

# The Content of Didactic Values in *Arus Balik* of Pramoedya Ananta Toer's Novel

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**Abstract:** Novel are works that provide examples that can be used as guidelines in family life, the communal environment, education, and the workplace and promote a nation's civilization. A qualitative research design was used, with a novel as the object of study. The content analysis approach was combined with the data validity and triangulation methods for data analysis. While the goal of this research was to discover the novel's didactic values, which included educating the family, loving and defending the homeland, being religious, leading, and promoting science and technology. These elements are interconnected, resulting in an education that serves as a role model in the home, at work, in the community, and the country. The findings of this study are intended to show that the study of Pramoedya Ananta Toer's novel *Arus Balik* has a wealth of didactic values rooted in excellence in family, religion, work, education, science, technology, and national culture.

**Keywords:** Didactic values, novel, Pramoedya Ananta Toer

## 1. Introduction

A novel is a literary work that describes moral values to elevate the work, the author, and the national dignity; it contains universal moral standards that can be used as references and models for current and future generations (Abrams & Harpham, 2014). As a result, the novel reflects of the author's journey and experience, and it has both positive and negative elements that can be used as lessons for the readers (Spencer, 1894). In the universal moral flow, a moral must comprise various principles to be used as guidelines in truth and values generally accepted as true, so that morals can be utilized as a guide in everyday life in society (Hursthouse, 2017). In a great work, the most important content is the overall moral teaching of the general recommendations in society, meaning that morality is a mutually established rule with the consequences of a group or community of people joining together (Juliani et al., 2021).

Didactic values in novels and other related sources are significant to establish a nation's civilization; in this instance, the novel as a didactic source must be truly a quality novel (Green, 2017). one of which is Pramoedya Ananta Toer's (PAT) novel entitled *Arus Balik* (The Reverse Flow). According to Toer (2020), there is no doubt about PAT's novel because it can be seen from his struggle and concern for his country, which is extremely obvious in his novels, but it is necessary to prove and take the essence of his story from a didactic perspective. Furthermore, the study of didactic values attempts to enhance the nation's history, ethics, and civilization, and its authors. There is no doubt regarding excellent works and authors, according to Hastuti (2018), so it is essential to extract the essence of their didactic values for the benefit of readers and students.

The problems discussed in this study were investigated by reviewing previous research on PAT's novels. It appears that the lack of uniformity remains a concern, resulting in the failure to achieve the purpose of the novels; in this case, moral values with didactic elements (Bell, 2012), resulting in the problem of the absence of a unified blend of intent and usefulness from this narrative work (McAdams, 2006). This finding is valid that the PAT novels only focus on partial problems with a study of thought that does not mention the didactic value, resulting in a work's assessment consisting solely of thoughts without any attempt to find didactic values in it (Manuaba, 2003). The same thing was also found in other studies, such as research conducted by Hartatik & Shintasiwi (2021), stating that while examining a certain society, there are lessons that can be learned from the life side for the glory of a present generation.

Furthermore, PAT's work is only seen in different novel units from the perspective of the theme Pamungkas & Mandarani, 2021). The author's usefulness must be promoted to advance the author and the nation's culture through his or her work. Novels must be studied as a source of role models to advance civilization. This effort needs to be done because quality novels are novels that contain didactic values (McAdams, 2006). Meanwhile, according to McGurl (2011), the growth of novels continues to rise in today's digital era, indicating that the period referred to as "postwar fiction" is already a reality. Therefore, the presence of high-quality novels must be presented as a didactic guide. In terms of quality, a quality novel is one created by a great writer through perseverance in the face of adversity, and the author's love for the country is demonstrated by his or her concern for the country in the face of adversity (Toer et al., 2006). This criterion qualifies a novel for inclusion among the ranks of other notable works. Furthermore, this research examines the novel from a didactic perspective, a component of the moral theory approach. Moral theory is the most appropriate theory amid the dominance of the western school of thinking based on logic; thus, it is vital to have didactic values as a part that is based on faulty theories and premises that blame each other (Sikana, 2013). Another reason is that this study is encouraged to demonstrate that completing a study in a major novel is related to thought. This study is complete because it examined and employed its practicality in the novel PAT's content depths.

This research would cover two important issues: 1) What didactic values can be found in PAT's novel *Arus Balik*? 2) What values can be found in PAT's novel *Arus Balik*? Therefore, the discoveries of didactic values identified in the novel *Arus Balik* would be discussed in this study as a great novel from a great author who can contribute to the education of moral values even in the current spread situation of modern novels. Besides, this study looked deeply at how the explanation of the didactic value is related to the current circumstances in a challenging position by giving it to all based on good didactic values. Because of the example's applicability, this condition will undoubtedly be noticed. The novel *Arus Balik*'s portrayal of didactic values would be examined using a moral theory approach and its principles, which include didactic aspects. In the middle of a tough situation at the time, this theoretical approach is ideal for lifting the nation's history and civilization to its didactic value.

