

Values of Character Education in *Si Anak Pintar* and *Si Anak Spesial* by Tere Liye

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ABSTRACT

This research is motivated by the phenomenon of the value of character education in people's lives which is poured into a literary work, namely a novel. This study aims to explain the values of character education in Tere Liye's novel *Si Anak Pintar* and *Si Anak Spesial*. This type of research is qualitative research with descriptive methods. The research data is in the form of sentences containing character education values with the data source of the novel *Si Anak Pintar* and *Si Anak Spesial* written by Tere Liye. This research data collection technique was carried out by reading and understanding, identifying, inventorying, and classifying data related to the character education values contained in the novel *Si Anak Pintar* and *Si Anak Spesial* written by Tere Liye. The results of research in the novel *Si Anak Pintar* and *Si Anak Spesial* by Tere Liye are as follows: (1) the value of character education related to God, namely believing in God Almighty, carrying out God's commands, staying away from God's prohibitions, trust, gratitude, and sincere; (2) the value of character education related to oneself, namely honesty, discipline, hard work, independence, creativity, responsibility, and patience; (3) the value of character education that relates directly to fellow humans, namely communicative / friendly, social care, empathy, and peace-loving; (4) the value of character education related to nature, namely caring for the environment and responsibility with nature, and (5) the value of national character education, namely democracy and the spirit of nationality.

Keywords: character education, Tere Liye novels

1. INTRODUCTION

In the past five years, Indonesia has entered the top 10 countries that access pornographic sites in cyberspace. Data from the Ministry of Communication and Information Technology also shows that there is an increase every year in these problems. Such behavior has become an indicator of moral and ethical decadence in students [1]. Thus, it is necessary to have full awareness to anticipate the moral crisis that has been increasing by deepening character education in each individual.

Character education needs to be instilled and implemented at every level of education because this is considered very urgent, both in terms of the current situation and conditions where there is rampant degradation of moral values for children, falling into things and deviant behavior (negative behavior). Increasing cases of drug use among students, promiscuity, rampant rates of violence which indicates how religious and moral knowledge students get in school does not have a positive impact on changing their behavior [2] Therefore, character education is considered to be the pillar of the successful formation of morality and morals of the younger generation, especially children and adolescents, to become better individuals [3]. In the purpose of national education in Law Number 20 of 2003 concerning the National Education System, Article 3,

regarding the goals of national education. The aim of national education is to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Such adolescent behavior has moved away from any values of the character of Pancasila as the basis of the Indonesian state. The decline in Divine value rarely draws closer to God which causes this behavior to occur. The human values that teach mutual respect between fellow humans are beginning to erode. With the erosion of human values, unity and integrity are certainly lost.

The goals of national education above should have been inherent in students, but in reality the implementation in the field is still far from expectations. Many cases that should not have happened in the world of education have actually occurred and adorned electronic and print media. The inculcation of character education values will be meaningful if these values can be implemented in everyday life. Therefore, the values of character education emphasize more on children's habits to do positive things and the examples / examples displayed by the teacher. These habits and role models will then become a character that remains and is embedded in the soul of the child. As the culture of politeness and courtesy is lost, it is possible to lose other norms. If character education is no

longer a need for families, schools, and society, it will have an impact on future generations of Indonesian hopes. Now, signs of the destruction of the younger generations have begun to appear. This can be proven from the news that has appeared informing school age children that they are brave enough to have relationships like a legal husband and wife. As a result, many teenagers experience pregnancy out of wedlock and try to have an abortion. Media Indonesia in 2016 informed 58% of teenagers getting pregnant outside of marriage. This statement was strengthened by Sri Purwatiningsih, a researcher at the Center for Population and Policy Studies (PSKK) at Gadjah Mada University (UGM). It is even sad that school-age children upload videos or photos that are not appropriate for the public to see. Is it willing if the future generations start to lose their shame? Of course, this is the duty of individuals to take part in implementing noble moral behaviors. To foster a conducive environment, self-awareness is needed in behaving with character. Self-awareness of good behavior is carried out with sincerity without any orders from others. The application of character education based on self-awareness is very important for every individual. Self-awareness that has an influence on the environment wherever it is [5]. Is it willing if the future generations start to lose their shame? Of course, this is the duty of individuals to take part in implementing noble moral behaviors. To foster a conducive environment, self-awareness is needed in behaving with character. Self-awareness of good behavior is carried out with sincerity without any orders from others. The application of character education based on self-awareness is very important for every individual. Self-awareness that has an influence on the environment wherever it is [5]. Is it willing if the future generations start to lose their shame? Of course, this is the duty of individuals to take part in implementing noble moral behaviors. To foster a conducive environment, self-awareness is needed in behaving with character. Self-awareness of good behavior is carried out with sincerity without any orders from others. The application of character education based on self-awareness is very important for every individual. Self-awareness that has an influence on the environment wherever it is [5]. Self-awareness of good behavior is carried out with sincerity without any orders from others. The application of character education based on self-awareness is very important for every individual. Self-awareness that has an influence on the environment wherever it is [5]). Self-awareness of good behavior is carried out with sincerity without any orders from others. The application of character education based on self-awareness is very important for every individual. Self-awareness that has an influence on the environment wherever it is [5].

