

Analysis of Intrinsic Elements through a Structural Approach and the Value of Character Education in Butet Manurung's Autobiography Sokola Rimba

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ABSTRACT

The preparation of this article is motivated by the condition of the morality of the Indonesian nation which is getting worse day by day, social values and norms that seem to be no longer considered important anymore, various forms of crime are increasingly rampant, etc. The main problems currently being experienced by the Indonesian people are matters related to the moral crisis, where the crisis emerged which eventually led to several other crises such as: economic, cultural, social, etc. Literary education plays an important role in changing people's mindset, one of which is through the autobiography (non-fiction) "Sokola Rimba" which teaches a lot about the value of life, one of which is the value of character education. Through the autobiography of "Sokola Rimba", the author is freer to convey his thoughts about life, life views, and the value of character education that is important to readers. A good literary form is developed carefully and goes through a lengthy process, from the basic framework to the script writing process; one of the basic processes that should not be overlooked is the fulfillment of the building blocks in literary works which include: intrinsic and extrinsic elements; intrinsic elements (elements that exist in literary works) that are emphasized in the preparation of this article. The objectives of the preparation of this article are, among others: to know and understand the results of the analysis of the intrinsic elements contained in Butet Manurung's (non-fiction) Sokola Rimba autobiography; and to be able to know, understand, and at the same time hopefully can apply the results of the analysis of the value of character education contained in Butet Manurung's (non-fiction) Sokola Rimba autobiography into everyday life. What is focused in this research is the intrinsic elements (elements that exist in literary works) and also the value of character education; the type of research used is the literature literature so that in presenting the data using qualitative content analysis methods; the type of approach used is in the form of a structural approach; data collection techniques in the form of library research, interviews, and documentation; data validity testing techniques in the form of data triangulation techniques with sources; and data analysis techniques in the form of interwoven analysis techniques. The result of the preparation of this article is that the intrinsic element and also the value of character education are clearly reflected in Butet Manurung's (non-fictional) autobiography "Sokola Rimba".

Keywords: *Sokola Rimba, Intrinsic Elements, Value of Character Education, Structural Approach*

Introduction

Humans can more easily explore various types of knowledge, customs, culture, way of life, and values that exist in life through a form of literary work. Literary work is present as a form of media to grow character and values. Literary text can be used as a form of media to convey the noble values of a culture and nation. In addition, it can also be used as a form of manifestation of thoughts based on the foundation of life and also the natural surroundings.

Reported in the journal ELSEVIER, *Procedia* (Social and Behavioral Sciences 143), the 2nd Global Conference on Business and Social Sciences, stated as follows:

“Since the return of character education recently, less evaluation of program effectiveness has been conducted. Many schools have implemented character education programs but have not yet determined the impact of the program on children through formal evaluation. That is a big homework for every school, which must

immediately determine a solution to be able to overcome it.” (Fahmi. R, dkk., 2015: 852)

The difference between fiction and non-fiction does not affect the style of language, the language used is denotative and leads to a limited meaning so that it is never double. Everything that is contained in a non-fiction book is real in life.

Syarifudin and Nursalim (2019: 4) in the *Scientific Journal of Indonesian Language and Literature Education*, PENTAS, with the title "Literature Teaching Strategi" emphasized that, “Non-fiction prose is a form of literary work that presents facts and truths that are complemented by judgments and opinions from the author”.

Reported in the daily reading of Kompas (Kompas.com) regarding the differences between fiction and non-fiction emphasized that, “Non-fiction is a form of literacy based on facts, will not be trusted if it is fabricated, is objective, presents the author's point of view, and focuses on the outer side”. (Sutrisni.A. P: 2020)

A good form of literary work is built with care and goes through a very long process, one that starts from the basic framework to the script

writing process. One of the basic processes that cannot be overlooked is the fulfillment of the building blocks of literary works. The building blocks in a literary work include: intrinsic elements and extrinsic elements. Both have their own portions and subsections in literary works. However, the two of them remain in touch with each other in building a good storyline so that they can determine how much quality the resulting story will be. The focus in the preparation of this article is the intrinsic element which is the building block for a literary work.

Reported in the book *Theory of Fiction Studies* published in Yogyakarta by the Gadjah Mada University Press, it is stated as follows:

“The structure of a literary work is a form of composition, affirmation, and description of all the materials and parts that are its components which together form a beautiful roundness of meaning. The structure of literary works is identical to the understanding in the form of a relationship between elements that are reciprocal, mutually determining, influencing each other, which together form a complete unity”. (Nurgiantoro, B., 2015: 57)

Structural is a form of literary study that focuses on the relationship between building blocks in literary works. Structural analysis of both fictional and non-fictional literary works must focus on the intrinsic elements of its builder, can be done by identifying, studying, describing, and analyzing the structure in the content of the literary work concerned.

