



# Content Analysis of Novel “Di Kaki Bukit Cibalak” an Alternative Source of Social Studies Learning

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**Abstract.** This study aims to analyze the content of the novel *Di Kaki Bukit Cibalak* by Ahmad Tohari to be used as an alternative source of social studies (IPS) at Junior High School (SMP/ MTs). The research method used is qualitative. At the same time, this research approach uses a content analysis approach. The data were collected using the documentation method (novel content analysis), observation, interviews, and document analysis. The informants of this study were social studies teachers and students of Public Junior High School (SMPN) 280 Jakarta. The validity of the data in this study used triangulation techniques. Data were analyzed descriptively. The results showed that: (1) There was a positive appreciation from the teacher and students for the use of novels as an alternative source of social studies learning; (2) There are various social studies material in the novel *Di Kaki Bukit Cibalak* by Ahmad Tohari which can be used for social studies learning; (3) there is a relevance between the social studies material in the novel with the basic competencies (KD) of the social studies subject; (4) There are various moral values contained in the novel that can be learned.

**Keywords:** content analysis, learning resources, social studies

## 1 Introduction

Education as a way of transmitting and transforming values and knowledge, therefore realizing national goals and aspirations cannot be separated from the role of the world of education itself [1][2].

According to Arifin and Tohirin [3], education is fundamentally an intentional attempt to form a personality that will last a lifetime at school. Education is also recognized as a procedure that assists individuals in developing their core personality, namely a decent and competent physical and spiritual person.

Social studies (IPS) is one of the essential subjects taught beginning in elementary school and its equivalent (SD/MI), continuing through junior high school and its equivalent (SMP/MTs). Social studies (IPS) is a subject that examines a set of events, facts, concepts, and generalizations related to social issues. At the elementary school level, social studies subjects cover studies such as Geography, History, Sociology, and Economics. Through social studies subjects, students are directed to become citizens of Indonesia who are democratic and responsible and global citizens who value peace [4].

According to Sapiya [5], Social studies is a compulsory subject in the school curriculum, as stated in Law Number 20 of 2003 concerning the National Education System in article 37, which states that the primary and secondary education curriculum must include religious

education, civic education, languages, mathematics, science natural sciences, social studies, arts and culture, physical education and sports, skills or vocational and local content.

Social studies are required as part of the school curriculum. This, of course, necessitates competent teachers who can properly and correctly teach and deliver social studies material, in the sense that they can select problem topics that can be raised as social studies learning materials, as well as select and adapt models, methods, and learning strategies that are appropriate for them and can increase the likelihood of accomplishing learning objectives. Social studies topics are part of the school curriculum, and their main purpose is to help students develop knowledge, skills, attitudes, and values that will allow them to engage in community life at the local, national, and global levels [6].

According to Suswandari [7], the goal of social studies subjects is to guide students toward becoming democratic and responsible Indonesian citizens and global citizens who value peace. Social studies are designed to help students gain information, comprehension, and analytical abilities about society's social situations. Next, According to Suswandari [8], social studies subjects as part of the school curriculum have the primary responsibility of assisting students in developing the knowledge, skills, attitudes, and values required for students to participate in social life, which is manifested, among other things, by upholding the values of life, ethics, and human rights.

Then, according to Rudy Gunawan, social studies learning aims to form citizens who are socially capable and confident in their own lives amid physical and social strength, resulting in good and responsible citizens, whereas social science aims to create experts in the field of social sciences [9]. Meanwhile, based on Ross in Sapriya [5]sufem, says that the goal of American *Social Studies* is to develop students' capacities to learn information, skills, and values so that students may actively engage in social and community life..

Furthermore, according to Sulfemi dan Supriyadi [10], the social studies subject aims to develop student's potential so that they are sensitive to social problems that occur in society, have a positive mental attitude toward correcting all inequalities, and are skilled at supervising any problems that occur daily, to themselves and the life of society, nation, and state.

The description above shows how vital social studies is for students. Some students actually think social studies are boring and not exciting subjects. This is due to teachers who make no effort to develop learning material, make minimal use of media, teaching aids, and other sources, and pay no attention to the requirements of students.

The efforts of teachers to develop learning resources are minimal. Textbooks and student worksheets are the only learning resources commonly used by school teachers. Students are presented with teaching materials from textbooks and school worksheets that are still oriented toward material (content-based) that only focuses on memorization of content to accomplish curriculum objectives and does not ultimately refer to students' thinking processes [11]. In addition to being dull, this will decrease students' interest in reading. Due to this method of education, there is no creative learning environment, no development of critical thinking skills, and a meaningful learning process. The limited learning resources result in suboptimal learning.