The focus of this study was solely on didactic values. Other parts of studies with a moral approach were not investigated; therefore, the research was limited to problems of didactic values, the main components of the moral theory approach used, and the didactic values studied. Economic aspects, teaching, politics, religion, culture, and many others are directly tied to didactic values. It is also worth noting how PAT emphasizes the novel's instructional value amid a terrible situation at the time.

## 2. Literature Review

*Arus Balik* (The Reverse Flow), in addition to the Buru tetralogy, is a well-known work of PAT since it encompasses Indonesia's history, progress, and civilization. This work is notable for being a representative of the era in which it was written, namely the pre-independence period or the period preceding the entrance of invaders to the Indonesian archipelago. The next distinguishing element is the content's complexity, which is related to difficult times and the heyday of being a turning point for the uncertain situation in the middle of global developments. This condition puts a nation's glory to the test, including religious, social, political, technological, and military. The story's complexity is conveyed clearly, beginning with events and how the country dealt with hardship and ending with events that provide historical context. There are various factors that contribute to the attractiveness of this novel, including the didactic element of how to behave like a civilized nation with a civilization rooted in the culture.

Furthermore, the complexity and interest are not only tied to the issues raised above, but also to ties with other nations, unity, and, perhaps most importantly, how didactic values are incorporated into it in order to awaken the nation's glory, literary novels, and the authors themselves. The work offers a record of the greatness of technology, knowledge, and the growth of physical and intellectual abilities as a masterpiece by an equally great author. The relationship with nature, God, humanity, leaders, the state, and oneself is also effectively depicted, allowing it to be used as an example of how to act in difficult situations. The current era of globalization can serve as an example of what it means to be a civilized nation by adhering to the principles of greatness. The times may have changed, but the reality has remained primarily unchanged. However, the foundation is how to deal with difficult situations with significant challenges while remaining on the correct route following the nation's moral principles. The statement, as mentioned earlier, is the foundation for using didactic values to serve as a model for today's society.

According to experts, moral theory is the oldest theory used to evaluate a literary work to determine whether it is superior. The benefit stems from the fact that it has a didactic value (Sikana, 2013). Furthermore, when examining the quality and character of a qualified author, do so by examining the didactic elements using a moral theory approach. According to moral theory, the novel is always evaluated in terms of whether it qualifies to be used as an example based on the substance of the work, its own didactic value, and its pragmatic impact on the formation of the human personality. Toer (2020) reveal that other aspects such as historical aspects are part of the building blocks of this approach.

According to Gardner (2013), a literary work must be returned to its substance, meaning the morality of its content. Furthermore, he argued that exceptional literary works have the effect of humanism by removing the borders of race, nation, nationality, and religion, resulting in the novel's effect becoming a model of role model and habituation. These magnificent masterpieces have long been held up as models for future education. Educating children, becoming leaders, science and technology, and love for the nation are some of the other studies that discuss the moral theory approach from

a didactic perspective (Sikana, 2013). According to Sefudin (2017), this moral theory approach has always been a direction in developing a nation's civilization through literature. Because the nature of literature is to be an example for the readers, written narrative stories can impact the ideas and actions of readers.

### 3. Methodology

Content analysis was used in this study. According to Patton (2014), the content analysis is an examines novels, journals, books, and documents relevant to this study. In addition, document analysis related to PAT interviews was conducted using journals or YouTube videos related to the material being searched. The goal of this study was to improve the nation's civilization by studying literary appreciation, literary learning media, and character education via literature and giving the novel approach a proper direction for its contribution to the study of novel literature on education.

### 4. Findings and Discussion

#### 4.1 Didactic Values Contained in *Arus Balik*

*Arus Balik* contains six didactic values in it. They are educate the family, love the homeland, defend the homeland, be religious, lead, and advance science and technology.

##### 4.1.1 Educating The Family Amid Difficult Situations

Educating the family is a major foundation amid happy or sad situations. Even amid tough circumstances, the content of this novel is very clearly described, and the lessons to educate children are quite deep so that the element of educating children becomes the major issue.

*Dia berhak melihat bapaknya dan bersembah sujud padanya. Turunkan anak itu, biar dapat memuliakan kau dengan sembah yang sempurna." (Toer 1995, 1151).*

He has the right to see and worship his father. Bring the child down to you so that he might worship you perfectly." (Toer 1995, 1151).

