



# Forms of Madurese Values in Literary Texts Depicted in the Indonesian Language Students' Books

Albitar Septian Syarifudin dan Fiyan Ilman Faqih

University of Trunojoyo Madura, Bangkalan, Indonesia  
albitar.syarifudin@trunojoyo.ac.id

**Abstract.** In this research, the highlighted local characters are Madurese characters such as discipline, perseverance, tenacity, perseverance, and high solidarity, which are reflected in the life of the Madurese people. The existence of the Madurese character will be analyzed in its form or form in the literary texts in Indonesian language student books for class VII Junior High School. Based on the analysis results, it was found that the literary texts in the Indonesian language student books for class VII Junior High School contain Pancasila student characters, which also contain Madura characters. The analysis results are based on the implementation of the Pancasila student profile values, which are linked to the character of Madurese society, which is reflected in the daily life of Madurese people. Therefore, it can be concluded that the Indonesian language student book for class VII Junior High School contains the character of the Pancasila student profile and the character of Madura, and it does not rule out the possibility that the positive characteristics of the Indonesian nation from Sabang to Merauke are reflected in it.

**Keywords:** Madurese Values, Literary Texts, Student Books,

## 1. Introduction

The cultivation of character is a statutory mandate contained in the goals of national education. Permendikbud No. 22 of 2016 explains that "The learning process in educational units is carried out in an interactive, inspiring, fun, challenging manner, motivates students to participate actively, and provides sufficient space for initiative, creativity, and independence following talents, interests, and development physical and psychological of students" [1]. The concept states that learning is a series of activities carried out by students to achieve specific learning outcomes under a teacher's guidance, direction, and motivation [2]. Learning is a change in behavior or appearance with a series of activities. The term learning can be concluded to refer to student activities, while the term learning is a series of learning activities that occur in the classroom [3]. Learning is the entire process of activities and the results carried out and experienced by the learner, namely the person who learns [4]. Of course, this effort cannot be separated from the primary goal of education, namely creating a civil society. This social order understands its rights and obligations in the nation and state. Character cultivation can improve the nation's morale, creating an ideal national life. It becomes the basis for

© The Author(s) 2023

A. Ambarwati et al. (eds.), *Proceedings of the 3rd International Conference on Language, Literature, and Cultural Education (ICON-LLCE 2023)*, Advances in Social Science, Education and Humanities Research 796,

[https://doi.org/10.2991/978-2-38476-144-9\\_25](https://doi.org/10.2991/978-2-38476-144-9_25)

strengthening the cultivation of character in education by adopting the values contained in Pancasila. This term in the independent curriculum paradigm is known as strengthening the profile of Pancasila students who implement the six values of national life. These values, namely faith in and in God Almighty as well as noble character, critical reasoning, independence, creativity, and cooperation, then become character standards that must be developed in students from all over the country so that the values of local wisdom are in every region it will also be implemented. This research will focus on implementing Madurese local wisdom values in one of the learning components, namely class VII Indonesian language student books. The student books are the most complex means for instilling character or values accompanied by interesting visualizations. Apart from that, the main analytical study in this research is also focused again on literary texts in Indonesian language student books because literary works are the most effective instilling of values in discourse. Therefore, this research examines the forms of Madurese values in literary texts in Indonesian language student books for class VII Junior High School.

Character is one of students' learning needs. Needs arise due to desires, desires, requests, hopes, encouragement, shortcomings, limitations, and conditions. In other words, needs are created from demands [5]. The need for learning can be created because of the desire to achieve goals. It is what makes the need for character exist to create a desire to act.

The implementation of Madurese values does not specifically exist and is visible in the literary texts in Indonesian language student books for class VII Junior High School. However, as stated in the previous paragraph, each local value or wisdom of each region is also implemented in the Pancasila student profile, so the Madurese values can also be analogous to appearing in literary texts in the books of Indonesian language students for class VII middle school. It becomes an attraction for analyzing the existence of Madurese values in cultivating Pancasila student profiles in literary texts in class VII Junior High School Indonesian language student books. Therefore, Madurese values do not stand alone and are displayed explicitly in academic texts but are internalized from contextual meanings in the life of Madurese people, which are by the values in the Pancasila student profile.

