

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter contains an explanation of the literature related to this study. There are three subchapters: theoretical review, empirical review, and research model.

2.1 Theoretical Review

This section explains the theories and information needed to conduct this study. Some theories and information are used in this study, including Roald Dahl's biography, children's literature, novel, character, characterization, character revelation, character education values, character education values in Indonesia, and five core values of character education.

2.1.1 Roald Dahl

Born in 1916, Roald Dahl came from Norwegian immigrant parents in South Wales (Gale, 2018). 1943ahl published his first children's story, *The Gremlins*, although unsuccessful (Gale, 2018). In 1953, Dahl achieved best-seller status with his story "*Someone Like You*," married American actress Patricia Neal, and had five children. Roald Dahl is a modern children's literature writer considered a legend. Dahl has written more than 15 children's books, some of which are *James and the Giant Peach*, *Charlie and the Chocolate Factory*, *Mr. Fox*, *The Twits*, *The BFG*, *The Witches*, *Matilda*, *The Minpins*, *George's Marvelous Medicine*, and *The Magic Finger* (Gale, 2018).

Dahl began his career as a children's book writer in 1961. Dahl published his first children's book in 1961, *James and the Giant Peach*. This book received a lot of criticism and commercial claims (Gale, 2018). However, it became a popular book and was made into movies released in 1996 (Gale, 2018). In 1964, Dahl published another literary work, namely the novel *Charlie and the Chocolate Factory*, which eventually brought such great success that it was made into two films, 'Willy Wonka and the Chocolate Factory' and 'Charlie and the Chocolate Factory,' both of which were released in 2005 (Gale, 2018). *Matilda*, another famous novel published in 1988, was also turned into a movie that year (Gale, 2018). Dahl published 19 children's books throughout his writing career. Then Roald Dahl died in November 1990 at 74 of blood cancer in Oxford, England (Gale, 2018).

Roald Dahl became a very influential children's book writer because some of his stories have been adapted into many films. The books written by Dahl become interesting to readers because the story brings unique magic, so the reader feels an abundance of imagination. However, the book Dahl wrote received much criticism from people who argued that Dahl depicted negative portrayals of adults, which influenced teenage readers since they were experiencing a sense of revolt while forming their own identities (Hissan, 2012). Royer (1998) states that most people judge Roald Dahl's works as having a positive impact on readers, even though his writing has received significant criticism. In addition, Tumer in Hissan (2012) mentions two techniques in describing his social criticism: first, making stories by ridiculing certain characters, and second, making stories that depict bad endings for evil characters. Furthermore, Dahl's writing communicates morals in

a very unique and unconventional way. Roald Dahl's work inspires children to read because of the courage, confidence, and optimism he portrays through the children's characters in his stories.

2.1.2 Children's Literature

Hunt (as cited in Leonardi, 2020) states that it was in the 1950s that children's literature gained visibility as a distinct field from the world of literature. Even though children's literature has been recognized as literature with different genres, the definition of children's literature itself is still a matter of debate (Leonardi, 2020). Lathey (as cited in Leonardi, 2020) states that the problem with the definition of children's literature arises because of the term 'literature' and 'children.'

Many experts express their opinion about the definition of children's literature. According to Oittinen (as cited in Leonardi, 2020), the definition of children's literature is literature that is read quietly and loudly by children. In addition, Oittinen also states that the definition of children's literature depends on the point of view and situation (Leonardi, 2020). Other experts who also expressed their opinion were Knowles and Malmkjaer. Knowles and Malmkjaer (as cited in Leonardi, 2020) define children's literature as narratives written and published for children to adolescents. In line with that, Junaid (2017) states that children's literature is described as literature written specifically for children.

The definition of children's literature was also put forward by Stoodt et al. (1996), who state that children's literature is a type of literary work related to children's experiences that uses language that children can understand. Another

definition, children's literature, refers to books in prose fiction or non-fiction and poetry whose topics are relevant for children to adolescents (Lynch-Brown & Tomlinson, 1999). Children's literature refers to stories or books where the topic and content follow the interests and needs of children (Court & Rosental, 2007). Therefore, it can be concluded that children's literature refers to novels, short stories, folk tales, and other written works (Junaid, 2017) specifically designed for children and written to entertain, educate, and inspire young readers.

Court and Rosental (2007) state that children's literature can be used as a medium for teaching and developing character values in children. This is in line with Widyahening and Wardhani (2016), who also state that children's literature could be one way to instill educational values in children to develop their character. This means that literature can be used as a means or medium that helps the development of children, especially in the development of character children.

Junaid (2017) states that children's literature significantly benefits children's academic and personal development. Reading literature provides an opportunity to appreciate the work of others, helps children develop their emotional intelligence and creativity, and grows and develops children's social skills and personalities (Junaid, 2017). Unknowingly, literature becomes part of the scope of everyday life so that it not only provides entertainment but also influences children in many ways, including the development of children's character (Junaid, 2017). According to Junaid (2017), through children's literature, children can learn character traits such as respect, honesty, responsibility, trust, cooperation, justice, caring, freedom, courage, and others that are represented through the characterizations in the story. In addition, children's literature can also be an

excellent resource for teaching various topics to children (Prestwich, 2004). Several studies have found that discussing certain books after reading them can increase the effectiveness of children learning character education (Auciello, 2006; O'Sullivan, 2004; Smith-D'Arezzo & Moore-Thomas, 2010). It means children's literature is beneficial in teaching and developing character education in children.

2.1.3 Novel

The novel is one of the most famous literary works in the world because it appeals to readers of all ages, young and old (Klarer, 2004). Abrams (1999) states that a novel is a work of fiction written in prose where the story is long and has many pages. A novel is a literary work written in more detail and complex than a short story (Sabariyanto, 2018). Similarly, Nuariadi (2016) also defined a novel as a complex narrative fiction story with a complex plot where several events, acts, or circumstances are integrated over a lengthy narrative. In the novel, the development of characters is described in detail (Stanton, 2012, as cited in Yudin et al., 2021), such as complex social events and character relationships (Larasati, 2021).