Based on the description above, numerous challenges that impede the attainment of social studies objectives require a solution. Hence research that gives a solution is required. A possible solution to this problem is to supply students with additional reading materials. Reading books in simple language with literary qualities will stimulate students' interest in reading more. Reading books like this are found in novels. Of course, the novel referred to provides information aligned with the social studies learning curriculum; for example, numerous novels reflect community social life.

In reality, social studies learning tools have been developed extensively. Various research has resulted in using and creating learning tools in social studies teaching. The use and development of these learning materials have an impact on learning. Isnaini [12], for example, provided social studies learning tools in magazines featuring human-environment interaction information for seventh-grade junior high school students. Another research was performed by Widiastuti [13], performed the second study, which focused on using the environment as a learning resource for social studies courses.

The studies described above are undoubtedly beneficial to social studies education. These studies can potentially alleviate the limits of social studies learning materials in schools. However, according to the research, the production and implementation of social studies learning tools based on novels has yet to progress significantly.

Following that, various studies in producing novel-based learning tools have been conducted based on researchers' observations. Ngatiyono [14] performed research with the title of the novel literary work "Jalan Raya Pos, Jalan Daendels" as a source of learning history (Case study on Salatiga City State High School students) as an example. According to the findings of this study, the employment of historical literary works in the form of novels in history learning activities increases students' interest in studying history. It serves as an effective learning resource for communicating messages through learning materials. Kurniawan [15] then performed a study titled *Between History and Literature: Historical Novels as Teaching Materials for Learning History*. This study indicated that historical novels may be utilized as additional reading material for students and teaching material in history classes. The benefits of historical books include more intriguing language and plots that do not leave a historical context, allowing pupils to enjoy studying. Furthermore, Khusnul Khotimah Mustikaning Tyas [11] did a study titled *Using Historical Novels as a Source of Historical Learning*. According to the findings of this study, the benefits of utilizing historical novels are as a medium for increasing literacy and explaining creative ideas, and teachers are interested in using historical novels to assist students' emotional side.

Many people have begun to do so based on some of the findings discussed above, particularly the discussion of novels as an alternate method of learning history. However, based on the studies discussed above and the views of academics in various publications, there has yet to be much study done on generating or using novels as an alternate source of social studies.

A novel is a type of prose in literature. The events described in the novel depict the lives of the protagonists and those around them. In addition to improving the reader's intelligence or intellect, a novel with a complicated plot is filled with emotions that impact the state of feeling (affective) to create a nice mix of imagination. Reading novels will assist students in enhancing their critical thinking skills.

Given the scarcity of studies on using novels as an alternative social studies learning resource, the researcher believes this issue is worthy of investigation. It is intended that through reading recreational literary works in the form of novels, students would better grasp the content and foster a culture of student literacy. This research aimed to look at the content of Ahmad Tohari's novel *Di Kaki Bukit Cibalak* as an alternate learning resource. The specific goals of this study were to (1) create a theme or material contained in the novel *Di Kaki Bukit Cibalak* by Ahmad Tohari that can be used as social studies learning resource, (2) assess the relevance of the story contained in the novel *Di Kaki Bukit Cibalak* by Ahmad Tohari on Basic Competence (KD) in social studies subjects in junior high school, and (3) investigate the moral values contained in the novel *Di Kaki Bukit Cibalak* by Ahmad Tohari.

## 2 Research Methods

The research was conducted at SMPN 280 Jakarta. This study uses a qualitative method with a content analysis approach. Content analysis is a research technique for studying human behavior indirectly by analyzing the communications in various media, such as textbooks, essays, newspapers, novels, magazine articles, songs, advertising images, and all types of communication that can be analyzed [16]. This study analyzes the content of the novel "Di Kaki Bukit Cibalak" by Ahmad Tohari. Data were collected by participant observation, in-depth interviews, and documentation studies. The informants of this study were social studies teachers and students at SMPN 280 Jakarta. Data were analyzed by interactive analysis. The validity of the data in this study used a triangulation technique.

## 3 Results and Discussion

### 3.1 Synopsis of the novel di kaki bukit cibalak (DKBC) by Ahmad Tohari

Ahmad Tohari wrote and published the book *Di Kaki Bukit Cibalak* in 1977. This was Ahmad Tohari's debut novel, and it earned first place in the Jakarta Arts Council Romance Writing Contest in 1978.

This novel depicts the circumstances in Tanggir Village in the 1970s. This community has been impacted by technical improvements, such as the replacement of buffalo by tractor motors and other modern farming tools that are harmful to the environment. Locals are prepared to eat less and save money to buy modern tools. One's status will rise if they use new modern tools.

