

# The Value of Religious Character Education on the Children's Poetry by Kamilah Siswati

Tri Mulyono<sup>1</sup>, Masfu'ad Edy Santoso<sup>2</sup>, Mursyidah Dwi Hartati<sup>3</sup>, Basukiyatno<sup>4</sup>  
Pancasakti University (UPS) Tegal<sup>1,2,3,4</sup>

{upstrimulyono@gmail.com<sup>1</sup>}

**Abstract.** The study contain about the value of religious character education that is container in five children poems by Kamilah Siswati. This study is a qualitative research, using descriptive analytic method, the data in this study is the review of document five children poems. Success of data in this study a textbook poem in *Surat dari Samudra*. Secondary data sources in this study is the source of the data obtained from journal, books, and research relevant to literary children poems. Data collection technique used in this research is documentation. The validity of the data using triangulation and triangulation theory. The analysis technique using on interactive model. The result of this study indicate of character of religious education in the "Tampomas", "Air Terjun", "Sungai Serayu Indah", "Ibuku yang Cantik", and "Banyak Tugas" by Karmila Siswati.

**Keyword:** Children Poems, The Character Religious, Education Value

## 1 Introduction

In his book entitled *Theory and Literature Teaching ("Teori dan Pengajaran Sastra")*, Emzir and Saifur Rohman (2016:9) stated that the other than to entertain, to be material for reflection, as a symbolic medium, and as an opening to the paradigm of thinking, literature serves as a means of teaching as well. This is in line with Teeuw's statement (2013: 20) that the literature term in Indonesia language derived from Sanskrit, which is from the root word *sa-*means, "directing, teaching, and giving instructions or instructions" and the last syllable – *tra* means "tool" or "medium". Thus, literature is a 'means/medium or teaching tool'. Since literature is a means of teaching, then in literature, there must be an educational value, for example, the value of character education.

No surprisingly, in his book entitled *Literary Criticism "Kritik Sastra"*, Atar Semi (1989: 31) stated that in conducting criticism or literary research the education measures can be used in providing assessments. Based on this assessment measure, literature work that are considered successful are that "give a positive influence that convey messages of moral and personality development, as well as elevating the reader's intelligence level."

In view of that, then many people also do literature research with a character education value approach. For instance, the research conducted by Samporno et. al. (2016), Sukardi (2016), Dyarti and Susetyo (2017), Juanda (2017), Nursalim (2017), Ningsih (2017), Hinta (2017), Haryadi (2017), Wati (2017), Chandra (2017), Widayati (2017), and Agustina (2017).

Sampoerno et. al. (2016) that examined the value of religious character education in Jambi traditional rhymes, the results were written into an article entitled "Study of Literary Anthropology and the Value of Religious Character Education in Jambi Traditional Rhymes/Pantun and its Relevance to Literary Learning in Junior High Schools". Sampoerno et. al. (2016) examined the value of religious character education in Jambi traditional rhymes, the results of which were written into an article entitled "Study of Literary Anthropology and the Value of Religious Character Education in Jambi Traditional Pantun and its Relevance to Literary Learning in Junior High Schools". Sukardi (2016) wrote an article on the value of religious character education entitled "Character Education Based on Religious Values: an Islamic Perspective". Dyarti and Susetyo (2017) conducted research about the value of character education in Habiburahman El Shirazi's novel *Cinta Sudi Zahrana* and the results of their research were written into an article entitled "Education Values That Using in the Novel *Cinta Suci Zahrana* by Habiburahman El Shirazi". Juanda (2017) examined the value of character education in Nene Pakande's children's literature, whose research results were written into an article titled "Character Building of Students Through Local-Based Children's Literature Nene Pakande". Nursalim (2017) wrote an article about the value of character education with the title "Cultivating Character Values in Learning Appreciation of Literature in Schools". Ningsih (2016) wrote an article on character education entitled "Character Building of Students in Schools through Literature Learning". Hinta (2017) examined the value of character education in the Gorontalo folklore entitled "Lahilote" which was written into an article entitled "Values of Character Education for" Lahilote ", Gorontalo Folklore". Haryadi (2017) examined the value of character education in the *Kooong* novel by Iwan Simatupang and the results of his research were written into an article entitled "Strengthening Student Character through Main Characters in Iwan Simatupang's *Kooong* Novel". Wati (2017) wrote an article entitled "Character-Based Literature Learning through Cooperative Learning Model to Improve Dramatic Writing Ability". Chandra (2017) examined the value of character education in Tere Liye's novels and the results of his research were written into an article entitled "The Use of Tere Liye's to build the Students Character in The Process of Teaching and Learning". Widayati (2017) relates to values character education wrote an article entitled "Teacher and Character-Based Literature Learning". Meanwhile, Agustina (2017) related to the value of character education wrote an article entitled "People-Based Literature-Related Literature Learning in Order to Cultural Value-Character Education Value".

