

Values of struggle in the novel by Ratih Kumala and its implication in learning literature in vocational high school

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ABSTRACT

The purpose of this study is to describe the form of struggle values contained in Ratih Kumala's novel and its use for literature learning in vocational schools. This study analyzes namely *Gadis Kretek* and *Saga dari Samudra*. Type of research is literary research with a descriptive analytical method. The instrument in this study is the researcher herself. Data analysis is classifying data on struggle values in Ratih Kumala's novel, analyzing data, interpreting data, and compiling a learning design device for literary teaching materials. Based on the data analysis that has been done, two things can be concluded as follows. First, there are all indicators of the value of struggle in the novel *Gadis Kretek* by Ratih Kumala. The most dominant value in *Gadis Kretek* is the value of patience and unyielding spirit. Meanwhile, in the novel *Saga dari Samudra*, there are four values of struggle. The most dominant value in the novel *Saga dari Samudra* is the value of self-sacrifice. There are more values of struggle in the novel *Gadis Kretek* than in the novel *Saga dari Samudra* because the novel *Gadis Kretek* has a plot that predominantly depicts the characters' struggles in life. Second, the value of struggle in the novel by Ratih Kumala is closely related to life problems so that it can be utilized in literature learning, one of which is learning novel texts in class XII SMA / SMK. The utilization of struggle values is done by integrating struggle values as extrinsic elements in a novel.

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Introduction

Literary works are actually very closely related to the social world or certain social realities so that literary works are called social documents. People can see an event by reading literary works. So literary works are very close to the social environment of the author when the literary work is created. This means that literary works cannot be separated from the life of the author (Yoga et al., 2020).

The creation of literary works can be influenced by the social environment, psychology, ideology, religion, politics, or the author's perspective on certain events. All activities in life can influence this as a representation of the author's social environment at a certain time (Putra & Arifin, 2024). One form of literary work that is highly enjoyed by the public is the novel.

Novels are part of a form of literature that contains the content of reality in which there is an event or event and behavior experienced and made by humans (Utomo, 2022). Novels also try to describe the lives of characters using a plot that is based on reality or just the imagination of the author (Sauri et al., 2023). In essence, novels are entertaining media that can be enjoyed by their readers because novels contain expressions and descriptions of human life with various backgrounds life problems. Novels embody real things and offer benefits to readers, such as the importance of trying (Anggraini, 2024).

The concept of values in life is the ability to interpret the goodness achieved in all aspects of life. The values obtained can be applied in real life. Able to weigh all things and involve others in actions that lead to aspects of benefit. The scope of values in community life is very broad and infinite (Wiratama et al., 2021).

The value of struggle is any form of effort that has a good, valuable, and noble impact on the social environment. The value of struggle is usually seen when someone tries to overcome problems or take positive actions to change things for the better (Putra & Arifin, 2024). The value of struggle is usually obtained when someone is having a problem in living their life. People who are in trouble will definitely try their best to face the problem with a better goal. The value of struggle is not only about how difficult the problems experienced in life are, but also about the desires or ideals that a person has to fight for so that in the future they can be achieved with the meaning of struggle (Utomo, 2022).

Struggle is an effort or attempt made by a person or group to achieve something they want through the process and obstacles they face in the community (Nazira et al., 2022). Human life cannot be separated from the struggle of humans themselves. The guidelines for the struggle for life are in the form of real actions. Often also described as a way of doing an action or taking action to face or change a condition (Iskandar, 2022).

When someone is faced with a problem, the value of struggle can help in responding wisely until the problem is resolved. The problems that are rampant in society are the lack of humanity, respect, inability to control emotions or anger, lack of cooperation or hard work, differences of opinion, and fading sense of unity. In this case, society needs to realize that in living life, of course, it is inseparable from a struggle. Especially in the midst of this developing society, it is very necessary to instill the values of struggle. In addition, the value of struggle is important to be instilled in students so that they do not give up easily in fighting until they can achieve the desired success (Yanti et al., 2023).

Education as a benchmark for the progress of a nation is very important to pay attention to (Mahsup et al., 2020). The higher the level and quality of education, the more advanced the country is (Muhardini et al., 2020). In general, the current goal of vocational education tends to focus on a single function, namely preparing students to work in certain fields as workers/employees. The role of vocational schools is very much needed in seeking efforts so that students can find their identity in order to prepare for work. In terms of the world of work, struggle is very important to be instilled in students. Struggle is very much needed when facing the world of work with various demands and rules. However, currently, the younger generation has not modeled the importance of struggle through mutual cooperation, solidarity, respect, and perseverance in facing challenges (Nurhidayah et al., 2022). Therefore, the value of struggle needs to be instilled in a person in order to be able to understand the meaning of life and be able to solve life's problems to achieve a good goal.

Most literary works contain values that are considered to influence the character building of their readers (Nanda & Hayati, 2020). The value of struggle contained in literary works is very appropriate if taught to children in an educational environment. Students who learn literature will have a high sense of empathy towards fellow humans and inner calm in dealing with problems. Learning literature in the classroom will also build critical, creative and innovative thinking skills in students. The value of struggle taught to students will foster an attitude that is always enthusiastic, chivalrous, and unyielding (Putra & Arifin, 2024). Planting the value of struggle in students as a young generation is very important to open their minds to feel the winding struggle of life and is expected to foster a sense of caring for others (Nurhasanah, 2018). However, at this time there are not a few young people who behave negatively, violate the norms that apply in society, have very weak fighting power and the spirit of hard work and unyieldingness has faded (Wardani et al., 2018). Today's young generation is easy to give up, unruly, selfish, lazy, and difficult to socialize (Kosasih & Yunanto, 2022).

Ratih Kumala is a famous Indonesian writer who has produced many works. Ratih Kumala as a writer has succeeded in creating a work of literary fiction that is rich in meaning. Ratih Kumala has been a writer since 2002, debuting with her novel, *Tabula Rasa* (2004), which won the Jakarta Arts Council Novel Writing Competition in 2003. Since then, she has released several works of fiction, including *Larutan Senja* (2006), *Kronik Betawi* (serialized in *Republika* daily, 2008), *Gadis Kretek* (2012), *Bastian and the Magic Mushroom* (2014), *Wesel Pos* (2018), and most recently, the novel *Saga dari Samudra*, published in 2023. In addition, Ratih Kumala also writes screenplays for movies, commercials, television, and internet series. One of the movies whose screenplay was written by Ratih Kumala and will air in 2025 is *1 Imam 2 Makmum*.