The narrative begins with a description of the Cibalak Hills, which have changed into a chaotic environment, with the noise of motorized cars and tractors plowing the fields. This novel tells the story of political corruption in the village head election. It is reported that an altercation occurred when one of the candidate used dirty techniques to persuade voters to vote him to become the Village head in his area. This deviation made an honest young man named Pambudi strongly oppose this dirty act.

The plot of this novel is intriguing because it teaches readers that honesty may defeat injustice. The author offers a simple story in easy-to-understand terms.

### 3.2 Content of the novel di kaki bukit cibalak by Ahmad Tohari which can be used as social Studies learning resource and its relevance to the basic competency (KD) of social studies in junior high schools

*Di Kaki Bukit Cibalak* (DKBC) is a story about the residents of Tanggir Village and their complex problems. The DKBC novel, which contains stories of its people's social lives, can be used in schools as an alternative social studies learning resource. DA, a social studies teacher at SMPN 280 Jakarta, stated that:

"In DKBC's novels, there is a lot of social studies learning content, for example, social structure, social mobility, social conflict, social change, and social interaction".

The novel *Di Kaki Bukit Cibalak* has the following content in the form of social studies material that can be utilized as social studies learning resource:

### 3.2.1 Social structure

According to George C. Homans, social structure is something that has a close relationship with basic social behavior in everyday life, and William Kornblum explained that social structure is an arrangement that can occur as a result of the repetition of individual behavior patterns [17].

According to an analysis of the novel *Di Kaki Bukit Cibalak* by social studies researchers and teachers at SMPN 280 Jakarta, the novel's topic is social structure. The novel *Di Kaki Bukit Cibalak* has social structure material that can be seen in the plot, which divides the residents of Tanggir Village into two groups. Each of the two groups has distinct traits. The first is a group that comes from the descendants, the *Kawula*. They are the forefathers of the majority of Tanggir people. This group is distinguished by its concept of life, *nrimo ing pandum* (accepting what is given). Because they are well aware of their poor social status, this philosophy of life provides the foundation for their attitude in life. Most Tanggir people, like their forefathers, have a *kawul* spirit. They are the ones who give birth to maids, servants, or construction workers who then work in the city. Those who remain in Tanggir are largely small traders or farmers without cultivated land [18].

Those descended from aristocratic relatives make up the second group. They are a small proportion of the Tanggir populace descended from noble relatives who had stayed away from the Mataram court. They were dissidents or groups descended from small aristocracy like sub-district office employees, market orderlies, or school teachers. This group is notable for its disdain for mundane labor as well as its stronghold on bloodlines. They cluster themselves in the breed bonding circle [18].

### 3.2.2 Social interaction

Humans are born as social beings; as a result, people cannot function in the absence of other humans. This relationship falls under the category of social interaction. According to Stiadi and Kolip, social interactions are dynamic social links between people, groups, and individuals to groups or vice versa [19].

According to this definition, social interaction is the relationship that occurs between individuals and other humans, both individually and in groups. DA stated the following:

“the theme or material regarding social interaction is also in the novel. The stories about social interaction in every part of the book, from the beginning to the end.”

Tohari tells about social interactions in Tanggir Village. The following is a snippet of the novel's story that shows the process of social interaction.

“That Friday afternoon Pambudi wore a new sarong. He was going to Friday prayer at Sanis' father's surau. Pambudi did not go home right away after prayer. A lot of people gathered around him and asked him different things about Mbok Ralem. Even though he answered different questions with his words, he gazed at Sanis when he showed him a piece of the daily *Kalawarta* newspaper. Only two people could read the writing, but everyone else was amazed. They saw a picture of Mbok Ralem in the papers. They thought it was incredible that Mbok Ralem was in the papers.” [18].

The ongoing social process in the midst of the Tanggir community as mentioned above is something normal. This is because social interaction between them is the foundation of all social life. As a result, there would be no life together if there was no social connection.

The novel excerpt above in the nature of social interaction corresponds to or is related to the Basic Competency (KD) in the 2013 Junior High School (SMP/MTs) Curriculum in social

studies syllabus. As a result, this novel is pertinent to the KD in social studies topic for seventh-grade in the 2013 curriculum. The syllabus for the Basic Competencies (KD) in Social Studies for the SMP/MTs Curriculum 2013 is as follows, and it is connected to the concept or substance of social interaction.

### **3.3 An analysis of social interaction in social space and its impact on social, economic, and cultural life in terms of values and standards, as well as socio-cultural institutions.**

Basic Competency 3.2 is featured in the social studies syllabus for seventh-grade (SMP/MTs). These Basic Competencies cover the following topics: 1) Social interaction: understanding, terms, and forms (accommodation, cooperation, assimilation); 2) The influence of social interaction on the formation of social, cultural, economic, educational, and political institutions; and 3) Social institutions: definition, types, and functions (economic, educational, cultural, and political).

