

The moral value of the anthology of short stories *Senyum Karyamin* by Ahmad Tohari and its relevance in literary learning in high school

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KEYWORDS	ABSTRACT
Moral Value Short Stories Literary Studies Literary Sociology	This study examines the representation of moral values in the Anthology of Short Stories <i>Senyum Karyamin</i> by Ahmad Tohari and its relevance in literary learning in high school. Through a qualitative-descriptive research method with content analysis techniques, the researcher found four main categories of moral values, namely values related to God, self, the social environment, and nature, with a strong dominance in social aspects. This tendency shows the author's ideological intention in framing social reality morally. The results of the study show that these values are relevant for the formation of students' character, especially in the aspects of spirituality, personal responsibility, interpersonal communication, and environmental concern. Therefore, this anthology is worthy of being used as a teaching resource in strengthening value-based literary literacy in grade XI of high school.

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Introduction

Literary works are a form of real-life expression that is transformed into imaginative works that are beautiful to enjoy (Imam, 2017). Literary works are made by authors to be enjoyed, appreciated, and utilized by readers (Nasution, 2016). This is because literary works contain explicit and implicit values that can be used as guidelines in daily life (Suliantini et al., 2021). The values contained in literary works include religious, moral, social, cultural, and political values (Aripin et al., 2024). One form of literary work that contains these values is short stories.

A short story is a literary work that concisely tells an event, that tells a person's event or experience by focusing on one main theme or conflict wrapped in four main elements, namely place, time, cast, and events (Heri, 2020; Rohman, 2020; Kosasih, 2014). Short stories are built by interconnected building elements, including compacting, concentrating, and deepening, thus forming a unique, interesting, and dense story unit (Jaja & Rahayu, 2022; Pramidana, 2020).

Short stories can be read at once and tend to emphasize the depiction of characters or single effects that are easy for readers to understand (Lestari & Dewi, 2020). Short stories are characterized by their dense and concise form, but effectively describe event or crucial moment in detail from the author's thoughts on existing and ideally existing values, with the aim of making human beings become virtuous individuals (Mascita, 2021; Muliana, 2020). Short stories clearly explain values, such as actions that are praised or reproached, views on life that are embraced or shunned, and things that are upheld (Suryadi & Nuryatin, 2017).

One of the short stories that is full of moral values is the short story anthology *Senyum Karyamin* by Ahmad Tohari. The anthology of short stories, *Senyum Karyamin*, by Ahmad Tohari, is studied through a literary sociology approach. Literary sociology is a study that examines the relationship between literary works and social problems that reflect the conditions of society (Wellek & Warren, 1989). The sociology of literature is divided into three relationships, namely, the sociology of authors, the sociology of literary works, and the sociology of readers. In this study, the author uses a sociological approach to literary works. The sociological focus of literary works is centered on the content of the literary work, its purpose, and other aspects of the literary work itself related to social problems (Wellek & Warren, 1989). This approach is used to describe the social conditions of society through illustrations in literary works (Astuti et al., 2023). Therefore, the approach of literary sociology can help to understand how literary works reflect social structures, norms, and values within society.

Value is a tool used to determine the good and bad actions of humans. Values become the basic principles that influence preferences, direct one's decisions, and indicate things that need to be considered. Values relate to human words, actions, and behaviors in behaving as individuals, members of society, and beings responsible for their lives. In other words, values are the main foundation that directs a person's life in his personal, social, and religious aspects (Wicaksono, 2017). In literary works, value is one of the important elements (Hartati & Susilo, 2022). One of the values contained in literary works is moral values.

Moral values in literary works have a great impact on the formation of readers' morals (Wicaksono, 2017; Fajriyah et al., 2019). Moral values are everything that is considered important and beneficial for humans, which requires a noble attitude, morals, and ethics. In literary works, moral values are usually used as a means of education for humans to understand good character values. Basically, moral values act as guidelines that encourage readers to respond to or follow the author's views. The moral values received by readers are usually universal, which is in line with the principles of truth and human rights (Wicaksono, 2017; Nabila, 2023). Therefore, a literary work must contain moral values because a quality literary work is a literary work that can influence the lives of readers (Susilo et al., 2020; Sapdiani et al., 2018).

Nurdiyantoro (2013) distinguishes the types of moral values into three relationships, namely the issue of human relations with oneself, human relations with other humans in the social sphere and the natural environment, and human relations with God. Several models of analysis in the study of moral values in fiction are good and bad morals. Good morals are related to the form of patience, tawakal, obedience to worship, helpers, diligent work and learning, being able to control oneself, and regret. Furthermore, bad morals are related to forms of intrigue, conflict, and lies. Another view of moral values is put forward by Nurhadi, et al. in Wicaksono (2017) that the types of moral values include: (1) the moral value of man's relationship with his God, (2) the moral value of man's relationship with himself, (3) the moral value of man's relationship with man in the social sphere, and (4) the moral value of man's relationship with nature.

Broadly speaking, the two opinions have one common point, namely, there are four types of moral values, including the moral value of human relations with God, human relations with humans in the social sphere, human relations with nature, and human relations with themselves. If it is associated with Indonesian language learning, teachers as vasillators are required to help students to have an attitude based on the Pancasila student profile including (1) faith, fear of God Almighty, and noble character, (2) independence, (3) cooperation, (4) global expertise, (5) critical reasoning, and (6) creativity. In this case, literary learning can help students to have Pancasila student profile skills through identifying and applying life values to short story material. The value of life in question is related to moral values.

