



The *Dokumen Jibril* Short Story Collection as Teaching Materials with the Character Value of ‘Belief in the One and Only God’

Agnesya Mayang Hernanda, Main Sufanti^(✉), and Miftakhul Huda

Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
ms258@ums.ac.id

Abstract. This research aims to: (1) describe the character value of ‘Belief in the one and only God’ in the *Dokumen Jibril* short story collection; (2) describe the relevance of the character value of ‘Belief in the one and only God’ in the *Dokumen Jibril* short story collection in literature learning materials in junior high school. This research used a descriptive method with a qualitative approach. This research used qualitative descriptive research methods to find knowledge or theory of research at a specific time. This research focuses on the character value of ‘Belief in the one and only God’ in the *Dokumen Jibril* short story collection. Data was collected using the library, reading, and note-taking techniques. The data analysis technique used was a qualitative description model with steps of (1) coding, (2) categorizing, (3) describing, and (4) interpretation. The results of the study obtain several findings. There are seven character values of ‘Belief in the one and only God’ that dominate the *Dokumen Jibril* short story collection: (1) Personal character in *Gugur Daun Maple*; (2) Social characters in *Pohon*; (3) Environmental character in *Pohon*; (4) Religious character in *Nyanyian Duka di Legian*; (5) Social characters in *Nyanyian Duka di Legian*; (6) Religious character in *Perahu Nuh*; (7) Social characters in *Perahu Nuh*. The analysis results of the character values of ‘Belief in the one and only God’ are relevant to literature learning materials in junior high schools. It is seen from the analysis of the *Dokumen Jibril* short story collection under the Independent Curriculum implemented by the school fulfilling the three criteria for the characteristics of students’ initial abilities in junior high schools.

Keywords: Short Story · Character Values · Learning

1 Introduction

Indonesia has the function and purpose of national education, which has been the basis for implementing education in all aspects. The function of national education is to make people fear God Almighty and become citizens who are noble, healthy, knowledgeable, capable, creative, independent, democratic, and responsible [1]. The quality of education should receive attention from various parties because education is the main road in

building the nation's civilization. The nation's quality is influenced by education management in the school, family, and community environment. The quality of education will affect the success of a lesson, and the success of the process will be seen in the extent to which student learning outcomes are obtained.

Literature learning has an important role in the development of students' intelligence. Literature can be a means to get to know various social problems without having to be directly involved in them because literature is formed from the life experiences of its authors. Elements in a literary work, such as the author and his environment, make a literary work a social reflection in a community [2]. Literary work represents the results of a person's ideas, thoughts, and feelings through a creative process. The literature appears as an interesting painting of the struggle for human life in dealing with various dynamic problems in society.

Literary works can bring various benefits to the audience [13]. Literary work is a beautiful and valuable thing. This beauty makes literary connoisseurs feel happy and entertained by the beauty of language, storylines, and other literary works. Literature can even be used as a way to gain virtue. Good literature is written with sincerity, honesty, purity, wisdom, and the nobility of the human conscience. Such literature can lead people to the path of truth and awaken them to fulfill their noble human duties.

Literature can be seen as a social phenomenon because literary works are formed from the author's life experience in society. In this way, literary works are bound by the norms and customs that prevailed at that time [17]. Literary research can enhance the progress of literature itself and advance interests outside literature. Literature needs to improve the quality of literary creation. Literary works are used as reading material and learning in social life. In literary works, there are values built by the author as a valuable and helpful message that he wants to convey to his readers. That way studying literary works will provide practical value for the reviewer [8]. Studying literature is like entering a forest. The deeper one explores, the thicker the forest, and the deeper one feels lost. However, the feeling of being lost brings meaningful pleasure. From this analogy, it is clear that literary works contain a variety of complex and profound human phenomena in which so many meanings can be obtained [3].

Literature is closely related to society because we take aspects of social life that take place in society and function from society. The complex content of literature covering aesthetics, values, logic, and social aspects of society distinguishes between literature and science, religion, customs, and other traditions. Literary works are the core of inter-subjectivity because they are bound to society [15]. Usually, good writers are social observers because they can process facts in society and mix them with fictional aspects [20].