Ratih Kumala is known for her skill in combining historical elements with fiction in a subtle and interesting way. In the novel *Gadis Kretek*, for example, she weaves together the story of family, the kretek cigarette industry, and Indonesian history in a flowing narrative, presenting an authentic yet imaginative cultural and social portrait. The style of language used by Ratih Kumala tends to be poetic but not excessive. She conveys the emotions and inner conflicts of her characters in a subtle, nuanced, and sometimes melancholic way, without losing clarity of meaning. In addition, Ratih Kumala also highlights the richness

of Indonesian culture, especially from Java, in the story's setting and dialogue. This provides a strong local color and strengthens her literary identity as a contemporary Indonesian writer.

Ratih Kumala usually realizes works that contain life values. Sometimes she even produces works based on her own environment, one of which is the novel *Gadis Kretek*. In the novel *Gadis Kretek*, there is a depiction of the character's struggle in each plot. The female characters in this novel are portrayed as women who are strong, independent, authoritative and have a sense of responsibility towards themselves, family and society. The social conflicts that occur in this novel make the characters struggle to face the problems that occur in their lives. In addition, the author also describes the development of the kretek industry in Indonesia, which is rich in the fragrance of tobacco and loaded with the aroma of love. The novel *Gadis Kretek* is very successful and in demand by many people. In fact, this novel has been adapted into a web series that airs on Netflix with a total of 5 episodes. Therefore, this novel contains many values and messages for its readers.

In 2023, Ratih Kumala created a thrilling action-themed work entitled *Saga of Samudra*. This novel tells the story of the struggle of a mother named Nyai Ageng Pinatih to save her son Jaka Samudra. The novel is set in Java in the 15th century and is presented very nicely. The novel also depicts the struggle for the spread of Islam in the archipelago, which was colored by opposition from previous beliefs.

Based on the explanation above, the researcher chose the novels *Gadis Kretek* and *Saga dari Samudra* as the object of research. This research examines the value of struggle in the novel by Ratih Kumala using the sociology of literature. Through literary sociology, many positive values were found in the novel including the value of struggle. Literary sociology research emphasizes its research focus on the context of the story, author, or reader who is influenced by a particular culture or society. Literature will be interesting to study with literary sociology when it is related to the nature of the formation of social groups, cooperative relationships in the social sphere, and the process of living together that becomes a habit or culture.

Although the novels *Gadis Kretek* and *Saga dari Samudra* are dominantly about life, the author also presents the values of struggle and education in the storyline. This is very useful to be taught to students as a medium to instill positive values in them. This can be done by integrating the values contained in the novels in the learning of literary appreciation.

Literary works can be seen as a portrait of human life. In literary works, the author presents a model of life and the social conditions of his characters which include social structure, social relations, social conflict, kinship relations, the dominance of strong groups over the weak, and other aspects of social life like real life. Thus, appreciating and understanding literary works is the same as experiencing and understanding humans and their lives in all aspects that can actually be studied by scientific disciplines related to humans (Puspita & Rafli, 2017).

Literature learning is one part of the Indonesian language subject. Through the analysis of the value of struggle revealed, students can find and pick up the values contained in the novel in order to know more deeply what values of struggle are good to take and do in everyday life (Gemitaria et al., 2023). The results of the analysis of the value of struggle in the three novels by Ratih Kumala can be utilized as learning materials for literary appreciation. In addition, the novels *Gadis Kretek* and *Saga of the Ocean* are used as learning media to appreciate literary works.

The reason the researcher chose the novel *Gadis Kretek* and *Saga of the Ocean* by Ratih Kumala as the object of research is because this novel contains many values of struggle highlighted by the characters and the storyline presented by the author. This novel is important to study because it contains various social dimensions such as the spirit of struggle possessed by the characters. In addition, many messages are contained in this novel so that it can inspire the younger generation to struggle in facing life.

This study examines literature using a sociology of literature approach. Sociology of literature is a study of literature that views works as representations of society. Sociology of literature is an understanding of literary works by considering their social aspects. The main focus related to sociological literature is on the content related to implied information and the purpose of literary works as conveyed by the author in literary works created to reflect the life of society, be it social, cultural, religious, ethical, moral, and value aspects. The depiction of social life in society can be seen through the literary text, either through characterization, narrative, and setting in literary works (Ratna, 2013).

Ratih Kumala's novel has been studied in previous studies. One of them is research Sultoni & Hilmi (2023) entitled "The Spirit of Entrepreneurship in the Novel *Gadis Kretek* Karya Ratih Kumala: A Pragmatic Study". This study found that the entrepreneurial spirit in this work is largely embodied by the four main characters. The entrepreneurial spirit exemplified includes the courage to take risks, high initiative and inventiveness, strong determination and motivation, qualified analytical skills, optimism, strong self-control, perfectionism, and viewing change as an opportunity. If the study examines the novel *Gadis Kretek* from a pragmatic perspective, then the research conducted examines the novel from a sociological perspective, especially the sociology of literature.

The novel *Saga from Samudra* has also been studied by Welayana (2024) entitled *Human Values in the Novel Saga Dari Samudra* by Ratih Kumala, a Study of Sociology of Literature. This study provides the results that parenting patterns and upbringing from the family and environment influence human traits and attitudes in acting. In general, individual behavior can be seen from human relationship with themselves, human relationships with others—including human, animal and plant, also human relationship with God. Individuals who have good relationships with others can adapt easily to every location they live. Apart from that, have a mature mindset and an open mind. He can also accept and respect opinions that differ from his own.

Method

This type of research is qualitative research with descriptive analytic method, because this research is used to describe the struggle in the novel by Ratih Kumala and its utilization in literature learning. According to Nazir (2011) the descriptive method aims to create systematic, factual and accurate descriptions, images and paintings of the facts, characteristics and relationships between the phenomena being investigated. The data that will be taken in this study are in the form of words, sentences or dialog and story exposure containing the value of struggle in the novel by Ratih Kumala. The values of struggle contained in the novels can be traced through characterization elements that include character speech, character action, and character exposure. The data sources in this research are two novels by Ratih Kumala, namely *Gadis Kretek* and *Saga dari Samudra*. The instrument in this research is the researcher himself (human instrument), with the help of data collection format.

