

CHAPTER IV

RESEARCH FINDINGS

This part presents the findings related to the proposed research question. Before presenting the findings, this part is initiated by presenting the biography of the author and the synopsis of the novel. Although they are not the data, they are needed to be presented to know brief description of the story to lead to the findings of the study.

A. The Biography of A. Fuadi

Damhuri (2010:95) in his sub-chapter *Dari Gontor ke Trafalgar Square* tells us Ahmad Fuadi's part of life. He was born in Nagari Bayur, a small village along the edge of Lake Maninjau in West Sumatra in 1972. Fuadi always had big dreams. "I've always wanted to see the world," the 39-year-old author said. But instead of seeing the world, his mother sent him to study at an Islamic Boarding School in Ponorogo, East Java, after he completed junior high school. "I tried to reason with my mom," he said. "I was one of the best students in my school. I wanted to go to a state high school to continue my education, then go to one of the best universities in Indonesia." His mother was adamant, though. She wanted her son to become a cleric. "So, I went there halfheartedly," Fuadi said. But from his first day at Pondok Pesantren Modern Gontor, Fuadi found the school was not what he expected. "(The school) is in a small village in a remote area, but it has a global feel," he said.

The school, which is located on a 15-hectare area in Mlarak, a small village in Ponorogo, housed more than 4,000 students and staff in its compound. All of them spoke either English or Arabic 24 hours a day. The daily life and friendships among the all-male student body of the pesantren and the students' struggle to achieve their dreams became the basis for Fuadi's first novel, *Negeri 5 Menara*.

A Fulbright scholar, Fuadi was inspired by his formative years at an Islamic boarding school to create his celebrated first novel, *Negeri 5 Menara* which sold more than 100,000 copies in the first year of its release. Translated into English as *The Land of Five Towers*, the novel has been adapted into a successful feature film.

Upon graduating from Padjajaran University, Fuadi became a journalist for Tempo magazine. He received a Fulbright scholarship to undertake his master's degree at the George Washington University and won the Chevening Award to study documentary his films at Royal Holloway, University of London.

Negeri 5 Menara has won several awards, including the 2010 *Khatulistiwa Literary Award*, the 2010 *Favorite Fiction Writer and Book from the Indonesian Reader Awards*, the 2011 *Best Fiction Novel and The Best Fiction Writer awarded by the National Library of the Republic of Indonesia*. In, 2011 Fuadi was awarded the *Liputan6 Award SCTV* for the Education and Motivation Category, and and the 2013 *National Intellectual Property Rights Award*.

He was invited by the Rockefeller Foundation to the Bellagio Center in Italy to be a resident writer in 2012. He has featured at international book events

such as Frankfurt Book Fair, Byron Bay Writers Festival, Singapore Writers Festival, Kuala Lumpur International Book Fair, Ubud Writers Festival, Salihara Literary Biennale and Makassar Writers Festival. He is currently busy writing, speaking at home and abroad. In addition, he is also the founder of Komunitas Menara, a not-for-profit-organisation helping poor children to obtain free access to education.

B. The Synopsis of the Novel

Alif was born in and came from a tiny village on the edge of Lake Maninjau, called Bayur. He never went out from the earth of Minangkabau. His childhood days searching for fallen durian fruit in the jungle, playing soccer on rice paddies, and swimming in the blue waters of Lake Maninjau. His mother wanted him to attend an Islamic boarding school, a pesantren, while he had dream to enroll his study to public high school. Halfheartedly, he followed his mother's wishes.

Alif continued his study in MP. In the first lesson in the first day at MP, Alif was captivated by the powerful phrase "*Man Jadda Wajada*", "*He who gives his all will surely succeed*". He known Kiai Rais as the Head of Madani Pesantren, a renaissance man. He made friend with Raja, Dulmajid, Atang, Baso, and Said. Tyson was terror number one for them.

They were assigning as *Jasus*, Spies. United by punishment, he quickly becomes friends with five boys from across the archipelago, and together they becomed known as *The Fellowship of The Manara*. Randai, his best friend who

has entered to Senior High School at Bukittinggi sended him a letter and told about his study. It made Alif become jealous and sad. In MP, Alif could speak Arabic and speech fluently. Alif written a letter to his mother asked to apologize after listening Kiai Rais' speech about *birrul walidain*. Kiai Rais was called The Maradona of Al-Quran memorization. Watching TV was *haram* in MP but Alif and the fellowship of the manara tried to asked permission. Their was succes. The examination began. Alif could followed it as well.