Literary works with their values are essential for learning to develop student character. Literary works will be very useful for developing students' character because literature presents a secondary world (an imitation of the real world) that involves readers in complex situations. The possibilities of these situations involve attitudes and behaviors that reflect human morality. Literature can be a life simulation for students to train them to process their critical thinking skills in dealing with the complexities of life's problems [21].

Short stories are narrative essays that contain stories that can be read in one sitting. It contrasts the novel, which requires a longer time [5]. The *Dokumen Jibril* short story collection needs to be contemplated. A collection of short stories called *Dokumen Jibril* is written by female authors who come from different decades and have fans from all walks of life. Ahmadun Yosi Herpanda, as the editor, selected 20 short stories for publication in the *Dokumen Jibril* short story collection. The 20 selected short stories were edited to make them more enjoyable for readers.

The *Dokumen Jibril* short story collection is interesting to study and analyze because it contains life values that can be used as teaching materials for literature in junior high school. Some short stories in the *Dokumen Jibril* collection are considered under the conditions experienced by Indonesia. These short stories are suitable for studying literature in schools, especially at the junior high level.

Based on the background, the following is the identification of the problems in this research: (1) Indonesia has the function and goals of national education, which have been the basis for the implementation of education in all aspects; (2) Literature learning has a vital role for the development of students' intelligence; (3) Literary studies will benefit students because they contain good values. (4) One of the important values is the character value of 'Belief in the one and only God', which is often found in the *Dokumen Jibril* short story collection.

The following is the formulation of the problems discussed in this research: (1) What is the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection? (2) How is the relevance of the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection in literature learning materials in junior high schools?

This research aims to: (1) describe the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection; (2) describe the relevance of the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection in literature learning materials in junior high schools.

The results of this study are expected to provide theoretical and practical benefits. Theoretically, this research is expected to contribute knowledge in education and literature, especially short stories. Practically, this research is expected to have the following benefits: (1) For students, it is hoped that it can become reference material regarding the character value of 'Belief in the one and only God' in its application to their social life; (2) For teachers, it is hoped that the research results can add insight into the teaching and learning process and its application of the character value of 'Belief in the one and only God'; (3) For other researchers, this research is expected to be a reference in similar research.

2 Method

This study used qualitative research methods. Qualitative research is related to descriptive methods. This research took three strategic stages: data collection, data analysis, and presentation of data analysis results. The qualitative descriptive method is described as steps to solve a problem that seeks the light at the end of the tunnel by describing the state of the research object based on reality. This method aims to systematically show

the characteristics of the research object factually and carefully. This method was used to narrate and convey the various meanings of the messages in the *Dokumen Jibril* short story collection with sentences that are very rich in implied meanings.

3 Results and Discussion

This study analyzes the value of Ichigami's character in the *Dokumen Jibril* short story collection. Values are ordered by relative importance. Value can be interpreted as providing benefits or usefulness for humans. Value is closely related to cognitive and emotional things [8]. The set values, norms, or standards are believed to be psychologically built into the individual. Character education instills character values in school members, including components of knowledge in a system: God, both towards himself, his neighbor, his environment, his nationality, his awareness or readiness, and his actions to carry out these values make him humane. Based on the educational formulation and objectives, a study of the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection finds the seven most dominant forms in short stories [18] (Table 1).

From the analysis results, the forms of the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection are relevant to literature teaching materials in junior high schools. The elements in this story are described as follows.

3.1 The Character Values of the Pancasila "Ketuhanan yang Maha Esa" (Belief in the One Only God) that Contain in the *Dokumen Jibril* Short Story Collection

From the results of the analysis, seven character values of 'Belief in the one and only God' dominate the *Dokumen Jibril* short story collection: (1) Personal characters in *Gugur Daun Mapel*; (2) Social characters in *Pohon*; (3) Environmental characters in

Table 1. Forms of the Character Value of 'Belief in the one and only God' in the *Dokumen Jibril* Short Story Collection

No.	Title	Author	Element	Page
1.	<i>Gugur Daun Mapel</i>	Abidah el Khaliegy	Personal character	8
2.	<i>Pohon</i>	Dewi Sartika	Social character	31–32
3.	<i>Pohon</i>	Dewi Sartika	Environmental character	31 dan 33
4.	<i>Nyanyian Duka di Legian</i>	Pipiet Senja	Religious character	114
5.	<i>Nyanyian Duka di Legian</i>	Pipiet Senja	Social character	117–118
6.	<i>Perahu Nuh</i>	Ratna Indraswari Ibrahim	Religious character	130–131
7.	<i>Perahu Nuh</i>	Ratna Indraswari Ibrahim	Social character	130

Pohon; (4) Religious characters in *Nyanyian Duka di Legian*; (5) Social characters in the *Nyanyian Duka di Legian*; (6) Religious characters in *Perahu Nuh*; (7) Social characters in *Perahu Nuh*. The following is a discussion of the character value of ‘Belief in the one only God’ in the *Dokumen Jibril* short story collection.