Based on the results of the analysis of teachers' needs in short story learning conducted through the distribution of questionnaires to Indonesian teachers in high schools, it shows that the majority of teachers, as much as 82.4% still rely on compulsory textbooks published by the government, and 88.2% use articles from the internet as teaching resources. Meanwhile, as many as 47.1% of teachers use short story anthologies in libraries. In terms of the availability of short stories in textbooks, most teachers (88.7%) consider that the available short stories are still less varied. Therefore, other references are needed to make them more varied, relevant, and interesting.

In the internalization of Pancasila student profiles, as many as 82.4% of teachers have implemented it, but it still needs strengthening. The method that teachers often use in teaching the value of short story life is class discussions and relating the value of short stories to students' experiences. Despite this, 64.7% of students were able to identify life values well, while 35.5% were only partially able. In addition, 47.1% of students can only associate the grades in a short story with real life in some cases. As a solution, 64.7% of teachers suggested choosing a more relevant short story, and 35.3% of teachers suggested using interactive media so that students could more easily identify and apply life values in short stories. Therefore, it is necessary to conduct further studies on short stories that contain moral values and their relevance in literary learning in high school.

Literary learning aims to introduce students to the values in literary works and invite students to internalize the experiences presented (Warsiman, 2017). In addition, literary learning also has an important role in enlightening students' understanding of life, helping them live their lives better (Rozak & Rasyad, 2016). By reading short stories, understanding the moral values in the story can develop a sense of empathy, compassion, respect for differences, tolerance, social concern, and be able to apply them in daily life, so that they become more ethical, responsible, and tolerant individuals in society.

Based on the background of the problem that has been, the researcher will examine "The Moral Value of the Short Story Anthology *Senyum Karyamin* by Ahmad Tohari and Its Relevance in Literary Learning in High School". Research on moral values and their relevance in Indonesian learning is still limited. For example, in the research of Suryadi & Nuryatin (2017) with the title "The Value of Education in the Anthology of Short Stories *Senyum Karyamin* by Ahmad Tohari". The research uses an objective and pragmatic approach. The results of the study stated that the anthology *Senyum Karyamin* by Ahmad Tohari has eleven-character education values, namely religious, honest, tolerant, disciplined, hard work, creative, democratic, curious, friendly or communicative, social care, and responsibility. Therefore, in this study, the focus of the research is to examine moral values in the short story anthology *Senyum Karyamin* by Ahmad Tohari with a literary sociology approach and its relevance in literary learning in high school.

The urgency of this research lies in the urgent need to present short story learning resources that are not only rich in moral values, but also relevant to literary learning based on the Independent Curriculum. Therefore, this study aims to identify moral values in the anthology of short stories *Senyum Karyamin* by Ahmad Tohari and describe the relevance of moral values in literary learning in high school. It aims to present a new reading of the *Senyum Karyamin* anthology by finding a broader moral dimension (including ecological) and linking the results of literary analysis with pedagogical relevance in literary learning in high school. Thus, this study is not only analytical but also contributory to strengthening character education through literary works.

Method

The research method used in this study is the qualitative research method. The strategy in this study is content analysis using the literary sociology approach of Rene Wellek & Austin Warren. The research highlights three main aspects of suitability, namely (1) literature as a mirror of society. The short stories in *Senyum Karyamin* reflect the lives of small people, poverty, simplicity, and village morality. The researcher interprets how the social conditions of the community shape moral values in the text. (2) the author's relationship with the community. Ahmad Tohari is known as a humanist-religious author who lives in the midst of the Banyumas community. His outlook on life is reflected in the characters and conflicts of short stories that are full of moral, social, and religious values. (3) the social function of literary works. Short stories are not just entertainment, but a means of moral and character education. The values found were analyzed for their relevance to literary learning in high school to form the character of Pancasila students.

The subject of this research is a student of Al Burhany IT High School, Cirebon. The data in this study are moral values in the form of words, phrases, or short story quotes obtained from exposure to the language of character statements in the form of dialogues and monologues, as well as narratives in the short anthology *Senyum Karyamin* by Ahmad Tohari. The data sources used in this study are primary data sources and secondary data sources. The primary data source in this study is the anthology of short stories *Senyum Karyamin* by Ahmad Tohari, the tenth edition and published by PT Gramedia Pustaka Utama. The secondary data sources in this study are papers, books, and journal articles relevant to the research.

The data analysis process was carried out systematically to ensure that the identification of moral values was aligned with the actual context of the short stories. During data reduction, only texts that contained potential moral messages were selected for further examination, while irrelevant information was excluded. These refined data were then categorized based on major themes of morality, such as honesty, responsibility, compassion, and perseverance. Each category was interpreted in relation to the characters' actions, narrative events, and social contexts within the stories. This step allowed researchers to make more in-depth interpretations and conclusions about the moral message conveyed through Ahmad Tohari's work.

The data collection techniques in this study include document analysis, interviews, and observations. The validity testing was carried out using source triangulation. The data analysis technique employed the interactive analysis model by Miles & Huberman, which consists of data collection, data reduction, data display, and conclusion drawing or verification (Miles & Huberman, 2014). Table 1 is a table of data collection and analysis of research data.