Literature Review

A form of literary education plays an important role in the process of cultivating people's mindsets, one of which is through non-fiction literary works in the form of autobiographies. Reported in the journal *Language, Literature and Indonesian Language and Literature Education, Dialektika*; entitled "The Value of Character Education in Retno Hening Palupi's *Happy Little Soul* Autobiographical Book", it is stated as follows:

“Autobiography is a type of biographical writing, but it is written about all the things that have happened, are happening, and will be faced by the author. In addition, the autobiography also describes the development of the author's health, education, and family”. (A'yunin, Q., 2018: 2).

Autobiography teaches a lot about the values of life, one of which is the value of character education. Reported in the *ELSEVIER* journal, *WCETR* 2013, *Procedia - Social and Behavioral Science* 131, entitled "Secondary School Teachers Beliefs On Character Education Competency", stated as follows:

“The concept of character, which is an abstract notion in itself is defined as the sum of features and qualities that distinguish someone or something from the others; personal attitudes and good qualities (Afdal, 2007: 349). Character can be acquired later in life, teachers have the biggest responsibility in students' internalizing positive character traits”. (Ulger, M., dkk., 2014: 443).

The meaning of the above quotation is the concept of character, which is an abstract meaning which is defined as a collection of characteristics and qualities that distinguish someone or something from other things; personal attitude and good quality, character can be obtained in the future, the teacher has the greatest responsibility in internalizing positive characters to students.

Reported in the *ELSEVIER* journal, *The Journal of Social Studies Research* 37, the contents list available at *SciVerse Science Direct*, with the title "Book with potential for character education and a literacy-rich social studies classroom: A research study", is stated as follows:

“Interested in the topic of character education, Siobhan, the foundations professor in our group of three, suggested that the Josephson Institute's work provided a starting point for examining elements of good character. In 1992, researchers from the Josephson organized an international gathering of educators, ethics professors, religious and non-religious leaders and identified six character values that they believed crossed both religious and cultural barriers. The Institute later developed these traits into the “six pillars” of a program called “Character Count”! These six pillars were: trustworthiness, respect, responsibility, fairness, caring, and citizenship”. (Arlene, dkk., 2013: 50)

So, it can be concluded that educators, ethics professors, religious leaders, and non-religions who identify the six character values that they believe in from the boundaries of religion and culture, are then developed into the "six pillars" of a program called "Character Counts"! The six pillars are: trust, respect, responsibility, fairness, care, and citizenship.

Reported in the journal ELSEVIER, *Procedia (Social and Behavioral Science 143)*, CY-ICER; entitled "The Beauty of Character Education on Preschool Children's Parent-Child Relationship", stated as follows:

"Character education is the objective of schooling and family caring. The prevalence of parents' believing in children's learning outcome are assumed to be more important than their character education cultivation, parents put all efforts in pushing young children learn all kinds of school curriculum even after school time". (Chou, Me-Ju, dkk., 2014: 528)

The meaning of the quote above is character education which is defined as a form of goal of school and family care, the prevalence of parental trust in children's learning outcomes is considered more important than the cultivation of character education in them, parents make every effort to encourage children learn all kinds of school curricula even after school hours.

Reported in the journal ELSEVIER, *The Journal of Social Studies Research 37*, stated as follows: Character education, "a national movement creating schools that foster ethical, responsible, and caring young people by modeling and teaching good character through an emphasis on universal values that we share". (Arlene, dkk., 2013: 48)

The meaning of the quote above is character education which is defined as a form of national movement that creates schools that foster ethical, responsible, caring for role models and teach good character through an emphasis on universal values that we share.

Reported in the journal ELSEVIER, *International Conference on Education Psychology, Procedia - Social and Behavioral Science 69*, stated as follows: "A teaching process is a good means for helping students to build up desirable attributes or character, especially the instructional models that have been systematically organized and are consistent with the learning theories on which the models are based". (Ladda, Silanoi, Assoc., 2012: 1813).

The meaning of the quote above is the teaching process which is defined as a form of good means to help students build the desired attributes or characters, especially learning models that have been systematically compiled and in line with the theoretical learning that is the basis of the design.

Then, how is the relationship between literature and a form of education, especially in an effort to shape one's personality? Before answering this question, let us first review the condition of the nation's morality which seems to be deteriorating day by day. Social values and norms are no longer used as references; teachers are no longer used as role models; criminals were scattered everywhere, from big robbers to chicken thieves in the village area. Likewise with young people, most of whom are still trapped in promiscuity, using alcohol, using narcotics, fighting, etc.

Reported in a book entitled "Character Education Model in the Family (Revitalizing the Role of the Family in Forming the Character of Children According to an Islamic Perspective)", published in Jakarta by PT Elex Media Komputindo (KOMPAS GRAMEDIA), stated as follows:

"The biggest problem (the greatest problem) faced by the Indonesian people today is not actually an economic or food crisis, but a moral or moral crisis, and this crisis has resulted in other crises such as: economic, political, social, cultural, defense and security". (Amirullah S, 2014: 1).