Personal Characters (*Gugur Daun Mapel*)

Personal character means realizing the importance of respecting and caring for oneself, nurturing and caring for others and the environment. The character value of ‘Belief in the one and only God’ in the form of personal character, which can realize equality in education and social status, can be found in the short story *Gugur Daun Mapel* by Abidah El Khalieqy. The embodiment of equality in education and social status can be seen in the struggle of the figure Nabila Al-Habsyi, a community of Jama’ah (people of Arab descent). In general, women in the Jamaah community do not have higher education like Nabila Al Habsy, who is currently continuing her doctoral studies at the McGill campus. She received much slander from her brother. However, Nabila continues to fight for men and women to gain as much knowledge as possible.

“Jika Al-Habsyi adalah tangga piramida, jika Alaydrus dan Assegaf adalah menara, aku ingin memotong tangga dan meruntuhkan menara, dengan kehormatan dan kebanggaan yang berbeda. Jika aku memperoleh gelar doktor, tentu aku boleh bangga karena semua itu kuperoleh dengan segenap usaha, peluh dan air mata, serta doa. Total aku meraihnya. Bukan karena nasab keturunan atau anggota Jama’ah. Bagiku semua manusia itu sama, sederajat dihadapan Sang Pencipta.»

(If Al-Habsyi were the steps of the pyramid and Alaydrus and Assegaf were the towers, I would like to cut the stairs and tear down the towers with different honors and pride. If I get a doctorate, of course, I can be proud because I got all of that with all my efforts, sweat, tears, and prayers. I got it entirely. Not because of heredity or members of the Jama’ah. For me, all humans are equal, equal before the Creator.)

Social character (*Pohon*)

Social character is reflected through an attitude that prioritizes the harmonization of human relations by upholding the values of equality and humanity above existing differences. For this reason, social sensitivity is needed to tolerate and respect existing differences. Social characters are found in this short story collection in the form of Sardi and his wife keeping the will of their parents. Before his parents died, Sardi was given a will not to sell his land and to guard the trees before the house so people would not cut them down. At first, Sardi was confused because he did not know the real reason behind the will.

In the past, when his father died, Sardi was standing in front of a tree. He put his hands on his hips, not understanding why his father loved the tree in front of the house.

“Sardi, pokoknya jangan pernah kamu jual tanah milik kita ini. Jangan pernah kamu membiarkan pohon di depan rumah ditebang orang. Jagalah pohon itu. Ini amanat bapak padamu.”

“Kenapa dengan pohon itu, Pak?” Sardi bingung.

“Nanti kamu juga akan mengerti.”

(“Sardi, just do not ever sell our land. Never let someone cut down the tree in front of the house. Take care of that tree. This is Father’s message to you.”

“What about that tree, Father?” Sardi was confused.

“Later, you will understand.”)

Sardi became even more confused. The village chief promised money for his land. It is enough money to pay off his promise to Lasmi, but the father’s will is also very important.

Undecided whether to sell the land, Lasmi, Sardi’s wife, convinced her husband to follow her parents’ will. Lasmi believes you will receive retribution if you go against your father’s will. Lasmi also continues to accept the simple life of their family because they do not get any money from selling the land. This is shown in the following quotation.

“Tapi Akang juga berat pada wasiat Bapak. Tentang rumah dan tanah ini.

Tentang pohon di depan rumah. Bapak melarang Akang untuk menjual rumah ini, takut pohon itu ditebang.”

“Memang kenapa dengan pohon di depan rumah?”

“Itu pohon turun-temurun. Dari sejak kakekku tinggal di tanah ini, pohon itu benda kesayangan.”

“Lho, kok aneh?”

“Ya, itulah. Akang sampai jadi bingung. Tapi Akang juga enggak tega jual tanah dan melihat pohon itu ditebang.”