Table 1. Data Collection and Analysis

<i>Phase</i>	<i>Technical</i>	<i>Description</i>
Data Collection	Documentation	Read and study all 13 short stories in the Senyum Karyamin anthology
Classification	Content Analysis	Identify quotes that contain moral values based on four moral relationships: God, self, neighbor, and nature.
Social Context	Literature Study	Exploring the socio-cultural background and biography of the author
Interpretation of Meaning	Descriptive-interpretive analysis	Interpreting the relationship between moral values in texts and the social reality of society
Relevance of Learning	Curriculum study and teacher interviews	Linking moral value findings with literary learning in high school

Results and Discussion

Moral values are everything that is considered important and beneficial for humans, which requires a noble attitude, morals, and ethics. In literary works, moral values are usually used as a means of education for humans to understand good character values. Basically, moral values act as guidelines that encourage readers to respond to or follow the author's views. The moral values that readers receive are usually universal, which is in line with the principles of truth and human rights (Wicaksono, 2017).

The Moral Value of Anthology Short Stories *Senyum Karyamin*

This research discusses the moral values contained in the anthology of short stories *Senyum Karyamin* by Ahmad Tohari and its relevance in literary learning in high school. The moral values contained in the anthology of short stories *Senyum Karyamin* by Ahmad Tohari consist of four aspects, namely the moral value of human relationship with God, the moral value of human relationship with oneself, the moral value of human relations with humans in the social sphere, and the moral value of human relations with nature. The results of the analysis of short story anthologies can be seen in Table 2.

Table 2. Results of Analysis of Moral Values in the Anthology of Short Stories *Senyum Karyamin*

<i>No</i>	<i>Short Story Title</i>	<i>Types of Moral Values (Human relationship with)</i>			
		<i>Tuhan</i>	<i>Yourself</i>	<i>Social Environment</i>	<i>Nature</i>
1	Senyum Karyamin	-	50%	50%	-
2	Jasa-Jasa Buat Sanwiryia	33%	-	67%	-
3	Si Minem Beranak Bayi	-	-	50%	50%
4	Surabanglus	-	25%	50%	25%
5	Tinggal Matanya Berkedip-kedip	0%	0%	0%	0%
6	Ah, Jakarta	-	25%	75%	-
7	Blokeng	-	67%	33%	-
8	Syukuran Sutabawor	-	-	-	100%
9	Rumah yang Terang	33%	-	67%	-
10	Khentus	-	100%	-	-
11	Orang-Orang Seberang Kali	50%	-	50%	-
12	Wangon Jatilawang	20%	-	80%	-
13	Pengemis dan Sholawat Badar	100%	-	-	-

Based on the table above, *the Anthology of Short Stories Senyum Karyamin* represents four categories of moral values: human relationships with God, self, the social environment, and nature. However, the distribution of the four values is unbalanced. It reflects the author's thematic tendencies as well as ideological preferences, with an emphasis on certain moral messages that are more dominant, while others are marginalized. The results of the table show the most prominent moral values in the anthology, namely those related to human relationships and the social environment, which are present in 10 of the 13 short stories. This dominance indicates that social reality is the focus of the author. Short stories such as "Wangon Jatilawang" (80%), "Ah, Jakarta" (75%), and "Rumah yang Terang" (67%) reinforce this tendency.

Interestingly, there are short stories that do not contain moral values from the four categories studied, namely the short story "Just the Eyes Blink". Critically, this can be seen as an indication of narrative weakness or as an absurd/experimental storytelling strategy. In the sense of meaning, moral meaning is not explicitly present but hidden in the symbolic or atmospheric layers of the story.

1. The Moral Value of Man's Relationship with His God

Nurhadi describes the moral value of human relationships with their God in the form of resignation and obedience to God, feelings of sin towards God, fear of God, praying or supplicating to God, acknowledging God's greatness, sorrow for God, and religious feelings. The results of the analysis of the moral value of the human relationship with God can be seen in the Table 3.

Table 3. Results of the Analysis of Moral Values of Human Relations with God

No	The Existence of Moral Values	Data Quotes in Short Stories	Clarity
1	Pray or supplication to God.	"Begitu naik lelaki itu mengucapkan salam dengan fasih. Kemudian dari mulutnya mengalir Shalawat Badar dalam suara yang bening. Dan tanannya menengadah." (Pengemis dan Sholawat Badar, hal. 64) "Aku juga menunduk, sambil berdoa tanpa sedikit pun kadar olok-olok" (Rumah yang Terang, hal. 46)	Data 1 Data 2
2	Acknowledging God's greatness	"Kan ajal di tangan Tuhan, Kang" (Orang-Orang Seberang Kali, hal. 54) "Aku mengerti maksudmu. Membacakan surah Yassin, kan? Tapi jangan keliru. Ajal di tangan Tuhan" (Orang-Orang Seberang Kali, hal. 54)	Data 3 Data 4
3	Condolences to God	"Oalah gusti... panggilkan modin.... Kang Sanwiryia hampir ajal...." Kami berempat mengintip ke dalam. Dukung sedang menyilangkan tangan Sanwiryia lalu mengusap kelopak matanya agar tertutup." (Jasa-Jasa Buat Sanwiryia, hal 11)	Data 5

Source: Research Analysis Results 2025

a. Praying or Supplicating to God

Prayer is done to fulfill a need, desire, or tranquility. Additionally, prayer serves as a way to communicate with the Creator and is an important component for those who adhere to a particular religion to gain salvation and tranquility (Khan et al., 2022). All of this is done to achieve happiness in the future and in the world (Nurdadi et al., 2023). The value of prayer is shown in the quote on data 1. Data citation 1 illustrates the moral value of praying or supplicating God, which reflects religious attitudes as a form of human reminder of God. The quote describes the seriousness and sincerity of a figure in prayer, showing that prayer is an important spiritual medium, not just a ritual of formality.