Reported in the journal ELSEVIER, *Procedia (Social and Behavioral Sciences 143)*, 2nd Global Conference on Business and Social Science-2015, GCBSS-2015, Bali, Indonesia; entitled "Measuring Student Perceptions to Personal Characters Building in Education: An Indonesian Case in Implementing New Curriculum in High School", stated as follows:

"Character is not born of noble rhetoric or more good intentions, but the character was born of honesty and loyalty attached to moral values. Character is a special characteristic that inherent in a person, family, and a community. Character is a consistent and predictable shown by the tendency of behavior. The behavior does not stand alone, but integrated with the attitudes and values". (Fahmi, R., 2015: 852).

The meaning of the quote above is a character that is defined as a form of special characteristics inherent in a person, family, and community; consistent and predictable character, demonstrated by behavioral tendencies; a form of behavior does not stand alone, but is integrated with attitudes and values.

Through a quality learning and education system, it is hoped that a form of national character values will be built slowly in the future. By using literature as a form of learning media in the world

of education, we are able to hone the emotions, mentality, and feelings of students so that later, they are expected to be able to distinguish which things are good and which are bad, which things are right and which things wrong.

Literature as a form of teaching material is expected to be able to awaken and guide students, it can be used as a form of management of the learning process which means that educators are required to be more active in involving students in the process of learning and living a form of literary work. Hopefully in the future, various educational institutions can see opportunities for learning through literature as an alternative solution in improving the morality of the nation, especially the younger generation, because they are our hope in the future.

Through of the autobiography, authors are more flexible in conveying ideas, ideas about life views, and character education values which are of course very useful for literary connoisseurs. The autobiography of Sokola Rimba is a strategic tool to convey messages that contain character education values. Sokola Rimba's autobiography deserves to be an inspiration in the world of education and social entrepreneurship.

By reading and understanding quality literary works, humans can take lessons based on the description of the story, story, or character of the characters contained in the writing that is being read. Sokola Rimba, a portrait of the strength of women in raising jungle children, and giving a complete picture of the daily life of jungle people. This autobiography of Sokola Rimba is key and Mrs. Butet is the benchmark of all these processes. Anies Baswedan (Rector of Paramadina University) stated as follows: "The challenges for educators will not end. But instead of condemning the darkness, Butet Manurung's chose to provide light. She combined her love for nature and her love for children with education. Butet proved that great schools don't depend on grand buildings and high-tech systems. The spirit of education lies in every educator. It is the educator who stands in front of the class to educate and inspire and be a good role model for their students. This book is very inspiring. (Manurung, B., 2013: iii).

"Learning is important!" Just reading the title, the researcher was immediately inspired. Even though it has local nuances in language and dialect, due to the similarity in sound with the word "school" in

Indonesian, readers who see this book can certainly guess the outline of the contents in this book by simply reading the title, "Sokola Rimba". The allure of the word "school" is then extraordinary collaborative with the word "jungle", anyone will find it easier to describe the imagination of the lush green trees that stretch wide and untouched. That nuance sticks in the mind just by reading the title alone, it's amazing. Many people claim that reading the Sokola Rimba book is like studying themselves, they ask themselves the questions that are in the book. Jungle peoples are very critical and intelligent; all her confusion, fear, admiration, and questions represent what the readers feel, they all seem to be like a Mrs. Butet.

The autobiography of Sokola Rimba is very interesting because it tells the story of the life of the jungle people in the Bukit Duabelas area and the many problems that are revealed in this autobiography gradually through captivating storytelling techniques so that between one issue and another are interrelated each other; This book is a transformation of his diary, every fragment of his story is told as it is, Jayus's comments or Butet's naughty thoughts jump naturally, are so straightforward and reliable; The story in this autobiography is very inspiring, all the attractions of Mrs. Butet struggles and adventures can easily ignite the spirit of sharing that is buried deep in her heart, at least an empathetic attitude and turn on the spirit to help others in the environment; The stories in this autobiography are informative, of course there are lots of lessons to be learned, lessons related to humanism, nature, social, security, and the ability to live in the wild, which can provide special lessons for the readers.

This autobiography can be used as material for self-introspection to see humans in their efforts to understand life and all its contents, whether related to the physical environment, the jungle environment, life patterns, education, and customs; this autobiography contains several character education values which readers can certainly benefit from; the fact that Mrs. Butet is a woman, her sincerity and sacrifice to explore the interior is truly extraordinary; Another form of courage is the loud voice of Mrs. Butet in criticizing anything that should and should not exist in the process of equitable education for jungle people. The researcher was amazed by his writing that dared to protest against the WARSI

institution which incidentally was where he used to work.

