

Modern Indonesian Short Stories: A Review on Didactic Content

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ABSTRACT

This study focuses on the didacticism in modern Indonesian short stories. It aims to support the reference for selecting learning materials of literary appreciation, especially those related to didactic values of Indonesian short stories. This study used mixed methods through stages. The first stage was collecting data on Indonesian short stories based on their periodization from any prints and electronic sources. The result denoted that the mapping of Indonesian short stories consisted of 10 periodizations, which are: *Melayu Rendah* period, the 1920–1932 period, the 1933–1941 period, the 1942–1944 period, the 1945–1952 period, the 1953–1960 period, the 1961–1965 period, the 1966–1969 period, 1970–1999 period, 2000–2020 period. Collecting 16,821 short stories found in magazines, anthologies, and other media from 1920 to 2020, it was discovered that the most productive publications were in the 1953 – 1960 period. The second stage was examining the didactical values of Indonesian short stories through the framework of literary didactical studies. Didactic values of Indonesian short stories covered a lot of aspects such as religious, moral, social, ideological aspects of Indonesian, and various other aspects. The results of the study are expected to bridge the implementation of national education based on didactical values by referring to didactic learning sources. They are also expected to build a better national moral through literary learning, especially through Indonesian short stories that are suitable with the character of Indonesian people.

Keywords: *Didactic Indonesian literature, Indonesian short stories, literary works.*

1. INTRODUCTION

Literature is believed to teach the expected morality in a society. As such, it is taught in schools in Indonesia. The importance of the development of literature to teach morality has also been stipulated in the Government Regulation of the Republic of Indonesia number 57 of 2014 concerning the development, guidance, and protection of language and literature, as well as the improvement of the function of the Indonesian language in article 10 paragraph (2). In further detail, literary guidance is carried out through teaching, socialization, and empowerment. This is as stated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 42 of 2018 concerning the National Policy on Language and Literature, it is stated in paragraph (5) that literary development is an effort to foster the quality of appreciation of public literature through teaching, correction, and empowerment. Implicitly, the Minister of Education and Culture Regulation No. 42/2018 states that all elements of society are obliged to carry out the development of the

Indonesian language and literature with various efforts through teaching, socialization, and empowerment. In addition, it is clear that the government is also obliged to develop, foster, and protect the Indonesian language and literature as contained in the Law of the Republic of Indonesia Number 24 of 2009 concerning the Flag, Language, and State Emblem as well as the National Anthem. In article 41 paragraph (1), it is stated also that the government is obliged to develop, foster, and protect the Indonesian language and literature so that it continues to fulfill its position and function in the life of society, nation, and state by the times.

Concerning the above-mentioned, literature learning materials should also contain values that are considered noble. Not all literature is of high value and didacticism, thus it is necessary to study and select material for the didacticism of literature to foster and protect Indonesian language and literature. It is undeniable that the times and technology have brought about changes in the moral decadence of the nation. This should be addressed by

replanting moral values and other noble values through various fields, one of which is through literary learning.

Literature has various genres, one of which is short stories. Rampan (2009) stated that short stories are the most written form of fiction and are most popular with readers. Aside from literary short stories (quality stories), there are also entertainment short stories (commercial story/craft story). Furthermore, Rampan (2009) stated that short stories, in general, contain moral messages because literary short stories generally have a moral responsibility towards society, the state, and God., Halimah, Sumiyadi, and Mulyati (2019) suggested that several Indonesian short stories contain didacticism values in the form of moral characters. For example, the short story "*Kalau Pandai Ia Berkata*" conveys the values of politeness, empathy, critical thinking, self-control, kindness, courage, responsibility, hard work, simple life, generosity, and many others.

The description of the noble values of the Indonesian nation in certain periods can be illustrated through short stories. Most of the Indonesian short stories represent the culture and state of the nation. According to several studies, the development of Indonesian short stories began in the 1920s.

2. LITERATURE REVIEW

2.1. Indonesian Short Stories and Their Periodization

Short stories should have a 'solid' shape. In essence, the author must create the characters and their actions simultaneously (Stanton, 2007). According to Hasanuddin et al. (2013), short stories are fictional stories centered on one particular character in a certain situation and time, thus giving a single impression of the conflict that underlies the story.