In the short story Beggar and Shalawat Badr, the value of prayer is depicted through the figure of the beggar who eloquently pronounces greetings, chants Shalawat Badr, and raises his hands to pray. This reflects the piety and belief of the figure in the power of prayer, even in a state of deficiency. As for the other quotes in data 2. In data 2, the moral values of praying and asking God are also strengthened by the quote in the short story "Rumah yang Terang". The quote shows the act of praying by the figure "I" in a silent atmosphere. By bowing down, the figure shows his recognition of God's power. The phrase "without the slightest bit of ridicule" indicates sincerity in prayer. The author emphasizes that praying with all one's heart is a noble and important act in human life.

b. Acknowledging God's Greatness

Acknowledging God's greatness teaches the importance of surrendering to Him and trusting in Him alone. Acknowledging that God has power over everything makes people always ask for help and guidance from Him throughout life (Yunus et al., 2022). The value of acknowledging God's greatness is shown in data citation 3. Data quote 3 illustrates the belief that God has control over the lives and deaths of living beings. The characters in the short story "People Across the Border" show a resignation to God's power over everything, including human destiny, through the expression "destiny is in God's hands. The characters in the story realize that humans do not have their own power or destiny; therefore, humans need to live with an attitude of tawakal or acknowledge the greatness of God. This is supported by data 4, which shows that even though people perform spiritual actions, such as reciting Surah Yassin as part of the habit of accompanying a sick person, they are still aware that God is the determinant of life and death. It is also a reminder that God is always in control of everything, including human life.

c. Grief to God

Condolences to God is an attitude that always tries to complain about all grievances and sufferings to God, because He is the place where man surrenders all the shortcomings that exist to him (Wicaksono, 2017). In this world, the source of human happiness and suffering comes from God. Therefore, it is appropriate for man to leave all his affairs to God. The value of condolences to God is shown in data citation 5. In this case, the quotation "Oalah gusti... panggilkan modin.... Kang Sanwiryia

hampir ajal..." reflects a deep expression of grief because it is spiritually addressed to God. The cry "*Oalah gusti*" is a form of religious appeal typical in Javanese culture that signifies surprise, sadness, and surrender to the Divine will. The call of the modin marks the awareness of the importance of religious rituals before death, as a form of final respect and hope for the peace of the soul of the sick before God. The shaman's act of closing Kang Sanwiry's eyes also strengthens the spiritual nuances and sacred grief. In the context of moral values, this section reflects respect for the end of life, recognition of human limitations, and the sense of loss faced with a religious attitude and full of surrender to God.

The moral value of human relationships with God includes three aspects, namely praying or supplicating God, acknowledging God's greatness, and offering Condolences to God. This finding shows that these moral values are contained in the anthology of short stories *Senyum Karyamin*. Meanwhile, in research conducted by Larasati (2020), three aspects of the moral value of human relationships with God were found, namely prayer, gratitude, and religious tolerance. The difference between these two studies lies in the variety of moral values found. However, there is a similarity, namely, placing the value of prayer as part of the moral value of human relationships with God.

2. The Moral Value of Human Relations with Self

The moral values of human relationships with themselves include humility, self-confidence, openness, honesty, hard work, reliability, and compassion. The results of the analysis of the moral value of human relationships with oneself can be seen in the Table 4.

Table 4. Results of Analysis of Moral Values of Human Relations with Self

No	The Existence of Moral Values	Data Quotes in Short Stories	Clarity
1	Honesty	"Dulu ketika Belokeng baru diketahui hamil empat bulan ada seorang hansip yang bertanya kepadanya, siapa ayah si jabang bayi. "Mbuh" jawab Blokeng acuh. "Eh, katakan saja, demi kebaikanmu sendiri dan demi bagimu yang pasti memerlukan wali bila kawin kelak." (Blokeng, hal. 34) Dia membaca dengan kening berkerut. Lalu koran itu dilemparkannya padaku. "Ini baca sendiri" Dia tidak bohong, apa yang telah diceritakannya termuat sepenuhnya. Dadaku sesak. Di hadapanku kini duduk seorang karib yang pasti buronan... (Ah, Jakarta, hal. 27-28)	Data 6 Data 7
2	Strive	"Kali ini Karyamin merayap lebih hati-hati. Meski dengan lutut yang sudah bergetar, jemari kaki dicengkramkannya ke tanah. Segala perhatian dipusatkan pada pengendalian keseimbangan sehingga wajahnya kelihatan tegang. Sementara itu, air terus mengucur dari celana dan tubuhnya yang basah. Dan karena pundaknya yang ditekan oleh beban yang sangat berat maka nadi di lehernya muncul menyembul kulit." (Senyum Karyamin, hal. 1) "Kimin membungkam rasa nyeri dalam lambung sendiri. Ikat pinggang dikencangkannya dan Kimin berlari mendekati bukit." (Surabanglus, hal. 20)	Data 8 Data 9
3	Reliability	"Karyamin sudah berpengalaman agar setiap perjalanannya selamat. Yakni berjalan menanjak sambil menjaga agar titik berat badan dan badannya tetap berada pada telapak kaki kiri atau kanannya. Pemindahan titik berat dari kaki kiri ke kaki kanannya pun harus dilakukan dengan baik. Karyamin harus mempertimbangkan tarikan napas serta ayunan tangan demi keseimbangan yang sempurna." (Senyum karyamin, hal. 1)	Data 10
4	Loving	"Suatu pagi Blokeng membawa bayinya ke depan pintu gubuk, dilelo-lelo, ditimang-timang. Cowet, anakku. Ayahmu itu mbuh. Tetapi jangan bersedih ya." (Blokeng, hal. 37)	Data 11