The didactic value of family education can be seen in the loving children's attitude toward others, as demonstrated by the character. In any situation, the most important thing is to love the children, develop a sense of compassion, teach about humanity, and prioritize gentleness and truth teachings. This fact supports the opinion from Ye (2020), who states that in literary studies, family education is the most important factor; family education is founded on love; educated parents provide the best education for children and the personality quality of the parents. The difficult situations of today's modern-day cause both parents to forget their children's education as well as their own parental qualities (Suprayitno & Wahyudi, 2020). Surprisingly, the novel *Arus Balik*'s study is rich in the didactic value of educating families in tough situations. The example of educating families might serve as a model for families today.

*Seakan Idayu mendengar suara anaknya masih bertanya dengan suara sangat, sangat pelan: "Mengapa tak suka tinggal di kota?" "Mengapa?" jawab Idayu. "Emak lebih suka jadi orang biasa, orang desa biasa, tak menghendaki sesuatu yang berlebih-lebihan dari apa pun dan siapa pun, bekerja seperti yang lain-lain. (Toer 1995, 1166).*

It was as if Idayu could still hear his son's voice in her head, asking in a very low voice, "Why don't you like living in the city?" "Why?" Idayu replied. "My mother prefers to be an ordinary person, an ordinary villager, who does not expect anything extraordinary from anything or anyone, and who works like everyone else" (Toer 1995, 1166).

This data highlights the importance of family education and the values of simplicity and democracy. Democratic family education existed prior to contemporary education today, such as providing opportunities for children to express critical questions, as evidenced by the findings of a study conducted by Swandayani & Prancis (2011). The next factor to consider is simplicity. This remark emphasizes that when it comes to educating their children, parents should use clear explanations and behavior that is true to their words, as indicated by integrity. In keeping with the preceding argument, Masni (2017) claims that parenting is an example of a simple lifestyle. This one has become a part of children's moral development, potential development, and creativity.

*"Kutinggalkan dan kuserahkan semua ini pada kalian – peninggalan Gusti Kanjeng Adipati Unus, melalui Gusti Ratu Aisah, melalui Pada alias Mohammad Firman, melalui aku, Wiranggaleng, Senapati Tuban....(Toer 1995, 1181).*

"I leave everything to you — Gusti Kanjeng Adipati Unus' legacy, pass down through Gusti Ratu Aisah, through Pada alias Mohammad Firman, and me, Wiranggaleng, Senapati Tuban... (Toer 1995, 1181).

This data contains good didactic values on thinking about descendants' survival through the legacy of science, religion, and chivalry guidelines. The figures offer teachings about the key heritage to educate children and grandchildren about the fundamentals of life, religious principles, knowledge, and chivalry. According to Ernalis (2013), the concept of scientific heritage will provide strength in developing an advanced and successful nation through literature. The character of honesty, role modeling, being religious, having insight into independence, and looking ahead is more explicitly tied to the personality of a noble human being by highlighting the nature of inheritance to the next generation of descendants.

*"Ciumlah kakiku, dan kembali kau pada pasukanmu. Patuhlah pada suara dan gaung hatimu. Wiranggaleng bukan Senapati, dia hanya petani biasa. Kutunggu kau di desa, setelah segala yang kau citakan tercapai"* (Toer 1995, 1183).

"Kiss my feet, and go back to your army. Follow your voice and echoes of your heart. Wiranggaleng is not Senapati, he is just an ordinary farmer. I'll wait for you in the village, after all your dreams have been achieved" (Toer 1995, 1183).

The data above has a deep meaning for parental education for children, namely, honestly freeing children to realize their goals and educating children by providing them with trust. The key portion of the contents of the data above is practicing independence and responsibility, intending to instill self-confidence, because once a character has been demonstrated to be an example, the children will follow in their parents' path. The proof of a child's talent must be backed up by motivation and giving him/her responsibility, like Galeng did with his son by entrusting him with a role in order for him to succeed. There is a motivational load in educating families due to the success that parents expect with the goal of success (Rybakova et al., 2013); therefore, motivation to attain success is also required. This thing is critical since children live in complicated environments and are frequently confronted with tough situations.

#### 4.1.2 Loving The Homeland and Defending it Amid Difficulties

The didactic value to be utilized as an example is how to love and defend one's homeland as a superior citizen by being devoted and doing one's best for the country and nation through social behavior. According to Hun (2018), the author of this novel loves and defends his homeland by skillfully presenting the story and incorporating the didactic value of love and defending his homeland.

