but is also accompanied by negative impacts everywhere. Negative aspects in the form of weakening filtering in selectively gathering information. Cultural values in its position as a guide for humans to achieve safety in life in the world face tremendous challenges in the information age that was born due to the advancement of science and technology. Moral problems and transcendent values are something meaningless (not containing any meaning). The progress of science and technology, if not balanced with the strengthening of moral values, will produce intellectuals with high intelligence and always deify the mind but minus the touch of heart. In fact, Indonesia's national development is essentially human development as a whole, which means there is a dynamic harmony between growth, physical, spiritual and social needs.

(2) Building the Character of Papuan Children through Literary Works. Literary works as an art form cannot be separated from the perception of an author, so literary works are created by writers to be enjoyed, understood, and utilized by the community. Literature created by the author is not

empty, the author certainly has a certain mission that must be conveyed to the reader. maybe in the form of ideas, ideals, suggestions, and others. A thought is not born from empty space, but is a response to the situation and development behind the creation of a literary work [8]. Literary works are used to describe what is captured by the author about life around him. The ideas that arise when describing literary works that can shape people's views about life itself [9]. Literary works are actually the result of the influence of social and cultural factors in society. Therefore, in an effort to understand the values or meaning of a literary work, factors must be considered outside the literary work itself. Therefore, knowledge about external factors is important.

Literature not only enters the space and intricacies of the values of personal life, but enters the space and intricacies and values of human life in the sense of total cosmopolitan. Literature can penetrate the veins of political life, history, economy, the struggle for human rights, the law, and the aspirations of the people as well as morals and religion. The images, ideals and feelings expressed in literary works can sometimes represent precisely the inner human longing for true justice and freedom. In addition, literature also expresses patriotism and a spirit of sacrifice, values of majesty and truth, a sense of reverence and reverence for God and aesthetic humor and criticism of this cosmopolitan life ecosystem . In its existence like that, literature contributes important in developing human beings as social beings who always try to do something for the benefit of others. Literature is a form of deepening of life experiences, because it displays the events of human life with various complexity. Literature was born by the urge of humans to express themselves about human problems, humanity, and the universe [10].

Literature as a work of art is the result of the writer's inner struggle for life's problems which contains high morals, because of that he can be effectively functioned to shape human nature and morals [8]. This is in line with Teuw's thought that literature was born not only to be enjoyed and lived but to shape and influence its readers Literary works are a means to convey messages about the truth, about what is good and what is bad. Because literary works should provide positive benefits for the reader. The content stored in literary works must be explored in order to reach the reader. Literary works that provide values as well as utile literary functions provide use to the reader. Quality literary works, which meet four relatively universal criteria, namely (1) truth, (2) honesty, (3) beauty, and (4) eternity [4].

Literature provides opportunities to experience the fate and position of others and the most impossible possibilities for their real daily lives. Through literature, a person can undergo positions as scholars, lovers, warriors, corruptors, ronggeng, homeless people, adulterers, traitors, thieves, robbers, rapists, police, conglomerates, witches, people who are intoxicated with love, people who are rebuffed, love guards trains, postmen, soldiers on the battlefield, soldiers in peacetime, spies, rape victims, and so on. From the experience of living life with a variety of situations, challenges, and problems, literary readers will be accustomed to empathize with human destiny in a variety of problems [11].

Furthermore Robert Forst revealed the language in literature displays something in words. It can grip our attention and is complete in its own being which can provide

a source of factual information, but it provides a unique pleasure and also provides a kind of truth. humans must support others because they have different religions or beliefs. This has been agreed in the religion of Islam to support each other, respect, and respect for fellow human beings. On the other hand in social life the community must receive respect for the elders invited in Islam. The description of young people must be considered by parents. "Suddenly my eyes spoke of a sky-blue woman, with a veil and pure white from one door, not from a door near me. I undo the intention to sit down. There are still more entitled. I called the veiled woman with a wave of her hand. He understood what I meant. He approached and sat down agreeing with "thank you, thank you!" to respect each other. Real personality will foster character and learning process that is directly obtained through literary works. This collection of people reading literature will form social groups and eventually will produce the values of life produced by literature.

Thus what was said about us. Always Javanese clothes, always Javanese clothes. Bebed Sido Mukti and the complete lurik surjan of the Ngayogya style blangkon. The glittering timelines are chained with the Semar Mesem kris slung on the back - tilted to the left and the shades are shiny [12]. The character of loving one's own culture should be appreciated properly. This is a form of appreciation for cultural wealth that needs to be preserved. The tradition of complete dress in the Yogyakarta palace environment shows a cultural identity that is always inherent at all times. Loving culture and respecting oneself through dressing as a representation of love for one's own culture. "Appropriately Mbok Ralem is specially treated. He was sick. Naturally, if he was given a loan as much as he needed for the cost of healing his illness. What does it mean if he is given a loan if the amount is not enough so that his illness is not done? [13]

In the life of society and as social beings humans must develop their character to be sensitive to the surrounding environment, in addition to that they also have a spirit of help, and sympathy for others.