“Ya sudah, kalo gitu enggak usah dijual. Biar saja kita hidup begini, daripada melawan wasiat Bapak, nanti kwalat.”

“Iya ya, kamu benar, Mi,” Sardi manggut-manggut.

(“But I am also burdened by the will. About this house and land.

About the tree in front of the house. Father forbids me to sell this house, afraid the tree will be cut down.”

“What is wrong with the tree in front of the house?”

“It is a hereditary tree. When my grandfather lived on this land, that tree was inherited.”

“Oh, how come it is weird?”

“Yes, that is it. I am confused. However, I also do not have the heart to sell his land and see the tree cut down.”

“Yeah, if that is the case, there is no need to sell it. Let us just live like this instead of going against Father’s will. We might get retribution.”

“Yes, yes, you are right, Mi,” Sardi nodded.)

After being convinced by his wife, Sardi was finally determined not to sell the land according to his father’s will. As children who are devoted to their parents, it is

appropriate for us to take care of their inheritance as long as it is good. If we carry out our parents' will, then goodness will come to us one day.

Environmental character (*Pohon*)

Environmental character means being aware to protect the surrounding nature so as not to damage and overuse natural resources to preserve nature and the living things that live in it. For this reason, we, as living beings, are equipped with the mind to think it is necessary to preserve the environment. The character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection in the form of environmental character is discussed in the following quotation.

"Sardi, pokoknya jangan pernah kamu jual tanah milik kita ini. Jangan pernah kamu membiarkan pohon di depan rumah ditebang orang. Jagalah pohon itu. Ini amanat bapak padamu."

"Kenapa dengan pohon itu, Pak?" Sardi bingung.

"Nanti kamu juga akan mengerti"

("Sardi, just do not ever sell our land. Never let someone cut down the tree in front of the house. Take care of that tree. This is Father's message to you.")

"What about that tree, Father?" Sardi was confused.

"Later, you will understand.")

In this quote, Sardi remembers his father's will to protect the tree from being cut down by other people. Sardi was confused by his father's will to look after the tree. The purpose of the will was that Sardi's parents wanted Sardi to look after the tree so that it could be used later as a water catchment area so that Sardi's house would not experience drought.

"Malam-malam Sardi berjalan ke luar rumah, melihat ke muka dan memandangi pohon yang berdiri kokoh di depannya. Sardi tidak pernah mengerti mengapa Bapak cinta pada pohon itu. Bukan hanya bapaknya, juga kakeknya dahulu. Mereka merawat baik-baik pohon itu hingga sebesar dan sekokoh itu. Pohon di depannya rindang dan besar, memakan tempat hampir perbatasan tanah milik Sardi. Kalau siang duduk di dekatnya terasa nyaman dan segar, tapi bila malam menjelang wujudnya menakutkan."

(At night, Sardi walked out of the house, looked ahead, and stared at the tree standing firmly before him. Sardi never understood why his father loved that tree. Not only his father but also his grandfather. They cared for the tree until it was that big and strong. The tree before him was shady and large, taking up nearly the border of Sardi's house. Sitting near it during the day feels comfortable and fresh, but when the night comes, it looks scary.)

The impact of keeping the tree alive began to be felt by Sardi subconsciously. He felt that being around the tree felt comfortable and fresh even during the day. This is because Sardi's parents took good care of the tree.

Religious Character (*Nyanyian Duka di Legian*)

Religious character means understanding with a full appreciation of the attributes of God by holding fast to religious teachings. This attitude is essential for every human being who is a God's creature. We can live life calmly and sincerely if we surrender to all of God's provisions. Surrendering everything to God is a form of our trust. Believing in God is having belief the one and only God' existence as the universes Creator and obeying all God's commands. When humans surrender themselves and believe in all the destiny given by God, their life will undoubtedly feel more peaceful. The value of this life is found in a short story entitled "*Nyanyian Duka di Legian*" as follows.

"Allah, Tuhanku, perkenankan hamba melihat dan mendengar dengan jelas," jeritnya merambah langit. »

("Allah, my Lord, allow me to see and hear clearly," she screamed across the sky.)