The autobiography of Sokola Rimba is based on social realities, describing the circumstances, behavior and attitudes of people in the Jambi region who come from certain ethnic groups and have certain cultures as well. Mrs. Butet, a woman who has succeeded in bringing justice to education for jungle children in the interior of Jambi. This woman whose full name is Saur Marlina Manurung has pioneered alternative education for indigenous communities, especially "Rimba's people" tribes in Bukit Dua National Park (TNBD), Jambi. This woman who holds a bachelor's and master's degree in Anthropology worked at the Conservation Information Center (WARSI), a non-governmental organization that concentrates on forest conservation issues, before finally teaching literacy to children of the rimba's people tribe in the Jambi TNBD conservation area and South Sumatra.

While teaching, Mrs. Butet Manurung began to feel concerned about the lives of rural communities who live permanently. Meanwhile, on the other hand, their lives began to be disturbed by those who wanted to control the forest to be used as business land. From this, Mrs Butet Manurung and four other friends feel that rimba's people need to get education in an effort to protect them from the oppression of the outside world. They also founded "Sokola Rimba" in 2003.

It is very necessary for prospective educator figures like him to fight for the education of every human being, because currently there are still some educators who do not really understand the nature and role of being an educator. Researchers have learned a lot with him related to how to position himself to be a good educator and be useful to others.

Methods

The type of research used is library research (library research); The main focus of this research is the intrinsic element and the value of character education contained in Butet Manurung's autobiography "Sokola Rimba"; The primary of document sources in this research are the autobiographical Sokola Rimba by Butet Manurung's and the author of the autobiographical Sokola Rimba which is used as the object of the interview; Secondary of document sources in this study are some information related to the autobiographical Sokola

Rimba and the author in the form of personal notes from the author in a blog and others, books and other literature that support and are in accordance with the research theory, obtained by searching and finding as much literature that supports, is still related, and in accordance with the theory in research; the type of approach used is a structural approach (structuralism); the document collection techniques used are library research techniques (library research), interviews, and documentation; the document presentation methods used are: qualitative content analysis; the document validity test technique used is the document triangulation technique with the source; the document analysis technique used is the flow model of analysis, which includes: the document reduction stage, the document presentation stage, and the conclusion drawing stage.

Results And Discussions

A. Autobiography Sokola Rimba by Butet Manurung's tells the story of an educator (Mrs. Butet Manurung) who fights for the right to education for jungle communities (not just reading and writing but also increasing capacity and guaranteeing their habitat in which to live), her struggle in changing the perceptions of rimba's people; she realized that jungle people need to be equipped with knowledge to face the pressures of modernization and be able to defend their rights; struggles to introduce modernity, development and education in an effort to protect the traditional way of life of rimba's people.

Observed objectively, the condition of rimba's people is unable to resist plunder and rape of their tropical forest habitat. They are illiterate, have no legal rights to their land, have no connections to contact people of high positions. They are at the bottom level of the Indonesian social totem pole, who lead an apparently ideal life, but are forced to face the threats of the modern world. Mrs. Butet has the guts and dreams that by helping rimba's people become literate and familiar with numbers, these simple but smart people will be better able to deal with large timber companies, giant oil palm plantations, transmigration processes and the government with the power to curb the encroachment of customary forests them.

Through the storytelling in this autobiographical (non-fiction), Mrs. Butet takes us to uncharted territory and challenges us to embrace something

we do not yet know, to question our differences, our beliefs and the meaning of civilization through her experience living with jungle communities. Their life in the forest is their preferred way of life because they basically have everything they need. They have lived this way of life for hundreds of years with little dependence on external material objects. The way of life in tropical forests is increasingly difficult to maintain, modernism that continues to seduce, disturb, surround very strongly from all corners of the forest with physical and mental attacks ranging from logging, encroachment of forest products, transmigration programs, etc. She believes that education is one of the first steps to empower forest communities in the face of regression flows from the outside world; with education, jungle communities can consciously understand their existence towards the outside world and determine the direction of their development.

Some of the settings contained in the autobiographical (non-fictional) Sokola Rimba include: the Bangko Permai drugstore, the WARSI office, the women's mess, Tengkuoyongan, the city of Bangko, the Terap watershed (vest) group, the banks of the Terap River, the Sakalado watershed (vest) group, Sarolangun city, group (vest) of the Bernai River (Belambun Pupus River, a tributary of the Bernai River Basin) and the Tengkuoyongan River group (vest), TSM SP A (Independent Swakarsa Transmigration, Residential Unit A) Tanagaro, sudung pesaken Cerinay, group (vest) Temenggung Bedinding Besi (Bejumbai), sudung Temenggung Bedinding Besi, former camp for bebalok (wood thieves), Sako Keranji River group (vest), Bepak Sejangkang field, Muara Bulian SP health center. D, Bernai, the Kedundung Muda group (vest) in Air Hitam, the director's office for WARSI, the Great Court and Makekal Hulu, Jakarta and Yogyakarta, Pondok Bekilat, Bukit Tiga puluh, etc; background time includes: morning, afternoon, evening, evening, etc; the setting includes that: boring, full of panic, worry, restlessness, tension, excitement, fear, embarrassment, too tense, being uncomfortable, seems reluctant and awkward to interact, full of competition, etc; the type of plot used is a progressive (advanced) flow because the various interwoven events that are told in the contents of the autobiographical (non-fiction) are chronological, the story sequence starts from the