#### **3.3.1 Social mobility**

Humans are social beings who are always dynamic, form groups, and rely on one another. Humans are creatures with various needs and desires that must be met, which encourages each individual to make adjustments in order to sustain their life. As a result, everyone wants to enhance their life and social standing, and one way to do so is through social mobility. According to Horton in Kamilatunnisa [20], social mobility can be defined as the movement of people from one socioeconomic class to another. A society that has a high level of mobility is a society with an open social class. People who have a low level of mobility are people who have a closed social class.

DA explained that the novel's content, the form of social mobility, was also found in the DKBC novel. He stated that the material was displayed in the section on Pambudi's social status fluctuations. Changes in Pambudi's socioeconomic position, who formerly lived in poverty in his village, became a prominent journalist and graduated with a baccalaureate degree.

DA provides another example that demonstrates the material of social mobility. Apart from social mobility for the Pambudi figure, he argues that the character Mbok Sum has social mobility as well. Mbok Sum is a *Kawula* descendent whose life is poor, but Mbok Sum's aptitude allows her to alter her life and become self-sufficient by being the ruler of the sugar trade in Tanggir Village, where she owns rice fields and huge fields.

In this situation, Mbok Sum can be said to have experienced social mobility. Mbok Sum's social mobility constitutes a form of intragenerational mobility. Meanwhile, Mbok Sum's social mobility includes vertical social mobility, which increases [18].

In addition to increasing vertical intragenerational social mobility, there is also increasing vertical intergenerational social mobility in the DKBC novel. Pambudi, for example, is a Tanggir youth who has experienced this rising vertical intergenerational social mobility. Pambudi's father worked as a farmer in Tanggir Village. Meanwhile, Pambudi, worked as a journalist in the city and graduated with honors [18]. Thus, Pambudi experienced significant inter-generational social mobility, because his social position as a journalist with a baccalaureate degree was obviously higher than that of his father, who was a farmer.

The novel's material on social mobilization is relevant to the Basic Competency (KD) in the 2013 Junior High School (SMP/MTs) Curriculum in social studies syllabus. The applicable basic competency (KD) for this material is Basic Competency 3.2.

The following are Basic Competencies (KD) that are relevant to social mobility material.

### 3.4 Analyzing the influence of social interaction in different spaces on socio-cultural life and the development of national life.

Basic Competency 3.2 is covered in the social studies syllabus for eighth-grade student. Based on the researchers' findings and explanations, the Basic Competency (KD) in the 2013 Junior High School (SMP/MTs) Curriculum in social studies syllabus is relevant to the material on social mobility. This is reinforced by the core material in the Basic Competency (KD), which is: 1) The effect of social interaction (social mobility) on socio-cultural life; 2) Indonesian people's plurality (religion, culture, ethnicity, occupation); and 3) integration and conflict.

#### 3.4.1 Social conflicts

Conflict is described sociologically as a social process between two or more persons (it can also be a group) in which one party attempts to eliminate the other side by destroying or rendering it powerless [21]. Then, according to Soerjono Soekanto [21], conflict is a social process in which individuals or groups try to achieve their aims by opposing the opposing side, which is accompanied by threats or violence.

Conflict is an essential component of literary works. A literary work's conflict is an occurrence that can ignite a plot. The emergence of conflict in literary works is essentially the same as the emergence of conflict in human life; the emergence of conflict in every human being is based on differences in each individual, therefore conflicts frequently occur between one character and another in literary works.

Conflict material, according to DA, is DKBC unique content that may be used as social studies class material. The story describes a dispute between Tanggir's village leader, Mr. Dirga, and Pambudi, a rural teenager noted for his kindness and honesty.

The conflict began with the village head, who did not care about the interests of his community, while the village head used his leadership to take some of the people's rights for his personal gain.

One form of social conflict is dispute, where this dispute occurred between two characters, namely Mr. Dirga as the new village head and Pambudi as manager of the rice barn. The following is a quote stating that there is a dispute in the DKBC novel.

"Wait a second, Sir. So this person will not be given the opportunity to go to Yogya for seeking treatment?" said Pambudi as he rose from his seat.

"Why, why would you even ask that? You've been working on the barn for a long time, haven't you?" [18].

According to the quote above, Pambudi and Mr. Dirga had a disagreement about the Mbok Ralem issue. Pambudi believed that Mbok Ralem, who was ill, had the right to get help by receiving financial support from the cooperative's savings, but Mr. Dirga insisted on refusing to give Mbok Ralem assistance because Mbok Ralem still owed the village financing group (*Koperasi*).