This short story tells about the character Emak, a victim of the 2004 Bali bombing. At first, Emak did not remember the people she knew when she was alive, and all that was left were her memories of when she was a victim of the bombing. Emak pleads with God when she hears the screams of the child she sees because of her inner bond with the child. She believes that only God can grant her wish. Due to her faith, God allowed Emak to look closer, and her memory was fully restored. On the other hand, Butet, Emak's child, was devastated by her mother's sudden departure. Then she is advised by Nini, the grandmother of Butet.

Social character (*Nyanyian Duka di Legian*)

The value of humane character encourages people to behave well and maintain the quality of human relations. The character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection is found as a humane character. Humans are social creatures who always live side by side with other humans. We should maintain love, affection, and concern for others in our social life. The value of this life is stated in the following quote.

Kios mereka semakin banyak isinya, laris manis. Namun, nurani tidak bisa ditawar-tawar. Ingin kembali ke kampung halaman. Lagi pula, kasihan kepada nenek si Butet, sejak Abah tiada.

(Their stalls are getting more and more bustling, selling well. However, conscience is not negotiable. Want to return to hometown. Besides, I am sorry for Butet's grandmother since Abah is gone.)

Emak in *Nyanyian Duka di Legian* has love, affection, and concern for Butet's grandmother or her mother. Even though her shop is bustling, he wants to return to her hometown to look after her mother, who lives alone because her husband passed away.

Religious Character (*Perahu Nuh*)

Religious character encourages people to realize their position with God. Thus, like the behavior of a servant to his God, the reflection of religious character is the behavior of worshiping, praying for good fortune and forgiveness, praising majesty, and being grateful for the favors given. God destines the life of all living beings. However, it does not mean we give up and do nothing because destiny can be changed if people are willing to pray and make an effort. In doing both, things must be balanced. This value is seen in the short story "*Perahu Nuh*" by Ratna Indraswari Ibrahim.

Lelaki itu tetap diam saja. Dan, kemudian berkata pelan sekali. "Aku menunggu pertolongan Tuhan." (Ibrahim, 2005:130)

Rudi menggelengkan kepalanya. "Saya tahu pertolongan Tuhan akan datang kepada kita."

"Terima kasih, Pak RT, biarkanlah saya berdoa agar pertolongan Tuhan datang secepatnya."

(The man remained silent. And then, said very slowly. "I'm waiting for God's help." (Ibrahim, 2005:130)

Rudy shook his head. "I know God's help will come to us."

"Thank you, Sir. Let me pray that God's help will come as soon as possible.")

The three quotes above show that the character Rudi only prays and waits for God's help and does not want to try anything. He refused help from the neighborhood head and insisted on waiting for God's help. Whereas God's help can come from anyone and at any time, God will not help the servant who prays without making any effort. Rudi's attitude can also be seen in the following quote.

Rudi menghela nafas lega. Suasana begini rasanya lebih mendukung untuk berdoa berlama-lama memohon kepada Tuhan. "Tuhan, semua orang sudah pada mengungsi, mereka tidak bisa melihat lagi kebesaran-Mu. Sebetulnya aku ingin tertawa keras-keras, melihat kepanikan mereka. Karena mereka tidak mempercayai lagi, bahwa Engkaulah yang akan menolong hamba-Mu."

(Rudy breathed a sigh of relief. This atmosphere feels more supportive of praying for a long time and asking God. "Lord, everyone has fled. They can no longer see Your greatness. I wanted to laugh out loud, seeing their panic. Because they no longer believe that You are the one who will help Your servant.")

While all the residents were trying to save themselves from the flood, Rudi remained home and only prayed for God's help. What all residents do is one form of their efforts to survive the flood. Supposedly, if the character Rudi wants to ask for help from God,

he should try to save himself by taking refuge in a higher place and keep praying to God so that he can be safe, and the flood disaster will subside soon.

Social Character (*Perahu Nuh*)

Humans have a bond of mutual need with other humans as social beings. It is the basic essence of humans to help each other. The behavior of helping each other reflects one's social character. In *Dokumen Jibril*, it was found that the character value of 'Belief in the one and only God' in the form of social character. A leader must have a leadership spirit to be responsible to his group. The following short story quotation finds a social character in the form of being responsible as a leader.

After rescuing his wife and children and all these residents and securing them on the second floor of Mister Ahmad and Mister Bagus' house, the neighborhood head, who felt he still could swim because he used to be a swimming athlete, approached Rudi.