a. Honesty

Honesty is one of the good qualities that every individual must have. Honesty means acting like yourself, nothing is covered, and being open to something (Wachyuning Lestari & Utari Dewi, 2020). Honesty makes a person more trustworthy compared to someone who lies more (Fadhila & Saraswati, 2022). This is in line with the opinion of Abidin (2020) that honesty is a very important and important trait for human civilization and behavior. The moral value of honesty is shown in the data citation 6. Through this data, the moral value of honesty is shown in the short story excerpt "Ah, Jakarta". In the quote, the moral value of honesty through the meeting of two old friends is strongly described. The phrase "*You must start this meeting with openness*" is an affirmation of the importance of honesty. In the quote, the figure is honest in conveying information that is proven to be true through news in the newspaper. The

phrase "*He doesn't lie. What he told was fully contained*" is proof of his honesty. The quote shows that honesty is an attitude that is the foundation of a person's integrity. Therefore, this value of honesty is very important to instill in daily life.

b. Strive

Hard work is the trait of a person's perseverance to achieve their goals. The character of hard work is a trait that is not easily given up, combined with a strong desire to exert all available abilities and efforts to achieve desired goals and ideals (Septiana & Alimin, 2017). The moral value of hard work is shown in data citation 8. In the data excerpt, Karyamin describes the hard work of carrying out his work in a tired body. He continued to creep, even with trembling knees and a body condition that was no longer good. This picture shows not only physical hard work but also inner struggle. The moral value of hard work reflected in Karyamin's short story shows that hard work is not only strength and physical struggle, but also determination in facing life's challenges. The moral value of hard work is seen in data 9 in the short story *Surabanglus*, which shows the form of hard work and effort of the character Kimin in enduring pain in order to complete his work. The actions taken by the character Kimin in data 9 are a manifestation of the moral value of hard work because it shows his struggle and determination in working despite the pain he suffers.

c. Reliability

Reliability is a person's attitude or behavior that reflects that he is reliable, consistent, and bear responsibility in carrying out their duties or responsibilities. In data citation 10, it shows that the attitude of reliability is reflected in Karyamin's diligence, prudence, and responsibility towards himself. The ability to regulate body weight, breathing, and hand swings indicates that Karyamin is fully aware of his every move; this is a form of good relationship with himself. In addition, the quote also shows that being reliable is not only about relationships with others, but also starts from a person's ability to be reliable by himself in maintaining safety and carrying out duties.

d. Loving

Loving means having or showing love, care, and tenderness in attitudes and deeds towards others. An affectionate attitude is usually shown by a mother who takes loving care of her child. In excerpt 11, the data shows Blokeng's affection seen in the way she gently carries, holds, and cares for her baby, despite her difficult life situation. Blokeng did not lie to reality (by saying "Your father is growing"), but he chose to remain gentle and love his son. This shows how Blokeng, as a mother, takes care of her child with affection.

The moral value of human relationships with oneself includes four aspects, namely honesty, hard work, reliability, and compassion. This finding shows that these moral values are contained in the anthology of short stories *Senyum Karyamin*. Meanwhile, in research conducted by Sanjaya et al. (2021), five aspects of the moral value of human relationships with oneself were found, namely self-awareness, self-introspection, never giving up, commitment, and thinking critically. The difference between these two studies lies in the number and variety of moral values found. Then there is a similarity, namely the moral value of hard work in human relationships with oneself.

3. Moral Values in Human Relations with Humans in the Social Sphere

The discussion of moral values in human relations within the social sphere focuses on how individuals interact with others and respond to diverse social situations found in the narrative. These moral values are revealed through the characters' verbal expressions, attitudes, and behaviors, which demonstrate sensitivity and responsibility in establishing harmonious relationships. In the short stories, interactions among characters often emerge in the form of cooperation, empathy, mutual support, and respect, which reflect the cultural and social expectations of their communities. These interactions are not only expressed explicitly through dialogue but are also implied through descriptive narration that illustrates characters' inner reflections and motivations. Such portrayals emphasize the importance of fostering togetherness, maintaining social harmony, and building emotional bonds that transcend personal interests. The analysis also considers how characters face conflicts, negotiate differences, and work collectively to achieve shared goals, thereby revealing the depth of their moral consciousness. Furthermore, the representation of social relationships highlights the author's concern for inclusive and compassionate values that are deeply embedded in the social fabric of Indonesian society. These dynamics become an important lens to understand the moral messages conveyed in the anthology, serving as examples of how individuals should maintain constructive and ethical relationships within the broader community.

The form of moral values of human-human relationships in the social sphere includes positive thinking, helping others, loving others, helping the weak selflessly, respecting each other, and getting to know each other. Social values such as harmony, cooperation, and helping reflect the moral value of human

relationships with other humans in the social sphere, because they are able to create togetherness and the spirit of cooperation (Fauzi & Muliawati, 2024). The results of the analysis of the moral value of human relations with humans in Table 5.