The later quote shows Pambudi and Mr. Dirga, the Tanggir village head (*Lurah*), were involved in a societal dispute. This issue escalated into a big conflict due to disagreements between Pambudi and the village head. He despised Pambudi and did everything he could to get rid of him. He tried various techniques to get rid of Pambudi, including slandering him and accusing him of stealing 125,000 rupiahs from the village financing group (*Koperasi*).

The snippets of the story above show that there is a conflict in the form of disputes between characters. So the social conflict in the pieces of the novel is relevant to the Basic Competency (KD) in the Junior High School (SMP/MTs) Curriculum in social studies syllabus.

The following are the Basic Competency (KD) that are relevant to Social Conflict material.

### 3.5 Analyzing the impact of social interaction in various settings on sociocultural life and the formation of national character.

Basic Competency 3.2 is addressed in the social studies syllabus for eighth-grade students at SMP/MTs. The major information is contained in the Basic Competency (KD) for social studies fields of study. 1) The impact of social contact (social mobility) on socio-cultural life; 2) Indonesian people's plurality (religion, culture, ethnicity, occupation); and conflict and integration.

#### 3.5.1 Social change

Humans are dynamic creatures, namely creatures that always experience changes in every activity of their daily life. Social change occurs because humans are part of the symptoms of social change. According to Soerjono Soekanto [22] explains that social change is all changes that occur in social institutions that exist in a society so that it affects the social system, including the values, attitudes, and patterns of community behavior.

Another innovative component in the DKBC book, which may be social studies lesson material, according to DA, was societal change. Social transformation can be discovered in ninth grade materials. The following is an excerpt from the novel's tale that depicts the process of social change.

"In the past, the path was a tunnel that penetrated the *puyengan* grove. When a caravan of buffalo passed by, their bodies sank under the bush tunnel. Only the sound of the bells (*korakan*) hanging from their necks was heard with a clanging sound, the rhythm steady and even. Kucica's birds, who were surprised, flew away squeaking. They still don't understand why the buffalo like to disturb the tranquility of the *puyengan* grove where the little birds nest. The tunnel beneath the *puyengan* grove has vanished, replaced with a sidewalk. Many of the buffalo had been transferred to the city, where they would be processed into fried meat or dog food, so the sound of their *korakan* was no longer audible. Hand tractors have replaced buffalo power towards the foot of Cibalak Hill. People who used to labor with plows are now employed by Akiat. He works as a cassava dregs weigher. Buffalo palm marks that carve the paths have been erased by the grinding wheels of bicycles or motorbikes. From a narrow alley now created a village road that is rather wide. People commute that way. Early in the morning they go to the market to bring anything to sell there. People who live around the hill carry their daily essentials home from the market. Items made of plastic include buckets, clotheslines, jars, and umbrellas. They no longer weave tobacco holders out of grasses they have plucked. Plastic wallets proved to be more appealing to them" [18]

According to the lengthy remark above, Tanggir village was undergoing societal change. This could be seen in the transformation of the tunnel beneath the *puyengan* grove into a pathway. Because many of the buffalo had been relocated to the city, the crowling of the buffalo could no longer be heard. Hand tractors have replaced buffalo power towards the base of Cibalak Hill. Tanggir village residents have begun to quit buffalo farming. Furthermore, it can be seen in the snippets of the novel's story on page 149;

"Pambudi's essays on this one, for example. He argued that we should not interpret hastily as if the many expensive consumer goods that villagers already own prove that the villagers are advanced. The number of motorbikes, cars, TVs or other things is not an absolute sign of progress in the village. Many ordinary people own expensive things, in fact they have sold



capital goods: rice fields, buffaloes, or coconut trees. Many villagers can build houses, but their rice fields are getting narrower, even completely gone” [18].

The quotation above demonstrates a societal change in society, as seen by a shift in the thinking of Tanggir farmers who desired modern things so much that they willingly sell and spend all of their assets to obtain them.

According to the explanation above, the novel material in the narrative consists of societal transformation. Social change material in the novel is relevant to the Basic Competency (KD) in the 2013 Junior High School (SMP/MTs) Curriculum in social studies syllabus. The following is the Basic Competence (KD) that is relevant to social change material.

### **3.6 Analyzing changes in the Indonesian nation's socio-cultural life in the face of globalization in order to strengthen national life.**

The social studies syllabus for the ninth-grade includes Basic Competency 3.2. These Basic Competencies cover the following topics: 1) Socio-cultural changes; 2) Globalization (in science and technology, the economy, communication, transportation, and culture); 3) The good and bad impacts of globalization on national life; and 4) Attempts to confront globalization in order to improve national life.