The data collection techniques in this research are as follows. First, reading and understanding the novel by Ratih Kumala. Second, marking and recording words, phrases, clauses, and sentences contained in the novel by Ratih Kumala as part of the values of struggle. Third, inventorying data based on the values of struggle contained in the novel. Data that has been collected based on theory and data is coded to facilitate writing in the data recording table. The data validation technique used is the triangulation technique, which is a data validity check that utilizes something other than the data, for the purpose of checking or as a comparison to the data. Moleong (2012) states that the triangulation technique is a data validity check technique by utilizing something outside the data for the purpose of checking or comparing the data. The triangulation technique used is theory triangulation by using a theoretical perspective to interpret the data. Data validity in this study was carried out by utilizing another examiner who acted as a validator to re-check the data obtained.

Data analysis was conducted as follows. First, classifying the identified struggle value data. The way researchers classify data is by adjusting it to the indicators of each struggle value. Second, analyzing the data on the values of struggle in the novel by Ratih Kumala according to the theoretical framework. Third, interpreting the data on the values of struggle in the novel by Ratih Kumala.

Furthermore, the results of the data on the values of struggle are used as objects and learning media in literature learning. Researchers compile learning design devices in the form of modules by integrating the values of struggle as intrinsic elements of the novel text.

Results and Discussion

In this research, the author took data from two novels by Ratih Kumala, namely *Gadis Kretek* and *Saga of the Ocean*. Based on the data collected in the novel *Gadis Kretek* by Ratih Kumala, 64 values of struggle were found, while in the novel *Saga of the Ocean* by Ratih Kumala, 31 values of struggle were found. The indicators of struggle values are the value of self-sacrifice, the value of unity, the value of respect, the value of patience and the spirit of never giving up, and the value of cooperation. The form of struggle values in Ratih Kumala's novel and its utilization in literature learning can be described as follows.

Forms of Struggle Value in Ratih Kumala's Novel

The value of struggle is the result of a person's efforts in undergoing experiences, challenges, and problems in life. The value of struggle will have an impact on creating a new attitude and mentality and acting better in dealing with life's problems (Ananda et al., 2023). The value of struggle can be used as an illustration of how much a person struggles in this life. Human life cannot be separated from the human struggle itself. The guidelines for the struggle of life take the form of a real action. Often also described by a way of taking action or taking action to face or change a condition (Nizam, 2019).

The forms of struggle values are divided into five, namely the value of self-sacrifice, the value of unity, the value of respect, the value of patience and the spirit of never giving up, and the value of cooperation. In

this study, researchers took data from two novels by Ratih Kumala, namely *Gadis Kretek* and *Saga of the Ocean*. The research data from the two novels are described as follows.

Forms of Struggle Value in Novel *Gadis Kretek* by Ratih Kumala

The value of struggle in the novel *Gadis Kretek* is reflected in the way the author describes character behavior, character actions, dialogue between characters, and character traits. Based on the data collected in the novel *Gadis Kretek* by Ratih Kumala, 64 values of struggle were found. The value of struggle contained in the novel *Gadis Kretek* by Ratih Kumala is as follows. First, 16 data containing the value of self-sacrifice. Second, 7 data containing the value of unity. Third, 3 data containing the value of respect. Fourth, 33 data containing the value of patience and unyielding spirit. Fifth, 5 data containing the value of cooperation. The following is an explanation of the five indicators of the value of struggle in the novel *Gadis Kretek* by Ratih Kumala.

a. Value of Willingness to Sacrifice

The value of self-sacrifice reflects the attitude of a person in service by prioritizing the interests of others over self-interest (Arifin et al., 2020). The value of willing to sacrifice is the origin of all enthusiasm in facing the challenges that exist in individuals (Yuniarti et al., 2023). The value of willing to sacrifice is a sincere and sincere sacrifice to achieve the desired goal. The value of sacrifice lies in the disposition and behavior to maintain integrity while prioritizing the welfare of others over personal interests. This can be seen from the following quote.

He has been scouring the entire market to get Kretek Mendak. He asked every seller, most of whom were young people had never heard of kretek. (Kumala, 2012) (27/GK/RB)

Data 27/GK/RB above is a form of willing to sacrifice to do something for someone. The situation in this quote is Idroes Moeria looking for the kretek mendak that Mak 'Iti asked for as one of the conditions for burning because the baby's placenta was missing. Based on the quote above, it can be seen that the character Idroes Moeria is willing to sacrifice to find kretek mendak for the safety of his baby. Idroes Moeria struggles to do anything for the safety of his baby. This attitude is shown because he is a father who loves his child very much. A father is willing to do anything and even risk everything for his child. In addition, the value of willing to sacrifice is also seen in the following quote.

With anxiety, Idroes Moeria always pays attention to Dasiyah's development, afraid that something bad will happen to his daughter. Each child showed signs of illness, he quickly took it to Mak 'Iti', if not to the mantri. (Kumala, 2012) (29/GK/RB).

Data 29/GK/RB above is a form of being willing to sacrifice to do something for someone. The situation in this quote is that even though a year has passed, Idroes Moeria is still worried and anxious about the loss of his baby's placenta. Based on the quote above, it can be seen that Idroes Moeria's sacrifice as a father to always pay attention to Dasiyah's development and protect her from bad things. Furthermore, the value of willing to sacrifice is also illustrated in the following quote.

He was determined to learn to read, even if it meant he had to be absent from work for a while at the risk of not having money. (Kumala, 2012) (12/GK/RB)

Data 12/GK/RB above is a form of willing to sacrifice to do something for someone sincerely. The situation in this quote is implied Roemaisa asks Idroes Moeria to learn to read if he wants to be with her. Therefore, Idroes Moeria tried to learn to read in order to get Roemaisa. Based on the quote above, it can be seen that Idroes Moeria sacrifices to fight for his love for Roemaisa. He is willing to miss work and have no money to learn to read in order to get Roemaisa. Furthermore, the value of being willing to sacrifice is also illustrated in the following quote.

I must be able to stand on my own first and prove to you that I am also valuable. I'll come home to you, Jeng. I'm tired of adventuring, moving from one city to another. "My house is you." (Kumala, 2012) (54/GK/RB)

Data 54/GK/RB above is a form of willing to sacrifice to do something for someone. The situation in this quote is that Soeraja wants to leave to open his own business without the help of Jeng Yah and his father. Jeng Yah felt sad, but Soeraja assured that he would return to Jeng Yah after his success. Based on the quote above, it can be seen that Soeraja's struggle to open her own business. She is willing not to accept the help of Jeng Yah and her father in order to prove that she is valuable and can do her own business without bothering others.