Larasati (2021) states that the most crucial thing in a story is the life experiences and problems experienced by the characters; a fictional story must still have an exciting story, a coherent structure, and an aesthetic purpose. The novel is a literary work that examines humans' life behavior and personalities. As a literary work, the novel results from the author's expressions, ideas,

observations, and experiences of the environment and his way of life (Hadiansah et al., 2021). As an imaginary work, the novel presents these issues sincerely and then re-expresses its views through literary means. Novels can also provide a pleasant experience for readers so that the whole story in the novel will carry them away. The novel has elements that make up the story, divided into extrinsic and intrinsic components. Nurgiyantoro (2013) defined intrinsic elements as those that directly contribute to the creation of a literary work, including plot, setting, character, theme, and point of view. In this study, plot and setting are intrinsic elements used to support the characterization analysis of the main character in the novel.

a. Plot

A plot is the foundation of a story. This is the sequence of events in a story, such as a novel, short story, film, play, etc. Perrine (1959) states that plot refers to the order or composition of events in the story that make up the story. In addition, Abrams (1999) explains that the plot contains story sequences in which each event is connected to others in terms of cause and effect. It can be said that the plot is an essential part of a story because it regulates the flow of events that occur in a story. The plot builds the events that make up a story that can hold the reader's attention and an understanding of the whole story. According to Abrams (1984), a plot is interesting because a story may have many plots that coincide and lead to various conclusions. Klarer (2004) mentions four parts of plot structure: exposition, complications, climax, and resolution.

b. Setting

Setting refers to the place created by the author to line the events in a story. Gill (1995) states that the setting includes several things in the story: place, social context, customs, time, location of certain events, and the story's situation. That means the setting represents where and when an event occurs and how the atmosphere is in the story. In addition, Klarer (2004) also states that setting refers to the time, location, and social or culture used to build story events. The setting of time is when the events in the story occur, such as a day, month, year, season, or historical period. The setting of the location is the place of events in the story where each character is told. Then, the social or cultural setting describes the culture of the people in the story. The setting provides a clear description of the situation and conditions in the story. It means that the setting aims to give the reader a view of when, where, and how the story is depicted to help them understand it more easily.

c. Theme

Marsh (1999) states that themes in literature are essential subjects because themes in literary works can be experiences in one's public and private lives, such as death, love, marriage, hope, and so on. In addition, themes are the meanings that form the basis of a story, universal truths, and essential statements that stories make about society, nature, and the human condition (Edgar, 1983). The theme is a lesson readers should learn from the story or the author's message, which can be

implicit or stated (Abrams, 1999). Theme refers to a work's main idea or subject, thus making the theme the story's central aspect.

d. Point of view

Point of view is also an essential element in the story. The way the author presents a story is the definition of point of view. Gill (1995) states that point of view refers to the author's attitude toward the characters in the story. Furthermore, Abrams (1999) also states that point of view concerns how the author tells the story. In addition, Abrams (1999) also mentions three types of point of view: first-person point of view, second-person point of view, and third-person point of view. In the first-person perspective, the narrator presents the story by acting as a character in the story (Abrams, 1999). The subject pronoun “you” describes the story in the second-person point of view (Abrams, 1999). Meanwhile, when representing the story, the third-person point of view is distinguished by using the subject pronoun “they” (Abrams, 1999).

2.1.4 Character

In a story, one of the essential elements is character. A character is a person who has some identity consisting of names, appearances, conversations, actions, and thoughts (Gill, 1995). Characters are the individuals depicted in a play or literary work that readers perceive to have particular moral, intellectual, and emotional attributes based on what they say and do (Abrams, 1999). Characters do not have to be human. Kennedy and Gioia (1995) states that characters in fiction

are fictional personae that hinder the story in the form of humans, animals, plants, or other inanimate objects that are personified to represent human characterizations. The existence of characters in the story creates ideas, describes themes, and resolves conflicts created by the author (Fauzan, 2016). Characters also help readers understand the storyline in literary works.

Lutters (2006) divided characters' roles based on their nature into three categories, namely protagonist, antagonist, and tritagonist. A protagonist is someone who must represent positive things in a story. This character is likely to be the most hurt and suffering, which will elicit sympathy from the readers. The protagonist's thoughts and feelings reflect the reader's mood and emotions. The opposite of the role protagonist is the antagonist, which has an evil personality that causes hatred for the readers. The antagonist is a character opposite to the protagonist, wherein in a story, this character always causes conflict, which can also identify as a villain. Meanwhile, the tritagonist is a companion character, both for the roles of protagonist and antagonist. This character can be a supporter or opponent of the main character in the story, but this character can also be a mediator for the main character. Figures who are in this position become defenders of the figures they assist.

Several characters can develop in a story. There are two categories of character development during the story, namely static and dynamic characters (Perrine, 1978). Static characters remain the same from the beginning to the end of the story (Perrine, 1978). Meanwhile, dynamic characters experience significant growth or changes in the story related to the events around them (Perrine, 1978).

Characters in the narrative can be either flat or round based on the depth of their traits. Flat characters have only one or two personality traits and are often recognized as stereotypes (Abrams, 1999). Flat characters are usually static characters. Meanwhile, rounded characters are complex, multifaceted, and have layers of traits (Abrams, 1999). They are harder to understand and more interesting than flat characters. The round character is usually dynamic.

2.1.5 Characterization

Characterization refers to the character's reveal in a story by providing specific behaviors, physical appearance, and ways of thinking (Gill, 1995; Kennedy & Gioia, 1995). In addition, Aquino (1976), cited in Suwastini, Wiranti, et al. (2022), states that characterization is a way to develop a character's personality. Furthermore, characterizations shape the plot's development, providing motives and sense for the characters' actions (Gill, 1995; Kennedy & Gioia, 1995). Abrams (1999) defined characterization as the author's way of showing and telling the reader about characters. Abrams (1999) also states that characterization also refers to a person's portrayal in a story's intellectual, moral, and emotional aspects. Gill (1995) states that an author should be able to determine not just which characters appear in the story but also how the characters are presented in the story.

Reams (2015) mentions two types of characterization: direct and indirect. Direct characterization occurs when the narrator (rather than another character) tells the reader directly about the character's personality (Reams, 2015). In

contrast, indirect characterization happens when a narrator does not tell the reader the character's personality. Still, readers can assume the character's disposition based on specific criteria by reading between the lines (Reams, 2015).