*Tak seorang pun memberikan sokongan batin pada perbuatannya, termasuk Senapati dan emaknya sendiri. Dan ia mencoba berdamai dengan hukuman yang diberikan padanya. Ia harus belajar rela menerimanya. Sebagai anak Senapati ia masih akan tunjukkan dan buktikan pada seluruh Tuban, pada Wiranggaleng dan Idayu, pada bumi dan langit, ia masih memilih mati sebagai pahlawan, la akan mati. Orangnya harus ada kebanggaan padanya.* (Toer 1995, 1160).

No one gave spiritual support to his actions, including Senapati and his own mother. And he attempts to make sense of the sentence he has received. He must learn to be willing to accept it. As Senapati's son, he will still show and prove it to the entire Tuban, to Wiranggaleng and Idayu, to the earth and sky, he still chooses to die as a hero, he will die. His parents should be proud of him. (Toer 1995, 1160).

According to this study, acting as an army officer is part of the didactic value of defending the motherland. Even when no one is looking or paying attention, he continues to do his best as a state officer who prioritizes defending the homeland defense. Furthermore, according to Mahardi (2015), sincerity for progress is the foundation for loving and protecting one's homeland since one believes that efforts to defend one's homeland are documented as heroic and noble in the eyes of God, people, and the state.

*"Perang, kekuasaan, kekayaan, seperti api unggun dalam kegelapan dan orang beterbangan untuk mati tumpas di dalamnya."* (Toer 1995, 1166).

"War, power, wealth, are like a bonfire in the dark and people fly to die in them." (Toer 1995, 1166).

These facts indicate that we must be cautious and make every effort to prevent conflicts caused by certain variables. According to Carroll (2002), wars driven by power and wealth are barriers to a family's, group's, and nation's advancement. As a result, when dealing with power and wealth, we as humans must do our best to maintain unity via

prudence. All of this didactic values can be found in literature. If given power and wealth, never make a fight because it is like fire; when using it wrong, it can cause damage.

*“Perhatikan barang-barang itu dan jangan perhatikan Wiranggaleng, Senapati kalian. Wiranggaleng sekarang sudah tidak ada. Sekarang dia hanya seorang petani bernama Galeng. Tinggallah kalian dalam kerukunan, karena perpecahan adalah pembunuh kalian yang pertama. Aku akan pergi dan jangan kalian cari. Hanya bila Peranggi datang lagi, Wiranggaleng akan datang untuk memusnahkannya.” (Toer 1995, 1181).*  
*“Pay attention to those items and don't pay attention to Wiranggaleng, your Senapati. Wiranggaleng is no longer with us. Now he is just a farmer named Galeng. Stay in harmony, because conflict is your first killer. I will go and don't look for me. Wiranggaleng will only come to destroy Wargi when he returns.” (Toer 1995, 1181).*

This data reveals the importance of loving unity. This statement implies that evil can be conquered by unity. According to Beisland (2009), if everyone does not maintain unity, oppression, fragility, and a loss of nation-to-nation stability and solidarity will occur. Even in challenging circumstances, unity is the key to making progress and overcoming adversity. This data also reveals how much the character adores his homeland. His passion for his homeland and noble assets for development capital, in this case, unity, were entrusted to him.

#### 4.1.3 Religiosity as Development Capital

The human soul, family, group, and generation development are linked to religiosity as development capital. Religious attitudes must be practiced in various situations, both difficult and pleasant, because religion provides generations with a strong foundation to build their roles and responsibilities as human beings. The didactic message in this novel is also neatly packaged and stored through dialogue and historical messages rooted in individuals and families. Strong religious values are used to wrap the story's development. Because of the characters' strong religion, events also illustrate how strong individuals are in dealing with problems, according to Risaldi et al., (2021).

*la merasa, bahwa ia dikirimkan ke medan pertempuran bagian terberat ini untuk tidak dilihat orang lagi dalam keadaan hidup. Ia merasa telah terjadi persekutuan di antara para pemimpin pasukan untuk menghalaunya dari muka bumi, sebagai hukuman terhadap peristiwa anak-ayah di Tuban Kota. Sebagai anak Senapati ia masih akan tunjukkan dan buktikan pada seluruh Tuban, pada Wiranggaleng dan Idayu, pada bumi dan langit, ia masih memilih mati sebagai pahlawan, la akan mati. Orangtu- anya harus ada kebanggaan padanya. (Toer 1995, 1160).*  
He felt that he had been sent into this toughest part of the battlefield not to be seen alive again. He suspected that the army leaders had formed an alliance to exile him from the earth as a punishment for the father-son incident in Tuban City. As Senapati's son, he will still show and prove it to all of Tuban, to Wiranggaleng and Idayu, to the earth and sky, he still chooses to die as a hero, he will die. His parents must be proud of him. (Toer 1995, 1160).