Meanwhile, Roemaisa did not look away from her tiny baby. She is afraid that bad things will happen to her baby. (Kumala, 2012) (26/GK/RB)

Data 26/GK/RB above is a form of willing to sacrifice to do something for someone. The situation in this quote is that Roemaisa is on guard for the safety of her baby from bad things that might happen. Based on the quote above, it can be seen that Roemaisa's struggle as a mother to keep her baby safe from bad things. This attitude must exist in a mother who is willing with all her body and soul to do anything for the safety of her child.

"I had a chance to ask, what will Yu Yah do about the wedding? He said he didn't want to do anything. She just wants Mas Raja to survive, and more than that she wants Mas Raja to be happy. (Kumala, 2012) (62/GK/RB)

Data 62/GK/RB above is a form of willing to sacrifice to do something for someone. The situation in this quote is that the character Lebas asks Rukayah, who is Jeng Yah's sister, about what Jeng Yah did to Soeraja who had betrayed her. Rukayah explained that Jeng Yah didn't want to do anything. She just wanted Soeraja to be safe and happy. Based on the quote above, it can be seen that Jeng Yah's struggle is willing to sacrifice for Soeraja's safety and happiness. She was willing to let Soeraja, whom she loved, marry another.

b. Value of Unity

The value of unity is to support a struggle, because with unity we can form one voice, one action, and one direction. The value of unity is a value that is needed in every human being because this value is able to prevent divisions caused by differences that one person has to another. The value of unity is the unification of various styles or opinions into a unity that sets aside individual interests so that a sense of family arises (Yuni et al., 2023). This can be seen in the following quote.

"Yes." I nodded. "If I fail, replace it... anyone who has the chance should ask Father Scott, that's his plan A!" We agree. (Kumala, 2012) (1/GK/PS)

Data 1/GK/PS above is a form of unity by supporting each other to achieve a common goal. The situation in the quote above is that the three brothers, Tegar, Karim, and Lebas, are united to achieve their goal of asking Father about Jeng Yah. If Lebas fails, then Tegar and Karim take turns to ask. Based on the quote above, it can be seen that Tegar, Karim, and Lebas unite to form one action to achieve their goal. In addition, the value of unity is also seen in the following quote.

My mother looked at my face in disbelief. Mom didn't ask much because Mas Karim interceded and said, "Let it go, Mom... maybe Lebas will come to his senses after seeing Romo sick." (Kumala, 2012) (5/GK/PS)

Data 5/GK/PS above is a form of unity by supporting each other to achieve a common goal. The situation in the quote above is Lebas asking her mother for permission to go to Kudus with the excuse of taking care of factory business, but her mother is suspicious. Karim intervened by defending Lebas. Based on the quote above, it can be seen that Karim provides support to Lebas and helps him so that Lebas' efforts to go to Kudus run smoothly. Furthermore, the value of unity is also seen in the following quote.

"You're going to have to go out there and get a lot of ice cream, right?" Finally, Rukayah complied. (Kumala, 2012) (34/GK/PS)

Data 34/GK/PS above is a form of unity by supporting each other to achieve a common goal. The situation in the quote above is Dasiyah asking her sister Rukayah to help her with ngelinting so that they can get a lot of clove juice to make tingwe. Rukayah complied with her sister's request. Based on the quote above, it can be seen that there is unity between Dasiyah and Rukayah to achieve their goal, which is to make her father happy and be able to enjoy Dasiyah's tingwe.

c. Price-Value

The value of respect is a value that prioritizes tolerance and treats others with manners and norms by not violating their human rights as fellow humans and not hostile to each other. This can be seen from the following quote.

But after that, he deliberately stalked Roemaisa and apologized for his attitude and words at Roemaisa's house the other day. (Kumala, 2012) (21/GK/HM)

Data 21/GK/HM above is a form of respect by being polite and respecting others. The situation in the quote above is that after Soejagad was scolded by Roemaisa for daring to propose to her, Soejagad did not dare approach Roemaisa again. But after that he tried to apologize to Roemaisa for his actions. Based on the quote above, it can be seen that Soejagad respects Roemaisa's decision and apologizes for his excessive actions. In addition, the value of respect is also seen in the following quote.

He now also liked the young man, for he was responsible for the burden that was placed on his shoulders. Idroes Moeria is confident that the King can accompany his daughter and

become the right-hand man for the continuity of the Kretek Gadis factory. (Kumala, 2012) (49/GK/HM)

Data 49/GK/HM above is a form of respect by accepting other people's views. The situation in the quote above is that the character Idroes Moeria began to like Soeraja who was brought by his daughter, because he was very responsible. Based on the quote above, it can be seen that Idroes Moeria appreciates his daughter's choice and trusts Raja to be the right hand of the Kretek Gadis factory.

After Kretek Bal Tiga finally had to go out of business, Idroes Moeria kept the pot fondly as a memento of Kretek Bal Tiga. (Kumala, 2012) (32/GK/HM)

Data 32/GK/HM above is a form of respect by being polite and showing concern for others. The situation in the quote above is that the character Idroes Moeria keeps the teapot given by Kretek Bal Tiga as a memento because now Kretek is closed. Based on the quote above, it can be seen that Idroes Moeria appreciates the teapot given by Kretek Bal Tiga and keeps it even though the kretek has gone out of business.

d. The Value of Patience and Resilience

Patience is an effort to remain calm in achieving something even though it is difficult. Patience also means steadfastness without complaining in the face of problems. While the spirit of never giving up is an attitude of enthusiasm to continue to rise from adversity and continue to strive to get what you want to achieve (Nadia et al., 2022). Even though when struggling we experience failure and face many obstacles, we must remain enthusiastic and patient and not give up (Nizam, 2019).

The value of patience and unyielding spirit is an attitude of enthusiasm, not giving up, accepting the best of all obstacles and trials and being able to face bad circumstances by accepting all difficulties by trying. This can be seen from the following quote.

At first because I insisted on my family, in order to prove that even though I was a bad child, I could also stand on my own feet, aka that I could also become a director without the need for capital support from Kretek Djagad Raja. (Kumala, 2012) (2/GK/SSPM)

Data 2/GK/SSPM above is a form of patience and unyielding spirit with a passionate attitude and not giving up. The situation in the quote at above is that the character Lebas wants to prove that he can fight alone without the support of Kretek Djagad Raja, which is managed by his brother Tegar. Based on the quote above, it can be seen that the character Lebas has a spirit of enthusiasm and never gives up to achieve his goal of becoming a director. In addition, the value of patience and unyielding spirit is also seen in the following quote.