2.1.6 Methods Character Revelation

Character revelation can be defined as a revelation of characters in the story which reveals the characters' characteristics in general, personally, physically, and emotionally (Meredith, 1993). There are two methods of character revelation, direct and indirect methods. The author can use direct or indirect communication of the character's personality to describe a well-rounded, three-dimensional character (Meredith, 1993).

a. Direct Method of Character Revelation

Meredith (1993) states that when the author directly and straightforwardly reveals the characteristics of the character to the reader, either through analysis or exposition can be called a direct method. According to Meredith (1993), the direct character revelation is as follows: first, the revelation of character by exposition. The author can reveal a character's identity most directly through exposition (Meredith, 1993). Exposition is typically utilized in scenes where it is the only possible approach, such as when revealing a character who is not physically present. Second, character revelation by description. According to Meredith (1993), readers prefer the description style of character revelation. This strategy is typically used when a character or circumstance needs to be described at the opening of a story. Last is the revelation of character by narration. The methods used for narration and description are very similar. The character is exposed in the

narrative technique by explaining or narrating a little bit about their decision, action, life, or thought.

b. Indirect Method of Character Revelation

Through the character's actions, thoughts, conversations, speeches, reactions to other characters, and names, it can be said that the author presents the characters indirectly (Meredith, 1993). The following is an indirect character revelation (Meredith, 1993): first is character revelation through action. It is very usual and clear to use action sequences to define the characters' personalities in a novel (Meredith, 1993). This is because the novel is a literary work focusing more on action than narration to depict the characters (Meredith, 1993). Furthermore, character development through action cannot be accomplished on its own. The action sequence in the book combines narration, description, and exposition with speech and movement (Meredith, 1993). Second is character revelation through conflict. The conflict moves the plot ahead. The character may react emotionally when they participate in a conflict. When characters in a novel are involved in a conflict and reveal their personalities, those emotional reactions appear (Meredith, 1993). Third, the revelation of the character by name. The names of the characters should be carefully picked. The authors must carefully consider the choice of names for characters because names are often connected to particular traits (Meredith, 1993). The last character reveals character tags to assist them. According to Meredith (1993), character tags are dominant qualities repeated to set one's character apart from others. The author often uses five-character tags to

build a well-rounded character, such as physical character tags, appearance character tags, mannerism character tags, habit character tags, and favorite expression character tags.

2.1.7 Character Education Values

Thomas Lickona put forward the notion of character education in his book “Character Matter.” He states that character education is a conscious effort to promote virtue, or genuinely admirable qualities, in people (both for oneself and others or society) (Lickona, 2004). That means a deliberate effort made to realize virtue through character education, not only for oneself but also for others and society. Character education is an effort undertaken by each individual to form attitudes that harmonize social, environmental, and cultural aspects (Noddings, 2002). Bohlin (2005) defined character education as broader than behavior control, punishment, training, or indoctrination. We must dig deeper into the moral principles, ethos, and virtues underlying human behavior through character education.

Lickona (1993) states that character education is an effort to develop good character so that humans can understand and behave following moral values. Everyone must follow character education to behave well, reveal good traits, and strive to introduce moral values to everyone (Ansawan, 2020). The values of character education analysis theory are based on the excellent character theory of Thomas Lickona. Lickona also emphasized that character consists of three interconnected parts: moral knowledge, feelings, and behavior (Ansawan, 2020). Lickona (2004), in his book ‘*Character Matters*,’ explains ten essential virtues

that need to be taught through character education: wisdom, justice, fortitude, self-control, love, positive attitude, hard work, integrity, gratitude, and humility.

The first virtue proposed by Lickona is wisdom. Wisdom is good judgment, which tells people how to practice other virtues (Lickona, 2004). It is about knowing when and how to act and balancing the various qualities when they contradict each other (Lickona, 2004). Lickona (2004) states that wise people can separate right from wrong, determine what is truly important in their lives, and establish priorities.

The second virtue by Lickona is justice. It means respecting other people's rights and giving them everything they deserve (Lickona, 2004). The principle of justice is found in religions and cultures around the world, where justice directs us to treat others the way we want to be treated by others. Some sub-values of justice are honest, polite, responsible, and tolerant. Here are some examples of honest values, such as never lying to anyone else, being sincere, not hiding the truth about something, and never stealing or cheating (Utami & Arini, 2017; Utami et al., 2020; Fasikh & Natali, 2021).

The third virtue of the ten essential virtues proposed by Lickona is fortitude. Fortitude can make us do the right thing when we face difficulties (Lickona, 2004). Often, the tough decisions in life are the right ones. Lickona (2004) states that fortitude is the inner toughness that can make a person overcome or endure the pain, difficulties, defeats, and discomfort they feel. Some sub-values of fortitude virtue are courage, patience, persistence, and confidence.

The fourth virtue of the ten essential virtues proposed by Lickona is self-control. Self-control is a person's ability to regulate themselves in certain situations. This allows us to control anger, appetite, sensual desire, and the pursuit of pleasure (Lickona, 2004). Self-control can also be defined as the ability to resist temptation. With self-control, it enables people to wait and delay their gratification in pursuit of a higher goal. Some aspects that need to be considered in self-control, namely controlling passions, controlling emotions, and resisting temptation.

The fifth virtue proposed by Lickona is love. Love transcends justice; it gives more than justice requires (Lickona, 2004). The meaning of love here is being willing to sacrifice for the sake of others. Selfless love means that this love does not expect anything in return, so it is called the most potent love in the universe (Lickona, 2004). Love has an impact on the giver as well as the receiver. The good values contained in love include compassion, generosity, empathy, kindness, loyalty, forgiveness, and patriotism.

Then, the sixth virtue by Lickona is a positive attitude. A positive attitude means people have an attitude of gratitude (Lickona, 2004). If a person lives his life with a negative attitude, it will also have a negative impact and become a burden to himself and others around him. Vice versa, if a person lives his life positively, it can positively impact himself and others around him. People who have a positive attitude have characteristics, namely enthusiasm and optimism.

The seventh virtue proposed by Lickona is hard work. Hard work means people do something by putting much effort and attention into their work (Lickona, 2004). An activity carried out in earnest without knowing fatigue with

what is being done is the definition of hard work (Rahim, 2018, as cited in Mutia, 2021). Hard work can also be defined as a human effort to achieve what is desired or the goal of human life (Mutia, 2021). Sub-values of hard work are persistence, initiative, and resourcefulness.

