

VALUES OF CHARACTER EDUCATION IN DRAMA *BUNGA SEMERAH DARAH* AND ITS IMPLICATIONS IN LEARNING LANGUAGE IN SMA

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Abstract

The focus of this research will be on how the values of character education in the drama Bunga Semerah Darah by W.S Rendra and their implications in learning Indonesian in high school are discussed. This study aims to describe the values of character education in the drama Bunga Semerah Blood and its implications in learning Indonesian in high school. The method in this research is a qualitative descriptive method. The source of research data is the drama Bunga Semerah Darah by W.S Rendra. The research data is the dialogue between the characters in the drama which contains the values of character education. The results of this study indicate that the values of character education in the drama Bunga Semerah Darah are religious values, honest values, tolerance values, discipline values, hard work values, independent values, democratic values, creative values, curiosity values, values appreciating achievements, friendly or communicative values, peace-loving values, social care values, and responsibility values. The results of the study can be implied in learning Indonesian in high school on drama material.

Keyword: *the value of character education, drama, and learning Indonesian.*

Abstrak

Fokus penelitian ini akan membahas bagaimana nilai-nilai pendidikan karakter dalam drama *Bunga Semerah Darah* karya W.S Rendra dan implikasinya dalam pembelajaran bahasa Indonesia di SMA. Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai pendidikan karakter dalam drama *Bunga Semerah Darah* dan implikasinya dalam pembelajaran bahasa Indonesia di SMA. Metode dalam penelitian ialah metode deskriptif kualitatif. Sumber data penelitian ialah drama *Bunga Semerah Darah* karya W.S Rendra. Data penelitian adalah dialog antar tokoh dalam drama tersebut yang mengandung nilai-nilai pendidikan karakter. Hasil penelitian ini menunjukkan bahwa nilai-nilai pendidikan karakter dalam drama *Bunga Semerah Darah* adalah nilai religius, nilai jujur, nilai toleransi, nilai disiplin, nilai kerja keras, nilai mandiri, nilai demokrasi, nilai kreatif, nilai rasa ingin tahu, nilai menghargai prestasi, nilai bersahabat atau komunikatif, nilai cinta damai, nilai peduli sosial, dan nilai tanggung jawab. Hasil penelitian dapat diimplikasikan pada pembelajaran bahasa Indonesia di SMA pada materi drama.

Kata kunci: *nilai pendidikan karakter, drama, dan pembelajaran bahasa Indonesia*

I. INTRODUCTION

The word literature comes from the Sanskrit language, namely *shastra*. *Shastra* means "guidance" or "instruction". Literary works describe real human life which aims to provide entertainment, advice, mandates, and

so on aimed at literary connoisseurs. Therefore, literature has a close relationship with human life. This is because literary works are created in accordance with the realities that occur in people's lives and often present the values of human life.

The diverse values of life in a literary work can make literary connoisseurs use it as a reflection for self-improvement. Thus, literary works can be useful for fixing and growing the character of society. The values of life are included in the scope of education.

In Law Number 20 of 2003 concerning the National Education System in article 3, it has been stated that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation. National education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Based on the law above, we can see that education has a goal to foster the character of students. A strong character reflects a civilized and intelligent nation. This is also in line with one of the skills that must be achieved in the 2013 curriculum, namely the skills of graduate students with noble character. In the 2013 curriculum, character education can be implemented in all learning in every field of study contained in the curriculum, including the field of Indonesian language studies.

The reason the researcher focuses the study on the values of character education is because currently character education is important in the world of education. Character education is useful for realizing the moral behavior of students in community life. Therefore, Indonesian language teachers are required to be able to introduce character education to students through learning Indonesian.

The researcher chose the object of research in the form of drama literature because drama is a type of literary work that is not only entertaining, but also contains lessons and messages that the author wants to convey to the readers (if in the form of a script) and the audience (if staged). In a drama, of course, there are various values in it, including the value of character education.

This research uses a drama script entitled *Bunga Semerah Darah* (BSD). Drama BSD is a drama script written by WS Rendra when he was in the second grade of junior high school in 1950. After being staged by the author, this BSD drama was re-staged by art groups from various regions, one of which was students of the Language and Literature Education Study Program. Indonesia (PBSI) UIN Jakarta. In June 2021 they held an art performance called Week of Appreciation for Literature and Drama

(Pestarama) 6 which performed nine drama scripts by W.S Rendra, one of which was the BSD drama. After the performance took place, documentation in the form of a video was uploaded on the Pestarama PBSI UIN JAKARTA YouTube site on June 26, 2021.