That night, Idroes Moeria went back and forth twice to transport Mr. Trisno's tobacco. He borrowed a cattle cart to transport it. He was so excited to start his own klobot business. Mr. Trisno gave the remaining cloves a little for free. (Kumala, 2012) (14/GK/SSPM)

Data 14/GK/SSPM above is a form of patience and unyielding spirit with a passionate attitude and not giving up in achieving goals. The situation in the quote above is that the character Idroes Moeria is trying to transport Mr. Trisno's tobacco and is excited to start his own klobot business. Based on the quote above, it can be seen that the character Idroes Moeria is eager to start his own klobot business and do everything possible to achieve his goal. The value of patience and unyielding spirit can also be seen in the following quote.

However, Idroes Moeria did not give up quickly. He approached several other financiers, and in the same way, he gave tingwe Dasiyah. (Kumala, 2012) (39/GK/SSPM)

Data 39/GK/SSPM above is a form of patience and unyielding spirit with a passionate attitude and not giving up. The situation in the quote above is that although Mr. Joko and his brother-in-law did not provide capital for Idroes Moeria, Idroes Moeria did not give up. He tried to find other investors. Based on the quote above, it can be seen that the character Idroes Moeria is not desperate and is eager to get up. Although Idroes Moeria initially failed, he did not give up. He tried to try again. Although the struggle experiences failure in the early stages, but must remain patient, enthusiastic and never give up at every stage of the struggle. The attitude of continuing to try can make something when later success is realized. The attitude of enthusiasm and never giving up is the key to achieving success in a struggle. If in the process of struggle ever fails, it is a common thing, and it is not the end of everything to keep trying again (Fatmala et al., 2025).

Now, Roemaisa has turned to be more rigid. He looks for corn husks to be dried in the sun and used as klobot. He also learned to roll a mixture of tobacco and cloves (Kumala, 2012) (19/GK/SSPM)

Data 19/GK/SSPM above is a form of patience and unyielding spirit with a passionate attitude and not giving up and trying to get up from adversity. Based on the quote above, it can be seen in the actions of characters who are patient in facing the trials that are happening. Roemaisa's character tried to rise from adversity and was eager to rebuild her husband's long-abandoned business. Roemaisa tried and learned to roll a mixture of tobacco and cloves. In addition, the value of struggle is also reflected in the dialog between characters and the nature of the characters as follows.

"If you make a new kretek again, it means taking capital from Merdeka! if it fails, it means Merdeka! will not be able to produce anymore. What do we want to eat? What do our workers want to be paid for?" Dasiyah is firm. This is an attitude that Idroes Moeria never expected his daughter would have. (Kumala, 2012) (37/GK/SSPM)

Data 37/GK/SSPM above is a form of patience and unyielding spirit with a passionate attitude and trying to rise from adversity. Based on the quote above, it can be seen in the dialogue of the character who is firm with his father not to take capital for making new kretek from the income of Kretek Merdeka. Dasiyah tries to support her father and help to create new kretek again. Dasiyah's attitude illustrates the spirit of spirit to rise after her father failed to create a new kretek.

e. Cooperation Value

The value of cooperation is the attitude of supporting, helping each other, and having one goal to achieve success. The value of cooperation is an effort between two or more parties to always unite and help in solving problems. Each person or group can channel any ideas, strengths, abilities that they have, as well as discuss and listen to each other's input to achieve the goals that have been determined together (Hutasoit & Sutandi, 2024). This can be seen from the following quote.

More than advertising, Idroes Moeria has also worked with suppliers who are willing to handle the sale of Kretek Merdeka! In the Jogjakarta area. (Kumala, 2012) (31/GK/KS)

Data 31/GK/KS above is a form of cooperation with an attitude of supporting and helping each other to achieve success. The situation in the quote above is that in addition to making advertisements, Idroes Moeria works with suppliers to distribute Kretek Merdeka to Jogjakarta. Based on the quote above, it can be seen that there is an attitude of supporting each other to achieve success. In addition, the value of cooperation is also seen in the following quote.

We decided to go out, looking for small shops in the market range, maybe there are. After a few shops we visited, none of them knew or heard of Kretek Gadis (Kumala, 2012) (58/GK/KS)

Data 58/GK/KS above is a form of cooperation with an attitude of supporting and helping each other to achieve success. The situation in the quote above is Tegar, Karim, and Lebas trying to find the seller of Kretek Gadis to find out where the Kretek Gadis factory is. Based on the quote above, it can be seen that there is cooperation from the three brothers to find Jeng Yah's whereabouts.

Harder's anger has reached its peak. Fortunately he decided to follow, he thought, otherwise it would not be Jeng Yah's business. (Kumala, 2012) (6/GK/KS)

Data 6/GK/KS above is a form of cooperation by helping each other to achieve success. The situation in the quote above is that the character Tegar managed to find Lebas. Tegar was angry with Lebas for not going to look for Jeng Yah but he went to his friend's house and got drunk. Tegar followed Lebas to Cirebon so he could accompany Lebas to look for Jeng Yah. Based on the quote above, it can be seen that there is an attitude of cooperation in Tegar to help Lebas look for Jeng Yah, because if Lebas looks for himself, the goal will not be achieved.

The most dominant form of struggle value is patience and unyielding spirit. The novel *Gadis Kretek* contains many values of struggle that show patience and unyielding spirit. The characters in *Gadis Kretek* show a passionate attitude, are not easily discouraged, and have the will to rise from adversity. Each character struggles to achieve their goals, such as the characters Lebas, Tegar, and Karim who struggle to find Jeng Yah as Romonya's last request. In addition, Idroes Moeria also struggles to establish his own kretek business. Although there were many obstacles, he did not give up. Idroes Moeria also passed on his skills to his daughter, Dasiyah. The same goes for the struggles of other characters in the novel, such as Soejagad and Soeraja.

The novel *Gadis Kretek* by Ratih Kumala offers a rich narrative about history, love, and the kretek industry in Indonesia, especially in the social and political context of post-colonial Indonesia up to the New Order. Behind the captivating storyline, there is tension between the values of personal, cultural, and structural struggles that are intertwined and often clash.