Moreover, the eighth virtue proposed by Lickona is integrity. Integrity means adhering to moral principles, keeping promises, being honest with one's conscience, and defending what one believes (Lickona, 2004). Integrity differs from honesty, which means telling others the truth. Meanwhile, integrity means telling the truth to oneself. A person with integrity means he is consistent in saying and doing things in various circumstances rather than contradicting himself. Self-deception, where people do whatever they want and make excuses to justify their actions, is misconduct contrary to integrity.

Then, the ninth value of the ten essential virtues proposed by Lickona is gratitude. Gratitude can be interpreted as love, not in the form of feeling towards someone, but an act of will. Gratitude is also known as the secret to a happy life, and this is because a happy life is a life that does not complain easily and can accept what happens (Rijal et al., 2022). Gratitude means appreciating the things we have, like having a place to live, food to eat, water to drink, etc. (Lickona, 2004). We do not have to complain about anything. It is a blessing for us.

The tenth value proposed by Lickona is humility. According to Lickona (2004), people need to develop other virtues in themselves because it will make them aware of their shortcomings and encourage them to change to become better people. Humility accepts our strengths and weaknesses and uses both to help others without seeking attention or praise. Someone with humility enables them to

accept responsibility for their mistakes and shortcomings. Instead of blaming others for their actions, they will apologize and try to amend their wrong actions (Rijal et al., 2022).

2.1.8 Character Education Values in Indonesia

Character education is a system for teaching character values to students, and it is essential to develop awareness and motivation to act to raise a generation of character in a nation (Jusita, 2016, as cited in Saputro and Murdiono, 2020). Samani (2012) also states that character education is an approach to education that aims to help students become decent people by modeling and teaching moral principles and cultured decision-making in the context of their connection with God. According to Saputro and Murdiono (2020), character education has played an essential role in building students' character through teaching and learning activities. The implementation of character education is expected to influence the behavior of students. Samani & Hariyanto (2011), as cited in Saputro and Murdiono (2020), state that the purpose of character education is to develop a program to enhance the quality of education through its implementation and results that emphasize building character, competence, and good morals.

In Indonesia, character education is how the government organizes learning in schools to develop attitudes, ethics, morals, and responsibility in students (Saputro & Murdiono, 2020). Character education seeks to instill various good habits in students so that they behave and act following cultural values and national character (Kemendiknas, 2010). Character education values have been formulated to strengthen implementation (Gunawan et al., 2017). Therefore, the Ministry of

National Education recommended 18 values of character education that must be implemented in schools to instill good character in children (Kemendiknas, 2010).

The first value is religious. Religious value can be interpreted as a devout attitude and behavior in carrying out the teachings of the religion one adheres to, tolerant of other religious practices, and living in harmony with adherents of other religions (Ministry of National Education, 2010; Khanadi et al., 2022). Religious values reflect divinity manifested in applying religious norms, respecting other beliefs/religions, and living peacefully among different communities (Saraswati et al., 2021). Other examples of religious values, such as obediently praying before and after activities, respecting religious ceremonies of other religions, providing opportunities for everyone to carry out worship (Hendriana & Jacobus, 2016), being respectful to parents, and gratitude to God (Ekawati et al., 2021)

The second value that is recommended is honesty. It is human behavior based on efforts to be a person who can always be trusted in words, actions, and work (Kemendiknas, 2010). In other words, honesty is a behavior that someone does base on what that person said. No matter if it is for themselves or someone else. Mukarromah (2019) states that honesty can be interpreted as an attitude or behavior that appears and is based on our deepest hearts. Honesty is a way for people to educate themselves to have the courage to admit, say, or provide information by facts and reality (Mukarromah, 2019). It can be done to others, institutions, society, and ourselves. Some examples of honest values, such as never lying to anyone else, being sincere (Utami & Arini, 2017), not hiding the truth about something (Utami et al., 2020), and never stealing or cheating (Fasikh & Natali, 2021).

Tolerance is the third value recommended by The Ministry of National Education. Tolerance means a respectful behavior and attitude that acknowledges and values diversity in religion, ethnicity, and race, as well as the opinions of other people who are different from themselves (Kemendiknas, 2010; Simanjuntak et al., 2017). With tolerance, humans can unite amid the differences surrounding them regarding beliefs, culture, and society. For example, working in different groups (Hendriana & Jacobus, 2016), living in harmony among people of different religions, accepting mistakes gracefully, and being willing to self-reflect (Idris & Zubair, 2019)

The fourth value is discipline. It means actions and behaviors that show orderly behavior and comply with various rules and regulations (Kemendiknas, 2010). So, this orderly behavior can build student character in real life. Discipline can also be interpreted as consistency and level of human consequences for a commitment or agreement related to achieving goals (Mukarromah, 2019). For example, enforce the rules by giving fair sanctions to violators and get used to being present on time (Hendriana & Jacobus, 2016).

Then the fifth value that is recommended is hard work. It is a behavior that shows serious effort in completing various tasks, problems, work, and others as well as possible (Kemendiknas, 2010). Hard work is an activity that is carried out in earnest without getting tired of what we do (Rahim, 2018, as cited in Mutia, 2021). Hard work is a human effort to achieve what humans want or become the goal of human life. For example, create conditions of work ethic, never give up, and endurance learning (Hendriana & Jacobus, 2016).

Creativity is the sixth value recommended by The Ministry of National Education. It means thinking and doing something to create something new or get new results from something already existing (Kemendiknas, 2010). In line with that, Rahim (2018), as cited in Mutia (2021), defined creativity as the capability to create or create something new, both an idea and a reality different from the others. Creativity is giving birth to something new through one's abilities in the form of thoughts or concrete works that are relatively different from existing ones (Mutia, 2021). For example, solving problems by thinking logically (Utami et al., 2020), the ability to express ideas, adapt and modify ideas into something new (Jannah & Fahlevi, 2018).

The seventh value is independent. Independent is the attitude and behavior of a person who can do his work and does not depend on others (Ministry of National Education, 2010). Independence means behavior that can take the initiative, be confident, overcome problems or obstacles, and do something for oneself without the help of others (Fatimah, 2010, as cited in Mutia, 2021). In line with that, Mutia (2021) also states that independence shows belief in the ability to solve problems without the help of others and reluctance to control other people or circumstances. For instance, we do the task without asking for help from others and rely on ourselves (Suwastini et al., 2023).