The reason the researcher chose the drama *Bunga Semerah Bulan* is because it gives messages of kindness to the audience, one of which is that they don't give up easily and are always steadfast in facing exams, as experienced by Ali and his mother. After reading the script and watching the drama by W.S Rendra which was then staged and uploaded on the Pestarama PBSI UIN Jakarta youtube site, the audience will get the values of character education that can be applied in everyday life.

Research related to the value of character education has been conducted by Nida Amaliya (2019), a UNILA student with the title *Strengthening Character Education in the Drama Text of Fajar Siddiq by Emil Sanossa and its Implications in Indonesian Language Learning in High School*. Differences in research can be seen in the object of the research study. In previous research, the object of study was a drama script by Emil Sanossa, while in this study the object of study was a drama script by W.S Rendra.

Furthermore, the second research that is relevant to this research, namely the research of Via Dilla Septika (2018), a student of FKIP Unila with the title *Character Education Values in Andrea Hirata's Tree Circus Novel and Its Implications in Literature Learning in High School*. In contrast to Via's research which uses the object of research in the form of a novel, this study uses a drama script as an object.

Based on the explanation above, the researcher examines the values of character education in the BSD drama and its implications in learning Indonesian in class XI SMA by making the drama as a teaching material in Basic Competencies (KD) 3.19 and 4.19.

II. RESEARCH METHODS

The method used in this research is descriptive qualitative because it discusses the description of character education values in the drama *Bunga Semerah Darah* and its implications in learning Indonesian in high school. This study aims to describe the values of character education in the drama *Bunga Semerah Darah* and its implications in learning Indonesian in high school. The data in this study were obtained from the dialogue in the drama *Bunga Semerah Darah* which contains the values of character education in accordance with the guidelines of the Ministry of National Education. Data

collection in this study was carried out by observation and data recording techniques. The data analysis technique in this study was adapted to qualitative research, namely by using content analysis techniques. (Hardani, 2020).

III. RESULTS AND DISCUSSION

The results of the study are in the form of a description of the values of character education contained in the dialogue of the characters in the drama *Bunga Semerah Darah* and a description of the implications of the research results for learning Indonesian in high school. Based on the research that has been done, it was found as many as 51 data on character education values which include religious values, honesty, tolerance, discipline, hard work, independent, democratic, creative, curiosity, appreciating achievement, friendly or communicative, peace loving, caring social, and responsibility.

Religious Value

The value of religious character education reflects an obedient attitude in living their religion, tolerance for the implementation of worship of other religions, and living in harmony with followers of other religions. The following is a description of the religious values contained in the drama *Bunga Semerah Blood* by W.S Rendra (Elneril dkk, 2018).

(NPK01/ RL-01)

Ali : Dan kalau kita berhasil memahami kesengsaraan dan penderitaan itu, maka kita akan dapati pengertian kebahagiaan yang lebih luas lagi. Sehingga saat kita mendapatkan kebahagiaan yang sekecil-kecilnyapun, maka kita tak kan menyia-nyiakannya.

The data is included in the value of religious character education. This can be seen from the quote of Ali's character who says "And if we succeed in understanding the misery and suffering, then we will find a broader understanding of happiness. So that when we get the smallest happiness, then we will not waste it." which illustrates that Ali's character believes that when a person can accept the suffering or trials that God has given him, then that person will be able to be grateful for the slightest happiness that will be given by God, and will not waste that happiness. This shows that Ali's character has a religious value, namely gratitude in himself which can be used as an example for students or viewers.

(Dt-168/hl.267/DP-17/TL)

Bunda : "Bunda yang memanggil atau Disa?"

Peristiwa tutur tersebut terjadi pada malam hari di rumah Dilan. Pada data tersebut Bunda menggunakan tindak tutur direktif yang mengandung fungsi komunikatif memerintah. Tuturan tersebut digunakan Bunda untuk memerintahkan Disa memanggil Dilan yang ada di kamar. Data

tersebut merupakan tindak tutur tidak langsung karena tuturan tersebut digunakan oleh Bunda dengan kalimat pertanyaan kepada Disa yang secara tidak langsung Bunda ingin menyuruh Disa yang memanggil Dilan. Dalam tuturan tersebut, struktur tuturannya adalah interogatif dan maksud tuturannya adalah imperatif.