In this short article, we would not like to discuss issues that have been discussed by other authors. Thus, in this article, that will be discussed is the value of religious character education contained in the five children's poems by Kamilah Siswati. The five children's poems were published in the poetry collection book *Surat Dari Pantai* published by the Central Java Language Centre on October 2018. In this context, that is meant by children's poetry is poetry that is deliberately written to be read by Elementary students and Junior High school students, as stated by Triman Laksana et. al. (2018: viii) as editor of the book.

According to Lickona (1991: 51) etymologically the term character means "A reliable inner disposition to respond to situations in a moral good way". Furthermore, Lickona also stated, "Character so conceived has three interrelated parts: moral knowing, moral inner disposition to respond to situations in a morally good way." According to Lickona (1991: 51) "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behaviour. According to Lickona, including good character is knowledge of goodness, then creates a commitment to goodness (moral feeling), and finally does good (moral behaviour). In the other words, character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivation (motivations), as well as behaviour (behaviours), and skills (skills).

Sampoerno et. al. (2016) stated that character education is "a basic concept that is applied to a person's thinking, so that someone has good morals". The best morals referred to such as love of God and all of His creations, independence and responsibility, honesty, respect and courtesy, generous and helpful, confident and hard-working, leadership and justice, kind and humble; tolerance, peace, and unity.

Samani and Hariyanto (2012: 43) stated that character education is "any positive things a teacher does and affects to the students' characters that he teaches". In this case, the character is not a factor of character, but the result of the teaching process. Meanwhile, at school, the teacher is *ing ngarso sung tulodho*, which means that when they are in front, they will always give an example or role model to their students.

Character education instills and develops various noble characters in students. This is in accordance with Wibowo's (2012: 36) statement that character education is an education that instills and develops noble character in students so that they have a noble character to apply and practice it in their daily life, both when they are in the family, as members of society, and as citizens. Therefore, the character education is not mere knowledge and skills, however a life attitude that must be reflected in daily behaviour.

In their book entitled *Concepts and Models of Character Education*, Samani and Hariyanto (2012: 41) suggested that character is human behaviour related to God, fellow humans, environment, the nationality, and ourselves, which is manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture and customs, and aesthetics. Characters contain values that are general and specific. Specific values, for example those related to culture, customs, and aesthetics. Based on that, the character of Indonesian people will certainly be different from the character of other nations.

Hidayatullah (2010) stated that character is the mental strength and moral character of a person who is a special personality that is the driving and driving force and that differentiates it from other individuals. According to Nugroho (2011: 139-140), the basic values of character education can be divided into 16. The sixteen basic values of character education are religious, responsible, disciplined, honest, polite, care, hard work, good attitude, tolerate, creative, independent, curiosity, nationality spirit, respect, friendly, and peacefully. According to Herman's view (Director of Energy, 2010: 12) value is neither caught nor taught, it is learned. What this means is that the value material for character education is not ordinary teaching and can not only be taught, but also internalized through the learning process, for example through learning literary appreciation.