Table 5. Results of Analysis of Moral Values of Human and Human Relations in the Social Sphere

No	The Existence of Moral Values	Data Quotes in Short Stories	Clarity
1	Think positively	"Waras melekatkan telinganya ke dada Sanwiryia untuk meyakinkan bahwa penderes itu tidak mati." (Jasa-Jasa Buat Sanwiryia, hal. 7)	Data 12
		"Lucunya, kami tidak bisa melupakan jasa orang-orang seberang kali, terutama karena ayam-ayam jago mereka. Karena jago mereka selalu berkokok lebih awal dari jago siapa pun, bahkan lebih awal dari kokok muadzin di surau kami." (Orang-Orang Seberang Kali, hal. 53)	Data 13
2	Helping others	"Kemudian Lurah Hadining meminta kampungku menjadi saksi. Demi melenyapkan ke blingsatan para warga maka dia menyatakan dengan sesungguhnya bahwa dialah yang bertanggung jawab atas kelahiran bayi Blokeng." (Blokeng, hal. 36)	Data 14
		"Ranti dan aku patuh saja mengikuti perintah-perintah Sampir. Membukakan ikat pinggang Sanwiryia dan membersihkan mukana dari kotoran muntahan." (Jasa-Jasa Buat Sanwiryia, hal. 7)	Data 15
		"Suing, kau masih kuat berjalan? Mari kita pulang. Aku akan memapahmu." (Surabanglus, hal. 18)	Data 16
3	Loving Others	"Jadi, aku mengalah pada keteguhan sikap ayah. Rela setiap kali baterai dan nyetrum aki, dan rela menerima celoteh orang sekampung tiada hentinya" (Rumah yang Terang, hal. 45)	Data 17
4	Selfless Help	"Makan, ya Min? Aku tak tahan lihat orang lapar. Tak usah bayar dulu. Aku sabar menunggu tengkulak datang. Batumu juga belum dibayarnya, kan?" (Senyum Karyamin, hal. 4)	Data 18
5	Mutual respect	"Tidak. Kalau kamu tak tahan lihat aku lapar, aku pun tak tega melihat daganganmu habis karena utang-utang ku dan kawan-kawan." (Senyum Karyamin, hal.4)	Data 19
		" <i>Aku menyesal. Tapi tak mengapa karena kemudian ayah mengatakan alasan yang sebenarnya mengapa beliau tidak mau pasang listrik.</i> Dan alasan itu tak mungkin kukatakan kepada siapa pun, khawatir hanya akan mengundang celoteh yang lebih menyakitkan. Aku tak rela ayah mendapat cercaan lebih banyak". (Rumah yang Terang, hal. 44)	Data 20

a. Positive Thinking

Positive thinking is a tendency for a person's thinking ability to focus more on the positive aspects of themselves, others, or the problems they face (Kastori, 2023). People who think positively tend to focus on solutions, hopes, and potential, rather than on problems or excessive worries. Positive thinking attitudes are shown in data 12, which reflects positive thinking through the actions of Waras, who remain hopeful and try to ensure Sanwiryia's condition, instead of giving in to bad thoughts. This shows that positive thinking is not just about "good thoughts," but also real actions driven by hope and empathy rather than fear.

The data citation 13 represents that even though the people on the other side are known to like to pit chickens, the characters in the story still show an appreciative attitude towards their positive values, namely the usefulness of roosters that crow early. It shows the ability to not only focus on the bad things, but still keep the positive side of the other person in mind. This shows a positive attitude in social relationships: despite conflicts and differences, the character can still see the good side of others, be wise, and appreciate the slightest kindness. It reflects the ability to manage negative feelings and replace them with acceptance and gratitude.

b. Helping Others

The value of help-help can encourage people to help each other. When people help each other, harmony will occur (Nurdadi et al., 2023). Helping is an attitude of helping others to ease the burden of others. Assistance can be in the form of energy, time, or material. A helpful attitude can bring about peace for mankind (Larasati, 2020). The attitude of helping, especially helping others, is shown in data citation 14. In the data quote, the attitude of the Hadining Village Head in the quote reflects the moral value of helping others, shown through empathic actions, courage to take responsibility, and concern for the peace of life of others. It not only saved Blokeng from stigma but also reduced social unrest for the common good.

As for the data citation 15, it reflects the moral value of helping others in the form of care, empathy, and solidarity. Even though the situation is not pleasant, the characters still act quickly and sincerely to

help Sanwirya, who is sick. This shows that helping others often requires sincerity to do uncomfortable things, for the good of others. Likewise, in the data collection of 16 characters, Kimin, as Suing's friend, shows a sincere attitude of helping others, shown through empathy, care, and real actions to help Suing, who is weak. This kind of attitude reflects the moral value in mutually supportive human relationships, especially when one is in difficulty.

c. Loving Others

The attitude of loving others is one of the attitudes that must be practiced in daily life. This attitude can be shown in two ways, namely verbally or instructively, and physically (Pohan, 2023). Loving others verbally can be shown through expressions of affection, appreciation, and verbal support. Meanwhile, physically it can be shown through an attitude of caring for others, which is an attitude and action that continues to try to help others or communities in need (Rahayu et al., 2022). Therefore, the attitude of loving others is very important in daily life because with this, a better and more meaningful life will be created (Shah et al., 2025). The moral value of loving others is shown in data citation 17. The data illustrate the form of moral values of loving others through a willingness to sacrifice and respect for someone's choices, in this case, the father of the main character. The "I" character shows a form of love for others by yielding to his father's wishes and accepting the responsibilities given, despite having to face difficulties and sneers from those around him. The moral value of loving others is seen in the sincere attitude of supporting others, especially in the family sphere, even if such decisions require personal sacrifice. The willingness to "nyetrum aki" and endure the chatter of the villagers shows that love for others is not only manifested in great actions, but also through patience, understanding, and a willingness to bear the consequences to maintain harmony in the relationship.