#### **3.6.1 The moral values in the novel di kaki bukit Cibalak by Ahmad Tohari.**

A literary work is a written vision of the author's imagination that is intended to communicate a message. As a result, the author's goal is to package not only the tale to attract readers, but also to bundle positive life values into a compelling story.

Every literary work, especially novels, has moral values that readers may learn from. The DKBC novel is Ahmad Tohari's work, and it is rich of moral values that his readers may learn from.

The moral lesson that the author wishes to express to the reader is that as a leader, you must always act honestly with others and be gentle with people who require assistance. When you become a leader, you must be honest and accountable, and you should not abuse your power by committing corruption or other immoral behaviors. The leader serves as a role model for the community; it would be ideal if the leader has high and noble principles.

The Head of Tanggir Village, Mr. Dirga, exhibited a mindset that was not admirable. He was a leader who did not treat his citizens equitably, he was dishonest and irresponsible in his role as village leader. He also committed corruption and deceived his vulnerable residents.

Other moral values in the DKBC story include trustworthiness, honesty, caring and assisting others, accountability, optimism, expressing thank you, and never giving up.

The novel Di Kaki Bukit Cibalak (DKBC) contains the following moral values;

#### **3.6.2 Be trustworthy**

As humans, we are expected to be trustworthy in our responsibilities. One of the moral values observed in this novel, according to DA, is trustworthiness. This may be seen in the interplay between the main character, Pambudi, and his father. Pambudi asked his parents to look after his poultry, and his father did a good job carrying out Pambudi's task. The following is a novel excerpt that shows trustworthiness:

“Apart from preparing himself for the entrance exam, Pambudi started to think about financial problems. He sent a letter to his parents, asking them for help so that his chickens are

cared for as well as possible. Pambudi suggested to his father that they should hire someone to take care of the small farm with clear instructions." [18]

The instruction given by Pambudi was carried out well by his father. This can be seen in the following quotation:

"Every month his savings are increased by the remittances he receives from his father. So my father took good care of my chickens, thought Pambudi" [18].

### 3.6.3 Be honest

Being honest is a valuable trait to have in a society. Because an honest attitude provides positive energy to navigate life. Honest individuals will find it easier to build their nation, because a strong nation is made up of people who value honesty. DA noted that the novel contains the moral lesson of always being truthful. Pambudi exhibited this behavior. This was demonstrated by his refusal to accept Mr. Dirga's suggestion to alter data on the cooperative's barn because he did not want to mislead the citizens of Tanggir village.

In the novel DKBC, Tohari reminds readers to always be honest. Pambudi exhibited this honest value. The following is a snippet that demonstrates the Pambudi character's honesty.

"Pambudi's heart became more and more restless. He doesn't think he can do much with the Tanggir Village cooperative granary. Mr. Dirga, the new Lurah, did exactly what Pambudi had predicted. He cheats! It's strange, thought Pambudi. I just want to work according to reasonable standards, and develop cooperative barns for the common good." [18].

Poyo plotted with both old and new lurahs. Mr. Dirga falsified the data by raising the losses, or they collaborated with the rice middlemen to determine the cooperative granary rice selling price for personal gain. Pambudi showed his honesty by refusing to follow the deceit performed by his coworkers in order to obtain richness. He opened his consciousness by being honest, and he did not want to harm society in the same way as Poyo and the Lurah did, but he intended to turn a compensation barn into a bona fide business entity.

### 3.6.4 Be caring and helping others

In the novel Di Kaki Bukit Cibalak, Tohari also teaches the moral lesson that people should be compassionate and supportive of one another. An attitude of caring for others may be uncommon in today's contemporary society, particularly in urban communities. The community is beginning to appreciate having an attitude of indifference. Even though society should strive for a loving and cooperative attitude toward one another. People will feel more connected to one another and more respect for one another if they take care of and assist one another. Consequently, this mindset will promote social harmony.

Through the book DKBC, Tohari teaches readers to always act morally by showing care and providing help to others. The following novel excerpt from the novel DKBC by Tohari demonstrates caring attitude towards other people:

"Mbok Ralem's condition cannot be treated with that amount of rice. Sir, I have a proposition."

"Say it now!"

"It is appropriate to show Mbok Ralem special consideration. She's ill. Obviously, if she is provided a loan that is large enough to cover the cost of her illness' treatment. What does it signify if she receives a loan if the sum is insufficient to cure her illness?" [18].