Abrams and Harpham (2014) explained short stories in terms of their distinction from other works. Short stories are short works of prose fiction, and most of the terms for analyzing the component elements, types, and techniques of novel narrative apply to short stories as well. Short stories differ from anecdotes in that they do not describe a single event. In addition, short stories also present moments or interludes and reveal a constant preoccupation with transcending boundaries, either psychologically or socially, thematically or theoretically (Walsh & Murphy, 2017). Like novels, short stories organize the actions, thoughts, and dialogue of the characters into artful plot patterns.

The history of the development of Indonesian short stories cannot be separated from the history of the development of literature in Indonesia. Some experts have put forward the periodization of Indonesian literature. According to Sarwadi (2004), there are at least 4 summaries of the periodization of Indonesian literature.

- 1) The periodization of Bujung Saleh: a. Before the -20s; b. Between the -20s and 1933, between 1933 and May 1942, between May 1942 and the present.
- 2) The periodization of H. B. Jassin: I. Old Malay Literature; II. Modern Indonesian Literature (batch of '20, batch of '33 or Pujangga Baru, batch of '45 since 1942, batch of '66 since 1955).
- 3) The periodization of Nugroho Notokusanto: I. Old Malay Literature; II. Modern Indonesian Literature (a. The Resurrection Period: Period of -20s, Period of -33s, Period of -42s. b. The Development Period: Period of -45s, Period -50s).
- 4) The periodization of Ajib Rosidi: I. Classic Archipelago Literature (includes literature from various regional languages in the archipelago). II. Modern Indonesian Literature (a. The Resurrection Period: Early Period of 1933, Period of 1933–1942, Period of 1942–1945. b. The Development Period: Period of 1945–1953, Period of 1953–1961, Period of 1961–present).

2.2. Literary Didacticism

Abrams and Harpham (2014) suggested that the adjective 'didactic', which means "intended to give instruction", is applied to literary works designed to describe a branch of knowledge or to realize other goals in imaginative, fictional, religious, or moral, religion, doctrine, or philosophical theme form. Hasanuddin et al. (2013) said that the word didactic is commonly used to refer to essays containing moral advice or lessons that are very useful for the readers' life guidance.

In English, the term didacticism is defined as the use of literary works as a teaching tool or moral, religious, and ethical development (Hasanuddin et al., 2013). Didacticism can be seen from the presence of implicit and explicit moral values in the text (Velázquez, 2013).

On the value of literary didacticism, some experts explain that literary works convey many things including didacticism or educational values. Suwondo (2015) stated that the value of education in literary works can be traced through the meaning of human relations with God, humans with nature, humans with society, humans with other humans, and humans with themselves.

2.3. Indicators of Short Story Didacticism

With reference to Abrams (1971), Abrams and Harpham (2014), Aminuddin (2011), Hasanuddin et al. (2013), Leech (1983, Rohullah (2017), Sumiyadi et al. (2016), and Sumardjo (2004), as well as other theories, indicators of short story didacticism in this study are arranged as follows.

1) Content/Short Story Didacticism Discourse

a. The religious aspect of short story didacticism

Providing guidance, teachings, and so on about life and life issues including 1) the problem of human relations with God; 2) the problems of human relations with society and nature; 3) the problems of human relations with oneself (morals).

b. The moral aspect of short story didacticism

Provide guidance, teachings, and so on regarding the values of moral content which are contained in at least three categories: 1) moral behavior such as honesty, trustworthiness, responsibility, forward-thinking, competence, intelligence, thoroughness, fairness, etc.; 2) moral statements such as giving inspiration, reconciling, intervening, conveying the truth, preventing crime, etc.; 3) moral considerations, such as giving judgments about good and bad examples, right and wrong, and so on.

c. The social aspect of short story didacticism

Providing guidance, teachings, and so on about social values including norms such as the values of justice, legal values, decency, and so on. Traditions and culture, such as local wisdom values, social discipline, cooperation, mutual assistance, democracy, and so on.

d. The ideological aspect of short story didacticism

Providing guidance, teachings about ideological values contained in short stories. Including the values of teachings, thoughts, basic ideas, philosophy, and so on.

e. The science aspect of short story didacticism

Providing scientific, technological, or social-cultural knowledge in the form of factual, conceptual, procedural, metacognitive knowledge, and so on.