d. Selfless Help

Humility is an attitude that does not show arrogance or selflessness. By having a humble nature, we can help others and not expect anything in return (Lestari & Dewi, 2020). This selfless help not only directly benefits the recipient of aid but also reflects genuine human values. The moral value of selfless help is contained in data citation 18. The data illustrate the moral value of selfless help as seen from the actions of the figures giving food to Karyamin without asking for direct rewards or forcing payment. The character in the quote shows a deep sense of empathy by saying that he "can't stand to see people hungry," which reflects his sensitivity to the suffering of others. The patience in waiting for payment from the middleman also shows that the assistance is given with understanding and without pressure, so that the person being helped does not feel burdened.

e. Mutual Respect

The moral value of mutual respect is one of the most important things in building human-human relationships in a harmonious social sphere. One way to show tolerance is to respect each other (Fauziah et al., 2022). It is also in line with the opinion that tolerance is an attitude and behavior that respects the differences of others who are not the same as oneself. The moral value of mutual respect is shown in data 19. The data illustrates the form of moral values of mutual respect through the attitude of Karyamin, who refuses free assistance even though he is in a difficult condition. He realized that receiving food assistance without paying would be detrimental to the donor, who also had responsibility for his goods. This attitude shows Karyamin's appreciation for the hard work of others and the desire not to burden people who are trying to help him. The quote in data 20 reflects the moral value of mutual respect through the attitude of the "me" character, who guards his father's feelings and honor. He chose not to reveal the real reason why his father did not want to install electricity, fearing that it would provoke negative comments from others. This attitude shows respect for his father's decisions and privacy, even though the "me" character feels sorry for their previous disagreements. The decision to protect his father from public reproach reflects his deep respect for his father, as well as sensitivity to the feelings of others.

The moral value of human-human relations in the social sphere includes five aspects, namely positive thinking, helping others, loving others, helping selflessly, and respecting each other. This finding shows that these moral values are contained in the anthology of short stories *Senyum Karyamin*. Meanwhile, in research conducted by Basid & Fitria (2017), three aspects of the moral value of human-human relationships in the social sphere were found, namely motivating a person, establishing friendships with children who have different backgrounds, and easing a person's psychological burden. The difference between these two studies lies in the number and variety of moral values found. However, the two studies have similarities, namely, containing moral values related to respect for fellow humans. In this study, the value is expressed with the term "mutual respect", while in the research by Basid & Fitria (2017), "establish friendships with children who have different backgrounds".

4. The Moral Value of Human Relations with Nature

The form of moral values in human relations with nature includes the use of natural resources and maintaining and preserving nature. The results of the analysis of the moral value of human relations with nature in Table 6.

Table 6. Results of Analysis of Moral Values of Human Relations with Nature

No	The Existence of Moral Values	Data Quotes in Short Stories	Clarity
1	Utilization of natural resources	"Kini mereka merasa aman bersembunyi dalam sebuah belukar puyengan. Belukar itu tidak hanya memberi mereka kelindungan melainkan juga sedikit harapan. Sebatang singkong tumbuh tersembunyi di sana. Tiga gelintir ubinya kini dalam perapian." (Surabanglus, hal. 17) "Ada beberapa anak laki-laki berkulit kering dan kelabu mengumpulkan sisa dahan dan ranting buat kayu bakar." (Si Minem Beranak Bayi, hal 13)	Data 21 Data 22
2.	Protecting and preserving nature	Sudah bulat hatinya hendak merubuhkan pohon itu, pohon yang mandul dan tidak pernah menghasilkan apa-apa. Namun saat yang sama datang mertua Sutabawor. Kakek yang sudah bungkuk itu mencegah menantunya sembarangan menebang pohon. "Menebang itu gampang. Anak sekarang memang suka tebang sana sini, tetapi malas menanam." Kata si Mertua seperti yang dikutip oleh sumber berita yang amat terpercaya itu. (Syukur Sutabawor, hal.38-39)	Data 23

a. Utilization of Natural Resources

The application of moral values is not only limited to relationships between humans, but also includes concern for nature. The moral value of human relations with nature shows that humans have duties and responsibilities towards nature, such as maintaining and preserving nature, and maintaining and utilizing all existing natural resources (Fitri et al., 2023). The moral value of natural resource utilization is shown in data citation 21. The data illustrates the moral value of the use of natural resources through the relationship between humans and nature that provides protection as well as a source of life. In difficult situations, the characters in the story use the bush as a shelter and use the cassava that grows there as food. The act of using cassava for survival reflects human awareness of nature's potential as a resource that is able to meet needs such as food. In addition, the bushes that are used as shelters show that nature not only functions as a plant, but is also able to provide a sense of security in a critical situation.

b. Protecting and Preserving Nature

Protecting nature is a form of human responsibility to maintain the balance of the environment by avoiding overexploitation. This attitude reflects concern and awareness of the impact of natural damage on life (Yitinah & Noviani, 2024). Preserving nature includes efforts to maintain and manage resources sustainably so that they remain sustainable for current and future generations. These responsibilities are collective, involving the active role of individuals, communities, and governments. In data 23, the figure of Sutabawor voiced his desire to cut down trees that were considered useless because they did not bear fruit. This represents an attitude of exploitation of nature that is oriented towards short-term benefits and economic value alone. He ignores the principle that every element of nature has an important ecological role, even if it is not always directly visible. On the contrary, Sutawoor's in-laws, as a balancing figure through the expression "*Cutting down is easy. Children now do like to cut here and there, but are too lazy to plant,*" implicitly invite a responsible and sustainable attitude in protecting nature. In this sense, the phrase emphasizes the importance of ecological awareness that every action against nature must be accompanied by conservation efforts, not just utilization.