Beneath the mosque's minaret, the boys gaze at the clouds on the horizon, seeing in them their individual dreams of far-away lands, like Amerika, Europe, Asian, Afrika and Indonesian. On holiday, Alif, Baso, and Raja didn't go home. Atang invited them to go to Bandung. Then, they went to Surabaya because Said invited them. In there, they watched the movie, *the Terminator* in theater (Arnorld Schwarzenegger).

Holiday was finish. Kurdi told that there was a princess whose name was Sarah, the daughter of Ustad Khalid. Alif would like to known her and Raja challenged him and would treat him *Makrunah* for a month. By interviewing Ustad Khalid as reporter of Syams magazine, Alif succeed to take picture with Sarah and her family. In *Bulis Lail*-night patrol, Alif, Dulmajid and Said had helped catch the robber. The result of the examination was good.

Alif was Entering year six. Randai sended a letter to Alif again, the contents: Randai entered ITB. In MP, Alif interested to be a reporter and photography. Alif, Said and Atang got punishment that was bald head because went to Surabaya without permission to Ustad Torik when they prepared the show

of year six. After that show, Baso told them about his family and the reason he memorized Al-Quran. Baso went home because his grand mother was sick. It inspired Alif to go home. He sended a letter which contents that he would like to go home. His mother disagreed and his father came to MP. His father said that Alif have already signed up to take the national high school examination in eight months. Alif agreed to continued his study in MP.

The exam finished both writing and oral test. Raja got a letter from Baso. Baso taught Arabic and study Al-Quran memorization. Alif and all of the Fellowship of the Manara had passed. In that night there was a judicium and *khutbatul wada'*-a farewell sermon in the hall. Kiai Rais, all the teachers, Ustad Torik, their underclassmen shook their hands to congratulate them. Finally, the fellowship of the manara had a group hug. The next morning, all of the year six student went home.

In Trafalgar Square, London, Alif met Raja and Atang. They stayed at Raja's apartment near Wembley Stadium. Atang had news that Said was carrying on the Jufri family batik business at Pasar Ampel in Surabaya. Said and Dulmajid worked together to found a pesantren with the spirit of MP in Surabaya, Baso received a full scholarship from the Saudi Arabian goverment to college in Mecca. Meanwhile, Atang had been studying in Cairo, Al-Azhar University. Raja had been living in London for the past year, after finishing his degree in Islamic Law in Madina.

C. Finding on the Values of Character Building Represented by Major Characters in the Novel of *Negeri 5 Menara* by A.Fuadi Translated by Angie Kilbane.

After reading continually the novel of *Negeri 5 Menara* by A. Fuadi translated by Angie Kilbane, it is found some values of character building represented by the major characters. The values include religious, honest, tolerant, disciplinary, hard-working, creative, self-standing, democratic, curious, nationalistic, patriotic, appreciative, friendly, peaceable, well-reading, unyielding, socially responsible. Each of the value is elaborated and supported by some data as the following:

1. Religious

This novel contains a lot of narrations expressing the value of religious, some of the narrations can be seen in the following data:

Data 1

“Time for night prayer,” whispered Kak Is, waking me up in the dead of the night, as I’d requested. *Ding, ding*, a small bell rang two times in front of the assembly hall. Two o’clock in the morning. I dragged my body up to a seated position while searching for my glasses beside my mat. I stumbled out of the dim room and did my ablutions.

I stretched out my prayer rug and did the night prayer. In the last *raka’ah* or prayer movement, I sunk myself onto the prayer rug in a very deep and long prostration. I tried to focus on him and forget all else. Slowly, I felt my body get smaller and smaller and shrink into a speck of dust floating in His wide universe. How small and meaningless I was, and how wide is His power. In all humanity, I whispered my prayers.