This data demonstrates a surrendered attitude and faith in God's power, believing that everything has been arranged by God's power, and thinking that there is a beginning and an end, a struggle and an outcome, is part of God's power. As a result, God has determined the attitudes of surrender and struggle, as well as life and death; an attitude of obedience, as well as a strong knowledge base, are the main capital in dealing with every event (Kismullah, 2016). His religion teaches that a child's dedication to his parents is the most important thing because if the kid makes his parents happy, the parents will be proud, and the reward will be God's love for him.

*Idayu menekan bahu anaknya, menyuruhnya berlutut. “Memohon, Nak, pada Hyang Widhi, selamatlah hendaknya bapak dan abangmu,” bisiknya. (Toer 1995, 1163).*  
Idayu pressed his son's shoulder, telling him to kneel. "Please, son, to Hyang Widhi, may your father and brother be safe," she whispered. (Toer 1995, 1163).

The religious attitude is instilled in the child by his or her religious attitude, which includes believing in God's power, surrendering to God, and asking for God's protection and salvation. This data also shows the depth of the figure's belief in his God, that prayer will save a person from trouble and bring salvation. According to Dewi (2017), teaching religious attitudes to children can be through example. God will protect if ones do the right thing. The effort is part of Idayu's didactic value system for her children.

*jangan ganggu. Lihat baik-baik. Dia lagi bersembahyang pada dewanya. Tarik kembali semua tombak. Ingat-ingat kalian, prajurit Tuban, jangan sampai kalian meletakkan mata senjata pada seseorang yang takkan bisa melawan dan tak mampu melawan-Barangsiapa sedang*

*bersembahyang, dia tidak menghadapi manusia. Menyingkir kalian dari dia.” (Toer 1995, 1170).*

do not disturb. Take a good look. He is still praying to his God. Pull back all the spears. Remember, soldiers of Tuban, don't lay your eyes on someone who can't fight and unable fight- whoever is praying is not facing mankind. Get yourself away from him." (Toer 1995, 1170).

This data reveals the meaning of religion, namely, that humans are all the same in God's eyes. This statute implies that no one has the right to harm fellow creatures on the grounds of humanity. Wisdom, humanity, respect for other people's lives, and other people's beliefs are all examples of didactic values that represent the character's religious attitude. The author's didactic message in disclosing the medium of characters and events as a form of human roots as a great nation is so profound. According to Aziz & Quayum (2010), the author's attitude demonstrates that his work is of good quality and cares about religious education.

#### 4.1.4 Fostering Strong Leadership as an Individual

Several didactic values are related to each other; the purpose is to mold humans into a powerful, advanced, and independent nation. The development of a strong individual will impact on his leadership abilities (Arifin et al., 2020). The data above shows that individual development is carried out by family, religion, love for the homeland, and the development of abilities through physical and strength development, having a strategy, being loved by the community, being highly driven, and confident.

*Sekarang datang waktunya ia hendak membuktikan, bahwa juga lelanangin jagad dapat dimusnahkan. Balatentara Tuban akan dicoba keunggulannya. (Toer 1995, 1157).*

Now the time has come for him to prove that even *lelanangin jagad* (the strong man) can be destroyed. The Tuban army will be tested for its superiority. (Toer 1995, 1157).

Officers' attitudes, courage, and responsibility are didactic values demonstrated by leadership attitudes toward a leader and group. The courage to act to defend the homeland demonstrates strong leadership. According to Maddox (2012), courage proves that the targeted individual development is successful. They must have been prepared and equipped with strong preparations, such as physical, mental, technological, and scientific development, in order to produce leaders. After the individual has been adequately prepared, the obligation to put that preparation into practice becomes critical as evidence of the success of leadership development and superior individual qualities.

*Sebagaimana halnya dengan para pengiringnya ia pun menyandang pedang pada pinggang. Berbeda dari yang lain-lain, sebilah keris terselit melintang di bawah dada. Hulu keris itu dari mas berukiran gambar kupu-tarung. Juga sarung kerisnya terbuat daripada mas. Itulah Senapati Tuban Wiranggaleng. (Toer 1995, 1167).*

As with his companions, he wore a sword around his waist. Different from the others, a dagger is tucked horizontally under the chest. The upper part of the *keris* is made of gold with a picture of a fighting butterfly. The *keris* sheath is made of gold as well. Senapati Tuban Wiranggaleng is his name. (Toer 1995, 1167).