These three things are important because basically human life always interacts with other people all the time. It is then that empathy, sympathy for other people's circumstances becomes quite important. "If Pak Dirga asks where you got your money from, just say that relatives have given you help. I don't want you to mention, understand Mbok? " [13]. Someone in doing something useful to other people sometimes do not like to be known to others. The teachings of giving something sincerely unconditionally in modern life like this still exist. Helping sincerely and selflessly and not looking for others. Such character will be able to shape someone to always be humble in doing without wanting to be known by others, only God knows.[14]

In the novel's Quotations [15] also found Attitude values The attitude of the mother figure who gives love as a form of extraordinary attention to her child. that is a quote "Because you are fasting, neat, not satisfied with mother if you eat less like it. Even if you eat or not, as long as the food is available, my heart is happy" There is a saying that love a child along the pole love the mother along the way. Thus the parents' love that is poured out on their children knows no bounds. Mother's attitude gives a good role model to the reader. Readers can reflect on the characters displayed by the characters through excerpts of the novel. And vice versa how

should the child's attitude towards parents, as the following quote: "Your mother is not waiting for Hanafi's credit, nor are you obliged to pay it with money, if the debt is similar, it will be paid directly with money only, very light. But you may also know the meaning of our Malay proverb: gold debt is paid in gold, money debt is paid in money, debt is paid in favor [15]. The quote above illustrates how a child must have a sense of reciprocation to parents. Behavior of reciprocation of children towards parents will not be able to balance between what parents have done to children. This gives a lesson that children should behave the best to reciprocate what has been done by parents.

In life humans must always struggle. With that struggle, humans will feel the results. Behavior accompanied by unyielding character and enthusiasm to fight should be developed continuously, as championed in the following quote. "Many times I was bounced kicked by the spray pump. The work of panning for tin is extraordinarily rough. Soaking in a mud lake at waist level for hours in the hot sun. Stiff fingers shrunk due to the cold. [16]

Tenacity, perseverance and never give up are human capital in facing challenges in life. When humans escape challenges, they will achieve success.

The passion for learning must be familiarized as experienced by people in general. Never give up and always try to continue to be developed. In addition, surrender to God is something very important. Trying, praying and trusting in God are things that must be done by all humans to achieve success. "Exactly. We need to be determined to learn more from the average person. If most people study morning, noon and night, then I will add to getting up again in the morning to reduce lag and cover my weakness in memorizing. Above all, when all our efforts have been perfected, we pray fervently to God. And it is only after this effort and prayer that we put our trust, surrender everything to God, "Said Said." [17]. Please help can be observed through the following quote What I'm grateful for, my two smart friends are good people who always want to help and share knowledge. They are still willing to repeatedly explain the chapters that I do not understand many times. I tried to console myself that I was not alone. Atang, Dulmajid and Said also have similar problems, and we are very grateful to Baso and Raja. [16].

In everyday life humans must help each other. The characters help each other make others feel lightened. Moreover, in helping related to science, it becomes a legal obligation. If someone gives knowledge to people who need help then he will be fielded by God related to the knowledge they have. Creative spirit becomes important for humans in this life. Those who are creative will be able to take advantage of everything around them useful for others. Therefore, living artists must be able to harmonize the soul and express creativity and create balanced beauty. Human life must have a balance between physical and spiritual.

Several novel excerpts that have been discussed give us an idea that in the novel the character values are integrated in the author's express in his own way. But whether we realize it or not, it will be able to influence the reader in relation to the cathartic function in literature. This catharsis function makes the reader aware of new experiences that make him emotion, joy, sadness, empathy, sympathy, sensitive to

fellow human beings and other things that are able to give a touch of heart both directly and indirectly.

In the future, literature will be an effective means to humanize themselves and others as elements of the cultural environment. Therefore, it is necessary to discuss in more depth all matters relating to literature and the development of a life value system that is in accordance with the demands of our adoptive values. [17]. The link between reality and imaginative (Suminto dalam [8]). experience and the heart (heart) will form attitudes, human behavior more human.

#### IV. CONCLUSION

In the development of cultural values in its position as a guide for humans in life get quite a challenge in the information age due to the advancement of science and technology. Therefore, the national cultural values included in Pancasila should always be developed and developed for the next generation as the main pillars, because these values have experienced a long struggle. In addition, the values of Pancasila are always relevant throughout the ages because they have been extracted from the noble values of the nation's culture, especially for the next generation of the nation in Papua.

Literary work is an effective medium for the formation of the character of Papuan children. This is due to the fact that literature is able to reveal historical facts, human values, nobleness, subtlety of mind and hone emotions, spiritual values and the morality of life. Through literary works the reader character will be honed slowly because he must be able to feel what other people (characters) feel the story. Herein lies the positive energy that can be transferred by literature to the reader. When the reader agrees, a process of transformation is added sociologically and psychologically.[18]

The noble values in literary works in building the character of Papuan children interact interactively in shaping ideology, technological environment, economic environment and social environment. So that everyone is obliged to preserve the noble values which are held in high esteem, are respected, protected and respected.

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