“O, Allah, I Your servant come to beg You with a torn heart and great hope. The *Muthala’ah* exam will be tomorrow, but I’m not ready yet and haven’t memorized the material. Your servant has come to ask for a

fresh mind and ease in gaining knowledge and memorizing it all well. Truly, You are the Great Hearer of the prayer of Your servant who is in difficulty. Amen.” (p.184-185)

Talking about religious, our mind will automatically come up to a word *religion*. Since the belief is not always in the form of religion. Belief is cannot be seen, it can only be felt by the person himself. This value takes the basic of someone character. This is a guidance, so someone will have a good noble character. In Islam, the guidances are Al-Qur’an and Al-Hadist. As a muslim it is must to have attitude and behaviour stated in the guidances. Thus, religious can be stated as total comprehension and implementation the precept of religion in the daily life (Naim, 2012:124). From the narration above, it can be seen that the religious value is important to be cultivated to gain and improve someone belief. Since the only God the place where we ask for help. As it is done by Alif, night prayer is one of the way to close to the God and pray for ask ease to face the difficulty in the life. This value is also supported by another narration in this novel:

Data 2

“This is for Grandmother, who is still living. Who knows, maybe my coming home will be like medicine for her. While memorizing Al-Quran is a gift for my late mother and father, who I only know trough a potograph.”

I was surprised by Baso’s decision. Said shook his head, confused. Atang and Dul gawk. Raja took Baso’s hand and said, “Why now? We’ll graduate in less than a year. Hold on a little while longer.”

Baso stared Raja, in a low voice, said, “Who can guarantee that my grandmother can wait? She the one and only way for me to serve my family now.”

“But after your grandmother gets well, you can come back to MP, right?”

Baso shook his head. "I already made my decision. I even did an *Istikarah* prayer to ask for the best decision from Allah. My heart is set." (p.343-344)

By doing *Istikarah* prayer, Baso makes his decision and chooses to come back to Sulawesi to take care his ill grandmother. This is the best way as a muslim to do *Istikarah* prayer when he is confused in making decision.

2. Honest

The values of honest in this novel is supported by the following data:

Data 3

His father was a salt farmer in Sumenep. With their meager earnings, sending Dulmajid to high school and now MP was a struggle for his parents. He was determined to study hard, and if possible, raise the quality of life for his family, who for generations had been salt farmers.

"The fate of us salt farmers is still salty and not yet sweet. Our profits rise and fall with the national price of salt. We are weak economically and not very well educated," he said pensively, remembering when he used to help his parents farm salt. Farming salt requires a lot of strength.

"Before they can be filled with sea water, salt mines must be dry and the land must be compact. This alone takes at least 10 days, depending on the heat of the sun. Only after a week can we harvest the salt in the dried mine. It's a hard life," he said.(p.229)

Data 4

After about a dozen shots, I suddenly realized the number on the camera hadn't changed. It was still zero. I gropped at my front pocket. There was a cylindrical shaped object in there. Oh no! I forgot to put the film in.

"Ustad, please forgive me, there is a technical problem. The film hasn't been put in yet," I said. My face was as red as a boiling crab. I caught a tremble in his mustache, but his face didn't change. His wife said, "It's OK." What I was most concerned about was how I looked in Sarah's eyes. She raised her eyebrows for a momen, then smile slightly. Maybe she knew how nervous I was.(p.244-245)

Honest is another important values found in the novel. Being honest means saying the thruth which also pictured out in the attitude and behaviour. This is not easy to be always honest. It needs serious efforts. Once someone lies it will be difficult for other giving back believe. Naim (2012:134) states that being honest can be started from a simple thing. This important, because of saying and doing truth from the simple thing will lead and build awarness of being honest in someone's character. From the two narrations above are shown how important of honest is. In the data 3 Dulmajid told Alif how hard his life in economic and how hard his family struggle as the salt farmer. Then in data 4, Alif also expresses his honesty although he is very shy because of his careless that forgot to put the film in. Honesty must be expressed in any situation even in sad or ashame situation.

3. Tolerant

The value of tolerant in this novel is shown as follows:

Data 5

After thinking for some time, Said yelled.

“I know where we can gather without being bothered and it's close to the mosque. Come on! he said, walking away quickly, forcing us to follow.

“The other day, when I was sentenced to clean up the mosque, I was assigned to clean *al-manara*—the minaret. Apparently, the base of this manara is a nice place to rest,” said Said, showing his findings.”