One form of character education value formation can be found in literary works, such as novels. Novels that contain educational values will have a big influence when they are read and lived by students in the realm of improving the quality of education. The goal of improving the quality of education must be translated operationally and implied into adequate learning. Implications in

learning by reading novels include literary learning which aims to improve students' abilities to enjoy, appreciate, and understand literary works. However, literary activities are still not maximally developed because the ability and reading habits of students are still relatively low. Ismail [6] states that students do not read literary works, aka zero titles per year. In fact, students are required to read 15 titles of literary books. This is in line with UNESCO's statement through the Program for International Student Assessment (PISA) which shows that the activities of Indonesian reading children at the age of 15 and over rank 39 of the 41 countries studied (Suryaman, 2010: 113). Thus, one form of effort to improve the quality of education that can be applied to students is through reading activities in the implementation of classroom learning. This is in line with UNESCO's statement through the Program for International Student Assessment (PISA) which shows that the activities of Indonesian reading children at the age of 15 and over rank 39 of the 41 countries studied (Suryaman, 2010: 113). Thus, one form of effort to improve the quality of education that can be applied to students is through reading activities in the implementation of classroom learning. This is in line with UNESCO's statement through the Program for International Student Assessment (PISA) which shows that the activities of Indonesian reading children at the age of 15 and over rank 39 of the 41 countries studied [6]. Thus, one form of effort to improve the quality of education that can be applied to students is through reading activities in the implementation of classroom learning.

Seeing this, several authors intensively reveal stories that are conditional with character education values. One novel author who intensively discusses character education is Tere Liye with his work entitled *The Smart Child and The Special Child*. Tere Liye, whose real name is Darwis, was born in Lahat, South Sumatra 21 May 1970. Tere Liye is known as a smart person, so there is no doubt that he has succeeded in creating phenomenal and quality work. In each of his works, he always emphasizes gratitude for everything he has. His work always contains knowledge, Islamic religion, and moral life. With a unique and simple delivery, it makes the reader feel as if he feels it directly so that the message given can be received. He is admired by novel lovers because his distinctive style in telling a story is very easy to understand in an easily accepted language. Even though he was named a famous writer with best-selling books, he did not use them to simply seek popularity.

Novel *Si Anak Pintar* is rich in advice on the meaning of honesty, always being kind to others, respecting parents, being loyal to friends, being diligent at school, loving each other and always having high aspirations. As in the quote: "There is nothing saddest in this world than to lose honesty, self-respect and dignity" (Liye, 2018: 159). In the novel, it tells the story of a mamak child named Pukat. Among all mamak children, Pukat is the smartest and smartest. This novel tells the story of Pukat and his family who support justice. Furthermore, Novel *Si Anak Pintar* has a lot of educational value in it. This novel provides