Pambudi treated Mbok Ralem with compassion. Pambudi attempted to assist Mbok Ralem by speaking with Mr. Dirga, who had no interest in caring for the illnesses of his residents.

Pambudi made an effort to offer solutions to the current issues. Secondly, the following passage from the text illustrates the attitude of helping:

“Don't feel fear in your heart, not even for Mr. Dirga, if you want to become better. Let me handle the trip expenses. So, while it's still early today, try to obtain a reference letter. Just reply that your relatives have helped you if Mr. Dirga asks where you got your travel money. I don't want you to bring it up, do you get that, Mbok?” [18]

“Early the following morning, Pambudi and Mbok Ralem were spotted together by themselves in front of the Tangir village market. Two of Mbok Ralem's kids were taken care of by one of her aunts.”

A diesel-powered bus carried the both of them to Yogya.”[18]. The quote above clearly shows the attitude of helping others. Pambudi showed a commendable attitude by willingly helping Mbok Ralem to go to Yogya for seeking treatment.

### 3.6.5 Be responsible

According to DA, Tohari in the DKBC novel teaches the moral lesson that in order to be a human, one must act responsibly. It is crucial for society to adopt this mindset. Since people will respect and value one another with this mindset. Social harmony will flourish in such a society. The passage that follows exemplifies the novel's responsibility-oriented mindset;

“According to the reference letter you show, the patient expects free treatment. All right, as long as the swelling in her neck isn't cancer. If it is proven that the patient's disease is cancer, we cannot treat it for free. That's the rule that applies here. You already know how expensive it is to treat this illness, don't you?”

“Yes, I know what you mean. I will still be responsible even if the her illness turns out to be cancer” [18].

Pambudi's responsible attitude was demonstrated in the novel excerpt above. He was willing to bear the cost of Mbok Ralem's medical care.

### 3.6.6 Be optimistic

Furthermore, DA stated that one of the moral principles presented by Tohari in the DKBC story is that one must be positive. With an optimistic mindset, we can always think optimistically in any situations, so we don't give up easily, and we create self-confidence.

Tohari conveys the moral value of always being optimistic which is shown in the following excerpt from the novel;

“Pambudi, who had come back from Tanggir, then spoke with Mr. Barkah. They were both thrilled and convinced that their business would succeed. Pambudi has even recommended determining when "Dompot Mbok Ralem" will be closed.” [18]

Pambudi and Mr. Barkah's optimistic attitude was reflected in the quote above. They were hopeful that the fundraising campaign (Dompot Mbok Ralem) which was published in the daily newspaper Kalawarta would be successful in gathering the funds that Mbok Ralem requires to treat her illness.

### 3.6.7 Saying thank you

Another moral message imparted to readers by Tohari in the DKBC story is that we must express gratitude to those who have helped us. A thank you will bring comfort to those who say

it and will undoubtedly make individuals feel valued for the assistance they provide. A harmonious and conflict-free society will result from such a state of society.

Tohari in the DKBC novel advises readers to constantly thank others who have helped us in any way, as illustrated in the following novel excerpt;

"Goodbye, Mbok and Pambudi. Thank you. Kalawarta has the opportunity to perform its most important mission because of you. It is also thanks to you that I feel confident that nothing has been lost for us as humans." [18]

### 3.6.8 Giving advice and motivation

Tohari additionally conveys moral ideals to readers in the novel DKBC, encouraging them to always give advice and motivate one another. People will feel more confidence and will recover from the downturn if they are provided advice and motivation. People's lives will improve if everyone has a desire to move forward together by motivating one another. According to DA, Tohari portrays these moral principles in the following excerpt;

"But actually I will still survive in my village if my parents don't become miserable because of it".

"All right, Pam. Everything has happened. Now is not the time to look back, but rather forward. This is the time for you to believe in the words of an admiral who is facing the rebellion of his own men, '*I have not begun to fight yet.*' You do not have enough power to challenge the fight against the lies and hypocrisy that is taking place in your village." [18]

"Hmm, I just heard the words of a doctoral candidate. Go on, what should I do now?"

"Go to college! I don't hesitate in the slightest to say, that what you should be doing right now is going to school again." [18]

The quote above shows the moral value of always giving advice and motivation to each other. Pambudi's friend, Topo, provided helpful advice and motivation to Pambudi, who was dealing with a difficult challenge. Topo encouraged Pambudi to return to school in order to improve his own capacity so that he could deal with his challenges.