Just on the right side of main mosque towered a manara inspired by Turkish-style architecture—sturdy and efficient without forgetting about beauty. The manara was topped by a metal dome with a shiny and sharp tip. At the neck, four funnel-shaped speakers stuck out, which faithfully proclaimed the call to prayer five times a day, reaching kilometres away.

We agreed, the base of this manara was the perfect place to gather. First, it was close to the mosque, whenever the prayer time bell called, we'd only have to walk a little and already be there. Second, it was

relatively non-monitored by security guards who were too busy on the offense from dorm to dorm.(p.87)

Another value found in the novel is being tolerant. . This is the ability or willingness to tolerate something, especially the existence of opinions or behaviour that one does not necessary agree with (Naim, 2012:138). When a person displays or has tolerance, it means that they are accepting of others' beliefs, and ways that are different from their own. This is not easy to apply this value to others, reminds that every person has different idea, attitude, opinion, and habit. Hence, by having tolerant to each other, it will create balance and harmony life in society. From the narrations above are expressed that Alif, Baso, Raja, Atang, and Dulmajid agree with Said idea to decide the best place to gather that is under the manara. Thus, by having tolerance among them will not gain any conflict in their friendship. Another supporting narration is:

Data 6

The crunching of melinjo chips dominated once again. The three of us were lost in our own thoughts. In my heart, I was actually cheering over the prospect offered by Atang. A vacation in Bandung would be really fun.

“I don't have any money either at the moment. But I can guarantee you free food and a place to stay while in Bandung. Getting there clearly doesn't require any money because my we'll go in my father's car. For fare from Bandung back to MP, I can lend you money. How about it?”coaxed Atang.

“Can I think about it tonight first?” I replied. Even though I was jumping for joy inside, I thought I had to recalculate. Was there really money, and would I be comfortable being paid for like this?

Baso agreed with my idea to think about it first. Atang smiled.(p.204)

This narration shows eventhough Atang has offered the interesting free vacation, Baso agrees with the Alif's idea to think about the offer first. He considers Alif's idea whether they will accept the offer or not.

4. Disciplinary

These following narrations are showing the value of diciplinary:

Data 7

Ustad Torik appeared. His piercing eyes didn't leave my face.

"Was it you who interviewed Ustad Khalid this month? He probed.

"Ye-yes, Ustad," I answered hesitantly.

"I apologize if there is something wrong," I said before the judgment. Maybe I'd be shown leniency if I pleaded guilty.

"He has requested you come to his house at eight o'clock tomorrow morning. Please bring a camera, ecause he has asked for your to help to potograph his family," he ordered. I breathed a sigh of relief.

"*Alhamdulillah*. I thought I'd done something wrong, Ustad. I am ready to do this task."

"Beware, don't be late. Eight o'clock sharp. *Khalas*. Enough. You may go."

"Syukran, Ustad..."

I went home happily and could not stop smiling. Instead of being pinished, I'd gotten the blessing of meeting Sarah yet again. That dancing name.

The fellowship of the Manara could not hide their jealousy when I told them my task for the next day.

I wore my best outfit again. This time I added some cologne from Said. I was already standing bravely in front of Ustad Khalid's house at 7:50. Actually, I'd been there for a half hour, but I didn't want to look to eager, so I waited out back. A camera hung around my neck, ready to go, and the tripod was in my right hand.(p.242-243)

Data 8

And Atang, who was very good and rule-abiding, always felt guilty ahead of time and didn't put up much of a fight if he felt he was in the wrong. To him, obeying the rules was very important. (p.331)

Disciplinary refers to training expected to produce a specific character or positive pattern of behaviour. It is associated with moral or mental improvement. Disciplinary enhances self-control through instruction and practice or punishment, in extreme cases. Yet, disciplinary is not aimed to make the student afraid and restrictive, but rather to educate and control student's behaviour (Naim, 2012:148). So, he/she can manage his/her time well. From the data 7 can be seen that Alif shows the value of disciplinary by coming to the Ustad Khalid's house before eight o'clock. He comes ten minutes earlier before. Besides, in the data 8 the value of disciplinary is represented by author description about Atang who is very good and rule-abiding. He always felt guilty when he disobeys the rule.