some knowledge about things that may not have been known before, about educating children in a good way, The reason the researchers chose the novel *The Smart Child* and the *Special Child* as objects to research regarding the value of character education are as follows. First, this novel teaches a lot about the value of character education which is very fitting to be introduced to children from an early age. [7] stated that The development of novels in Indonesia is currently quite rapid, as evidenced by the number of new novels being published. These novels have various themes, one of which is educational values. The value of education in literary works, especially novels, is important. Second, The novel *Si Anak Pintar* and *Si Anak Spesial* written by Tere-Liye is a novel that provides some knowledge, about educating children in a good way, about the dedication of a teacher to his students. There is an element of value formation and attitude based on knowledge to do so. This value is a value that can help better interaction with other people. This value includes various areas of life, for example vertical relationships with God, human relations, relationships with oneself, relationships with the environment, and the state [8] Third, This novel is set in the New Order era, opening up readers' knowledge of history which is suitable as teaching material in schools. As Azizah in her previous research stated that the content of character values in the novel *Pulang* by Darwis Tere Liye needs to be studied in order to contribute to efforts to improve the nation's character and has not been widely published. This also makes researchers research the values of character education in Tere Liye's novel *Si Anak Pintar* and *Si Anak Khusus*, because it has never been studied by other researchers and has not been widely published.

According to, all problems of life and human life, including in this case the important character values in life are classified into three groups. The three groups are (1) values related to humans and themselves; (2) human relations with other humans in the social and natural spheres; and (3) man's relationship with God. The implementation of character education in education units has determined 18 values that shape the character of the nation that come from religion, Pancasila, culture, and national education goals. From the opinions of experts who have been described above, it is rewritten by the author for research purposes The five indicators are taken based on the opinion of the Ministry of National Education and Nurgiyantoro. First, the value of character education related to God with the subindicator of believing in God Almighty, carrying out God's commands, staying away from God's prohibitions. Trust, gratitude, and sincerity. Second, the values of character education that relate to oneself with the sub-indicators of being honest, disciplined, hard work, independent, creative, responsible, and patient. Third, the values of character education that relate to fellow humans with sub-indicators of social care, empathy, friendship / communicative, tolerance, respect for achievement, and love of peace. Fourth, character education values related to the environment with sub-indicators of environmental care, responsibility with nature. Fifth, Whatever the purpose of this research is to

describe the values of character education contained in Tere Liye's novel *Si Anak Pintar* and *Si Anak Spesial*.

2. METHOD

This type of research is qualitative research using the content analysis method. According to Sugiyono, qualitative research methods are also called artistic methods, because the research process is more artistic (less patterned), and is called an interpretive method because the research data is more concerned with the interpretation of the data found in the field. The data source of this research is the novel *Si Anak Pintar* and *Si Anak Spesial* by Tere Liye published in 2018, with the following conditions: (1) the novel is a children's story written by a well-known Indonesian writer, (2) the novel *Si Anak Pintar* by Tere Liye was published in December 2018 and the novel *Si Anak Spesial* by Tere Liye was also published in December 2018. The research instrument is the researcher himself.

Research data collection techniques are in accordance with the opinion of Muhandi and Hasanuddin WS (2006: 41), namely in the following way. First, reading and understanding the novel *Si Anak Pintar* and *Si Anak Spesial* written by Tere Liye. This is done to obtain a clear understanding of the contents of the novel to be studied. Second, record the words and sentences of the narrator's exposure and / or the stories of the story characters and the actions of the story characters that indicate the value of character education. Third, take inventory of data according to the object of research based on the data inventory format. Then, The data validation technique in this study used the observation of literary experts and peers (triangulation). As for the stages of data analysis in this study were carried out in several steps, namely identifying data, interpreting data, drawing conclusions, and writing reports.

3. RESULT AND DISCUSSION

This section describes the research findings that discuss the values of character education in the novel *Si Anak Pintar* and *Si Anak Spesial* by Tere Liye. The character education values in the novel *Si Anak Pintar* and *Si Anak Spesial* are 212 data. Each novel consists of 129 data from *The Smart Child* and 83 *Special Data*. The data on the values of character education in the novel *Si Anak Pintar* and *Si Anak Khusus* are divided into five indicators, namely: (a) the value of character education related to God, (b) the value of character education related to oneself, (c) the value of education character related to other people, (4) the value of character education related to nature, and (5) the value of character education as a state.

The Value of Character Education Related to God

The value of character education related to God is an aspect that includes obedient attitudes and behaviors in carrying out the religion he adheres to, namely by believing in God Almighty, carrying out God's commands, staying away from God's prohibitions, trusting, gratitude, and having a heart sincere. The data on the values of character education related to God in the novel *The Smart Child* and the *Special Child* by Tere Liye totaled 41 data, with 24 data each consisting of the novel *Si Anak Pintar* and 17 data for *Special Children*.