The National Education Curriculum Centre (2011: 10) formulated the value of character education that includes 18 aspects. The eighteen aspects referred to are religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly or communicative, peace-loving, fond of reading, caring for the environment, caring. Social and responsibility.

Meanwhile, there are 50 types of characters based on JIST (2006). The five types of characters referred to are: responsible, adaptable, prioritizing the interests of others, ambitious, active, caring, compassionate, considerate, cooperating, sustainable, courageous, creative, convincing, dedication, trustworthy, diligent, dignified, fair, focus, forgiving, generous, friendly, sociable, resilient, helper, honest, humble, innovate, curiosity, cheerful, leader, loyal, open, patient, polite, positive, clever, respectful, sensitive, confident, disciplined, self-confident, humanitarian, sensitive, team work, ready, tolerant, trustworthy, visionary, and wise.

Children's poetry is part of children's literature, because it includes realism, formula fiction, fantasy, traditional literature, poetry, non-fiction, and comics (Nurgiyantoro, 2005: 68-

90). Sudjiman (1986: 61) defines poetry as "a variety of literature whose language is enchanted by rhythm, dimension, rhyme and arrangement of lines and stanzas". Children's literature according to Juanda (Chanafiah and Bustanuddin Lubis (Ed.), 20017: 737) is a literary work that from language has an aesthetic value and in terms of content, there are values that can enrich the Christian experience for children. Theoretically, according to Sarumpaet (2010: 2), children with the guidance of parents, adults, read literature while adults also do the writing. That way, in terms of authors, children's literature is divided into two, namely (1) children's literature written by adolescent or adult authors whose content and language reflect the life style and personality of children, and (2) children's literature written by authors whose age is still classified as children whose content and language reflect the style of life and personality of the child.

Noor (2011: 38) in his book entitled Literature-Based Character Education states that "Children's literature is considered to be able to form character effectively because the values and morals contained in it are not conveyed directly, but through stories and metaphors so that the process learning is fun and non-patronizing ". Mangunwijaya (1982) states that in the beginning all literature was religious. According to Noor (2011: 41) defines religious literature as all literature contained in religious values. The task of religious literature is to enlighten its readers, because then the reader will be enlightened.

In this article, we will discuss the value of religious character education in five poems by Kamilah Siswati. The five poems referred to were published in the poetry collection book Surat dari Samudra which was published by the Central Java Language Centre in October 2018. The five poems referred to are "*Tampomas*", "*Air Terjun*", "*Sungai Serayu Indah*", "*Ibuku yang Cantik*", and "*Banyak Tugas*".

## 2 Research Methods

This research was conducted using a qualitative descriptive method. The data collection technique uses the documentation method, namely by reading poetry, recording data related to the value of religious character education, and classifying it. The data analysis technique was carried out by content analysis consisting of latent content and communication content. Latent content is content related to documents and manuscripts. The content of communication is a message because of a communication act. Latent content analysis produces meaning, communication analysis produces meaning. The steps of communication content analysis are reducing data, presenting data by arranging them in an orderly and detailed manner, analysing data to produce a description of the values of character education, and making conclusions or fermentation.

The object of this research is the values of religious character education in the five poems by Kamilah Siswati. The data in this study are words, lines or lines, stanzas, and poetry speech. The data source is the manuscript "*Tampomas*", "*Air Terjun*", "*Sungai Serayu Indah*", "*Ibuku yang Cantik*", and "*Banyak Tugas*". Data validation or validity was carried out by collecting data with various techniques so that it was in accordance with the research method being carried out. The research was conducted using triangulation techniques, which are techniques based on a multi-perspective phenomenological mind-set. As stated by Patton (2000: 92), triangulation techniques can be divided into four, namely: data triangulation, researcher triangulation, methodological triangulation, and theoretical triangulation.