Then, democracy is the eighth value recommended by The Ministry of National Education. Democratic can be defined as the way a person thinks, acts, and behaves, which can judge that he/she and others have the same rights and obligations (Kemendiknas, 2010; Simanjuntak et al., 2017). Dermawan and Sholikhati (2019) state that as an idea or way of life, democracy prioritizes equal

rights, obligations, and all citizens' treatment. Dermawan and Sholikhati (2019) also state that a democratic culture gives every human being the opportunity to express: opinions, choices, desires, objections, and defenses. For example, they make decisions through deliberation and consensus, contribute to national elections, and be fair to everyone (Hendriana & Jacobus, 2016; Tantri, 2017).

Curiosity is the ninth value recommended by The Ministry of National Education. It can be defined as the attitudes and actions of someone who tries to discover more deeply about something he/she learns, sees, and hears (Kemendiknas, 2010). Mutia (2021) states that curiosity is one of the attitudes and actions that always try to deepen and broaden understanding of something that can be learned, seen, and heard. Mutia (2021) also states that curiosity is a sense in which a person wants to know more about a good or complicated thing. Someone with this quality can motivate someone to seek and increase knowledge more broadly. For instance, they expressed excitement and amazement at something new, asked lots of questions, and desired to learn something new (Esianita & Widyawati, 2020; Suwastini et al., 2023).

Furthermore, the tenth value is nationalism. Nationalism is a way of thinking, acting, and behaving that places the interests of the nation and state above self and group interests (Ministry of National Education, 2010). Nationalism is about respecting the nation's culture, sacrificing for the country, protecting the environment, respecting different cultures, ethnicities, and religions, and loving the motherland (Saraswati et al., 2021). For example, conduct ceremonies on national holidays, organize commemorations of national heroism days (Hendriana

& Jacobus, 2016), national culture and diversity, and contribute to the nation's development (Suwastini et al., 2023).

The eleventh value is love for the homeland. Love for the homeland is attitudes and behaviors that show loyalty, concern, and high respect for the language, nation, environment, society, economy, politics, and culture (Kemendiknas, 2010). In addition, Simanjuntak et al. (2017) state that love for the homeland is a way of thinking, behaving, and acting, showing a high loyalty to the nation and state. For example, using domestically made products, using sound and correct Indonesian, respecting the country's culture and diversity, and valuing the country's wealth (Hendriana & Jacobus, 2016; Suwastini et al., 2023).

Then, appreciating achievement is the twelfth value of 18 values recommended by The Ministry of National Education. It is an attitude and action that encourages the creation of something useful for others and recognizes and respects the achievements of others (Kemendiknas, 2010). Appreciating achievement implies a positive attitude toward the abilities of others. Mutia (2021) states that appreciating achievement is an attitude that causes someone to make something useful for society and knowledge and appreciates the success of others. Based on this understanding, humans who value achievement believe that the results of what other people do are beneficial—for instance, they are motivated to achieve something more and appreciate their achievements (Angela & Thahar, 2019).

The thirteenth value that is recommended is friendly. Friendly means an act that shows pleasure in communicating, associating, and cooperating with others (Kemendiknas, 2010). Friendly is an act that reflects or displays pleasure in

talking, working, or associating with other people (Simanjuntak et al., 2017). Humans are social creatures who always need the help of others. Therefore, one needs to establish a good relationship with anyone. One way to make this happen is always to be friendly to others. For example, communicating with polite language, listening to the teacher's explanation, and teacher also listens to students' complaints (Hendriana & Jacobus, 2016), being a good talker, smiling with others, being polite, greeting, caring, and helpful (Fasikh & Natali, 2021).

Peacefulness is the fourteenth value recommended by The Ministry of National Education. It means attitudes, actions, and words that make other people feel happy, comfortable, and safe in his/her existence (Kemendiknas, 2010). Peacefulness is harmony in human life without hostility or conflict (Mukarromah, 2019). Peace can be interpreted as a patient and calm attitude. This attitude tends to try to accept other people's opinions rather than reject and oppose them (Mukarromah, 2019). For example, it is not making hate speech, not bullying (Hendriana & Jacobus, 2016).

The fifteenth value that is recommended is love to read. Love to read means everyone should provide a little time to read various books that give virtue to him/her (Kemendiknas, 2010). Simanjuntak et al. (2017) state that love to read is an attitude or habit of taking the time to read books that benefit one's life for the benefit of oneself and others. An attitude of love to read will create a society with intelligent thinking and always open to knowledge. For example, spare the time to read something that expands the horizons of knowledge (Angela & Thahar, 2019).

Then, the sixteenth value recommended is the environment's care. Care of the environment means attitudes and behaviors that seek to maintain and prevent

damage to the surrounding environment and seek to repair the damage that occurs in the surrounding environment (Kemendiknas, 2010). Some examples of environmental care include maintaining and conserving the school environment, throwing rubbish in the dust bin, and making sewerage drains (Hendriana & Jacobus, 2016; Utami et al., 2020).

Sociality is the seventeenth value recommended by The Ministry of National Education. It means attitudes and behaviors are constantly eager to help other individuals and communities in need (Kemendiknas, 2010). Sociality is a social process that individuals go through to become members of society and become a place for individuals to acquire the formation of attitudes to behave in their environment and as a forum for someone to understand societal norms and to form human character (Mutia, 2021). For example, participating in voluntary programs and respecting the opinions of others (Susiati et al., 2020).

Then the eighteenth value that is recommended is responsible. Responsible is the attitude and behavior of a person to carry out his duties and obligations, which he/she should do, towards him/herself, society, the environment (natural, social, and cultural), the state, and God Almighty (Kemendiknas, 2010). Responsibility is the attitude and behavior of a person shown in carrying out their duties following applicable regulations (Simanjuntak et al., 2017). For instance, fulfilling our duty and responsibility (Suwastini et al., 2018).