5. Hard-working

This value has been expressed in the narrations below:

Data 9

"*Man jadda wajada,*" I shouted to myself. The line of Arabic poetry taught on the first day class ignited my resolve. *He who gives his all will surely succeed.* And this evening, in these three hours, I would give my best to be a *jasus*. I believed that God and His nature will help me, because the compensation for giving one's best is only success. Bismillah

As a manifestation of this maximum effort, I drew a detailed search route in my notebook and calculated time needed., so the schedule fit the remaining three hours. My first round was the sports field, then the library, and the last was the evening bathroom lines at the three dorms. I had tried to calculate which places had the most probability, and these three places were sites of mass accumulation in the evening. I just needed to find two. I was worried though about the prospects of these next three hours, but learning from Said, I chose to be optimistic.

The *man jadda wa jadda* formula proved effective. My effort paid off. In just one hour's time, both of my cards were magically filled. I caught a year three student quietly cutting in the bathroom line, while at the basketball court, a friend was eating and drinking while standing. (p.77)

Data 10

I stood up to stretch, to get rid of the drowsiness. After wetting my face and doing ablutions, it subsided quite a bit. Every time I felt compelled to give up and go to sleep, I prodded myself, “Come on, one more page, one more line, one more word...” Eventually, with a struggle, I was able to finish my reading. (p.187)

This value refers to one who is consistently efficient at performing a task through its entire duration. Hard-working is a symbol of persistence and seriousness to achieve the dream (Naim, 2012:148). Since, if someone passes his life with hard-working will be paid off with satisfying when he gets success. It is often considered difficult to perform hard work, which maybe labor-intensive, especially for a sustained period of time. The one will always keep focus to reach his or her purpose and will never been easy to give up. The value of hard-working in the data 9 and 10 are represented by Alif. In the data 9 can be seen how hard his struggle is to find the student who disobeys the rule. He has to fill the card with the name list of the indiscipline students before the time is up. Then in the data 10 he expresses his struggle to face his sleepy during studying.

6. Creative

The value of being creative is illustrated in the following narrations:

Data 11

One time Baso told us how with only minutes left until the bell for the mosque rang, he'd forgotten where he'd hung his one and only sarong to dry. He wanted to borrow one, but no one was in the room. He tried to look for one not being used in the corners of the room, but all of he found was a thin, striped blanket. Under pressure with the bell already ringing

signaling time to to the mosque, he grabbed the blanket, wrapped it around his waist, like a sarong. (p.81)

Data 12

Aware of our own individual weaknesses, Baso and I made a pact to do symbiotic mutualism. He made sure my memorization was right, while I made sure his English was free from *tajwid*. Every Sunday and Thursday night, we made sure our folding mattresses were close together. I'd start spelling out the *mahfuzhat* that had to be memorized for the next day. In the darkness, he whispered repeatedly correcting my memorization. If there was English the next day, it was my turn to polish his reading. (p.111)

This value implies being able to use an imagination to come up with something different and unique. Cook (In Naim, 2012:161) defines creative is find, drive, improve, take a risk, break the standard, make mistake, and do those all things enjoyably. Besides, creative can be having the skills to come up with a new invention, having the skills to come up with a new method to do something, or even thinking up a new concept. The data 11 shows of being creative that is represented by Baso. He uses the blanket as the sarong when he loses his one and only sarong. Meanwhile, in the data 12 shows of being creative by makes a pact to do symbiotic mutualism between Alif and Baso. Alif helps Baso to make his English is free from *tajwid* while Baso helps Alif to memorize the *mahfuzhat*.

7. Self-standing

The value of self-standing can be seen in following narrations:

Data 13

I grew more panicked, the call to afternoon prayer was already echoing but my card was still empty. I only had three hours left before the deadline. My friends sympathized. Said and Raja even bravely stated their readiness to become my assistant *jasus*. But I thought it wouldn't be fair if they carried out part of the punishment that I had received. Personal wrongdoings must be paid individually. *Nafsi-nafsi*. Kiai Rais advice resounded in my mind: "Be independent so you can be one who is free and get ahead. *I'timad 'ala nafsi*, depend on your self, not others. God's help is enough to be your principle." No, I shouldn't depend on the pity of others. I politely refused their help. (p.76)

Data 14

We were all silent with our heads bowed, busy digesting Baso's story and confused about how to react to it. I knew what he was feeling. With my parent's economic condition, sometimes my money orders come late. But I still had both my parents. And still had certainty that money orders would come from them. Baso had no one for this except a generous neighbor who didn't have much to send. I gave thanks for my situation and prayed for Baso.