2) Short story didacticism in the form of language expression and use.

a. Didacticism Expression Form.

The ways to express the didacticism of literature in terms of factual structures are flow and distribution, characters and characterizations, settings, an atmosphere that reflects guiding values, teachings, and so on.

b. Short Story Language Use.

The use of short story language in terms of didacticism is seen from the use of spelling, the use of the author's language style, the use of polite language; avoiding the use of taboo words.

3. METHOD

3.1. Research Method

The method used in this research is mixed methods, which is a mixture of qualitative and quantitative methods. Mixed methods use a research model that answers various assumptions and needs of researchers qualitatively and quantitatively (Shank, 2006). As Creswell (2010) argued, research can be carried out using mixed methods by applying qualitative or quantitative methods first or in combination simultaneously. According to Gall, Joyce, Meredith, and Borg (2014), mixed research methods use quantitative and qualitative techniques either simultaneously or sequentially, to answer related research questions.

In this study, the quantitative method was carried out at the stage of collecting Indonesian short stories based on the periodization, the sampling technique was used to represent the population. In addition, Sugiyono (2011) explained that quantitative methods can be interpreted as research methods based on the philosophy of positivism, used to research a particular population or sample.

The qualitative research was carried out at the analysis stage of the didacticism of Indonesian short stories. In the analysis stage, an intensive investigation was carried out on the content in the form of the didacticism of Indonesian short stories. This qualitative method is based on the opinion of Creswell (2010) that qualitative research builds patterns, categories, and thought processes inductively by processing data into more abstract information. In particular, the qualitative analysis of Indonesian short stories used the framework of the study of didacticism in literary works.

3.2. Research Procedure and Design

The procedure and design of this study were as follows. First, building a conceptual framework about the theoretical study of Indonesian short stories and the didacticism of Indonesian short stories. Second, determining the research method for the analysis of the didacticism of Indonesian short stories. Third, collecting modern Indonesian short stories to determine the population and research sample. Fourth, analyzing, studying, and discussing the didacticism value of Indonesian short stories.

3.3. Research Data Processing

3.3.1. Research Data

The research data was in the form of Indonesian short stories from the low Malay period until 2020. The research sample was determined using a multistage sample. According to Endraswara (2008), multistage sampling can be used if the literary work being studied is in the form of works published in magazines. The initial

stage determines the magazine title, date or year of publication, rubric, and problems that will be researched. Similar to books, researchers carry out the stages of determining the sample, determining the year, theme, genre, and so on. After the strata are determined, the sample is then taken using another sampling technique.

3.3.2. Data Sources and Data Collection Techniques

The researchers used literature study techniques to collect various data from written sources, in the form of magazines, short story collection books, and the web to record Indonesian short stories from 1920 to 2020. Meanwhile, the analysis of the didacticism of Indonesian short stories was carried out on several short story samples using guidelines.

4. FINDINGS AND DISCUSSION

4.1. Mapping Results of Indonesian Short Stories

Table 1 describes the number of Indonesian short stories recorded from 1920-2020, totaling 16,427 titles. The most productive period of short stories was 1953 to 1960, which numbers around 520 short stories written each year. Meanwhile, the least productive was the period of 1920 to 1932; this is because that period was

the beginning of the periodization of Modern Indonesian literature.

Based on the table presenting the process of analyzing the didacticism of Indonesian short stories, several short stories were selected based on the quota sample selection as follows: From the Low Malay period, nine short stories were selected; five short stories from the period of 1920-1932; nine short stories from the period of 1933-1941; five short stories from the period of 1942-1944; eight short stories from the period of 1945-1952; eight short stories from the period of 1953-1960; seven short stories from the period of 1961-1965; five short stories from the period 1966-1969; eleven short stories from the period of 1970-1999; and five short stories from the period of 2000-2020.