2.1.9 Five Core Values of Character Education

In 2017, the Ministry of Education and Culture updated the values of character education into five core values rooted in the Nation's Foundation,

Pancasila (Darmayenti & Yustina, 2021; Putriyanti et al., 2019). The Ministry of Education and Culture (2017) states that the 18 values of character education in implementing the Character Education Strengthening Movement are summarized into five core values of character education. The five core values of character education are religious, nationalist, independent, mutual cooperation, and integrity, which are priorities for the development of the Strengthening Character Education Movement (*Penguatan Pendidikan Karakter*) in schools (Hendarman et al., 2017; Kemendikbud, 2017). The Ministry of Education and Culture (2017) uses character education concepts to improve Indonesian educational standards. The explanation of these character education values is as follows:

1. Religious

Religious is an attitude that represents obedience to religious aspects and respect for religious differences to achieve a peaceful and harmonious life with people of different beliefs (Kemendikbud, 2017). Religious values also refer to belief in God's power and symbols of God as a medium for prayer, believing in God's direction in making decisions, thanking God but still acting or behaving with sensible considerations (Idris & Zubair, 2019; Saraswati et al., 2021). Religious values cover three dimensions: the individual's relationship with God, the individual's relationship with others, and the individual's relationship with nature (environment). Religious values are divided into various sub-values: tolerance, peace-loving, confidence, sincerity, friendly, and environmental care.

a. Tolerant

Tolerance refers to the ability or willingness to accept and respect differences in the beliefs, opinions, or behaviors of others, even if they differ from one's own (Lama, 2010). In line with that, Hollis (2016) states that tolerance is the ability to recognize and respect the legitimacy of other people's beliefs and practices, even if one disagrees with them. Tolerance is the attitude and action that show respect for differences, either in religious differences, ethnicity, race, attitude, or opinion, with others (Simanjuntak et al., 2017).

b. Peace-loving

Peace-loving is harmony in natural human life without enmity or conflict. This attitude tends to try to accept other people's opinions rather than reject and oppose them. According to Ati (2017), peace-loving refers to attitudes, words, and acts that make people feel happy, safe, and peaceful in their presence. Similarly, Chaer (2016) states that peace-loving can be defined as persons with a sense of peace and can manage their emotions and thoughts to avoid upsetting family, friends, and others.

c. Confident

Mertasari (2017) states that confidence is believing one can solve difficulties and not placing responsibility on others. Suhendri et al. (2018) define confident people as those who have optimism about their situation. Helping people and solving problems on their own can be seen as confidence. In other words, confidence is also one way to believe in our ability.

d. Sincere

Sincere is an attitude and action toward God, humans, animals, or plants that do not seek compensation. Being sincere is being honest with yourself. Sincerity is a willingness to carry out responsibility without expecting compensation (Fajar, 2017). Some examples of sincerity can be seen in how we prepare our offerings for God, help one another, and take good care of our plants (Fajar, 2017).

e. Friendly

Friendliness is an action that shows behaviors of loving to talk, interact and cooperate with others (Gunawan, 2017). Friendliness is a natural behavior of people who are easy to get along with. This shows sincerity and prejudice against everyone (Kemendikbud, 2017). Some examples of a friendly attitude are communicating with polite language, listening to the teacher's explanation, and teacher also listens to students' complaints (Hendriana & Jacobus, 2016), being a good talker, smiling with others, being polite, easy to help others, greeting, and helping selflessly.

f. Environmental care

Environmental care is the protection of environmental damage and the attempt to repair environmental damage that has already occurred (Ati, 2017). Some examples of environmental care include maintaining and conserving the school environment, throwing rubbish in the dust bin, and making sewerage drains (Hendriana & Jacobus, 2016).

2. Nationalist

Nationalist values are ways of thinking, acting, and behaving that show loyalty, care, and a high appreciation of the language, culture, social, economic, political, and physical environment that are aspects of a country (Ministry of National Education, 2010). In addition, Saraswati et al. (2021) also state that nationalism is related to respecting the nation's culture, being willing to sacrifice for the sake of the country, protecting the environment, respecting different ethnicities, cultures, and religions, and loving the motherland. The sub-values of nationalism include discipline, love of homeland, patriotism, democracy, willingness to sacrifice, and preserving the nation's culture and wealth.

a. Discipline

Discipline is an action that always shows orderly and obedient in any regulations (Simanjuntak et al., 2017). Discipline also can be defined as human consistency and consequences level to a commitment or agreement that relates to the purpose that will be reached (Mukarromah, 2019). Discipline is in compiles with something that is believed to be a responsibility. For instance, enforce the rules by giving fair sanctions to violators and get used to being present on time (Hendriana & Jacobus, 2016).

b. Love of the Homeland

Love of the homeland is an expression of the pride and dedication of an individual to his country and nation. This attitude is reflected in the behavior and actions that show loyalty and concern for their homeland. This attitude is essential to instill in students so that they get to know their nation and state

(Sembiring, 2021). Behavior and attitude show loyalty, care, and respect for the language, environment, politics, society, and culture. Love for the homeland is how to think, behave, and act, showing a high loyalty to the nation and state (Simanjuntak et al., 2017). For instance, using domestically made products, using good and correct Indonesian (Hendriana & Jacobus, 2016).

c. Patriotism

Patriotism is the way of thinking, behaving, and acting, showing high royalty, care, and appreciation of their nation's language, environment, society, culture, economy, and politics (Gunawan et al., 2017). Patriotism value is an attitude that is brave, underlying, and willing to bleed for the nation and state. In other words, patriotism meant the attitude of one willing to sacrifice everything for the success and prosperity of the hometown. The spirit of love and protecting the nation (Rahayu, 2012).

d. Democratism

Democratism is realizing that people have the same right and obligations. Democracy is the way of thinking, acting, and acting by placing the same rights and obligations between him and others (Simanjuntak et al., 2017). Democratic is attitudes, thoughts, and actions which place the same right and obligations for everybody, including themselves (Gunawan et al., 2017).

e. Willing to Sacrifice

Willing to sacrifice is the tendency to immediately give up self-interest for the sake of prospering relationships with others (Lange et al., 1997). You give sacrifice to others for a good purpose and have good value in the sense that you

prioritize their interest (Suarniti, 2019). Some examples of willingness to sacrifice are prioritizing the interests of others, doing cooperation, helping victims of disasters, and not being selfish.

f. Cultural Appreciation

Cultural appreciation is an attitude that respects other cultures that differ from our culture (Kurnia, 2017). According to Wahyono and Suseno (2012) in Kurnia (2017), appreciation is a term for respecting and glorifying each individual and different culture. The characteristics of cultural appreciation that have by people who can live with differences, trust each other, and be interdependent.