Tindak Tutur Direktif Meminta

Tindak tutur direktif yang mengandung fungsi komunikatif meminta adalah tuturan yang disampaikan penutur agar mitra tutur melakukan tindakan sesuai keinginan penutur.

(NPK01/ RL-02)

Mirah : Kau tak percaya pada ibumu? Kau menyiksa saya. Tuhan maha tahu, saya tak berdosa. Saya tak berdosa (*menangis sesenggukan hingga terbatuk-batuk*).

The second data shows Mirah's character who believes that God is omniscient that she is innocent and does not flirt with Den Harjo as alleged by her husband. This can be seen in the quote "God knows best, I am innocent. I am innocent." which illustrates that Mirah's character has a religious value in her, namely believing and believing that God knows everything that humans do not know.

Honest Value

The value of honesty is a behavior that tries to make itself a trustworthy individual both in word and deed. Honesty is synonymous

with true thoughts and actions and not lying (Kemendiknas in Mustoip et al, 2018)

(NPK02/ JJR-01)

Mirah : Fitnah, fitnah belaka. Jangan percaya!

The data above illustrates that Mirah's character has the value of honesty in herself. The quote shows Mirah's character convincing her husband, Amat, that he is not flirting with Den Harjo. Mirah's character speaks the truth and doesn't lie, she tells the truth that she has only been slandered. This shows that Mirah's character is in accordance with the indicators of the value of honest education, namely being trustworthy in both actions and words. The honesty of Mirah's character can be emulated by students and viewers of the drama *Bunga Semerah Darah*.

(NPK02/ JJR-02)

Mirah: Meski ia kurang ajar padaku, tapi aku menolaknya.

The data above shows the value of honesty contained in Mirah's character. In the quote "Even though she was rude to me, but I refused" describes Mirah's character who tells the truth and is honest, she does not lie to her husband that she did reject Den Harjo's seduction. She did not cheat and lie to Amat, her husband. This behavior is included in the indicators of the value of honesty, namely being trustworthy both in actions and words. The honesty in Mirah can

be emulated by the students and the audience of the drama.

Tolerance Value

The value of character education that reflects the relationship between humans and humans is the value of tolerance. Tolerance is behavior that respects any differences in this nation, including differences in religion, race, ethnicity, opinion, and so on.

(NPK03/TLR-01)

Ali: Cukup! Sudah terang kita berbeda paham.

The data above shows the value of tolerance depicted in Ali's character. While arguing with the figures of Anak 1 and Anak 2, about him no longer wanting to pickpocket because he obeyed his mother's words, while the two friends thought that Ali had wasted them. Therefore, Ali stopped the conversation with the dialogue "Enough! It is clear that we have different understandings" which indicates that Ali has an attitude of tolerance, namely respecting differences of opinion between himself and his two friends. He chose to give in and stop the debate because of their differences in understanding. The attitude of tolerance contained in Ali's character can be emulated and imitated by students and audiences of the drama.

Discipline Value

Discipline is behavior that shows an orderly attitude and obeys various existing rules and regulations (Munjiatun, 2018).

(Dt-11/hl.49/DL-01/L)

Milea : "Jangan! Ayahku galak."

Peristiwa tutur tersebut terjadi pada siang hari sepulang sekolah. Pada data tersebut Milea menggunakan tindak tutur direktif yang mengandung fungsi komunikatif melarang. Hal tersebut ditandai dengan penanda lingual jangan. Tuturan tersebut digunakan Milea untuk melarang Dilan datang ke rumahnya. Data tersebut merupakan tindak tutur langsung karena penutur secara langsung mengungkapkan maksud tuturannya dengan melarang mitra tutur untuk datang ke rumahnya karena ayahnya galak. Dilihat dari modus tuturannya adalah modus imperatif.

(NPK04/DPL-01)

Ali: Bukan begitu. Aku tak mau, karena aku bisa cari uang dengan jalan lain. Ibuku kemarin melarang saya mencopet.

In the data above, it can be seen that Ali is a disciplined figure. This can be seen in the sentence "I don't want to, because I can make money in other ways. Yesterday my mother forbade me to pickpocket". In this quote it can be concluded that Ali is a person who is full of discipline. Ali's character no longer wants to pickpocket because he can make

money in other ways. Ali's disciplined character doesn't want to pickpocket anymore and obeys his mother's words forbidding him to pickpocket. This shows that the characters in the drama *Bunga Semerah Blood* have discipline values that can be used as examples for students and audiences.

Hard Work Value

Hard work is an attitude that reflects serious behavior in overcoming problems and carrying out various tasks as well as possible.