initial stage in the form of introduction, namely: being viewed objectively, the conditions of the jungle community able to resist plunder and rape of their tropical forest habitat. They are illiterate, have no legal rights to their land, have no connections to contact people in high positions. They are at the bottom level of Indonesia's social totem pole, who lead seemingly ideal lives, but are forced to face the threats of the modern world. Initially, Mrs. Butet was unable to imagine what kind of education was suitable for rimba's people. It is very difficult for him to peek and look for loopholes about the extent to which jungle people view the world of education. On his first visit to the Tengkuoyongan River vest, she made a severe mistake by offering direct education to rimba's people, they shook their heads quickly; pencils, paper is released, and they have fun playing on their own. There was an unforgettable moment when Mrs. Butet took out a pen from her bag for the first time and the rimba's people immediately went to get away, they called the pen a sharp-eyed devil because every jungle community transacted with people who used pens, always having bad luck, and pens. turn the person holding it into evil. While in the Tengkuoyongan group, Cerinay told me that he had bought several books to teach children to read and write, but the children refused because they only thought that they had to try to get products from the forest that could be sold outside and later. can make a lot of money to buy things without expecting to be like bright people, they really like the forest, like to make money, but are unable to see the use of literacy and arithmetic.

But no matter what the situation, Mrs. Butet still believes that education is the first step towards empowering jungle communities in the face of regression flows from the outside world; with education, rimba's people can consciously understand their existence towards the outside world and determine the direction of their development. Furthermore, the middle stage marked by the conflict escalating to a climax, namely: when visiting the Bernai River's vest, and one day there was a conversation between Mrs. Butet, other colleagues with Deputy Tuha, the wife of Deputy Tuha, and 3 Bepak, Willy and Hadi openly stated officially that Mrs. Butet arrival to that place was to teach literacy education to the local jungle community so that rimba's people would not become stupid anymore.

This good intention was flatly rejected by the rimba's people because they were all afraid that his arrival would disturb their customs. The conflict intensified when Mrs. Butet returned from Bangko and arrived at TSM SP. A. Tanagaro, she received a message which contained threats and warnings that she should not act in any way if she wanted to be safe. One day, Miti's mother and Gentar's mother came to see him and immediately went berserk because she allowed the children to come and study, she was considered to have made Gentar and Miti violate the custom of the jungle.

In addition, when Gentar was about to be engaged to a woman, there was a rule that Gentar had to stop learning to read and write with Mrs. Butet, and if she didn't want to, Gentar had to leave the jungle. When Mrs. Butet was visiting the Bedinding Besi vest, Bepak Bepion subtly kicked her out because she did not dare to take the risk if something happened to him in the middle of the forest which would be further away from the settlement, she was only given 1-2 days after that he must have gone.

Many jungle communities at that time had started to open rubber fields with various kinds of plants, but still needed a teacher to provide knowledge support. Besides that, there are also many rimba's people who want to tell about the development of the forest to the outside world, some of them want to write their thoughts and put their writings in the newspaper, but unfortunately they have not been able to write the article. When rimba's people can read, they become aware of their problems, but they become very sad when they know that they are unable to do anything to defend their rights, as well as several other examples of incidents that have resulted in conflicts that have escalated over time. When Mrs. Butet was visiting the Bedinding Besi vest, Bepak Bepion subtly kicked him out because she did not dare to take the risk if something happened to him in the middle of the forest which would be further away from the settlement, she was only given 1-2 days after that she must have gone.

The final stage (completion), marked by the gathering of Mrs. Butet together with several colleagues at WARSI, namely: Indit, Dodi, Oceu, Willy in the WARSI director meeting room to combine thoughts, planning the formation of the SOKOLA institution to carry out education programs in Bukit Tigapuluh. The institute will help jungle communities by implementing literacy

education and other necessary education. Around 2004, Stefani (Mrs Butet's friend from Germany) returned to the jungle for research on her Anthropology S-3 dissertation. Mrs. Butet shared all his experiences and difficulties. Stefani helped him by writing down his thoughts and turning them into program proposals, as well as trying to find acquaintances in Indonesia who could help. Mrs. Butet other colleagues eventually also left WARSI and began to join her again. Entering the month of July, Mrs. Butet together with other colleagues began to carry out all the plans that had been drawn up and realize their dreams. The main thing to be realized is education for cadres and improving the quality of education that is already running in order to increase their capacity in facing new challenges and the scouring of modernity around them.