4.2. Findings on the characteristics of short story didacticism based on its suitability for secondary school and higher learning

The phenomenon of didacticism of Indonesian short stories is based on didactic literary categorization, namely: (1) literature with didactic literary design (the didactic expression and how it is expressed), (2) contains sections with didactic expressions (problems and didactic solutions), and (3) contains didactic elements (only problems or didactic phenomena). The following results are the samples of the Indonesian short stories.

Table 1. Productivity of Indonesian short stories from 1920-2020

No	Average Productivity of Indonesian Short Stories Each Year from 1920–2020				
	Literature Periodization	Time Period (Years)	Number of Short Stories	Average Short Story/ Year	Most Productive Author
1	Low Malay (1920–1981)	61	918	15	Chen Chien An
2	Period 1920–1932	12	41	3	N. St. Iskandar
3	Period 1933–1941	8	382	48	Hamka
4	Period 1942–1944	2	84	42	H.B. Jassin
5	Period 1945–1952	7	1.308	187	Muhammad Dimiyati
6	Period 1953–1960	7	3.637	520	Rijono Pratikto
7	Period 1961–1965	4	1.472	368	Zainal Abdi
8	Period 1966–1969	3	794	265	B. Soelarto
9	Periode 1970–1999	29	2.376	82	Seno Gumira Ajidarma
10	Period 2000–2020	19	5.415	285	Putu Wijaya
	Total		16.427		

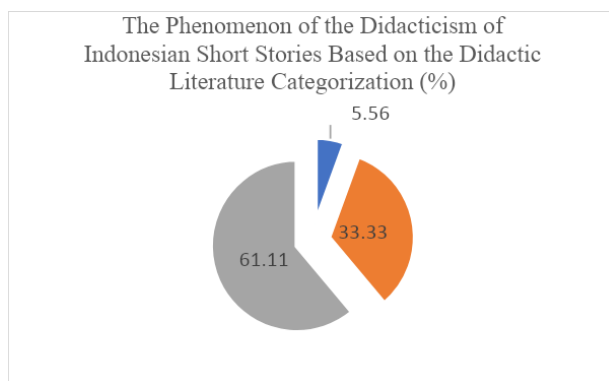


Figure 1 Graphic of the phenomenon of didacticism in Indonesian short stories based on the didactic literature categorization.

The data are explained as follows:

- 1) Short stories with didactic literary design (the didactic expression and how it is expressed) are only 5.56% out of total.
- 2) Short stories that contain sections with didactic expressions (problems and didactic solutions) rank second with 33.33%.
- 3) Short stories that contain didactic elements (only problems or didactic phenomena) are the highest number with 61.11%.

This result is a form of confirmation or strengthening of previous research that has been done by Sumiyadi et al. (2016) who stated that most Indonesian literature contains didactic elements or only displays the didactic phenomenon.

The didacticism of Indonesian short stories contains Indonesian characteristics, religious aspects, moral aspects, social aspects, ideological aspects, and knowledge related to the characteristics of the region and the characteristics of the Indonesian population. Didacticism with the characteristics of the Indonesian region is found in various short stories, including "*Kelana Anak Sumatera*" by Or. Mandank (1932), "*Darah Laut*" by H.B. Jassin (1944), "*Biduk Tambangan*" by Bur Rasuanto (1963), "*Senggigi*" by Korrie Layun Rampan (1987), and so on.

Examples that contain the characteristics of the population include "*Berderma Seikhlas Hati*" by Arsul Tumenggung (1950), "*Pasar Malam*" by Hamka (1937), "*Bala*", and so on. The didactic values containing the characteristics of the Indonesian population also illustrate the attitude of helping and supporting the poor. This didactic value is also reflected in the attitude of cooperation, democracy, mutual assistance, respect, tolerance, and so on.

The didacticism of Indonesian short stories contains Indonesian characteristics, religious aspects, moral aspects, social aspects, ideological aspects, and knowledge related to regions and people. a) The

characteristics of the archipelagic country with a wealth of biodiversity, natural resources, exotic natural scenery, cultural and ethnic groups, large areas in the form of large and small islands, nature conservation, and so on. b) The Indonesian society has distinctive and noble cultural characteristics such as mutual assistance, friendliness, kinship, politeness, tolerance, mutual care, hard work, democracy, and concern for the unity and integrity of the nation.