Through the contradiction between *Sutabawor* and his in-laws, the message is that protecting and preserving nature is not just about letting trees stand, but also about building a mindset that prioritizes appreciation for life, takes into account long-term impacts, and carries out inter-generational responsibilities in efforts to preserve nature.

The moral value of human relations with nature includes two aspects, namely the use of natural resources and maintaining and preserving nature. This finding shows that these moral values are contained in the anthology of short stories *Senyum Karyamin*. Meanwhile, in research conducted by Rachman & Susandi (2021), it was found that one aspect of the moral value of human relations with nature is admiring and appreciating nature. The difference between these two studies lies in the number of moral values found.

However, there are similarities, namely the moral value of "protecting and preserving nature" as a form of human responsibility towards the environment. Meanwhile, in the study of Rachman & Susandi (2021), similar values were expressed with the term "admiring and appreciating nature".

Relevance in Literary Learning in High School

The results of the analysis of moral values in the anthology of short stories *Senyum Karyamin* by Ahmad Tohari can be used as a teaching resource in grade XI of high school. The anthology of short stories, *Senyum Karyamin*, is relevant to literary learning in the independent curriculum. This is in accordance with the learning outcomes of the reading and viewing elements related to identifying and applying life values in short stories. The anthology of short stories, *Senyum Karyamin*, is considered easy to understand because the language used is not too figurative and close to the reality of students' lives. As for the results of the research conducted, there is relevance to literary learning in high school. The relevance can be grouped into four aspects, namely:

1) Strengthening Critical Literacy Competency

The short stories in this anthology depict social problems such as economic inequality, labor exploitation, and injustice. Through this text-based learning, students can: interpret expressed and implied values, identify moral conflicts and alternative solutions, and express opinions with textual evidence-based arguments. Thus, it can encourage students to become reflective and critical readers of real social conditions.

2) Character Formation and Human Values

The moral values that emerge are honesty, hard work, solidarity, dignity, and religiosity, which are in line with the goals of national education and the Pancasila Student Profile. Learning through this short story helps students: internalize the value of empathy and care, reaffirm the function of literature as a moral education that is not patronizing, and practice attitudes according to real life. This literature is a contextual and relevant character education medium.

3) Introduction to Social Reality and Local Wisdom

This *Senyum Karyamin* anthology is very thick with values: the locality of Javanese culture, the religiosity of rural communities, social relations between small people and the rulers. Through this text, students: recognize the cultural diversity of the nation, appreciate local wisdom as a national identity, and understand the socio-economic context of Indonesian society. Thus, it is very relevant to literary learning that instills an appreciation for diversity.

4) Improving Literary Appreciation and Expression Skills

Ahmad Tohari's realist text presents a clear yet emotionally strong style of language. In learning, it can be used for: learning intrinsic elements (characters, plots, points of view, symbolism), close reading exercises to find moral and aesthetic messages, and developing creativity: writing new short stories with the inspiration of value in the text.

In addition, based on the results of the interview, the short story anthology *Senyum Karyamin* by Ahmad Tohari has relevance in learning moral values. The moral value of human relationships with God can be seen from students' awareness of the obligation to worship. The moral value of human relationships with oneself is taught through personal responsibility, such as learning to be disciplined and honest. The moral value of human-human relationships in the social sphere is emphasized through students' habituation to interact and communicate well and build harmonious relationships by respecting each other's opinions. The moral value of human relationships with nature is integrated into learning in line with other values. Thus, the short story anthology *Senyum Karyamin* by Ahmad Tohari can be used as a teaching resource for learning short story material in high school in grade XI.

Conclusion

This research shows that the anthology *Senyum Karyamin* by Ahmad Tohari contains various important moral values, namely: (1) the value of human relationships with God, such as praying, acknowledging God's greatness, and condolences to God, (2) the value of human relationships with oneself, such as humility, honesty, hard work, reliability, and compassion, (3) the value of human relationships with humans in the social sphere, such as thinking positively, helping others, loving others, helping selflessly, and respecting each other, and (4) Human relationship with nature, such as the use of natural resources and preserving nature. The results of the analysis also show that this annotated anthology is very relevant for literary learning in high school, especially in strengthening character in accordance with the Pancasila student

profile in the Independent Curriculum. Thus, the short story anthology *Senyum Karyamin* by Ahmad Tohari can be used as a teaching resource for learning short story material in high school in grade XI.

Declarations

- Author contribution** : Wanda Ayu, Ilmiyanti, and Astriyani are responsible for the entire research project with the guidance of Talisman Susilo and Nurul Atikah. In writing the manuscript and they collaborate and participate in the collection, transcription, data analysis, and revision of the manuscript.
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