The first program they ran was to increase their choice of life security. For life security, education cadres who are already teenagers must be able to be an example for younger students and also for parents who are ready to hand over the forest to the next generation. April 13, 2005, SOKOLA legalized itself in a notary deed with association status. Since 2004, SOKOLA has developed literacy education and advocacy activities in various locations in Indonesia, for example: in the Makassar region, Aceh, and then continued to several other locations in Indonesia.

The characters in the autobiographical (non-fiction) of Sokola Rimba are divided into two, namely: a) The main protagonist includes: the character "I" (Mrs. Butet Manurung) who is organized and full of planning, social, brave, adventurous, smart, idealistic, creative, obedient to customary regulations, willing to sacrifice, faithful and cautious; Character "I" as the main character has several motivations, namely basic motivation and special motivation. The special motivation for character "I" is when my character first comes to the jungle, when character "I" decides to leave WARSI, when character "I" starts to get busy preparing for S2 college, when character "I" and his colleagues start a new institution called SOKOLA, and when Sokola Rimba starts developing. Meanwhile, the basic motivation of the character "I" is to provide education in rural areas. As the main character, character "I" undergoes various character developments that give him new characters, namely patient, tough, and pessimistic; b) The

main characters of the antagonists, namely: wood tycoon; c) Subordinate figures including: Cerinay, Linca, Gentar, Dodi, Indit, Oceu, and Willy; d) Additional figures which include: Iron Bedinding, Indok Terenong, Pariyan'mother, Besudu, etc.

The point of view in the contents of the autobiographical (non-fiction) Sokola Rimba is a first person point of view or "I" style, because the contents of the autobiography as a whole mostly use a first person perspective or "I" style rather than third person point of view (third person) or "him" style, the point of view of the character "I" (Mrs. Butet) is the most dominating. The language style in the non-fiction content (autobiography) of Sokola Rimba is a comparative figure in the form of personification because it makes the nature of "nature" (inanimate objects) become human nature (living things), a parable (simile) because it uses the word "like", "as" to compare something directly and explicitly, metaphors (figure of speech with the use of words that have other meanings or meanings, but are paintings based on equations or comparisons), hyperbole (exaggerating something compared to the actual meaning), namely the eyes. which seemed completely detached); and repetitive figure of speech in the form of repetition because it describes a situation by repeating words.

Some of the messages contained in the autobiographical (non-fiction) of Sokola Rimba include that: a) compassion not only with fellow humans but also with animal creatures, and so on; b) funny jungle life, positive adventures, let's chase your sweet dreams, contextual education (must be useful and accommodate customs), simplicity of life, and the cultural richness of indigenous peoples; c) as a social being, do not be too individual, must help each other, do not be selfish and want to feel comfortable without giving attention to others; d) we must begin to learn to view problems from their context, not just through our perspective; e) think carefully before doing anything, don't be too careless in deciding an action; f) we must always maintain ethics and morals wherever and whenever; g) we are taught to be more careful in choosing friends, choose those who stick to their words and ignore those who break their promises, because how we are depending on who we are friends with.

B. In the book (autobiography) Sokola Rimba by Butet Manurung's, there are several values of character education, which are as follows:

The value of character education (being faithful and fearful of God Almighty) is indicated by the attitude of the characters who carry out his commands by praying which is depicted, for example in the character of the Mrs. Butet Manurung, the figure of a jungle woman who surrenders to the power over what happens inside their lives, and Tumenggung's attitude of asking Mrs. Butet to pray for his sick wife. Apart from that, there is also a lesson that in life, we must always be grateful for the sustenance given by God Almighty, where the rimba's people character tells Mrs. Butet that every provision must always be grateful.

Mrs. Butet is an educator for a rimba's people, she has an obligation to educate people and rimba's people. No matter how long she has been devoted to the jungle community, the greater responsibility she accepts as a trusted figure in the jungle community. The number of calls to teach has never made him discouraged to be able to devote his knowledge, she even appointed some of his students to become a cadre of teachers. In the school environment, the indicator commonly used to be able to instill the value of responsibility to all students is to give homework assignments so that all students can repeat what has been taught in school. That way, the concern of a teacher will increase when there are still many students who still do not understand the lesson well, automatically she will be more enthusiastic in providing explanations in the process of teaching and learning activities. Furthermore, the value of character education (patience) is reflected in the character of Mrs. Butet, who is always patient in understanding any matters related to rimba's people, who is always patient and enthusiastic in fighting for rimba's people education, which is not just teaching literacy. count, but also increase the capacity and security of the habitat in which them live.