Permendikbudristekdikti No. 17 of 2021 concerning the National Assessment emphasizes that "the learning aspects that are measured are cognitive and non-cognitive aspects" [6]. The cognitive aspect includes matters related to scientific competence, while the non-cognitive aspect includes cultivating character values developed in learning activities. It shows that instilling values in learning requires assessment and evaluation. Therefore, all learning components must display the easiest way to establish these values. Literary texts are one of the most accessible means because, through literary texts, all forms of life values can be easily described in them. In this way, students will get an accurate visualization of the implementation of values in everyday life, which means learning can be done contextually. The contextualization of these values will be very interesting if they are studied concerning local wisdom values because students can better imagine how highly developed their culture is. Therefore, the perspective of text analysis will be directed at the form of Madurese values internalized in the Pancasila student profile.

Madurese values are used as analytical material to see their form in literary texts in Indonesian language students' books for class VII Junior High School because their uniqueness is reflected in society. One form of support for the School Literacy Movement is creating reading materials that suit students' backgrounds [7]. The Madurese people are a society that never gives up and likes to work hard. Apart from that, the Madurese people are a society famous for its religiosity, tenacity, and high solidarity. Hence, the Madurese people always exist wherever they are, and there are definitely Madurese people in any area in this country [8]. Studying and analyzing the form of Madurese values in learning in the Independent Curriculum era is fascinating. Therefore, this research is entitled "Forms of Madurese Values in Literary Texts on Indonesian Language Student Books Class VII Junior High School".

## 2. Method

This qualitative research analyzes the form of Madurese characters reflected in literary texts in Indonesian language student books for class VII Junior High School. Apart from that, the data in this research is qualitative in the form of all literary texts in the Indonesian language student books for class VII Junior High School, Merdeka Curriculum edition. This type of qualitative research was chosen due to several aspects, namely the natural nature of this research, the data produced was descriptive data, concentrated on the results, and data analysis was carried out inductively [9]. Through qualitative studies, research activities can discover and analyze the form of the Madurese character and relate it to applying the Pancasila student profile. Therefore, qualitative studies are considered the most appropriate study form to describe this phenomenon.

The instrument in this research is the researcher as the main instrument. In its implementation, the research will be assisted by a text analysis sheet and instructions for filling it out. Through this text analysis sheet, it is hoped that the researcher will be able to describe qualitative data in the form of statements in literary texts in Indonesian language student books for class VII Junior High School so that research conclusions can be obtained that show the implementation of Madurese characters in strengthening the student profile of Pancasila in literary texts presented in student books—Indonesian language class VII Junior High School. Therefore, researchers need analysis sheets to facilitate the text analysis task.

The data source in this research is the Indonesian language student book for class VII Junior High School published by the Independent Curriculum. This book is the latest book published by the Ministry of Education, Culture, Technology Research and Higher Education, which was created to facilitate teachers' tasks in implementing the Independent Curriculum. This book is made with visualizations and animations that are much more interesting than the previous edition. Apart from that, the texts presented also have context in students' daily lives.

The analysis technique used in this research is a qualitative data analysis technique that includes (1) in-depth reading, (2) data collection, (3) codification, (4) classification, and

(5) meaning. Meanwhile, repeated and in-depth observation techniques were used to validate the data in this research.

### 3. Findings and Discussion

#### 3.1 Forms of Religiosity in the Literary Manuscripts in Class VII Junior High School Indonesian Language Student Books

Minister of Education and Culture Regulation No. 8 of 2016: "Textbooks are the main learning source for achieving basic and core competencies and are declared suitable by the Ministry of Education and Culture for use in educational units [10]. Religiosity is a value that refers to the divine aspect, namely a value related to a person's outlook on life in implementing oneself in a life based on an attitude of faith and devotion to God Almighty. Values are a foundation for increasing IMTAK by being grateful for everything God Almighty gives [11]. States that religiosity can be categorized as the competency of knowing and loving God Almighty, understanding religion, and matters related to worship [12]. Based on this opinion, the value of religiosity can be concluded as a human value related to the attitude of love for God Almighty, manifested in daily actions or deeds.