3. Independent

Independent means the attitude and behavior of a person who does not depend on others and uses energy, thought, and time to realize hopes, dreams, and aspirations (Kemendikbud, 2017). In essence, independence is the ability of a person to do his work without depending on others. Independence is an attitude and behavior in acting that does not depend on other people to solve a problem or task (Simanjuntak et al., 2017). Independent sub-values include creativity, courage, hard work, and intelligence.

a. Creativity

Creativity is a person's ability to create new ideas and concepts (Sembiring, 2021). Creativity is an attitude that shows innovation in solving a problem to find a new way or result better than before (Kurnia, 2017). Creativity can be

interpreted by creating learning situations that foster critical thinking and creative action (Hendriana & Jacobus, 2016).

b. Courage

Fajar (2017) defined courage as confidence in facing various dangers and obstacles with various problem-solving. Courageous is a good action used to face a dangerous life (Suarniti, 2019). The characteristics of people who have courage trait have high self-confidence, the determination to endure difficulties, and the dare to take responsibility for everything or dare to bear risks (Rate et al., 2007).

c. Hard work

Hard work is an activity that is carried out in earnest to achieve the desired target (Wibowo, 2017). The character of a hard worker always prioritizes satisfaction in every activity carried out to encourage someone to do their best to get maximum results. Behavior that shows efforts to overcome all obstacles in learning activities. Hard work shows genuine effort in facing and overcoming learning, task, or other obstacles seriously and never giving up (Simanjuntak et al., 2017).

d. Intelligence

Intelligence is acquiring, applying, and using previously mastered knowledge and skills. Intelligence is a mental ability to think, plan, and solve problems (Hogan et al., 2008). The characteristics of intelligent people are knowing how to behave when faced with different problems or situations.

4. Mutual Cooperation

The cooperation reflects the action that respects the spirit of cooperation and working together to solve common problems, complete a joint job, help those in need, and foster communication and friendship with others (Kemendikbud, 2017). Mutual cooperation is also associated with kindness, helpfulness, generosity, politeness, forgiveness, open-mindedness, and appreciation for one's achievements (Suwastini et al., 2023; Yudin et al., 2021). The sub-values of mutual cooperation include mutual cooperation, respect, and empathy.

a. Cooperative

Cooperative is about working together with others to accomplish a specific purpose or solve a problem, establishing a spirit of togetherness and friendship, and helping each other (Kemendikbud, 2017). According to Yacob et al. (2018), a cooperative is a widely recognized business organization. Cooperative also means working together and using their energy for several reasons or advantages (Yacob et al., 2018). For example, students were doing a presentation with the group (Hendriana & Jacobus, 2016).

b. Respect

Mukarromah (2019) states that respect is a positive feeling or action shown to someone or something considered essential or held in high esteem. It conveys admiration for a good or valuable thing. Respect can show in action or spoken way (Suryati, 2018). Respect is an attitude that shows respect toward family, friends, and other people around them (Saputra, 2012). Lickona (1991) states that respect means showing regard for someone. There are several examples of

respect, such as do not judge interlocutors, do not blame interlocutors, do not make an unfavorable comparison, and maintain body language and attitude.

c. Empathy

Empathy can be defined as an emotional response that depends on the interaction with others (Cuff et al., 2014). Empathy also means understanding others' feelings or emotions by taking perspective (Cuff et al., 2014; Riess, 2017). Some examples of empathy include helping friends solve problems, cheering up sad friends, etc.

5. Integrity

Integrity is the principle that underlies the behavior of a person who seeks to make himself a person who can always be trusted in words, actions, and work and can be committed and devoted to morals and human values (Kemendikbud, 2017). There are several sub-values of integrity, such as honesty, loyalty, responsibility, and fairness.

a. Honesty

Honesty is a way for people to educate themselves to have the courage to admit, say, and provide information following facts and reality. Honest is the attitude and behavior shown by someone to others that they can be trusted, consistent with words and actions based on conscience (Simanjuntak et al., 2017). Suarniti (2019) also states that honesty speaks the truth. Some examples of honest values, such as never lying to anyone else, being sincere (Utami & Arini, 2017),

not hiding the truth about something (Utami et al., 2020), and never stealing or cheating (Fasikh & Natali, 2021).

b. Loyalty

Fajar (2017) states that loyal is the persistence and sincerity of someone in keeping the promise to love together. Loyalty can denote families, jobs, schools, and other organizations and institutions accountable to us. Loyal people are usually ready to support, serve, help, and even be trusted to keep consistent promises (Mukarromah, 2019). It can be shown as a representation of friendship. For example, commit and persists (Fasikh & Natali, 2021).

c. Responsibility

Responsibility can be interpreted as carrying out the duties and obligations that should be carried out. Responsibility is the attitude and behavior shown by someone in carrying out their duties following applicable regulations (Simanjuntak et al., 2017). The Ministry of National Education (2010) also states that responsibility is an attitude that shows sincerity in doing work and obligations that must be carried out towards oneself, society, the environment, the country, and God.

d. Justice

Justice is respecting and treating people well by giving them their rights (Suarniti, 2019). Lickona (2004) states that justice means respecting other people's rights state of everything they deserve. Examples of justice are punishing guilty students, respecting all teachers and school employees, and distributing picket duties fairly (Suarniti, 2019).

From the explanation above, it can be concluded that the five core values of character education are priorities in implementing the Character Education Strengthening Movement: religious, nationalist, independent, mutual cooperation, and integrity. Those five core values of character education are not values that can stand and develop independently but interact with each other and develop dynamically, forming personal wholeness.

2.2 Empirical Review

This section discusses several studies that are similar and related to the present study. Some previous researchers conducted similar research in which they used different novels or different concepts. The research discusses in this section makes a substantial contribution to help the present study have excellent references.

Research conducted by Aghni et al. (2020), Agustin et al. (2020), and Rahmawati and Liliani (2019) found that literature can be used to teach character education values to students. It is important to know that instilling character education values can be done through formal and informal learning processes (Astuti et al., 2019; Utami, Suwastini, et al., 2020). Hence, character education can be done through literary works that contain character education, such as short stories, novels, and children's stories (Suwastini, Aryawan, et al., 2022; Widyahening & Wardhani, 2016).