"Begini, Pak Rudi, ramalan cuaca yang saya dengar barusan ini, curah hujan akan semakin deras, bisa jadi sepanjang minggu ini. Karena itu, pintu air sudah banyak yang jebol. Baik kita maupun rumah-rumah di sini akan terendam. Untuk sementara kita bisa mengungsi di rumah Pak Ahmad dan Pak Bagus. Saya sudah minta bantuan tim SAR, untuk mengevakuasi kita keluar dari daerah ini."

("Look, Mr. Rudi, the weather forecast I heard just now, the rainfall will be heavier, possibly throughout this week. Because of this, many floodgates have been broken. Both we and the houses here will be submerged. We can take refuge at the house of Mr. Ahmad and Mr. Bagus for a while. I have asked for the help of the SAR team to evacuate us out of this area.")

When the flood came, the neighborhood head quickly evacuated all residents temporarily to a higher place on the second floor of Mr. Ahmad and Mr. Agus' house. He also asked for the help of the SAR team to move the residents to areas that were not flooded. Knowing that one of his residents did not want to evacuate and stayed at his house, he immediately persuaded Rudi's figure to be evacuated to a safer place.

In the previous quote, the neighborhood head made Rudi realize that he did not want to be evacuated because he was waiting for God's help, plus his feud with his wife. As the head of the family, Rudi should be responsible for his wife and children who need him. Different views of a partner are natural in married life. These differences can be resolved if they can respond with a cool head for the integrity of the household, especially for the sake of their children. Moreover, as husbands and fathers who are the leaders of the family, they should address all household problems adequately.

This study formulates two problems. The second is the character value of 'Belief in the one and only God' in the *Dokumen Jibril* short story collection in literature learning materials in junior high school. In the *Dokumen Jibril* short story collection, the author conveys many of the character values of 'Belief in the one and only God' indirectly, as in Table 2.

Table 2. The Relevance of the Character Value of ‘Belief in the one and only God’ in the *Dokumen Jibril* Short Story Collection in Literature Learning Materials in Junior High School

No.	Relevance	Description
1.	The relevance to the Independent Curriculum learning outcomes	Research on the character value of ‘Belief in the one and only God’ in the <i>Dokumen Jibril</i> short story collection is relevant to the Independent Curriculum in junior high schools. It is fulfilling Phase D, Elements of Listening, with learning outcomes. Students can analyze and evaluate information through ideas, thoughts, feelings, views, directions, or accurate messages from various types of audiovisual and aural texts (non-fiction and fiction) in the form of monologues, dialogues, and speech titles.
2.	The relevance to students’ characteristics	Research on the character value of ‘Belief in the one and only God’ in the <i>Dokumen Jibril</i> short story collection is relevant to the characteristics of students in junior high schools. It is seen in the research results that meet the three criteria of student characteristics. These characteristics include students’ initial circumstances and abilities, background and social status, and personality differences such as attitudes, feelings, interests, and others.

3.2 The Relevance of the Character Values of ‘Belief in the One and Only God’ as Teaching Materials

Research of the relevance of the character value of ‘Belief in the one and only God’ in the *Dokumen Jibril* short story collection in learning literature in junior high school is based on the Independent Curriculum. Teaching materials are all materials used in learning activities, both information and tools, and texts, which are arranged in a planned, systematic way to ensure learning delivery, fully develop the competencies students acquire, and are used in the learning process, presenting a unique mapping [9]. In addition, the material is a set of materials related to the curriculum used to achieve a given competency standard and core competency [10]. Literary studies are meant to make students aware of valuable literary works and motivate and interest them in reading them [14].

By reading literary works, it is hoped that students will obtain the character values of ‘Belief in the one and only God’ in literary works. Learning literature, especially short stories, is believed to have the character values of ‘Belief in the one and only God’ presented by the author indirectly. The following are the character values of ‘Belief in the one and only God’ dominate the *Dokumen Jibril* short story collection: (1) Personal characters in *Gugur Daun Maplel*; (2) Social characters in *Pohon*; (3) Environmental

characters in *Pohon*; (4) Religious characters in *Nyanyian Duka di Legian*; (5) Social characters in the *Nyanyian Duka di Legian*; (6) Religious characters in *Perahu Nuh*; (7) Social characters in *Perahu Nuh*.

