



Character Education Values in Kahlil Gibran's Broken Wings

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Abstract. This study aims to identify the values of character education in the novel *Broken Wings* by Kahlil Gibran. This research is a descriptive qualitative study, which data was collected through observation and documentation techniques. Data analysis was performed using content analysis method. This study found 10 character education values in the novel: religious value, honesty, tolerance, discipline, hard work, creativity, independence, curiosity, friendliness / communicative, and peace loving. The character values can be utilized in character education effort.

Keywords: character education value · novel · Broken wings · Kahlil Gibran

1 Introduction

Education is a fundamentally important tool that has a significant impact on the advancement of global civilization. Education is an inseparable part of life; humans are educated from the moment they are conceived until they are born, when they grow up, and until they die. Education is the guiding light that helps people determine the direction, goals, and meaning of their lives [1].

Education has the potential to educate future generations all over the world. Because of the role of education, the world situation can improve in everything from technology to other sectors. However, many areas currently lack access to adequate education that can be used to advance civilization. This is a barrier in the educational world. As a result, significant efforts are expected to be made to remove these impediments. In addition to a shortage of teachers, educational materials are currently plagued by issues that limit educational development.

According to Tilaar, the lack of a clear direction in national education demonstrates the loss of a critical component in national education that drives the education system to realize the shared ideals of a great Indonesia [1]. Character education is one of them, particularly in Indonesia. Cases of violence, for example, have recently become a hot topic of discussion among many Indonesians. This can be interpreted as a lack of character education values for adults in Indonesia. Adults who are supposed to be role models for

the younger generation; good character examples. To prevent a lack of character education values, character education values must be instilled at a young age. As a result, children who receive character education will have far superior personal characteristics in the future.

There are eighteen values of character education that can be taught to students: (1) religious/pious, (2) being honest, (3) being tolerant of differences, (4) hard work, (5) discipline, (6) thinking creatively, (7) independent, (8) democratic, (9) high curiosity, (10) has a national spirit, (11) has an attitude of love for the motherland, (12) respect, (13) friendly/communicative, (14) peace loving, (15) likes to read, (16) caring for the surrounding environment, (17) social care, (18) responsibility [2].

Efforts to cultivate character values can be carried out using various media, for example through literary works. Humans create literary works as a form of interpretation of creative thoughts that exist within the scope of human imagination [3]. Creative literary works are born from a linguistic art that can be likened to a description of human sociocultural life. In the process of creating literary works, the creativity of writers can also be “without limits,” in which the author can overcome, manipulate, or deal with various life problems that he experiences and observes and present them to readers as material for reflection and self-introspection. The reader will gain wisdom in an indirect way through literary works [4].

Literary works can describe human life in various forms. According to Kanzunuddin, literature as a cathartic medium in learning literature can be used receptively (accepting) and expressive (ability to express) in character education [5].

The receptive use of literary works as media in character education is accomplished in two steps: (1) selection of teaching materials and (2) learning process management. Good literary works will be found in the construction of their literary structure and contain values that can guide students to become good human beings. The values possessed by literary works that can be accepted and understood by readers, which will indirectly provide an overview of the reader’s behavior and personality, play a significant role in conveying character education values. These values can be found in literary works that are popular with readers, such as novels. Because both children and adults are interested in novels in Indonesia, the delivery of character values through novels is relatively efficient. Furthermore, literature not only plays a role in cultivating noble character but also in character development from childhood. As a result, the instillation of educational values through novels can be seen as an attempt to overcome obstacles such as the lack of character education values in Indonesia.

Novel is a prose work that contains stories involving many characters in it and incorporates complex story lines as part of the life that is quite complicated in society [6]. Novels contains message, including the value of character education that can be used as learning material for students. That is why this study wanted to examine the values of character education in the novel *Broken Wings* by Kahlil Gibran.

Research with a similar concept was also carried out in an article entitled *Character Education Values in the Novel Ayah* by Andrea Hirata [6]. It studied the novel *Ayah* (Father) by Andrea Hirata. In the new novel *Broken Wings* by Kahlil Gibran, such

research was not yet conducted. Other researchers have also examined character education values in novels, such as [7–11]. The five studies all discussed character education values in novels, but the novel and findings are different.