The value of Madurese religiosity in literary texts in Indonesian language student books for class VII Junior High School can be analyzed from two genres of literary texts, namely poetry and short stories. Based on the analysis of the value of Madurese religiosity in poetry, it is related to remembering the impermanence of life or death, which is considered valid.

Matilah engkau ditimpa daulat empat  
penjuru alam (P.5.02)

Mati ditimpa malaikat yang empat  
puluh empat (P.5.03)

Mati ditimpa tiang Ka'bah (P.5.04)

From these data, it can be seen that the death referred to in the poetry quote is death in a good way or martyrdom. It can be seen from the data (P.5.03) and (P.5.04). Based on this data, it can be seen that the method of death mentioned is death by being crushed by the forty-four angels and crushed by the pillars of the Kaaba. Linguistically, it can be related that death is meant "*khusnul khotimah*". The word Kaaba can be interpreted as death while still upholding religion as the foundation of faith. It is what, then, if it is related to the religious character of Madurese people who adhere to the principles of religious life, it will be very appropriate. This conformity can be seen in the Madurese people, who prefer to die in a state of *khusnul khotimah* or *sahid* by increasing their worship, studying religion, and upholding their faith. This effort can be seen in the educational life of the Madurese community, which requires children to gain as much religious knowledge as possible through religious schools or Islamic boarding schools.

So, on the island of Madura, many Islamic boarding schools aim to equip the Madurese people to have a strong faith.

Meanwhile, from the short story presented in the Indonesian language student book for class VII Junior High School, the value of religiosity is related to the discipline of worship.

Seolah belum cukup memalukan, bangun pagi dan rasa lelah bekerja sejak subuh membuat Ivan sering tertidur saat pelajaran.(N.1.18)

The data shows that religiosity appears in the statement "since dawn." This statement indicates that the character is a hard worker and performs the morning prayer. It can be concluded from the character's statement, which explicitly shows that the character performs the prayer service and then starts working. Meanwhile, if it is related to the Madurese character, this is very related. Madurese people prioritize worship, especially prayer, which can be seen in places of worship in almost every house, so the Madurese people's ethos of worship (prayer) is very high.

### **3.2 Forms of Discipline in Literary Manuscripts in Class VII Junior High School Indonesian Language Student Books**

Working together means communicating, identifying oneself, and expressing thoughts, feelings, and will [13]. Meanwhile, language is part of the self-identification of a discipline. *Discipline* is a character that is related to self-competence in carrying out something according to the time and place. Discipline is part of an independent dimension related to self-regulatory attitudes. Independence is an educational goal, namely making children independent and able to live their lives to prepare for a bright future. The following data for discipline values can be observed in the Indonesian language student book for class VII Junior High School.

Lagi-lagi ia dijadikan bahan tertawaan! Ini semua gara-gara kue basah Ibu! Setiap hari Ivan harus bangun pukul setengah empat pagi dan membantu Ibu membuat aneka kue basah (N.1.03)

Based on the data (N.1.03), it can be seen that the character who appears has discipline and independence, which is shown in the character's attitude in how the character wakes up in the morning and helps his mother make cakes. Meanwhile, in terms of Madurese values, these values are, of course, very in line with the lives of Madurese people who are disciplined in living their lives both in terms of worship and daily life. It is demonstrated by the Madurese people, who are always present throughout the country in various professions and circles with all forms of success they have achieved. This fact certainly cannot be separated from the disciplined character of the Madurese people.