In this study, theoretical triangulation was used, namely using different theories to make comparisons, although still using specific theories as the focus to produce in-depth studies. It

is said by Sangidu (2004: 19) that one of the hermeneutic tasks is to animate and reconstruct a text that covers it so that a statement is alienating and misleading. The initial step of poetry analysis is carried out heuristically, namely the effort to find meaning linguistically. In turn, a hermeneutic analysis is carried out, namely carrying out the meaning in a connotative way, considering that poetry is the second model system.

### 3 Results and Discussions

The results showed that the five poems of Kamilah Siswati contained the value of religious character education. The value of religious character education is contained in the poetry entitled "*Tampomas*", "*Air Terjun*", "*Sungai Serayu Indah*", "*Ibuku yang Cantik*", and "*Banyak Tugas*".

#### a) "*Tampomas*"

The poem entitled "*Tampomas*" contains the value of religious character education, namely Islamic religion. The value of Islamic religious character education is "the love of God and all His creation". The poem "*Tampomas*" tells the story of a human being asked for forgiveness because God has destroyed the environment. Mount Tampomas was battered, its womb dissected to drain its contents so that Mount Tampomas is now a name. The following quote shows only that.

***Tampomas***  
*Gunung berbatu menjulang tinggi*  
*Dikunjungi anak SD sampai orang*  
*dewasa*  
*Aset wisata alam nan indah*  
*Tetiba herus digempur*  
*Dibedah kandungannya*  
*Dikuras isinya*  
*Bendungan Mrican dianggap utama*  
*Demi kepentingannya*  
*Semua seperti harus rela*  
*Entahlah ada tawar menawar atau tidak*  
*sebelumnya*  
*Gunung Tampomas sekarang tinggal*  
*nama*  
*Patahan-patahannya saja*  
*Banyak bercerita masa lalunya*  
*Kini berbondong-bondong orang kesana*  
*Mencari nostalgia di masa lalu*  
*Anak-anak cukup dengar ceritanya*  
*Tuhan maafkan kami*  
*Kalau kami keliru*

**Tampomas**  
The rocky mountain rose high  
Visited the elementary children to adults  
A beautiful natural tourism asset  
It must to be battered  
Dissected the womb  
Drained its contents  
The Mrican considered the main dam  
For his sake  
All such must be willing  
I don't know whether there was a bargain  
beforehand  
Mount Tampomas now lives in name  
Just the fragments  
Tells a lot about his past  
Now people are flocking there  
Looking nostalgia of the past  
Children are quite heard the story  
God forgive us  
If we are wrong

b) **“Air Terjun”**

"Air Terjun" also contains the value of religious character education. The value of religious character education referred to is an invitation to love God and care for the natural surroundings. Through this poem, the poet invites his readers to visit and care for the waterfall in Banjarnegara. Apart from that, the poet also forbids not to pollute and leave the beautiful waterfall that is a gift from Allah, as shown in the following quote.

**Air Terjun**  
*Banjarnegara kotaku yang kecil dan sejuk*  
*Banyak wisata alam nan elok*  
*Air terjun indah adadimana-mana*  
*Di daerahatas*  
*Di daerahbawah*  
*Mari kunjungi*  
*Mari rawat*  
*Agar awet*  
*Jangankotori*  
*Jangantinggalkan*  
*Air terjunelok*  
*AnugerahTuhan*  
*Tiadaraindahnyanya*  
*Akumemujikeagungan-Nya*

**Air Terjun  
Waterfall**  
Banjarnegara is my small and cool city  
A lot of beautiful natural attractions  
Beautiful waterfalls are everywhere  
In the upper area  
In the lower area  
Let's visit  
Let's take care  
So that it lasts  
Don't get dirty  
Do not leave  
Beautiful waterfall  
God's Grace  
Matchless beauty  
I praise His majesty

c) **“Sungai Serayu Indah”**

The value of religious character education is also contained in the poem entitled "Sungai Serayu Indah". The value of religious character education contained in the poem entitled "Sungai Serayu Indah" is also in the form of invitations and prohibitions addressed to all readers. With this poetry, the poet teaches to be grateful for Allah's gift in the form of the beautiful and useful Serayu River. In that jam, the poet also invites all readers to enjoy, care for and take good care of it so that the beautiful Serayu River is preserved and sustainable. In addition, the poet also appealed to readers not to pollute and hurt the beautiful Serayu River so that future generations can enjoy it. The following quote shows just that.