In this data, authority, self-respect, and the ability to conduct oneself are didactic values. Leadership qualities are developed through authority and a good disposition as a result of soul cultivation, as well as abilities that are appropriate for the situation. By showing what he/she has, the individual's capacity with symbols of evidence of what he/she has is demonstrated by his/her authority, beginning with his/her attire, strength, and knowledge quality. Possession and power over symbols are vital, but another factor to consider is avoiding pride. There are elements that are significantly more important, according to Strauss (2017), such as the quality of the contents of symbols, especially about personality and struggles that are difficult to achieve and maintain.

*“Bisakah seorang anak desa jadi raja?” Mereka menyambut pernyataan Senapati: Portugis telah ditumpas dari bumi Tuban; balatentara Tuban keluar sebagai pemenang. Walau demikian kesulitan masih tetap banyak: Selat, Semenanjung, Pasai, Malaka dan Maluku, dan... Demak. (Toer 1995, 1173).*

"Is it possible for a village boy to become a king?" They welcomed the Senapati's statement: the Portuguese had been annihilated from the land of Tuban; Tuban's army came out as the winner. However, difficulties remain many: the Straits, the Peninsula, Pasai, Malacca and Maluku, and... Demak. (Toer 1995, 1173).

Highly motivated and self-confident are the didactic values of this data. In order to achieve goals, an individual must be educated to become a leader who has strong motivation and self-confidence. According to Hollenbeck & Hall

(2004), self-confidence is developed via the pursuit of information so that a leader's true qualification is demonstrated by his capacity to recognize and solve challenges. The ability to handle difficult problems shows confidence in the data above, implying that teaching a leader involves confronting difficult problems so that he becomes a formidable leader.

*"Aku bawa kalian ke mari," Sang Senapati memulai, "karena ada sesuatu yang kalian patut ketahui. Kita telah kalahkan Peranggi dengan penyerangan cepat dan mendadak. Kalian harus ketahui watak musuh yang sangat berbahaya ini: mereka hendak menguasai urat nadi kehidupan – kehidupan hanya untuk diri mereka sendiri, dan semua harus mengabdikan untuk kepentingan itu, dan: mereka tak sudi kalah untuk kedua kalinya. Mereka takkan datang lagi ke Tuban, bukan saja karena telah dikalahkan di sini, juga karena nadi-kehidupan telah dialihkan dari Tuban ke tempat lain. Peganglah ini sebagai ketentuan." (Toer 1995, 1174).*

"I'm bringing you here," the Senapati began, "because there's something you should know. We have defeated Peranggi with a quick and sudden attack. You must know the character of this very dangerous enemy: they want to control the veins of life - life is only for themselves, and all must serve for that interest, and: they are unwilling to lose for both of them. They will not come to Tuban again, not only because they have been defeated here, but also because the pulse of life has been redirected from Tuban to another place. Keep this in mind as a rule." (Toer 1995, 1174).

The content of didactic value in this data is strategies, principles, and guidelines. A clever person will not succeed unless he has a strategy. The individual's development as a primary leader is accomplished by producing strong leaders who have strategies, principles, and guidelines to achieve success (March & Weil, 2009). When confronted with various challenges, it is critical to strategize, have strong principles, and be guided by some experience and truth found in a country's religion and foundation.

*"Jangan bosan-bosan mendengar kata yang sering kuulang ini: kemenangan ini belum banyak artinya, selama Peranggi menguasai jalan rempah-rempah, merekalah yang menguasai dunia, dan kita hanya menduduki pojokan yang gelap," ia teringat pada kata-kata lamanya. Senapati mengangkat telunjuk memberi peringatan: "Makin kuat mereka menguasai jalan rempah-rempah, makin gelap pojokan kita. Apabila mereka tak dihalau dari tempat-tempat mereka berkuasa sekarang ini, bahkan dibiarkan semakin kuat juga, nasib Jawa dan Nusantara sudah dapat ditentukan – ambruk entah sampai berapa keturunan." (Toer 1995, 1175).*

"Don't get bored of hearing this word I keep repeating: this victory means nothing as long as Peranggi controls the spice path, they control the world, and we only occupy a dark corner," he recalled the old words. Senapati raised his index finger to warn: "The stronger they control the spice path, the darker our corner. If they are not expelled from the places where they are in power now, even if they are allowed to become stronger, the fate of Java and the archipelago can already be determined-it will collapse to some extent." (Toer 1995, 1175).