2 Method

In carrying out this research, the authors used a qualitative, descriptive approach. Qualitative research is a method of gathering descriptive data from observed objects and behaviors in the form of written or spoken words [12]. There are characteristics of qualitative research, including: (1) a natural background (naturalistic inquiry); (2) researchers as key instruments; (3) a descriptive nature; (4) an emphasis on process rather than outcome; (5) data analysis carried out inductively; and (6) an emphasis on meaning [13].

The data source for this research was the novel *Broken Wings* by Kahlil Gibran. The data collection utilized observation and documentation. The data analysis technique used was content analysis. The series of activities were: (1) collecting data in the form of character education values in the novel; (2) processing the data by including it in the author's report; and finally, (3) re-examining the data analysis, and (4) drawing conclusions from the results of the analysis.

3 Results and Discussion

3.1 Religious Value

Being religious can be stated as an attitude of obedience to the beliefs to which one adheres. A religious attitude exists because a person understands the rules and recommendations of his religion or belief; those who understand this will later in life obey the worship in accordance with the religion and beliefs to which they adhere. Mangunwijaya defines a religious person as a human being who has a serious conscience, is pious, and is careful in consideration, without necessarily mentioning the faith adhered [14]. Religious values are attitudes and behavior that adhere to the teachings of the faith and are tolerant of other religious practices [8].

The manifestation of this religious value is diligent worship, sincerity, and gratitude to God Almighty. In the novel *Broken Wings* by Kahlil Gibran, one of the quotes that can show this value is in quote (1) from page 117;

- (1) *... but he knelt every night before Heaven and asked God to give him a child who would give him comfort and comfort (...) He prayed constantly until Heaven answered his prayers. (Broken Wings: 117)*

According to the novel, the character Selma was married to Mansour Bey Galib for five years but never had children. Then she prayed and begged her God every night while kneeling, hoping to have a baby soon. Selma's action, which is described as solemnly praying, is a form of applying educational values to the novel's religious aspect.

3.2 Honesty Value

An honest attitude demonstrates the value of honesty. Being honest is something that should be taught to children at a young age; of course, they require character education. Being honest entails being truthful and not lying; for example, when speaking with others, one says exactly what they mean, does not cheat (in games or tests), and always follows the rules that apply [15]. Saying what is, being open, being consistent between what is said and done (with integrity), being courageous because it is true, trustworthy, and not cheating are all examples of honesty [16].

Honesty is an adornment for those who are virtuous and knowledgeable, so it is highly recommended for all humans. Because being honest is synonymous with truth, it is the primary foundation for upholding the values of truth in life [17]. An example of the application of honest aspect character education values can be found in the novel:

- (2) *... but I call those years a time of silent sorrow that fell as a seed into my heart and grew with it and could not find its way out into the world of knowledge and wisdom until love came and opened the door of the heart and illuminated its corners. (Broken wings:6)*

In the novel fragment above, Kahlil describes Gibran's honesty about his feelings and about what he experienced. This detailed description of Gibran's feelings is what the writer identifies as an aspect of honesty that Kahlil tries to channel in his novel. In the snippet of the story, it is written in full how Gibran describes the sadness he feels as it is.

3.3 Tolerance Value

Tolerance is: (1) the nature or attitude of tolerance; (2) measurement limits for additions or subtractions that are still allowed; (3) deviations that are still acceptable in work measurements [18]. In the socio-cultural and religious context, the term "tolerance" refers to attitudes and actions that prohibit discrimination against different groups or classes in a society, such as religious tolerance. That is, the majority religious group in a society accommodates other religious groups in their environment. [19]. To put it simply, tolerance is an attitude of respecting and accepting the differences that others have. In a fragment of the novel *Wings of Brokenness* by Kahlil Gibran, aspects of tolerance can be seen in quote (3).