Baso broke the uncomfortable silence.

"What troubles my heart is that my grandmother, the one and only family member I have left, who I consider to be my mother and father, is now elderly and sick. She doesn't have any other children, the closest person is me. She can't work anymore and only rests at home. Her food is taken care of by Mr. Latimbang. Perhaps it is time for me to repay the kindness..."

His eyes looked far off through the window, and then dropped down to the photograph.

"I am thinking about when I have to decide to take care of my Grandmother and go home, perhaps forever..." (p.339)

This value refers to being independent and not having to depend on anyone. It means working hard to get ahead. In this context, of course this is different from selfishness. The value of self-standing will be better if it is also

based on empathy to others (Naim, 2012:163). A self-standing person not only knowing which is true or false, but he or she can also differentiate those two things. In the data 13 Alif shows the value of self-standing, he refuses his friends' help politely. He decides to face his problem by himself. While the data 14, Baso shows his self-standing by decide to take care of his elderly and sick grandmother. His grandmother is the one and only family he has. He struggles his life by himself without his parents.

8. Democratic

Here are some narrations that reflected the value of democratic:

Data 15

Eventhough we all had different personalities and activities, and so often argued, somehow it felt like we were a fit. One thing we always agreed to enjoy was the time we passed before Maghrib under the mosque's manara, staring at the red sunset clouds burning in the afternoon sun, in those orange clouds we told each other our dreams.(p.146)

Data 16

"I have an idea!" Atang said passionately, one week before D-day."So guys, I want us to make a theater whose stage has no boundary, extending to the seats of the audience. If Ibnu Batutah is walking through a dessert, the audience must be blown by harsh winds. If he is rained on, the audience must be wet too. If he is in the Himalayas, then the audience will be lost with him."

He got his brilliant idea from a book about Walt Disney. In the book, modern day Disneyland was creating a theater beyond mere entertainment for just the visual senses. To involve the audiences in the scene, Disney created other impressions that were able to be picked up by the senses of the smell, taste and sound.

We all listened intently to this brilliant idea.(p.319)

Democratic is the directionary and the law are totally on the populace side. Thus, the populace has the highest directionary in the nation. In democratic, someone should respect and receive the difference in the social life. He or she should receive both disparity and similarity of the others' perspective. In the context of character building, there are several ways to build the spirit of democratic, such as appreciate someone's idea and opinion, positive thinking and tolerant to the others (Naim, 2012:171). From the data 15 and 16 we can see the value of democratic in the context of character building. The data 15 tells that the all major characters are respect each others' ideas and personalities. Eventhough, they sometimes argue but they still have harmonious friendship. Meanwhile, in the data 16 tells that the five major characters also receive and respect Atang's idea to take the theme of Ibnu Batutah in the show.

9. Curious

In this novel the value of curious is shown as follows:

Data 17

I myself was very curious about that country called the United States of America. They said it was full of Jewish people and nonbeliever, but how come there were mosques and Muslim there? One day, if God willed it, I wanted to see for myself. Oh God, Hearer of All. I am sure You hear the voice of my heart. Can I go there? (p.166)

Data 18

On the way home to the dorm, I was curious about the success of his lobbying.

“Dul, what did you actually say to Ustad Torik yesterday?”
He stopped and looked at all of us seriously.

”This is a secret, OK? You guys saw me take the racquet and hit the windin front of Ustad Torik’s face?”

We nodded.

“Well, I told him that I admired his playing. I said, ‘Ustad, your lob shot looks like Icuk’s, and your smash looks like Liem Swie King’s. He shook his head in disbelief. So I challenged him: if he didn’t belief me, we should watch the live broadcast tomorrow night.”(p.176)

Curious is a strong desire to know or learn something or, a strange or unusual object or fact that arouses interest. According to Naim (2012:172) curious can be gotten from learning. It is associated with the process of changing, from less understanding to be well understanding. The one who has strong curious can leads him or her for knowing better about something. He or she will learn more and more to get the answer of his or her curiosity. In the data 17 and 18 express the value of curious that represented by Alif . In the data 17 he is curious about the United States of America and he has desire to go there someday. Then, in the data 18 he is curious about what has been said by Dulmajid to Ustad Torik so he gives permission to watch live broadcast of badminton Indonesia vs Malaysia by television. Whereas, in the MP is forbidden to watch television.