Independent, not easily satisfied, and willing to step outside of his comfort zone, but creating comfort for himself and protecting others he leads in every function and work is the didactic value of this data. The key to protecting the individual and the group he leads is to send a message of glory and strength. This protection can be developed through independence, and the attitude of not being readily satisfied is shown in the data. According to Fagerberg (2006), a leader must plan ahead of time, considering the possibilities that will arise from breaking out of the safe zone and constantly improving abilities following current needs.

*"Jangan sela aku. Biar dapat kuteruskan dengan tenang. "Kalau kupu yang satu itu, arus selatan itu, kalah, bukanlah karena kupu Peranggi, arus utara itu, lebih kuat. Hanyalah karena kupu yang satu itu dungu, tak tahu tentang diri dan persoalannya. Dia hindari Peranggi, arus utara itu, dengan berbagai dalih dan kegiatan. Dan bila kegiatan itu justru seperti dilakukan oleh Trenggono, Jawa dan Nusantara akan tenggelam. Surya akan segan memberkahi dengan sinarnya yang menghidupi." (Toer 1995, 1175).*

"Don't interrupt me. Let me continue calmly. " If that one butterfly, the south current, loses, it is not because the Peranggi butterfly, the north current, is stronger. Just because that one butterfly is foolish, doesn't know about himself and his problems. He avoided Peranggi, the northern current, with various excuses and activities. And if Trenggono's activity is replicated, Java and the archipelago will sink. The sun will be reluctant to shower its living rays on us. " (Toer 1995, 1175).

Building physique and strength to prevent damage and deterioration is a didactic value in the data above. This statement implies that the context in which leaders are formed, and the actions that must be taken are linked to an attitude of building capacity and preventing damage. They must not go along with the flow under the pretext of progress. However, some things must be done, such as preventing in various ways depending on the situation. According to Rohman & Wicaksono (2018), as leaders, individuals must keep up with the times and develop human resources that are responsive to current demands and focused on positive outcomes.

*“Benarkah sikap dan perbuatan kita terhadap Demak?” Banteng Wareng bertanya. (Toer 1995, 1176).*

"Are our attitude and actions towards Demak appropriate?" Banteng Wareng asked. (Toer 1995, 1176).

The didactic value contained in this data is always to be thorough and evaluate every action. Individual leadership development requires instilling accuracy and constantly evaluating each individual's behavior through wise and encouraging constructive suggestions and input. Discipline and knowledge are the foundations of accuracy. Since accuracy is founded on rules, principles, and understanding of the standards employed, it will generate something of greater quality (Karsono, 2021). Individuals will get stronger and more capable of bringing themselves to a wider level, rather than remaining stuck in their particular surroundings if they follow knowledge-based standards.

#### 4.1.5 Fostering Technological Capabilities as a Key to Civilization

As a result of technological advancements, a country can move swiftly. Technological advancement must adapt to the changing times. As a large country, technical advancement may be observed in its mastery of shipping, voyaging, and cutting-edge weapons in order for it to become a great nation. Furthermore, all lines have evolved not simply because of one thing (Firmansyah, 2013). Technological advancement will undoubtedly impact the economy, educational development, politics, and culture. As a result, fostering individuals must adapt to the times and their needs. According to Dermawan & Santoso (2017), the key to achieving an advanced civilization is having an open attitude and being knowledgeable.

*“Tunggu,” cegah Wiranggaleng, “biar aku ceritai kalian. Dahulu, di jaman kejayaan Majapahit, arus bergerak dari selatan ke utara, dari Nusantara ke Atas Angin. Majapahit adalah kerajaan laut terbesar di antara bangsa-bangsa beradab di muka bumi ini. Kapal-kapalnya, muatannya, manusianya, amal dan perbuatannya, cita-citanya – semua, itulah arus selatan ke utara. Segala-galanya datang dari selatan. Majapahit jatuh. Sekarang orang tak mampu lagi membuat kapal besar. Kapal kita makin lama makin kecil seperti kerajaannya. Karena, ya, kapal besar hanya bisa dibikin oleh kerajaan besar. Kapal kecil dan kerajaan kecil menyebabkan arus tidak bergerak ke utara, sebaliknya, dari utara sekarang ke selatan, karena Atas Angin lebih unggul, membawa segala-galanya ke Jawa, termasuk penghancuran, penindasan dan penipuan. Makin lama kapal-kapal kita akan semakin kecil untuk kemudian tidak mempunyai sama sekali.” (Toer 1995, 1175).*

"Wait," Wiranggaleng said, "let me tell you." In the past, during Majapahit's heyday, the current moved from south to north, from the archipelago to the wind. Majapahit is the world's largest maritime kingdom among civilized nations on this earth. His ships, his cargo, his people, his deeds, his ideals-all, that is the current from south to north. Everything comes from the south. Majapahit fell. Now people can no longer afford to construct big ships. Our ship is getting smaller and smaller like his kingdom. Because, certainly, big ships can only be constructed by big empires. Small ships and small kingdoms caused the current to not move north, on the contrary, from the present north to the south, because the Upper Wind was superior, bringing everything to Java, including destruction, oppression and deception. The longer our ships get the smaller they will then have none at all. " (Toer 1995, 1175).