The didacticism of Indonesian short stories contains the following: 1) The religious aspects of the didacticism are in accordance with the beliefs embraced by the Indonesian people, including (a) the issue of human relations with God such as faith in God, God's protection, and destiny as well as piety, repentance, gratitude, prayers, and so on; (b) the issue of human relations with other people and nature such as helping each other out of kindness, supporting orphans, and so on; (c) the issue of human relations with themselves (morality) in the form of patience in accepting destiny, *tawakkul*, sincerity, discipline, and so on. 2) The moral aspect of didacticism is in accordance with the moral values of the Indonesian people, including (a) moral behavior such as honesty, trustworthiness, good morality, responsibility, and so on; (b) moral expressions such as giving inspiration, encouragement, advice, reconciliation, truth, evil prevention, and so on; (c) moral considerations such as giving judgments about good and bad examples, right and wrong, and so on. 3) The social aspects of didacticism are in accordance with the social values of the Indonesian people including (a) norms, such as the values of justice, legality, decency, propriety, obedience, morality, and so on; (b) traditions and culture such as local wisdom, migrant culture, work culture, and so on; (c) beliefs and other social values such as tolerance, community trust, mutual assistance, considerateness, conflicts solving, social criticism, and so on. 4) The ideological aspects of didacticism is in accordance with the ideological values of the Indonesian citizens, including the values of teachings, thoughts, ideas, philosophy, etc. that can form beliefs, values, and so on, 5) The science aspect of didacticism are in accordance with the values of factual, procedural, and conceptual elements, norms, facts, and so on.

The aspects found in the selected short stories are in line with the didactic elements proposed by other research. Abrams (2009) stated that "didactic", which means "intended to provide teaching", is applied to literary works designed to describe a branch of knowledge or to realize other goals in imaginative, fictional, religious or moral, religion, doctrine, or philosophical theme form. The religious values portrayed in these stories also fit Chaudhary's (2013) expectation of literature as a device to increase the relationship to divinity. In addition, the selected stories also contain values of nationalism and values which resemble Wick's (2005) study. The findings thus confirm other studies

which promote literature that is suitable for educational purposes and increase language sensitivity (Sumardjo & Saini, 1988; Suwondo, 2015). It also means that language and expression are two of the components that determine the quality of a literary work.

Iliminisa, Siswanto, and Basthomi (2016) concluded that there are many moral values contained in oral folklore owned by every community in certain areas, and these moral values can be used as lessons. The cultivation of character education can be formed by stories of the community. This can be based on the moral values contained in these stories.

This representation explains that the function of literature is not only for entertainment/art but also for moral guidance, good behavior guidance, and other knowledge distribution. Halimah, Sumiyadi, Mulyanti, and Damaianti (2020) suggested that the didacticism of short stories is related to the goals of national education, including establishing and developing the students' character. Such as forming religious-spiritual strength, self-control, personality, intelligence, noble character, and skills that are needed by them, society, nation, and country.

Based on the explanation above, this study suggests that the concept of didacticism of literary works can be viewed from two aspects: 1) the contents of literary didacticism, which is the meaning of teachings/guidance contained in literary works which include religious, moral values, social teachings, society, ideology or philosophy, and the development of science, 2) expressions of literary didacticism through the structure of literary works and literary language.

5. CONCLUSION

In conclusion, the mapping of Indonesian short stories is to be mapped into 10 periodizations. Low Malay Period (1920–1981); 1920–1932 period; Period 1933–1941; Period 1942–1944; Period 1945–1952; 1953–1960 period; Period 1961–1965; Period 1966–1969; Period 1970–1999 and Period 2000–now. The total number of short stories that have been successfully collected from various sources in the period 1920–2020 is 16,427 short stories.

The concept of didacticism of Indonesian short stories refers to the concept of didacticism of literary works, which is viewed from two aspects: 1) the contents of literary didacticism, which is the meaning of teachings/guidance contained in literary works which include religious, moral values, social teachings, society, ideology or philosophy, and the development of science, 2) expressions of literary didacticism through the structure and literary language of literary works.

This study has confirmed the benefits of using literature to promote expected values held by Indonesian

society. It implies that didactic content in literature, especially short stories should be used more in language classrooms.

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