3.3 The Relevance with Independent Curriculum in Junior High School (Learning Outcomes)

Independent Learning implicitly shows what kind of curriculum should be developed by every driving teacher in schools so that learning objectives are achieved. Learning outcomes are a goal that includes things expected to be known, understood, and carried out by students after completing the learning process. Most European countries also use learning outcomes as a target of the implemented learning programs. The following is one form of learning outcome in the independent curriculum, the Indonesian language subject in literature learning junior high schools in phase D with listening elements (Tables 3 and 4).

Table 3. Learning Outcomes

Element	Learning Outcomes
Listening	Students can analyze and evaluate information through ideas, thoughts, feelings, views, directions, or accurate messages from various types of audiovisual and aural texts (non-fiction and fiction) in the form of monologues, dialogues, and speech titles. Students can explore and evaluate various information from actual topics heard.

Table 4. Analysis Results of the Character Values of ‘Belief in the one and only God’ in “*Nyanyian Duka di Legian*” by Pipiet Senja

No.	Quote	The Form of Character Value
1.	<p>“Allah, Tuhanku, perkenankan hamba melihat dan mendengar dengan jelas,” jeritnya merambah langit. (Senja, 2005:114)</p> <p>(“Allah, my Lord, allow me to see and hear clearly,” she screamed across the sky.)</p>	Religious Character
2.	<p>Kios mereka semakin banyak isinya, laris manis. Namun, nurani tidak bisa ditawar-tawar. Ingin kembali ke kampung halaman. Lagi pula, kasihan kepada nenek si Butet, sejak Abah tiada. (Senja, 2005: 107)</p> <p>(<i>Their stalls are getting more and more bustling, selling well. However, conscience is not negotiable. Want to return to hometown. Besides, I am sorry for Butet’s grandmother since Abah is gone.</i>)</p>	Social Character

The results of student identification can be used as an illustration of the achievement of previously selected learning outcomes. In this learning material, students must analyze and evaluate the ideas or messages in the short stories they listen to.

3.4 The Delivery of the Character Value of ‘Belief in the One and Only God’ with Students’ Characteristics

There are three important students’ characteristics to pay attention to: 1) Characteristics of students’ initial abilities. In this case, the teacher needs to pay attention to the ability to think, mental state, physical, and others; 2) Characteristics of students’ background and social status; 3) Characteristics of student differences include personality, interests, talents, feelings, and others. [17].

By paying attention to the characteristics of these students, *Dokumen Jibril* was chosen as a learning material that was adapted to the characteristics of the thinking abilities of junior high school students. In this short story, the dictions used are simple, so junior high school students will easily understand it.

Dokumen Jibril short story collection is also under the characteristics or circumstances of students about their background and social status. “*Gugur Daun Maple*” by Abudah El Khalieqy tells how Nabila Al Hasby struggled to uphold equality in education and social status in front of her family, who strictly adhered to her group’s customs (Jama’ah) who think that Syarifah’s women are not allowed to marry Ahwal (people outside the Jama’ah). It should not exist because all human beings are equal in the eyes of God. Through these short stories, students can take the character values of ‘Belief in the one and only God’, such as not distinguishing background and social status among friends.

The third characteristic or condition of students that the teacher needs to pay attention to relates to personality differences such as attitudes, feelings, interests, and others. The analysis results of life values in *Dokumen Jibril* short story collection can be used to increase students’ interest in learning literature in junior high school.

4 Conclusion

This study concludes that there are seven character values of ‘Belief in the one and only God’ that dominate the *Dokumen Jibril* short story collection: (1) Personal characters in *Gugur Daun Maple*; (2) Social characters in *Pohon*; (3) Environmental characters in *Pohon*; (4) Religious characters in *Nyanyian Duka di Legian*; (5) Social characters in the *Nyanyian Duka di Legian*; (6) Religious characters in *Perahu Nuh*; (7) Social characters in *Perahu Nuh*. The analysis results of the character values of ‘Belief in the one and only God’ are relevant to literature learning materials in junior high schools. It is seen from the analysis of the *Dokumen Jibril* short story collection under the Independent Curriculum implemented by the school fulfilling the three criteria for the characteristics of students’ initial abilities in junior high schools.