One of the dominant values of struggle in this novel comes from the self-identity fought for by the main female character, Dasiyah (Jeng Yah). She is described as a smart, brave, and innovative woman in the kretek industry—a field that has long been dominated by men. Her struggle to create her own sauce and lead her family's business reflects the value of women's struggle to recognize their existence in the economic and public sphere. This is a progressive and feminist form of struggle, against patriarchal norms that place women only in the domestic sphere.

However, Jeng Yah's struggle also clashes with the traditional values of struggle held by her family and the surrounding community. This tension arises when her personal struggle to pursue love and independence is forced to submit to the interests of family, customs, and socio-political fears that surround the time, especially when the time setting moves to a period full of political repression (1965 and after).

A potential criticism of *Gadis Kretek* is that the novel emphasizes personal and romantic struggles rather than fully exploring the complexities of structural struggles involving class, gender, and the state. While it does provide space for women's voices and dismantles male dominance in the local industry, its narrative of struggle remains rooted in individual rather than collective conflict.

In addition, there is also criticism of how the struggle in the kretek business is positioned as a symbol of national pride and cultural identity, without critically questioning the aspects of labor exploitation and power relations in the industry. In this case, the value of economic struggle becomes ambiguous between cultural heritage and a tool of commodification.

Forms of Struggle Value in Novel *Saga dari Sanudra* by Ratih Kumala

Based on the data collected in the novel *Saga of the Ocean* by Ratih Kumala, 31 values of struggle were found. Of the five indicators of the value of struggle, there are four values contained in the novel *Saga of Samudra* by Ratih Kumala. The values of struggle contained in the novel *Saga of Samudra* by Ratih Kumala are as follows. First, 17 data containing the value of self-sacrifice. Second, 1 data containing the value of unity. Third, 12 data containing the value of patience and unyielding spirit. Fourth, 1 data that contains the value of cooperation. The value of struggle in this novel is illustrated in the way the author describes the character's behavior, character actions, dialogue between characters, and character traits. The following is an explanation of the four indicators of the value of struggle in the novel *Saga of the Ocean* by Ratih Kumala.

a. Value of Willingness to Sacrifice

The value of willing to sacrifice is an attitude of sacrifice with sincerity and sincerity in facing challenges. The value of self-sacrifice is very important in carrying out a struggle, because without sincere and sincere sacrifice, goals will be difficult to achieve (Hidayah, 2021). The value of being willing to sacrifice is something that is indispensable in carrying out a struggle. To realize the desire, there is a sense of sacrifice that must be done (Matanari et al., 2023). This value shows how someone is more concerned with the interests of others than their own interests. This can be seen from the following quote.

Dewi Sekardadu slipped out of the kingdom and struggled to lift a wooden coffin containing a red baby. When he managed to pass the sleepy guards, he immediately headed to the seaside, his gaze occasionally looking back, afraid that the Blambangan Kingdom's troops would chase him. (Kumala, 2023) (2/SDS/RB)

Data 2/SDS/RB above is a form of willing to sacrifice with a willing attitude, *ridho*, and sincere struggle. The situation in this quote is the character Dewi Sekardadu running to save her baby from the Blambangan royal troops who want to harm her baby. Based on the quote above, Dewi Sekardadu is willing to sacrifice to save the life of her baby who is threatened. The attitude of willingness to sacrifice is always present in a mother. A mother will do anything for the safety of her child. In addition, the value of sacrifice is also seen in the following quote.

Nyai Ageng ran as fast as he could through the forest, hoping that the trees would protect him. From the top of the tree, instantly a begal slid to the ground, in his hand a machete was thrust into Nyai Ageng's face. Another begal appeared, and again, and again. He knows he won't be able to run. (Kumala, 2023) (5/ SDS/RB)

Data 5/SDS/RB above is a form of willing to sacrifice with a willing attitude, *ridho*, and sincere struggle. The situation in this quote is the character Nyai Ageng Pinatih trying to save herself and the baby she just found from Lowo Ireng's pursuit. Based on the quote above, Nyai Ageng Pinatih is willing to sacrifice to protect the baby she found from the danger of Lowo Ireng. Although Nyai Ageng Pinatih is not the baby's biological mother, she feels that the baby in her lap is now her responsibility, and she must protect the baby. The value of being willing to sacrifice is also seen in the following quote.

"If there's an injustice happening right in front of our eyes and we know it's wrong, then it's our business." As Raden Paku said in a loud voice, "Stop!" (Kumala, 2023) (20/SDS/RB)

Data 20/SDS/RB above is a form of willing to sacrifice with a willing attitude, *ridho*, and sincere struggle. The situation in this quote is that the character Raden Paku sees a child being caught by another child who is bigger. Seeing this, Raden Paku wanted to help the child. Based on the quote above, Raden Paku is willing to sacrifice to save the child without thinking about the danger that will befall him. Raden Paku felt that what was happening was a crime and he had to help the child.

"My dear son, one day, Mother hopes, you will understand why Mother has to let you go. Not because Mother doesn't love you, but because Mother has to save your life." (Kumala, 2023) (3/SDS/RB)

Data 3/SDS/RB above is a form of willing to sacrifice with a willing attitude, *ridho*, and sincere struggle. Based on the quote above, it can be seen in the dialog of a character who is willing to sacrifice to save his child. To save her baby, the mother is willing to release it into the sea to avoid the pursuit of the Blambangan royal troops. Although she could not bear to release her baby into the open sea, Dewi Sekardadu felt that it was the best decision at this time to save her baby from the danger of being chased by the Blambangan royal troops. In addition, the value of struggle in this novel is also reflected in the actions of the characters as follows.

Little Bahasyim, realizing that he was not an accomplished thief, dared to face him and knelt down, begging him to make him one of his faithful helpers—the one who follows everywhere, who does not need to steal (Kumala, 2023) (19/SDS/RB).

Data 19 / SDS / RB above is a form of willing to sacrifice with a willing attitude, *ridho*, and sincere struggle. Based on the quote above, it can be seen in the actions of characters who are willing to sacrifice by venturing to face Bapak and asking to be made one of his loyal helpers. Bahasyim did this to survive because he realized that he was unable to become a master thief. Although Bahasyim knew that danger could befall him, he was willing to do everything to earn money and survive.

b. Value of Unity

The value of unity is to unite all kinds of differences for the common interest by prioritizing wholeness and agreement by helping each other and working together. This can be seen in the following quote.