(NPK05/ KK-01)

Mirah: Aku bekerja mati-matian untuk keluarga, tapi ia pulang terus marah-marah saja. Aku mati-matian mempertahankan kehormatanku, tapi ia katakan saya perempuan hina.

The data above shows that Mirah is a character who has a hard-working spirit. This can be seen in the sentence "I work hard for the family". Mirah's character is someone who is hardworking. Mirah who is a housewife and does not live well, but she still works desperately to provide for her family. Mirah takes a job washing and cleaning the clothes of Den Harjo, a wealthy merchant who owns the house they rent. This shows that the character in the drama has the value of hard work in him that can be emulated by students and audiences.

Independent Value

The value of independent character education is an attitude that does not show dependence on others in completing the work or task it carries.

(NPK06/ MDR-01)

Mirah: Jangan Ali, kau tak usah tahu, penderitaan ini terlalu pedih.

The data above is included in the value of independent character education, this can be seen from the dialogue quote from Mirah's character "Don't Ali, you don't need to know, this suffering is too painful." The data occurred when the character Ali asked what made his father and mother act so violently that the father left them. However, Mirah did not want to tell Ali, she felt it was too painful and let her bear it herself. Mirah doesn't want to burden her daughter with the problems she faces with Amat. He felt enough for himself to know and solve the problem. The data is included in the value of independent character education because it reflects the independence of Mirah's character who doesn't want her child to know the problems of her parents, let Mirah alone bear the pain. The independence reflected in Mirah's character can be used as an example for students.

Democratic Value

The value of democratic character education is an attitude that shows a pattern of thought

and action that evaluates the rights and obligations of oneself with others.

(NPK07/ DMKRTS-01)

Ujang: Segala kerusakan ini terjadi akibat dari runtuhnya susila, jadi kalau orang ingin menghendaki perbaikan dalam masyarakat yang hancur ini, mereka harus memasukkan kembali susila kepada rakyat rendahan. Ya, susila.

The data above is included in the value of democratic character education, this is indicated by the quote from the dialogue of Ujang's figure "So if people want improvement in this devastated society, they have to reintroduce morality to the lowly people." This data occurred when Ali's character asked Ujang about how the government could improve the lives of the underprivileged. Ujang, who is a writer, explained that improving the lives of the people who were destroyed could be done by inculcating decency to the little people. Ujang feels that the lives of the rich out there are too luxurious without thinking about and paying attention to the lives of the little people. The little people should also get the same rights as the rich people. He feels the government needs to improve and pay attention to the lives of people like Ali by incorporating morals. The democratic attitude that is reflected in Ujang can be used as an example for students.

Creative Value

Creative is a careful way of thinking in doing something to produce something new from what already exists.

(NPK08/ KRTF-01)

Ujang: Menulis buku-buku.

The data above describes Ujang who is a book author. In the conversation, Ali's character asked about the work of Ujang, who turned out to be an author and book writer. The dialogue quote "Writing books" shows that Ujang is someone who is creative by expressing his ideas, thoughts, and thoughts to produce a book. This shows that the character Ujang has creative values in him and can be used as an example for students and audiences of the drama.

Curiosity Value

Curiosity is an attitude that shows an effort to find out more from something that has been learned.

(NPK09/ RIT-01)

Ali: Sudahlah, Mak. Aku tak akan percaya begitu saja, tapi ceritakanlah apa yang telah terjadi. Bukankah Ali berhak tau, Mak?

The data above depicts Ali's character who is asking questions and finding out what happened to his father and mother whom he had just seen fighting. This is shown in the quote "But tell me what happened. Isn't Ali entitled to know, Mak?". The quote

illustrates that Ali's character has a curiosity value in him, he wants to find out more about what happened to his parents until he has to fight. The curiosity of Ali's character can be used as an example for students and viewers of the drama *Bunga Semerah Blood*.

Value Appreciate Achievement

Appreciating achievement is a behavior that shows an effort to produce something useful for himself, others, and society, and acknowledges and respects the success and goodness of others.

(NPK10/ MP-01)

Mirah : Mak girang kalau kau selalu mendengarkan kata-kata orang tua.

The data above is included in the value of character education respecting achievement, this is shown by the quote from Mirah's dialogue "I'm happy if you always listen to the words of your parents." This data occurred when Ali reminded Mirah's advice about continuing to accept whatever suffering it was, so that when they found the slightest happiness they would still be grateful for it. Mirah who heard Ali's words was happy because the child still remembered and always listened to the advice of his parents. The dialogue quote indicates that Mirah's character has the value of appreciating achievement which is reflected in her attitude. He appreciated Ali for still remembering and listening to all the words of his parents. The value of character

education respecting the achievements reflected in Mirah can be used as an example for students.