Acknowledgment. While writing this article, many people have helped me by providing moral support and assistance, which means a lot to me. On this occasion, I would like to express my deepest gratitude to God Almighty, who always answers my prayers in expediting the process of making this article until the end. The author thanks the Universitas Muhammadiyah Surakarta, which has fully supported and assisted in publishing articles. Furthermore, I thank my parents, who have given me full support, to my supervisor, who was patient in giving directions to me while writing this article. Thanks to my comrades who helped me and advised me to finish this article. Thank you very much to the people currently with me who always want to listen to stories and accompany me when writing this article so that this article can be completed properly. Thank you to the Muhammadiyah University of Surakarta, especially the Indonesian Language and Literature Education Study Program, and the Teaching and Education Faculty for providing opportunities, assistance, and support so that the implementation of the article was completed on time. Thank you for giving me space and facilitating me so that I can compile this article as well as possible.

Author's Contribution. The first author contributed to writing down ideas and thoughts contained in the entire research and article creation process. This article is presented for readers who aim to convey the results of scientific analysis and can be used by readers as a source of reference for similar research. The second author contributed input, corrections, and suggestions from the research analysis results.

References

1. Haryanto, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional," *Demogr. Res.*, vol. 49, no. 0, pp. 1–33: 29, 2003.
2. M. Huda, "Dinamika Sosial dalam Novel Pencari Harta Karun," pp. 36–43. doi: <http://jurnal2.um.ac.id/index.php/jbs/article/view/5116>
3. S. Satoto, "Metode Penelitian Sastra Bagian II (BPK)." Surakarta: UNS Press, 1995.
4. N. K. Ratna and M. Teori, "Teknik Penelitian Sastra dari Strukturalisme hingga Postrukturalisme," Yogyakarta: Pustaka Pelajar, 2004.
5. B. Nurgiyantoro, *Teori Pengkajian Fiksi*, UGM Press, 2018.
6. A. Majid and C. Rohman, "Pendekatan Ilmiah dalam Implementasi K3," Bandung: Rosmant, 2015.
7. S. Endraswara, "Metodologi Penelitian Sastra, cet," *Keempat (edisi revisi)*, Yogyakarta Media Press., 2008.
8. S. Am, "Interaksi dan Motivasi Belajar Mengajar," Jakarta Raja Graf. Persada, 2011.
9. I. Lestari, "Pengembangan Bahan Ajar Berbasis Kompetensi. Padang: Akademia Permata," *J. Teknol. Pendidikan. Progr. Stud. Teknol. Pendidik.*, 2013.
10. P. Andi, "Panduan Kreatif Membuat Bahan Ajar Inovatif. 2015 Yogyakarta: Diva Press. Prastowo Andi," *Pengemb. Bahan Ajar Temat.*, 2014.
11. M. Najib, "Manajemen Strategi Pendidikan Karakter," Yogyakarta Gava Media, 2016.
12. Wellek dan Warren, Austin. "Teori Kesusastraan". Jakarta: Gramedia, 2016.
13. Semi. "Menulis Efektif". Padang: CV. Anka Raya.
14. Sardiman. 2011. "Interaksi dan Motivasi Belajar Mengajar". Jakarta: PT. Rajagrafindo.
15. Y. Nasucha, Rohmadi M. And Wahyudi. "Bahasa Indonesia untuk Penulisan Karya Tulis Ilmiah". Yogyakarta: Media Prakarsa. 2017.
16. Luxemburg, Jan Van. "Pengantar Ilmu Sastra (Terjemahan Dick Hartoko)". Jakarta: Referensi (GP Press Group).

17. Asrori. “Penerapan Pendidikan Berkarakter”, Jakarta: Gramedia, 2001. <http://www.asrori.com/2011/05/download-penerapan-pendidikan-karakter.html>
18. Sugiyono. “Metode Penelitian Kuantitatif, Kualitatif, dan R & D”. Bandung: PT. Alfabet, 2016.
19. Ratna, Nyoman Kutha. “Teori, Metode, dan Teknik Penelitian Sastra (dari Strukturalisme hingga Postrukturalisme Perspektif Wacana Naratif). Yogyakarta: Pustaka Pelajar, 2004.
20. Nugraha, D., Moralitas, Keberterimaan, Pendidikan Karakter, HOTS, dan Kelayakan Bahan dalam Pembelajaran Sastra, JP-BSI (Jurnal Pendidikan Bahasa dan Sastra Indonesia), 2020, pp. 76–82.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