In the novel *Si Anak Pintar* and *Si Anak Spesial* written by Tere Liye, data is found that show a sub-indicator of believing in God Almighty. This can be seen in the following quote.

(1) *"No one has seen you, but Allah does see you." Grandma Kiba purposely cleared the tartile schedule that night. (71 / SAP, 2018: 144)*

Based on the quotation of data 71 (No.Data) / SAP (*The Smart Child*) above, it can be seen that Grandma Kiba believes in God as the one and only God. Grandma Kiba believes that Allah is All-Seeing all human actions. Grandma Kiba explained that what humans do not know even though they are kept secret, Allah is God who knows all the actions and actions of His servants. This was said by Nek Kiba because the school would hold an honesty canteen to help Mrs. Ahmad keep selling. The canteen will still be open even though Mrs. Ahmad is not on guard to see what is sold in the school canteen. Students who buy Mrs. Ahmad's merchandise will take the items themselves and put the money themselves in Mrs. Ahmad's selling cans.

Then believe in God Almighty is also contained in the following data quotation.

(4) *"O Allah, I hope you love Pak Bin as he has always loved us." Amelia, who spoke first, reverently raised her palms. (38 / SAS, 2018: 163).*

Based on the data quotation (38/SAS) above, it can be seen that Amelia believes in God Almighty. This can be seen in the speech of the character Amel who expressed his hope that Mr. Bin would always be loved by God when Amel prayed to God Almighty. This has shown that Amel believes in the help and power of God (Allah) to always love Pak Bin, her teacher at school.

Character Education Value Relating to Self

The value of character education that relates to oneself is an aspect that is included in the brush and behavior that comes from within oneself both physically and mentally, namely with honest attitudes and behavior, discipline, hard work, independence, creativity, responsibility, and patient. The value of character education related to oneself will be controlled by itself to always be good for itself. Provide positive energy for the goodness that takes place within himself / personally. The data on the value of character education related to oneself in the novel *Si Anak Pintar* and *Si Special Anak* by Tere Liye totaled 58 data, with 39

data each consisting of the novel *Si Anak Pintar*, and the novel *Si Anak Spesial* 19 data.

Honest attitude means being upright, and not lying and not cheating on what is said and done. The data findings that show honesty are in the following quotations.

(1) *"We know best what we are like, as long as we are honest with ourselves. As long as we are open to other people's opinions, willing to listen to input and have a little sense of humor, laugh at ourselves. (38 / SAP, 2018: 94)*

In the data quotation (38 / SAP) above, it can be seen that your character advised Pukat to have an honest attitude towards oneself because it is you who know better about the inner conflict that is within yourself. In this speech, it seems that you continue to Pukat and must have an honest attitude so that Pukat becomes an honest child both with himself and others so that he becomes a human who can listen to input and have a little humor in his life. The father character teaches Pukat to be honest.

Furthermore, an honest attitude can also be found in the following data excerpt.

(3) *Pak Bin rubbed his eyes, smiled broadly, then hugged Munjib's head. "You're going to school, son. There are no walls that can get in your way and stop you. You will break down all barriers. You will stay in school, Munjib, as long as you believe in it. As long as you never stop believing." (34 / SAS, 2018: 153)*

From the data quotation (34 / SAS) above, it can be seen that the Munjib character has been honest with himself and told the truth about what happened in him about his true heart's desire. Munjib really wants to continue his studies at school even though his father strictly forbids Munjib from attending school. Munjib tells Pak Bin about his fear because his father forbids him to go to school, thus making Pak Bin rebuild as well as Munjib to continue going to school, no matter how his father forbids him. Munjib has been honest with himself that in his heart he still wants to continue to school and that he will make it happen by telling the truth to Mr. Bin.

The Value of Character Education in Relation to Others

The value of character education related to fellow humans is a social aspect because there is a relationship of kindness between individuals. Character education values that relate to others have communicative sub-indicators, friendly, social care, empathy, tolerance, and love peace. However, tolerant behavior is not found in the two novels. The value of character education related to human beings can be seen how the character treats others, how he relates to others, and what kindness is done to others and vice versa. The data on the value of character education related to human beings in the novel *The Smart Child* and the *Special Child* by Tere Liye totaled 95 data, The value of character education related to human beings is the first to be communicative or friendly. Communicative means being in touch with each other, easy to contact, and easy to understand all the meanings of others well. The findings of communicative data can be found in the following data excerpt.