**Sungai Serayu Indah**  
*Tuk Bimalukar namanya*  
*Pusat muasal Sungai Serayu*  
*Airnya mengalir ke seluruh Banyumas*  
*raya*  
*Sawah-sawah pak tani subur karenanya*  
*Sungguh anugerah Illahi Robbi*  
*Mesti disyukuri*  
*Mesti dinikmati bijak bestari*  
*Bukan dikotori*  
*Bukan disakiti*  
*Generasi nanti bakal menanti menikmati*

**Sungai Serayu Indah  
Serayu Indah River**  
Tuk Bimalukar the name  
Muasal center Serayu  
The water flows throughout Banyumas  
Raya  
The farmer's rice fields are fertile  
because of it  
What a divine gift, Robbi  
To be grateful  
Should be enjoyed sage  
Not littered

*Mari rawat dengan baik  
Mari jaga dengan apik  
Agar awet dan lestari  
Sungai Serayu anugerah indah  
Merawat Serayu merawat peradaban*

Not being hurt  
Later generations will be waiting to  
enjoy  
Let's take care of it well  
Let's keep the slick  
So durable and sustainable  
Serayu wonderful grace  
Caring Serayu care for civilization

**d) "Ibuku yang Cantik"**

As in the previous poems, Kamilah Siswati's poem entitled "Ibuku yang Cantik" also contains the value of religious character education. In the poem, the value of religious character education is in the form of an invitation to maintain good relations with the environment. The environment in question is the family environment, which is maintaining a good relationship with both parents, in this case a mother. "Praying that his mother is well guarded by him is the duty of a righteous child." The following quote shows just that.

***Ibuku yang Cantik***  
*Kau pasti lelah ibu  
Kau pasti kurang istirahat ibu  
Bangun sebelum subuh  
Berangkat tidur menjelang larut  
Setiap hari kau bekerja keras  
Demi buah hati agar bisa sekolah  
Kau bersusah payah siang malam  
Membuat jajan dijual di sekolah-sekolah  
Tuhan jaga ibu saya yang baik  
Ibu saya yang cantik*

***Ibuku yang Cantik***  
**My Beautiful Mother**  
You must be tired mom  
You must be lacking rest mom  
Get up before dawn  
Go to bed late  
Every day you work hard  
For the sake of the baby in order to school  
You struggled day and night  
Making snacks for sale in schools  
God take care of my superior mother  
My beautiful mother

**e) "Banyak Tugas"**

The value of religious character education in the poem entitled "Banyak Tugas" is in religious ethics that states that father and mother are places to complain while God is a place to ask. In the poem, we express it in stanza III of the poem that consists of three stanzas. The following quotation shows only that.

***Banyak Tugas***  
*Ayah aku lelah  
Ibu aku bosan  
Tapi aku ingin  
Menjadi yang terbaik  
Tuhan jaga kami  
Tugan bantu kami  
Raih mimpi-mimpi*

***Banyak Tugas***  
**Many tasks**  
My dad is tired  
Mom I'm bored  
But I want  
Be the best  
God take care of us  
God help us  
To Reach our dreams

#### 4 Conclusion

Based on the description above, it can be concluded that Kamilah Siswati finds the values of religious character education in five poetries. Three poetries, namely "*Tampomas*", "*Air Terjun*", and "*Sungai Serayu Indah*" have nature themes. In these poetries, the value of religious character education is an invitation to care for nature and not destroy it. Meanwhile, in two other poems, entitled "*Ibuku yang Cantik*" and "*Banyak Tugas*", the value of religious character education is an invitation to respect parents and always ask God. In other words, the value of religious character education contained in our poetry is related to the good relationship between humans and God and the environment, both the natural environment and family or parents.

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