Many researchers have found that novels have good positive values for character development. Here are some studies that found character education values contained in Indonesian non-fiction novels, where researchers used the

theory of Eighteen values of character education proposed by the Ministry of National Education (Aliyanti et al., 2022; Dermawan & Sholikhati, 2019; Febriana et al., 2018; Hidayati et al., 2018; Jayanti & Putri, 2018; Septiadi et al., 2019; Simanjuntak et al., 2017; Sundari & Fitriani, 2021; and Yudin et al., 2021). Septiadi et al. (2019) found some values of hard work in Ulid's novel, including unyielding characters, energetic, active working, confident, independent, and cooperative characters. Simanjuntak et al. (2017) found 18 values of character education based on the National Education System in the non-fictional novel *Habibie dan Ainun* by Bacharuddin Jusuf Habibie. Another research conducted by Aliyanti et al. (2022), Febriana et al. (2018), and Hidayati et al. (2018) successfully uncovered some values of character education, such as religious, tolerance, hard work, social care, and responsibility in Indonesian novels. Meanwhile, research conducted by Yudin et al. (2021) uncovered the character education values of kindness and responsibility in the relationship between teacher and students in the novel *Guru Aini* by Andrea Hirata.

Furthermore, several studies in children's novels contained character education values. A study conducted by Saraswati et al. (2021) utilizes the theory of five core values of character education proposed by the Indonesian Ministry of Education and Culture (2017). Saraswati et al. (2021) found that Lily Owens' characterization represented all five core values: religious, nationalist, independent, cooperative, and integrity. Another study conducted by Sekeh et al. (2019) successfully uncovered four values of character education in the Little Prince's character: religion, tolerance, social care, and responsibility, which are

interrelated. The findings in this study confirm that religious values have a central role and form the basis for other characters in the story (Sekeh et al., 2019).

Research conducted by Arianti (2020), Hissan (2012), and Suwastini, Dewi, et al. (2022) analyze the characters in Roald Dahl's novels from the point of view of character education values. Arianti (2020) uncovered a study that shows Matilda's character can be identified as having 25 values based on the five core values of character education proposed by the Ministry of Education and Culture (2017). However, religious values related to divinity, nationalist values such as anti-discrimination and violence, democratic attitudes, and cooperative values related to cooperation in teamwork rarely do not develop in Matilda's novel (Arianti, 2020). Hissan (2012) uncovers the value of obedience, honesty, respect, and courage by analyzing children's characters in the novel *Charlie and the Chocolate Factory*. Suwastini, Dewi, et al. (2022) found that virtuous qualities, such as optimism, intelligence, cheerfulness, curiosity, and courage, are depicted in The Boy's characterization.

Besides that, some studies also discuss the value of character education in short stories. Short stories are easy to understand, and their messages are easy for children to observe (Hidayah, 2019). Research conducted by Fauzan (2016), Hizraini et al. (2022), and Rahmadani et al. (2019) found that the use of children's literature, such as short stories, is an effective way to introduce character education values to children because it helps them interestingly build good character. Hizraini et al. (2022) uncover some character education values in children's short story *Linda Punya Kebun Pepaya*, such as religion, honesty, disciplined, hardworking, creativity, curiosity, appreciation of achievement,

caring, or responsibility for the environment. Another research in short stories conducted by Saputra and Wijayanti (2021) and Zain et al. (2020) utilize the same theory of Eighteen character education values proposed by the Ministry of Education and Culture (2017). Saputra and Wijayanti (2021) and Zain et al. (2020) found that short stories contained 18 forms of character education values, namely religious, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, care about social, and responsibility. However, Zain et al. (2020) state that the dominant character education values in the short story are religion, reading preferences, and attitude and behavior.

Although many studies have successfully uncovered character education values in novels and short stories, no research is related to Roald Dahl's novel *Billy and the Minpins*. Therefore, the current research would like to analyze the five core values of character education proposed by the Ministry of Education and Culture (2017) in *Little Billy's* characterization.

2.3 Research Model

The study used a qualitative interpretive method proposed by Miles, Huberman, and Saldana (2014). According to Miles et al. (2014), there are three types of flow of activities: data condensation, data display, and conclusion drawing/verification. The figure can be seen below:

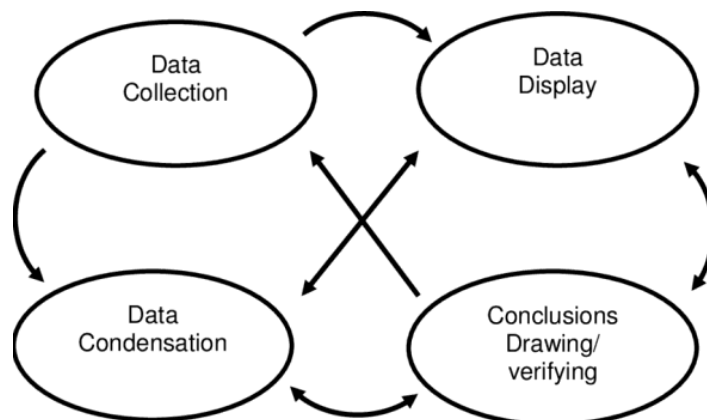


Figure 2.1
 Components of Data Analysis: Interactive Model
 (Source: Miles, Huberman, and Saldana, 2014)

a. Data Condensation

Data condensation is choosing, concentrating, simplifying, abstracting, or modifying the data in the written-up field notes, interview transcripts, papers, and other empirical materials (Miles et al., 2014). Miles et al. (2014) state that the condensation process aims to strengthen the data. Data condensation occurs during a qualitatively oriented research process, starting before data collection and continuing until the final report is completed (Miles et al., 2014). Moreover, Miles et al. (2014) emphasize that this process becomes part of the analysis to focus, sharpen, sort, discard, and organize the collected data to verify and draw conclusions. By data condensation, the data obtained by researchers can be reduced and changed again in several ways, such as selecting, paraphrasing, summarizing, categorizing, and so on (Miles et al., 2014).

b. Data Display

In data display, the researcher will organize and compress the data to draw conclusions and actions (Miles et al., 2014). In addition, as with condensation, data display is also part of the analysis (Miles et al., 2014). Data displays can help understand what was done and easy for the next step in data analysis. Here, data is represented by many types of graphs, matrices, charts, and networks (Miles et al., 2014).

c. Conclusions Drawing and Verification

Here the researcher makes conclusions based on data that has been predicted from the start (Miles et al., 2014). The conclusion is also a verification due to the analysis process (Miles et al., 2014). Miles et al. (2014) state that verification can be simple or complicated, involving discussion and peer review to reach an agreement or replicate a finding in a different data set. Data triangulation will be used to verify this study, adding to the study's trustworthiness. The conclusion was continuously drawn and revisited, along with repeated data collection, condensation, and display.