(1) "Wah Pak Syahdan. How are you?"

Father looked slowly at the conductor. Trying to remember.

"Pak Syahdan forgot. I used to be the one who often replaced Bapak to guard the locomotive stove. " The conductor's face looked cheerful, as if he had seen someone he really appreciated. (7 / SAP, 2018: 7)

In the data quote (7 / SAP) above, it can be seen that Sipahutar has a communicative / friendly attitude with Pak Syahdan. They have known each other for a long time and are separated by a distance. However, when Sipahutar suddenly met, Sipahutar did not hesitate to greet Pak Syahdan cheerfully. Although Mr. Syahdan initially did not recognize Sipahutar's face, Sipahutar tried to remind Mr. Syahdan by mentioning his former job of helping Pak Syahdan to look after the locomotive stove.

Furthermore, social care is also seen in the following data quotation.

(3) You are kind enough to put the television in front of the house. Allowing the villagers to gather together listening to the hubbub in that little magic tube. (12 / SAS, 2018: 51)

In the data quotation (12 / SAS) above, it can be seen that the character Bapak has a social care attitude who is willing to let the villagers watch television. The attitude of you as seen from the narrator's speech who is kind and willing to let his neighbors watch television is a form of your social care for the villagers to share in the joy of owning a television.

Character Education Value Related to Nature

The value of character education related to nature is a form of human attitude that considers nature part of itself and deserves to be preserved and preserved. The value of character education related to nature has sub-indicators of environmental care and responsibility with nature. The value of character education related to nature can be seen how the characters treat their surroundings well or not. The data on the value of character education related to nature in the novel *The Smart Child and the Special Child* by Tere Liye totaled 12 data, with 3 data for the Smart Child each and the Special Child with 9 data.

The first sub-indicator of the value of character education related to nature in this study is environmental care. Caring for the environment means having an attitude that cares for and cares for nature well. Environmental care attitudes are found in the following data excerpt.

(1)... There was already a large area of grass and weeds that had been cleared. (83 / SAP, 2018: 188)

In the following data quotation, it can be seen that the Mamak figures have an attitude that cares about the environment. This can be seen from the actions of the mamak who clear the fields from weeds and thatch. The attitude of the mamak to clean the fields is included in the attitude of caring for the environment because it creates a clean atmosphere and is not overgrown by wild plants so that other plants can grow well without weeds and weeds. Furthermore, the following data quotation also shows a caring attitude towards the environment.

(2) "Mr. deliberately invited you, because today we are planting sengong trees. This is your garden, Burlian, Pukat. And the day after tomorrow these sengong trees will be yours. You see, Bapak purposely did not take care of the line garden anymore, in between the shrubs it grew, because twenty years from now, tens of giant sengong would grow tall between these shrubs. Twenty years from now when you are grown, when you get interested in building houses in our village, these trees are ready to be used. (4 / SAS, 2018: 29)

The data quotation (4 / SAS) above shows that he has a caring attitude towards the environment which is indicated by a character telling him that you planted sengong trees in the forest. The father's action by planting trees shows an attitude of caring for the environment because he is re-greening the forest. Furthermore, the environmental care attitude is also seen in Kak Eli's speech.

(3) "Unus Unus can't do that. Inviting Trawlers and Burlians to destroy nature. The birds are supposed to live freely in the forest there. " (51 / SAS, 2018: 247)

From the data quotation (51 / SAS) above, it can be seen that the character Kak Eli has a caring attitude towards the environment. This concern can be seen in Kak Eli's speech, which said that birds should live quietly in the forest without any threat from humans. Kak Eli's attitude reflects that he cares about the environment and forbids people from destroying nature.

The Value of State Character Education

The values of national character education are a form of attitude that carries out a good national attitude. The values of national character education have democratic sub-indicators, a spirit of nationality, love the country, and are obedient to applicable laws. The value of national character education can be seen in how the character shows his attitude towards his own nation. The data on the value of national character education in the novel *Si Anak Pintar and Si Special Anak* by Tere Liye totaled 6 data. It's just that in the novel *Si Anak Pintar*, the attitude reflects the value of national character education. In the novel *Si Anak Spesial*, there are only democratic sub-indicators and the spirit of nationalism. The sub-indicators of love for the country and obeying the prevailing laws are not found in the novel *Si Anak Spesial*.