### 3.6.9 Never give up

Tohari also includes a moral element in his work, which is to never give up in the face of adversity. Tohari's driven attitude is exemplified by the character Pambudi in the DKBC novel. DA noted that the novel's moral element of never giving up may be observed in the story of Pambudi, who was trying hard to find a job in order to fund himself for college. Despite his repeated failures, Pambudi maintained an unwavering attitude in his search for work. He was eager to do any legal work as long as it paid well. The following is a book extract that demonstrates Pambudi's tenacity;

"That is why Pambudi is looking for a temporary job. He went to three gas stations and all three refused to hire new employees. Some businesses are as well. A freight forwarding company required a delivery truck escort, but Pambudi was unable to fill the position. A goods guard had to be willing to spend the night anywhere, but at night Pambudi had to study. Then Topo advised, "Try hiding your high school diploma, maybe it will be easier for you to get a job in the meantime." Pambudi agreed. It worked; a week later, he was seen with construction workers doing casting in a building construction project." [18]

### 3.7 Teacher and student responses to social studies learning by using novels

According to researchers' observations on research published in various journals, the development and utilization of social studies learning resources based on novels has not developed significantly.

Based on the findings of social studies teacher interviews at SMPN 280 Jakarta, the researchers concluded that the use of novels as an alternative social studies learning resource was well appreciated by teachers. This appreciation was expressed by DA, a social studies teacher at SMPN 280 Jakarta. DA found the use of books in social studies classroom to be very interesting. Students will not be bored while reading novels. The students' interest for reading novels is also positive. According to DA, novels have a high potential for usage as social studies classroom resources.

Another social studies teacher HR at SMPN 280 Jakarta made a similar statement, expressing the enthusiasm in adopting novels in social studies classroom. They will attempt to integrate novel-based social studies learning. The teacher feels that students will understand and enjoy novels.

The statement above demonstrates that the teacher values the use of novels as an alternative to learning material in social studies. This praise was expressed because they observed that books were in high demand among students to read.

According to DA and HR, the students were quite enthusiastic about adopting novels as an alternate source of learning. This is because students prefer reading that is light and in the form of stories, such as novels; however, students are frequently presented learning resources that are rigorous and non-recreative, making them bored and lazy to read.

SAH, a student at SMPN 280 Jakarta, expressed enthusiastic reactions and appreciation for the usage of novels as social studies learning resources. He agrees that if the novel is used as social studies learning resource, he will be more interested in reading it, so that other students will want to repeat lessons. AS, a student at SMPN 280 Jakarta, expressed similar approval or enthusiasm for the use of novels as an alternative social studies learning resource. According to him, using novels as a source of social studies learning at school will be interesting because many of his friends enjoy reading novels, and using novels as reading sources for social studies learning will be more exciting and not easily bored.

According to the statements of various students above, the use of novels as an alternative social studies learning resource has garnered positive support and praise from students. The students' enthusiasm for using novels as alternate learning materials must be matched by the teacher's willingness to employ novels in learning. Because no matter how amazing the media and learning resources are, if the teacher's character in teaching is not prepared, learning will not be optimal.

## 4 Conclusions

According to the study's findings, many social studies teachers have yet to attempt to develop social studies learning resources. They are more focused on utilizing available social studies learning tools. However, social studies learning tools such as textbooks, students' workbooks, and the like are less appealing for students to read. Students' lack of interest in reading textbooks and workbooks leads to a lack of knowledge of the social studies subject they must learn. As a

result, social studies teachers must provide engaging and unique learning resources to meet the objectives of social studies subjects.

According to the findings of the study, the use of novels as an alternative to social studies instruction was praised by both teachers and students. Because students were so enthusiastic about reading novels, the social studies teachers at SMPN 280 Jakarta suggested that novels may be used as an alternative social studies learning resource. As a result, the usage of novels gives an excellent chance for social studies teachers to optimize their students' learning.

The novel *Di Kaki Bukit Cibalak* by Ahmad Tohari can be used in schools as social studies learning material. According to the findings of a study conducted by researchers and social studies teachers at SMPN 280 Jakarta, this novel contains a variety of social studies themes or material that can be conveyed to students, such as material on social structure, social mobilization, social conflict, social interaction, social change, and shifting values. These concepts are also relevant to the KD of social studies subjects for Junior High School (SMP/MTs) and equivalent levels.

Furthermore, the novel *Di Kaki Bukit Cibalak* contains a number of moral values that society should strive to emulate. These moral ideals can be instilled in students in order to establish a nation with character. The novel *Di Kaki Bukit Cibalak* contains the following moral values: being trustworthy, honest, kind, helpful, responsible, optimistic, appreciative, giving constructive advice, motivating, and never giving up.

Based on the description above, it is obvious that Ahmad Tohari's novel *Di Kaki Bukit Cibalak* is deserving of being used as an alternative social studies study resource for students at the SMP/MTs level and equivalent.

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