### **3.3 Forms of Diligence in Literary Texts in Class VII Junior High School Indonesian Language Student Books**

Perseverance is the ability to face something or do something with a spirit of persistence to complete something as well as possible as a learning need. Learning needs will arise if there are learning demands [14]. Needs can be analyzed by exploring information from various sources, for example, books, journals, reports, and recordings. Through this information, students' communication needs can be analyzed, which teachers can use to plan ideal learning [15]. An aspect of perseverance is in the dimension of independence, which is related to developing self-control and discipline. The existence of the value of perseverance in literary texts in class VII Indonesian students' books can be seen from the following data presentation.

Pagi masih gelap saat Ivan melihat ke luar jendela. Ivan tahu ia harus bangun lebih pagi karena mereka mendapat pesanan kue untuk acara pernikahan dan rapat di kantor RW. (N.1.65)

Based on the data above, the value of persistence can be seen from the character's attitude when they get more cake orders. A diligent attitude is doing something enthusiastically and honestly, so the character's efforts to do the work by waking up earlier can be categorized as a form of perseverance.

In the Madurese aspect, the value of perseverance that can be analyzed from data (N.1. 65) is related to the attitude of starting work with enthusiasm. Madurese people are famous for their enthusiasm for creating or initiating a business, so every business they run is mostly successful. In this way, the Madurese people have an inherited character of perseverance so that the existence of the Madurese people never ends.

### **3.4 Forms of Persistence in Literary Manuscripts in Class VII Junior High School Indonesian Language Student Books**

Perseverance is a form of value that teaches the spirit of never giving up so that, with persistence, a person can achieve the success they dream of. The form of persistence in student books is found in narrative text. Narrative is a form of discourse whose main target is actions woven and arranged into one event that occurs in one unit of time [16]. A narrative is a text that underlines the storytelling aspect of a series of events [17]. Explains four criteria for narrative texts, namely the existence of a series of events, a unity of action (at least one character), a process, and a causal relationship in a conflict [18]. Persistence is included in the category of self-control, which is related to self-confidence, toughness, and adaptiveness. Meanwhile, in the Indonesian language student book for class VII Junior High School, it can be seen from the following data.

Tepat pukul 05.00, kue-kue basah nan cantik telah siap. Harum manis kue memenuhi rumah. Meski lelah, Ivan merasa bangga melihat kue-kue yang baru ditatanya. (N.1.70)

Based on the data (N.1.70), it can be seen that the expression of the character who looks tired because he has to prepare the merchandise in the morning is an indicator of

persistence. It is because the character's tiredness in preparing the budget is a form of self-control that can make a person more focused on doing their work.

### 3.5 Forms of High Solidarity in Literary Manuscripts in Class VII Junior High School Indonesian Language Student Books

Solidarity is a high spirit to unite and mingle to create brotherhood, strength, and friendship. In learning, this effort aims to develop contextual learning. In creating effective and meaningful learning, every material presented in learning must be linked to students' various experiences [19]. Contextual learning cannot be separated from preparing teaching materials. Namely, teaching materials are all forms of materials used by teachers in carrying out teaching and learning activities [20]. Solidarity is categorized as a form of cooperation. In the Indonesian language student book for class VII Junior High School, it is found that cooperation is part of the content of technology that is implemented in everyday life.

Ivan hanya mengangguk lesu. Sekarang ia tahu, ia berada di tahun 2022. Tidak ada lagi teman-teman sekelas yang mengejeknya (N.1.55). Malah bisa dikatakan, ia memiliki cukup banyak teman (N.1.56)

Based on data (N.1.56), it can be seen that the character in the quote has many friends, which can be interpreted as having a high sense of solidarity. It is because if we make an analogy, having many friends means the character has a high social spirit. According to data (N.1.56), the emerging Madurese character is also very contextual. Madurese people are very famous for their spirit of solidarity; even in overseas areas, fellow Madurese people who do not know each other are considered close relatives of the "*taretan dibhik*" (own brothers)

## 4. Conclusion

The Madurese character emerged by contextualizing the character in the Pancasila student profile. This character does not appear explicitly but must be linked to the context of Madurese people's lives. Thus, the Indonesian language student book for class VII Junior High School implements regional characters when connected to the students' cultural context. Therefore, teachers must link the texts in Indonesian language student books for class VII Junior High School with students' lives to realize contextual learning through student books.