Furthermore, the value of character education (knowledgeable) is characterized by an attitude that can take lessons from an event, have knowledge or intelligence. This value is in the form of having extensive experience, it is illustrated by the character of Mrs. Butet, who is not satisfied exploring the wild to get more experience about nature, rimba's people who are clever in working on some of the questions that Mrs. Butet gave them; Batu, Linca and Lemago figures who have progress in the learning process

and want to learn from others; the characters of Linca, Temiyang, and Batu, the smartest rimba's people in this group, teach other rimba's people in reading and writing so that reading and writing in this group has progress; The characters of Linca and Gentar, who have positions as cadres to teach other rimba's people, study hard to increase their experiences.

Furthermore, the value of character education (an orderly attitude and full of planning) will make us more enthusiastic in reaching our goals; make it easier for us to anticipate all the possibilities that occur in the future; make ourselves more productive; planning as a function of management, how to set the desired goals and then formulate a strategic plan how to achieve these goals. Furthermore, the value of character education has several benefits, namely: the emergence of a willingness to go forward; encourage creative and productive attitudes; create a sense of tranquility in life; by having the character of courage, which can also be manifested in the form of justified patience, there will be strength to always practice religion properly according to the al-Qur'an, as-Sunnah, and the ijtimia of the scholars; with this attitude, humans will be more courageous to prove honest in their daily life; without courage, truth and honesty will not be able to be upheld.

Furthermore, the value of character education (good, caring and concern for others) will foster a sense of tolerance among others, mutual respect for one another, eliminate envy and revenge, foster positive attitudes, reduce selfishness, indirectly reduce burdens and suffering others, creating an attitude of mutual cooperation, will create feelings of happiness, and transmit kindness. Furthermore, the value of character education (affection for others) will open opportunities for oneself to get affection; further strengthen relationships between people; compassion is part of good morals according to religious teachings; compassionate nature will reap a result in the form of goodness, harmony, and peace in fulfilling the common good; and of course, the nature of compassion will create a joy for oneself as well as for others. Compassion is not only given to fellow humans but also to other living creatures which is reflected in the nature of the jungle person who is full of affection for his pets that are dying because of being poisoned by people; the jungle man who always loves his

children; the figure of Mangku Ngidin who proudly said, "this is my son" when Penyuruk read out a letter of agreement with the bright person; Mrs. Butet character who always loved and encouraged him when she saw one of her students was seriously ill; Pengandum and Mijak characters who are full of love and patience in caring for Linca who is seriously ill and tries to make Linca laugh.

God Almighty has entrusted life to humans, so that humans can manage it properly and correctly; gives advantages to every human being with unique abilities, as well as devotes various materials, positions, powers, etc. Think creatively, act smartly and wisely, use all the potential and skills we have as well as all the abilities that God has given us, of course, by staying based on faith in so that we don't violate the rules prescribed by religion. The first thing we have to do is try to always be curious, be flexible, have a strong creativity, try to always put more important things first, and must have high dedication in everything. In Syaa Allah, with that we can strengthen our personal character as a person who has high initiative to always be passionate about work and create new ideas or ideas.

Furthermore, the value of character education (respecting customs) has several benefits, namely: to avoid hostility; strengthens kinship; can be well received by the community; and make our life more peaceful, safe, and peaceful. By respecting a religion, harmony, prosperity, peace and peace are created in the community; can strengthen ties and brotherhood; can strengthen faith; train oneself to respect each other; strengthening relationships between people; and increase the love of the country. With a bad experience in the past, a person will correct and introspect himself so that the same mistakes do not happen again in the future. Experience as a basis for overcoming problems that occur in the next life. Experience can change a person for the better. With experience, someone will try something new so that they can get progress and success in life in the future.

Arabic proverb states that "Man Jadda Wa Jada" which means: "Whoever is serious, then he will get it". Every prospective educator must begin to be trained to always work hard if you want to get something you want. Children who are accustomed to the desires that are always fulfilled by their parents, will always be spoiled children

and do not want to try when they grow up. Some of the benefits of working hard are as follows: can form a more responsible person, can make yourself more appreciative of time well, create an attitude of inner discipline, and develop your own potential. Teachers who are fun for students are teachers who can present an emotional bond with their students so that the learning and education process can run more meaningfully and make students enjoy the learning process more. The value of character education (being willing to sacrifice) has several benefits, namely: fostering a sense of responsibility, empathy, and compassion for others.

Furthermore, the value of character education (high curiosity) further motivated Mrs. Butet to be able to provide a proper form of education to all rimba's people. In the school environment, what is able to instill a high value of curiosity in all students is to create a classroom atmosphere that invites curiosity, both when starting the process of learning activities and then the teacher gives some questions related to the subject matter to be delivered. In addition, you can use the use of teaching aids that will make all students want to know more about the material to be delivered. Furthermore, the value of character education (independent) has several benefits, namely: making it easier for humans to help people live according to their wishes and not breaking rules, fostering a confident attitude in doing anything, not causing trouble for others, becoming a more responsible person, able to find and find the right solution if you experience problems in life, etc.