- (3) *"Within this stone is two symbols that depict the nature of a woman's desire and reveal the hidden secrets of her soul, moving between love and misery between affection and sacrifice, **between Ishtar sitting on the throne and Mary standing near the cross. Men buy glory and good name, but women pay.**" (Broken Wings: 99)*

The sentence above was spoken by Selma to Gibran as a way of describing the two different desires that women have, one that is passionate and full of emotion and one that is gentler and full of patience. In this description, implicitly expressed by Gibran, tolerance exists between religious communities. Kahlil writes that Ishtar and Maria are two very different depictions of characters. Ishtar is the goddess of fertility, love, war,

and sexual relations. In the Babylonian pantheon, she was the "Goddess embodied by the planet Venus." This goddess is especially worshiped in the cities of Nineveh and Arbela (Erbil) [20]. While Mary is known to be the mother of Jesus according to the New Testament Bible and the mother of Jesus according to the Qur'an, Maria is the fiancée who later became the wife of Saint Joseph in Catholic and Protestant Christianity.

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The differences above are marked by the author as a form of tolerance that Gibran tries to express in his novel. It is hoped that readers will be able to emulate these character education values in their lives as a result of the form of character education values in the aspect of tolerance in this novel.

3.4 Discipline Value

Discipline is an attitude of obedience to the rules or obedience to a job. Self-control in the application of rules is defined as discipline. Discipline is required to assist children and adults with social personality adjustments. People can learn to behave according to approved procedures through discipline, and as a result, they can be easily accepted in their social environment [22]. Discipline is shown by people who are always present on time, obey the rules, and behave in accordance with applicable norms [23]. Quote (4) is an example of discipline value in the novel studied.

(4) *His daughter still obeys him even though she is confident and smart, and this is a hidden secret in the lives of father and daughter. (Broken Wings: 15)*

In the data above, Selma accepts all of her father's decisions as a form of filial piety to her father. Despite her intelligence and self-assurance, she chooses to obey and marry the bishop's nephew, who is known to be cruel and arrogant. Obedience is a type of discipline that is applied to a person. Selma's obedient attitude is part of the disciplinary aspect of the novel.

3.5 Hardworking Value

Hardworking means doing a job seriously and earnestly. Another point of view on hard work is the determination not to give up and to see the task through to completion. Hard work is required not only in one job but also in other tasks. Working hard have wide benefit in achieving common goals [24]. Instilling the value of hard work in the character of each individual is very important to improve the life of the Indonesian nation which

is far from being a prosperous country. Working hard doesn't mean working until it's finished and then quitting. The term in question is leading to a big vision that must be achieved for the good of humans and the environment [9]. Hard work has characteristics such as being concerned if the work is not completed, checking what must be done when occupying a specific position, managing time, and organizing resources to complete tasks and responsibilities [25]. In the novel studied, the trait of hardworking can be seen in page 62.

(5) *I will do everything you say and will make my soul a vessel for your soul, and my heart a dwelling place for your beauty, and my chest a grave for your sorrows. (Broken Wings: 62)*

In the data above, Giran speaks to Selma about his full intent in fulfilling what he had promised. This is a showcase of hardworking nature. It is proven in the story that Gibran only loves Selma until death.

3.6 Creativity Value

Creativity is someone's brilliant thinking with ideas that not everyone has. Another opinion conveyed that creative thinking is a process that is used when one brings up a new idea [26]. It incorporates new views that have never been done before. Creative thinking, associated with critical thinking, is a manifestation based on higher-order thinking. In critical thinking, there are organizing processes used in mental activities such as problem solving, decision-making, convincing, analyzing assumptions, and making scientific discoveries [27]. In the novel studied, creativity value can be seen in page 62:

(6) *"I want you to love me as a poet who loves his poignant thoughts. (Broken Wings: 62)*

The use of beautiful words makes the sentence look poetic. For this reason, it can be said that it is a form of optimizing the values of character education in the form of creative aspects in the novel. The incorporation of literary elements into Gibran's language is in order to express Gibran's words to Selma. With this creative choice of words, the part of the novel looks aesthetically pleasing.

3.7 Independence Value

Independence in this case is related to an attitude of self reliance without asking for or needing the help of others. An independent attitude or behavior is one that is not easily dependent on others. Independence is the attitude or behavior of an individual who is not easily dependent on others [28]. Independent character education is a deliberate effort to develop an individual's character, personality, and mentality so that one does not rely on the assistance of others to complete tasks. Independent character values are an attempt to help children's souls develop, both physically and spiritually, from their nature towards

a more humane and better civilization [29]. In the novel studied, independence value can be found in page 124.