The given data has didactic value in advancing civilization through science and technological mastery. Knowledge mastery will have a broad impact through innovation, and it will not be confined to being a follower. In order to avoid becoming smaller and being left behind, technological mastery must continue to be done systematically. Technology mastery must be fostered from top to bottom to boost progress and avoid decline due to technological inequality and unequal technological mastery. According to Brynjolfsson & McAfee (2014), rapid change will be captured with sufficient mastery of technological science, reducing the harmful impact of ignorance. The development of technology must also go hand in hand with the construction of infrastructure, the human soul and body, and moral development.

*“Ingatkah kalian pada sejarah lahirnya armada Jepara- Demak? Beberapa kerajaan di Jawa dan seberang telah bersumbang untuk pembangunan itu. Akhirnya armada megah itu*



*digunakan Trenggono bukan untuk kepentingan Nusantara, hanya untuk menguasai Jawa. Sejak itu tak akan ada lagi raja yang bisa diajak bersekutu dan bergabung kekuatan. Nasib Jawa dan Nusantara telah ditentukan.” (Toer 1995, 1178).*

“Do you remember the history of the birth of the Jepara-Demak fleet? Several governments in Java and beyond have contributed to the development. Finally, the magnificent fleet was used by Trenggono not for the benefit of the archipelago, only to control Java. Since then, there will be no more kings who can be invited to ally and join forces. The fate of Java and the archipelago has been determined.” (Toer 1995, 1178).

Technology is a means of advancing already-existing sectors. Due to technological mastery and the rapid pace of technological mastery, the sectors of health, agriculture, culture, politics, environment, maritime and marine affairs have proven to have progressed during Majapahit's heyday (Anwari, 2015). In the data above, technological progress is the key to conquering other sectors so that a country is considered advanced. The coveted progress is caused by technology that can stem the negative charge, so strong control must be created with a strong system and unity from top to bottom and vice versa. According to Subakti et al. (2022), one of the human development activities is realized through education. Education is not only a system but the smallest core, namely the individual and the family, to create a strong system. The data above also contains a message that noble individuals use technology well for the benefit of many people, so to avoid bad actions by that individual, the relationship of planting didactic values above must always be related.

## 5. Conclusion & Recommendations

Didactic values in this novel are apparent. These values are seen in every character's actions in difficult situations. The incident was related to strategic tensions during the administration period. The characters' actions that all lead to didactic values are proven when educating children, for example, explaining to children about the virtue of doing good to others. Furthermore, his relationship to God is also seen in the teaching of believing in God's power, surrendering, and obeying God's commands. Even in tough times, acts of patriotism are raised to carry a didactic message of patriotism through the willingness to sacrifice body and soul, the willingness to leave the family for the benefit of the country, personal interests, and state sovereignty.

Furthermore, the author demonstrates the didactic value by the presence of figures and how to lead through a wise attitude so that others love the leader, always enhance abilities according to context, think ahead, be calculating, and be thorough. Furthermore, as a binder of religious attitudes, a leader conveys his views through policies and humanistic attitudes, such as demonstrating good connections with all of God's creatures. These leaders' activities have didactic actions that can be utilized as direct examples by the general public. Since the leader is sharpened physically, mentally, and spiritually by acting for the sake of his country and nation, this didactic action creates the leader broad-minded and free.

Didactic values advance science and technology, as proven by developing military power and human resources through agricultural, fishery, and economic knowledge. Technology mastery and preparation continue to be carried out according to the necessities of the times. Other sectors, such as the economy, social, political, agricultural, and maritime, are all influenced by technological mastery. Community welfare can be accomplished through technological mastery and technological independence and the development of human resources, and a sense of national and state pride. The didactic values discovered in this study are intertwined to build a nation and a country with an advanced civilization. It can be stated that the didactic values shown in this novel are somewhat interesting since it is capable of entering into the smallest line, in this case, individuals, families, leaders, national heroes, and scientific and technological mastery.

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