Conclusion

1. The results of the analysis through the structural approach that researchers have carried out on the intrinsic elements contained in the contents of Butet Manurung's autobiography (non-fiction) Sokola Rimba are as follows: a) theme: Mrs. Butet takes us to uncharted territory and challenges us to embrace something that we are not familiar with, to question our differences, our beliefs, the meaning of civilization through him experience living with rimba's people. Their life in the jungle is their preferred way because in life, they have everything they want. They have lived this way of life for hundreds of years with little dependence on material objects from outside. Such a way of life in tropical forests is increasingly difficult to

maintain, modernism continues to seduce, disturb, surround very strongly from all corners of the forest which attacks physically and mentally. She believes that education is a form of first step towards empowering jungle communities in facing the regression flow from the outside world; With education, rimba's people can unconsciously understand their existence towards the outside world and determine the direction of their development; b) the setting of the location, namely: the Bangko Permai drugstore, the WARSI office, the women's mess, Tengkuoyongan, the city of Bangko, etc.; time background, namely: morning, afternoon, evening, night, etc.; background namely: boring, worrying, etc ; c) the plot used is in the form of: progressive (forward) flow because the various interwoven events that are told in the autobiographical content are chronological, in order the story starts from the initial stage in the form of introduction, emergence of conflict; an increasing middle stage with increasing conflict, leading to climactic conflict; and the final stage which is the completion stage; d) the characters are divided into two, namely: - the main protagonist who includes: the character "I" (Mrs. Butet) who is organized and full of planning, social, brave, adventurous, etc.; and - main antagonist characters including: wood tycoon, subordinate characters Cerinay, Linca, Gentar, Dodi, Indit, Oceu, and Willy. Additional figures: Bedinding Besi, Indok Terenong, Ibu Pariyan, Besudu, etc; e) The point of view in Butet Manurung's autobiographical Sokola Rimba is a first person perspective or "I" style, because the content of the autobiography as a whole mostly uses a first person perspective or style "I" rather than a third person perspective (third person) or" her "style, the point of view of my character (Mrs. Butet) is the most dominant in Butet Manurung's autobiographical content, Sokola Rimba; f) language style in the form of: comparative figure in the form of personification, simile, metaphor, hyperbole; and repetitive figures of speech in the form of repetitions, g) the mandate contained in the Sokola Rimba (autobiography) is: compassion not only with fellow humans but also with animal creatures, and so on; funny jungle life, positive adventures, let's chase your sweet dreams, contextual education (must be useful and accommodate customs), simplicity of life, and the cultural richness of indigenous peoples; as a social being, don't be too

individual, you have to help each other, don't be selfish and want to feel good about yourself without paying attention to others; etc.

2. The values of character education contained in the autobiographical Sokola Rimba include that: religious character (having faith in and fearing God Almighty); to be responsible; patient; knowledgeable; organized and full of planning; brave; kind, caring, and caring for others; compassionate and considerate; smart, creative, and innovative; wise in terms of education while still prioritizing and respecting religion; high social spirit; want to learn from an experience; work hard; always support, motivate, and advise others in matters; end to be more diligent, more active, not cheating, never stop learning, attentive, and willing to process together; The spirit in fighting for education (not just reading and writing, but also increasing the capacity and guarantee of habitat for living); willing to sacrifice; a good listener, always motivating and helping others; sincere in devoting oneself as an educator without expecting imbalances; curiosity; independent and simple.

Suggestions

Some suggestions that the researcher would like to convey related to this research are as follows:

1. For all prospective educators or readers of this autobiographical (non-fiction) Sokola Rimba, researchers are about to instill and optimize the value of character education in everyday life. A form of character education that is very useful if it is instilled since the beginning of the learning process in the classroom, then its values are instilled in all students, so that later they can provide good role models to others.
2. For all parents, most of the child's time is spent at home, with both parents. Parents can continue the work of teachers in school to instill the value of character education in children at home. Parents in this case, can start by giving examples of behavior that reflect the value of character education in everyday life. This can also help in fostering an independent character in children so that they are not always able to help their parents.
3. For all readers, the value of character education must be willing not only for students, teachers, and parents, but for people who read this Sokola Rimba autobiography because through a personal figure who is aware of the importance of instilling and having behavior that is in accordance with

values character education, it is not impossible that the Indonesian nation will have new individuals who have high enthusiasm for teaching in an area that is no longer in the future.

4. The author realizes that the preparation of this article is far from "perfect". Therefore, I really hope for a response in the form of criticism or constructive suggestions as material for self-introspection so that in the future, writers can improve their abilities and skills in the preparation of future articles.

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