The value of national character education with democratic sub-indicators is found in the following data excerpt.

(1) "Fine. Yes, Mak. How about we talk about this tomorrow at the village meeting? We invite all citizens. We decide together...." (23 / SAS, 2018: 116)

From the data quotation (23 / SAS) above, it can be seen that Mang Dullah has a democratic attitude because he intends to decide cases collectively, not with the first party alone. The democratic attitude can be seen in the speech of the figure of Mang Dul, who suggested that tomorrow a deliberation will be held to come up with a joint decision. Furthermore, the data findings are also seen in the following data excerpt.

(2) And tomorrow comes the election for the village head. With all Haji Sohar's aggressiveness, people started talking

about him with a bit of austerity. Their votes may not be bought, but the idealism of the villagers who are mostly uneducated has its limits. (49 / SAS.2018: 31)

In the data quotation (49 / SAS) above, it can be seen that the villagers have a democratic attitude when conducting village head elections, namely by voting the most of the villagers. This can be seen in the narrator's speech explaining that the village head election campaign is ongoing. This shows that the villagers have practiced democracy in the village.

Based on the results of the analysis of the values of character education, it can be described that a literary work can be a means of reflecting a good and exemplary attitude / character conveyed by the author so that people easily understand the values of character education and are able to make it a reflection of themselves to become personal better.

Based on the findings of research on the values of character education in the novel *Si Anak Pintar* and *Si Anak Special* by Tere Liye, it shows that human unconsciousness has the value of character education in life which consists of: (a) the value of character education related to God, like believing in God Almighty, carrying out God's commands. Staying away from God's prohibitions, trust, gratitude, and sincerity, (2) character education values related to oneself such as honesty, discipline, hard work, independence, creativity, responsibility, and patience, (3) character education values relating to others, such as communicative / friendly, social care, empathy, and peace-loving, (4) character education values related to nature,

The author's attention in building the value of character education which increasingly erodes a person's manners in living his life in society shows how difficult it is for a person / human to construct moral values, social values, religious values, aesthetic values, and cultural values in life for the better and not affected by the conflict that exists at this time. Humans will be wiser if they understand the values of character education that are in them so that they become focused and have a better life goal.

Based on this, literary works can be used as media and sources to study and feel the problems that exist within the characters to build character education values. Several things to build character education values include increasing awareness of religious, moral, social, and educational values by doing deconstruction.

Efforts in making awareness of the value of character education are planting religious attitudes towards God Almighty, moral attitudes with oneself, understanding social life attitudes, and awareness of the importance of education in life. Deconstruction is defined as a form of rearrangement of unusual things. This aims to raise one's awareness that religion, morals, social and education have good goals for. One needs to realize that there are values in character education that must not be ignored either to God, others, or oneself.

4. CONCLUSION

Based on the results of research and discussion of the values of character education in Tere Liye's novel *Si Anak Pintar* and *Si Anak Khusus*, it can be concluded that first, the value of character education in Tere Liye's novel *Si Anak Pintar* and *Si Anak Khusus* is in the form of character education. which is associated with God with sub-indicators of believing in God Almighty, carrying out God's orders, staying away from God's prohibitions, trusting, gratitude, and sincerity With the most dominant finding in the novel *Si Anak Pintar* and *Si Anak Spesial*, is belief in God Almighty. Second, the value of education that relates to oneself with the sub-indicators of being honest, disciplined, hard work, independent, creative, responsible, and patient. The value of character education related to oneself that is most dominant in Tere Liye's novel *Si Anak Pintar* and *Si Anak Khusus* is honest. Third, the value of character education related to fellow humans with communicative / friendly sub-indicators, social care, empathy, and peace-loving with the most dominant data findings in Tere Liye's novel *Si Anak Pintar* and *Si Anak Spesial*, is social care. Fourth, the value of character education related to nature with sub-indicators of environmental care and responsibility with nature, with the most dominant data findings in Tere Liye's novel *Si Anak Pintar* and *Si Anak Spesial* by Tere Liye is caring for the environment. Fifth, the most dominant value of national character education from Tere Liye's novel *Si Anak Pintar* and *Si Anak Khusus* is democratic.

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