Sunan Ampel then told them to advance. Be careful they pass by the unconscious Black Lowo plotters (Kumala, 2023) (17/SDS/PS)

Data 17/SDS/PS above is a form of unity by supporting each other to achieve a common goal. The situation in the quote above is Sunan Ampel, Mahdum Ibrahim, and Jaka Samudra trying to save Nyai Ageng from the Lowo Ireng gang under the leadership of Ki Rekso. Based on the quote above, it can be seen that Sunan Ampel, Mahdum Ibrahim, and Jaka Samudra united and looked for ways to save Nyai Ageng Pinatih. Sunan Ampel led the rescue effort.

c. The Value of Patience and Resilience

The value of patience and unyielding spirit is an attitude of enthusiasm, not giving up, and having an innovative and creative attitude, as well as having the willingness to rise from adversity to achieve success. This can be seen from the following quote.

When Mom starts to get sick, Taksa and her brother try various ways to treat her. Doctors were called, medicines were concocted, herbal leaves were found in the mountains, but none of them made Mother return to health (Kumala, 2023) (6/SDS/SSPM)

Data 6/SDS/SSPM above is a form of patience and unyielding spirit with an attitude of patience and not giving up. The situation in the quote above is that Taksa's mother is seriously ill. Taksa and her brother are trying to find medicine to cure her mother. Based on the quote above, it can be seen that Taksa and her brother tried various medicines to cure their mother. Taksa and her brother are patient and do not give up hope and always try to do everything possible for their mother's recovery. The value of patience and unyielding spirit can also be seen in the following quote.

Over the years, their small group has grown larger. Raden Paku already had loyal students who followed him wherever he went even though the plot of land they were looking for had not been found (Kumala, 2023) (28/SDS/SSPM)

Data 28/SDS/SSPM above is a form of patience and an unyielding spirit with an attitude of patience and not giving up. The situation in the quote above is that the character Raden Paku is still traveling to look for land whose soil matches the piece of land given by his father Maulana Ishak. During the trip, Raden Paku

already had many students who followed him wherever he went. Based on the quote above, it can be seen that Raden Paku remained enthusiastic and did not give up hope to find land that matched the land given by his father and was able to gather students who followed him. Furthermore, the value of patience and unyielding spirit is also seen in the following quote.

He was lost and luckily got a job at Aryo Rekso's house even though he was never promised a salary. (Kumala, 2023) (13/SDS/SSPM)

Data 13/SDS/SSPM above is a form of patience and an unyielding spirit with an attitude of patience and not giving up. The situation in the quote above is that the character Sarikem gets a job at Aryo Rekso's house even though she has never been promised wages. Based on the quote above, it can be seen that Sarikem has patience and an unyielding spirit to work at Aryo Rekso's house even though she is not promised wages, the most important thing is that she can live in Aryo Rekso's house.

d. Cooperation Value

The value of cooperation is the attitude of supporting, helping each other, and having one goal to achieve success. This can be seen from the following quote.

"I'll look for it, uncle," said Mahdum.

"I'm coming," Taxa said. His step ahead of Mahdum (Kumala, 2023) (30/SDS/KS)

Data 30/SDS/KS above is a form of cooperation by helping and supporting each other. The situation in the quote above is Mahdum and Taksa trying to find Jaka Samudra who went missing while fetching water. Based on the quote above, it can be seen that Mahdum and Taksa work together to find Jaka Samudra and support each other.

The most dominant form of the value of struggle in *Saga of the Ocean* is the value of sacrifice. The value of struggle in this novel is reflected in the way the author describes character behavior, character actions, dialogue between characters, and character traits. In this novel, the characters show a willing and sincere attitude to do something for others. In this novel, the author tells the struggle of Dewi Sekardadu to save her baby from the Blambangan Kingdom troops. In addition, Nyai Ageng Pinatih as the adoptive mother who found the baby also struggles to protect the baby she found from dangerous things. Nyai Ageng struggles to raise the baby to become a wise man with high religious knowledge. The man named Jaka Samudra began to know the truth and wanted to find out his origins. In addition, he also wanted to find his true identity. Therefore, he wanted to study in Ampeldenta led by Sunan Ampel until finally Jaka Samudra who changed his name to Raden Paku wanted to preach and spread the teachings of Islam.

The novel *Saga dari Samudra* by Ratih Kumala tells the story of the life journey of Jaka Samudra, a baby who was found in the middle of the sea by Nyai Ageng Pinatih and grew into a figure who influenced the world around him. The story is set in Java in the 15th century, when life was still simple and full of challenges. One of the dominant struggles in this novel is related to the individual's struggle to find their identity and change their fate. Jaka Samudra, who has lived in uncertainty since childhood, tries to understand his origins and his role in society. This struggle reflects the values of searching for the meaning of life and self-discovery.

However, the individual struggle clashes with the collective values that exist in society. For example, Nyai Ageng Pinatih's decision to adopt Jaka Samudra creates new dynamics in the family and the surrounding community. This action raises questions about the identity, acceptance, and social role of the individual in the context of existing culture and tradition.

In addition, this novel also depicts struggles in a spiritual and religious context. Jaka Samudra's journey involving figures such as Sunan Ampel shows the value of struggle in spreading religious teachings and forming individual moral character. However, this representation of spiritual struggle can be questioned, whether only through a certain religious path can someone find truth and enlightenment.

Criticisms of the novel's representation of struggle include a tendency to simplify the complexity of struggle into an easily understood narrative. Individual struggles are often depicted as smooth and enlightening paths, without delving deeper into the challenges, internal conflicts, and structural obstacles that may be encountered.

In addition, although the novel raises the theme of struggle, there is a lack of depiction of the broader collective and social struggle. Individual struggles are often placed at the center of the story, while the social and political contexts that affect individuals are not given adequate attention.

Life is a struggle. As long as humans exist in the universe, their lives must be full of struggle. Struggle is usually done by someone to achieve something they hope for or to continue their life. Humans who struggle must feel bitterness and discomfort in the process (Suhandoko et al., 2024). As long as we live, life's problems will always come to us, and that means the struggle will continue and the values contained in the

struggle will always accompany our steps in life. Consciously or unconsciously these values will emerge or be newly born when we face a problem (Lazuardi, 2020).