- (7) ***But I stood alone on the sidelines without a single soul to comfort me as if Selma and her baby meant nothing to me. (Broken Wings: 124)***

The sentence above is a form of implementing independent aspect of character education values that Gibran tries to set forth in his novel. The choice of words that contain literary elements that are so strong combined with language that is easy for readers to understand as a depiction of an independent attitude is a form of character education values. It is a distinguishing point between Gibran's novels and other authors' novels.

3.8 Curiosity Value

Curiosity within a person can lead to goals that can produce creative ideas, which can be useful in various fields of life. Curiosity can be defined as the desire to investigate and comprehend the mysteries of nature [16]. In learning, curiosity is needed to obtain the relationship between the concepts that have been studied and those that are being studied, so that new concepts can be created. This is in line with Stones [30], which stated that the curiosity contained in a person can be a reinforcement so that it spurs someone to explore knowledge from their environment. In the novel, the value of curiosity can be observed in page 44.

- (8) ***“What did dad say? What do you mean? Where are you going to send me?” Then the girl looked at her father looking for answers to reveal her secrets. (Broken wings: 44)***

Several interrogative sentences are clearly present in the quote above. The writer summarizes the interrogative sentences that one person repeatedly utters to another person as a sign of curiosity. The use of clear interrogative sentences while still containing literary elements in the novel fragments above makes this novel by Gibran very popular among readers. This novel also has character education values that give it extra points. Because of the novel's character education values, many fans are able to make an effort to shape the characters of readers, particularly teenagers in Indonesia.

3.9 Friendliness/Communicative Value

A friendly attitude is one that is understanding and capable of communicating well with others. Another school of thought holds that friendship is an attitude or action toward other people in which there is clear communication so that a pleasant atmosphere is created when working together [31]. Friendly/communicative character shows a person's ability to convey ideas or thoughts to other people in interaction [32]. This character develops into a valuable social capital. A friendly/communicative person is someone who gets along well with others and, in addition to being able to communicate, is also

able to listen to what others say and respond appropriately. In the novel studied, the showcase of friendly/communicative value is found on page 19.

(9) *Faris Afandi welcomed me, he took me to his house with all his heart and sat near me like a happy father when he meets his son, asking me so many things about life, my future, and my education. (Broken wings: 19)*

Faris Affandi character in this novel is described as someone who is friendly to others. The quote above showcase his hospitality and friendliness in the novel. This is a positive value that can be utilized in character education.

3.10 Peace Loving Value

Peace loving is an attitude of not liking or wanting a split between human beings. Zubaedi [2] stated that peace loving is an attitude, speech, and action that encourages one to produce something useful for society and recognizes and respects the success of others. It is a behavior that recognizes the differences that other individuals or groups have from themselves or their own group. An attitude of respect can be described as that of someone who does not just insult the differences that exist in other people, let alone commit violence against them. Peace is defined differently in individuals and groups [33]. Individuals define peace as peace of mind, solitude, comfort and happiness, and freedom of thought. In groups, peace is defined as togetherness, harmony, and good cooperation. Peace loving value can be viewed in the novel in page 61.

(10) *“I will be what you want, my love” (Broken Wings: 61)*

The quote above showcase peace loving character because a point of the value is respecting the decision of thers. In the data, Gibran respects Selma’s decision to obey her father by marrying the bishop’s nephew. This character value is suitable for teenagers nowadays because they are expected to spread peace in their surrounding.

4 Conclusion

This study proved that character education values exist in Kahlil Gibran’s novel Broken Wings in the form of traits such as: religious, honest, tolerant, discipline, hardworking, creative, independent, curious, friendly/communicative, and peace loving. The ten values listed above are expected to improve the value of character education in adolescents significantly. Furthermore, the ten character education values discovered are expected to be useful as a reference for readers who need information about character education values in the novel.

Acknowledgments. We appreciate the opportunity to attend the ICOLAE seminar and the funding provided for the publication of this article by the Muhammadiyah University of Surakarta. Also acknowledged are the article reviewers who offered advice on how to make the article better.

Authors' Contributions. The first author is responsible for developing a research strategy, carrying it out, and writing a publication article. The second author controls, corrects, and improves the analysis and this article in terms of language and substance.

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