Friendly or Communicative Values

Friendly or communicative is an attitude that shows a sense of pleasure in getting along and working with other people.

(NPK11/ BK-01)

Mirah: Aku terlahir memang dengan sifat ramah. Lagipula apa hak untuk membenci dan memakinya, Kang.

The data above describes Mirah's character who is calming her husband who is jealous of Den Harjo, she calms her husband by saying that he was born with a friendly nature. Mirah's character has a friendly or communicative value in her, this is recognized by herself as shown in the quote "I was born with a friendly nature". The friendly nature of Mirah's character indicates that she likes to hang out and communicate with other people. The friendly or communicative value that exists in Mirah's character can be used as an example for students and viewers in the drama *Bunga Semerah Darah*.

Value of Peaceful Love

Peace-loving is behavior and actions that cause others to feel happy and secure in their presence.

(NPK12/ CD-01)

Mirah: Aku terlahir memang dengan sifat ramah. Lagipula apa hak untuk membenci dan memakinya, Kang.

The data above describes Mirah's character who is calming her husband who is jealous of Den Harjo and questions what his rights and reasons are for hating and cursing Den Harjo. Mirah feels that she has no right to hate and curse Den Harjo, this indicates that Mirah's character is someone who has peace-loving values in her. He was reluctant to harbor hatred and cursed Den Harjo, even though the man was being rude to him. The value of peace-loving character education reflected in Mirah's character can be used as an example for students and viewers of the drama *Bunga Semerah Darah*.

Social Care Value

Social care is a behavior that shows an effort to provide assistance to other people and communities in need.

(NPK13/ PS-01)

Ujang: Hal-hal semacam inilah yang akan kutulis. Biar mereka tahu keadaan rakyat rendah senyata-nyatanya, biar mereka tahu apa sebenarnya yang berada di balik tempat-tempat dansa, apa yang ada di balik rumah-rumah mewah. Akan kutelanjangi dunia ini dari kepalsuan. Kita hidup dalam masyarakat, jadi harus ada kerja sama. Dan kalau ada orang yang mau kaya sendiri, kalau ada orang yang mau mewah sendiri, biarlah ia hidup di hutan saja, bagai orang biadab.

The data above describes the character Ujang who intends to write and fabricate the reality of the life of the small people behind the luxury of the government and the rich today. Ujang wants everyone to know that behind the luxury and beauty they enjoy, there is a life of small people who still lack and need cooperation in social life. This is shown in the quote "Let them know the real situation of the lowly people, let them know what is really behind the dance halls, what is behind the luxurious houses. I will strip this world of falsehood. We live in a society, so there must be cooperation. And if there are people who want to be rich on their own, if there are people who want to be luxurious on their own, let them live in the forest, like a savage." Ujang's behavior reflects the value of social care in him which can be used as an example for students and viewers of the drama.

Value of Responsibility

Responsibility is an attitude that shows individual behavior that reflects a sense of responsibility in carrying out their duties and obligations as well as possible.

(NPK14/ TJ-01)

Ali: Bukan begitu. Sekarang saya harus mengurus ibu, ia sakit keras. Tahu kau? Tetangga-tetangga bilang ia sakit TBC.

The data above describes the character of Ali who is explaining to his friends that he can no longer participate in pickpocketing because he has to take care of his mother who is very ill. This is shown in the quote "It's not like that. Now I have to take care of my mother, she is very sick". Ali's attitude reflects the value of responsibility because he as a child feels obliged to care for and take care of his mother who is sick with tuberculosis. The value of responsible character education reflected in Ali can be used as an example for students and viewers of the drama *Bunga Semerah Darah*.

IV. CONCLUSION

Based on the results of the analysis of the drama *Bunga Semerah Blood* by W.S Rendra, the researchers found 14 values of character education. The number of character education values found was 51 data including 5 data of religious value, 6 data of honest value, 1 data of tolerance value, 2 data of discipline value, 5 data of hard work value, 3 data independent value, democratic value as much as 3 data, 3 data for creative value, 4 data for curiosity value, 3 data for appreciating achievement, 3 friendly or communicative values, 3 data for love of peace, 6 data for social care, and responsibility value. as many as 4 data.

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