Utilization of Struggle Value in Ratih Kumala's Novel in Literature Learning

Literary works are closely related to the problems of life experienced by humans. Literary works tell about human relationships with humans, humans with nature, and humans with God, which are conveyed through language (words) (Masviva & Nurizzati, 2024). Literary works can be used as a medium to reduce and prevent problems that exist in society because in literary works there are many things that can be exemplified and can be used as learning (Ayunda & Abdurahman, 2023). Life experiences and problems are usually important points in the story, fiction must remain an interesting story, remain a coherent structural building, and still have an aesthetic purpose (Larasati, 2021). One of the literary works related to life problems is the novel text. The novel is one of the literary works in the form of a product of the cultivation of social facts of society depicted through narration by an author. Novels are a type of literature that discusses the problems of society (Wulandari et al., 2024).

The results of the value of struggle in the novel by Ratih Kumala can be used as teaching material in learning literature at Vocational High Schools (SMK). The value of struggle in the novel by Ratih Kumala can be implied in learning Indonesian language in the independent curriculum at SMK class XII on novel text material. The utilization of the value of struggle is done by integrating the value of struggle as an extrinsic element in a novel. The material on the value of struggle is included in the learning activities in the teaching module and as an extrinsic element assessment material on the LKPD. In addition, the novel by Ratih Kumala is used as a medium or object of learning literary appreciation.

The Phase F learning outcome is that learners have language skills to communicate and reason according to purpose, social, academic and workplace contexts. Learners are able to understand, process, interpret and evaluate different types of texts on diverse topics. Learners are able to create ideas and opinions for various purposes. Learners are able to actively participate in language activities that involve many people. Learners are able to write various texts to reflect and actualize themselves to always work by prioritizing the use of Indonesian language in various media to advance the nation's civilization. In the reading and viewing element, students are expected to be able to evaluate ideas and views based on logical thinking rules from reading various types of texts (nonfiction and fiction) and be able to appreciate fiction and nonfiction texts. In addition, in the writing element, students are expected to be able to write various types of literary works. Based on the learning outcomes above, students are directed to read a novel as a work of fiction and are expected to be able to appreciate literature based on the values contained in the novel.

The utilization of the value of struggle in learning literary appreciation can be done by instilling the values of struggle in students. Learners, especially vocational students, really need the value of struggle so that they can be exemplified in everyday life. Novels can be used as a means of reading material that is useful for students to learn literary appreciation. So, the learning of novel text about the value of struggle in the novel by Ratih Kumala is found in the indicator of identifying intrinsic elements and extrinsic elements of a novel. The novel text learning about the value of struggle in the novel by Ratih Kumala is included in the extrinsic elements of the novel text.

Based on this research, the utilization of struggle values in the novel by Ratih Kumala can be seen in the application of the independent curriculum teaching module (attached). In the initial activity, the teacher opens with an opening greeting. The teacher prepares students to pray. Next, the teacher checks students' attendance, prepares students physically and psychologically, asks students to see the cleanliness of the class, reminds students to stay healthy and always be grateful, and makes a class agreement. In addition, the teacher provides motivation and apperception by doing ice breaking in the form of quizizzes. Then, the teacher provides information and learning objectives related to the novel text material that will be taught. In the core activity, the teacher asks students sparking questions. Next, the teacher guides students to identify problems by reading the synopsis of the novel text by Ratih Kumala distributed by the teacher. The teacher forms the students into five groups. Then, the teacher explains the material about intrinsic elements, extrinsic elements in novels, and values of struggle. The teacher gives several titles of novels by Ratih Kumala. Then, the teacher gives LKPD and asks students to work on LKPD related to analyzing the values of struggle in novels by Ratih Kumala. Students analyze intrinsic elements and extrinsic elements in the form of struggle values in novels by Ratih Kumala in groups. The results of the analysis are then presented in front of the class. Other groups give responses based on the group's presentation. Furthermore, students evaluate the value of struggle in the novel by Ratih Kumala. In the closing activity, the teacher guides students to summarize the learning and explain the relevance of the value of struggle in everyday life. The teacher also conveys the achievement of learning objectives, provides reflection and follow-up plans. Then the teacher ends the lesson with a closing greeting.

Through the novel by Ratih Kumala, students are expected to have knowledge related to the value of struggle so that they can foster the spirit of struggle within students and be able to apply it in their daily lives. The value of struggle is very important to be instilled in students so that they are always excited and never give up in facing obstacles to achieve the goals they want.

Conclusion

Based on the research that has been conducted, two things can be concluded as follows. First, the form of struggle values in the novel *Gadis Kretek*, namely the value of self-sacrifice, the value of unity, the value of respect, the value of patience and the spirit of never giving up, and the value of cooperation. The most dominant value in *Gadis Kretek* is the value of patience and unyielding spirit. Each character struggles with patience and an unyielding spirit to achieve their goals, such as the characters Lebas, Tegar, and Karim who struggle to find Jeng Yah as Romonya's last request. In addition, Idroes Moeria also struggles to establish his own kretek business. Although there were many obstacles, he did not give up. Idroes Moeria also passed on his skills to his daughter, Dasiyah. The same goes for the struggles of other characters in the novel, such as Soejagad and Soeraja. Meanwhile, in the novel *Saga of the Ocean*, there are four values of struggle, namely the value of self-sacrifice, the value of unity, the value of patience and unyielding spirit, and the value of cooperation. The most dominant value in *Saga of the Ocean* is the value of self-sacrifice. The characters in this novel have an attitude of willingness, *ridho*, and sincerity and sacrifice for themselves and others. The author tells the struggle of Dewi Sekardadu to save her baby from the Blambangan Kingdom troops. In addition, Nyai Ageng Pinatih as the adoptive mother who found the baby also struggles to protect the baby she found from dangerous things. Nyai Ageng struggles to raise the baby to become a wise man with high religious knowledge. The man named Jaka Samudra began to know the truth and wanted to find out his origins. In addition, he also wanted to find his true identity. Therefore, he wanted to study in Ampeldenta led by Sunan Ampel until finally Jaka Samudra who changed his name to Raden Paku wanted to preach and spread the teachings of Islam. Second, the value of struggle in the novel by Ratih Kumala is closely related to life problems so that it can be utilized in literature learning, one of which is learning novel texts in class XII SMA / SMK. The application of the value of struggle is done by integrating the value of struggle as an extrinsic element in a novel. In addition, the novel by Ratih Kumala is used as a medium or object of learning literary appreciation. The utilization of the value of struggle in learning literary appreciation can be done by instilling the values of struggle in students. In the reading element, students are asked to read a novel text by Ratih Kumala, then students analyze the values of struggle contained in the novel and put it in the LKPD that has been provided. By studying the text of the novel, educators can instill the values of struggle and can be applied in everyday life.

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