## Reference

- [1] Peraturan Menteri Pendidikan dan Kebudayaan: Peraturan Menteri Pendidikan dan Kebudayaan Nomor 22 Tahun 2016 tentang Standar Proses Pendidikan Dasar dan Menengah. Kementerian Pendidikan dan Kebudayaan,(2016)
- [2] Abidin, Yunus: *Pembelajaran Membaca Berbasis Pendidikan Karakter*.Bandung,Refika Aditama,(2012)
- [3] Basri, Hasan: *Landasan Pendidikan*. Pustaka Setia,bandung.(2013)
- [4] Syafi’I, Imam: *Dasar-dasar Pembelajaran Bahasa Indonesia*,UM Press,Malang.(2011)
- [5] Brindley,G,:*Need Analysis and Objective Setting in the Adult Migrant Education Program*. N.S.W Adult Migrant Education Service.Sydney.(1984)
- [6] Permendikbud: Peraturan Menteri Pendidikan dan Kebudayaan Nomor 17 Tahun 2021 tentang Asesmen Nasional. Kementerian Pendidikan dan Kebudayaan.Jakarta.(2021)
  
- [7] Faqih, Fiyan Ilman: Pengembangan *Bahan Bacaan Kuliner Pulau Mandangin*. Jurnal Pendidikan Bahasa dan Sastra Indonesia Metalingua 8(1),70-76,(2023)
- [8] Syarifudin,Albitar: *Pendidikan Karakter Berbasis Literasi tokoh Kemadurean Untuk Siswa SMK Kelas XII di Pulau Madura*. Jurnal Pendidikan Bahasa dan Sastra Indonesia Metalingua 7(2),131-136,(2022)
- [9] Bogdan & Biklen: *Qualitative Research for Education: An Introduction to Theory and Methods*. MA: Allyn and Bacon, Boston.(1982)
- [10] Permendikbud No 8 Tahun 2016:Buku yang digunakan Satuan pendidikan. Kementrian Pendidikan dan Kebudayaan.Jakarta.(2021)
- [11] Amari dan Jauhari: *Implementasi Pendidikan Karakter dalam Pembelajaran*: Prestasi Pustaka,Jakarta.(2011)
- [12] Badan Standar, Kurikulum, Dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia:*Panduan pengembangan Proyek Penguatan Profil Pelajar Pancasila*, tidak diterbitkan.(2022)
- [13] Dawud: *Linguistik Umum Buku Penunjang Perkuliahan*. Tidak diterbitkan.Malang.(1991)
- [14] Priyatni, Endah Tri: Analisis Kebutuhan Komunikasi Siswa dalam Belajar Bahasa. *Bahasa dan Seni*. (2) : 64— 71.(1993)
- [15] Richard, Jack C: *Curriculum Development in Language Teaching*.Cambridge University. New York.(2001)
- [16] Keraf, Gorys: *Argumentasi dan Narasi*. Gramedia Pustaka Utama .jakarta.(2007)
- [17] Wibowo, Wahyu: *Manajemen Bahasa Pengorganisasian Karangan Pragmatik dalam Bahasa Indonesia Untuk Mahasiswa dan Praktisi Bisnis*.Gramedia Pustaka Utama.Jakarta.(2001)
- [18] Riyanti, Setyo: *Penggunaan Strategi Kognitif dalam Karangan Narasi Siswa Kelas IX C SMPN 3 Ponggok Kabupaten Blitar Tahun 2012/2013*. Malang: PPs UM.Disertasi tidak diterbitkan.(2013)
- [19] Mulyasa: *Menjadi Guru Profesional Menciptakan Pembelajaran Kreatif Dan Menyenangkan*. Bandung: PT Remaja Rosdakarya.(2015)
- [20] Abdul majid:Strategi *Pembelajaran* .Remaja Rosdakarya:Bandung.(2013)



**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.