10. Nationalistic

The value of nationalistic is expressed in the narrations below:

Data 19

But the score was critical, and the Indonesian team’s concentration dropped. Slowly but surely Malaysia caught up. And in the midst of the roaring stadium that almost seemed crack from the shots, Malaysia rolled over my idol. Liem’s face looked beaten up. I was speechless. Three to two, Malaysia. Indonesia lost. It was hard to believe, victory had seemed to be in our grasp.

The previously rowdy hall felt lonely and quiet. Finally Said shouted again, "Long live Indonesia!" Soon everyone was following his command, pumping their fists in the air. Then the crowd thinned, until only us six were left, looking at each other. Dulmajid and Said were the most shaken. (p.175)

This value is defined as a spirit or aspiration common to the whole of a nation. This value takes important role in building up the character and the culture of a nation. Eventhough we live in modern era, it does not mean we lose our identity as Indonesian. There are two ways to improve the spirit of nationalistic, that are being well-educated, well-knowledgable, and religious (Naim, 2012:175). Well-educated person will be selective in accepting information in this modern era. Furthermore, being well-knowledgable person is necessary to enrich knowledge and learn about heterogenous of cultures so he/she will give better perspective towards phenomenon in life. Then, being religious also very important, because it is the best guidance to face the various informations and modern era that always changing. The narration in data 19 shows that eventhough Indonesia lose, Said still proud to Indonesian team's. This value is very important to cultivate the spirit of nationalistic eventhough Indonesia is not win in the competition. This value is also supported by this narration:

Data 20

Said and Dulmajid still shook their heads, not understanding. Even though they'd joined us to looking up, they didn't see how the clouds above our Manara were related to a world map. The way they saw it, these clouds were Indonesia's sky, and because of that, whatever anyone imagined, they were still Indonesia. In talking about their goals, they also

agreed that this country was the place to fight and the best place to do good. (p.197)

The data 20 shows that Said and Dulmajid will subjugate themselves in Indonesia, even though their friends have desire to go abroad in expand their experience. Said and Dulmajid believe that Indonesia is a good place to fight and to do good.

11. Patriotic

The value of patriotic can be seen in the narrations below:

Data 21

Although the cold was bone piercing, today I was more enthusiastic than usual. This was my last day at the office before flying to Europe for work and personal reason. My work assignment : to go to London to interview British Prime Minister Tony Blair. My personal mission: to attend the World Inter-Faith—not as a reporter, but as a panelist who was a journalist from Indonesia based in the US, immersed in covering American Muslim issues, including the September 11th attacks.(p.2-3)

Data 22

I hurriedly punched the keys:

“masya Allah, is it you, atang from bandung? director of Batutah?”

“Alhamdulillah, finally i’ve found my long lost brother....:-)”

“atang, where are you now?”

“cairo”

I hadn’t yet had the chance to type again when ping sounds popped up repeatedly. A barrage of messages’

“i saw your name as a panelist in london next week. I am also coming to present at azhar to talk about the role of indonesian muslims in middle eastern countries.

we can have a reunion. raja is also in london.

we can make him our guide to trafilgar square like the one in our reading book from our pesantren. Our boarding school.”(p.4)

This value means being devoted to one’s nation or country. One of the implication of the patriotism that has desire to defend the identity of a country. As

an Indonesian, we have to keep and defend our identity by basing on the character of Indonesian. The value of patriotic does not merely reflect the ownership, but how to lift up and pride up Indonesia in global competition (Naim, 2012:178). From the data 21 and 22 can be seen that Alif and Atang lift up and pride up Indonesia in global competition. Alif as a panelist who was a journalist from Indonesia based in the US, immersed in covering American Muslim issues, and Atang also as a panelist in London to present al azhar to talk about the role of Indonesian muslims in middle eastern countries.

12. Appreciative

Some narrations that showing this value are:

Data 23

For the six of us , over time, our friendship as the Fellowship of the Manara grew tighter. Slowly, I felt Said grow into our informal leader. His adult way of thinking made us accept him as a leader. He frequently was the one we turn to if there was a problem. I myself admired the way he saw everything in a positive light. In my heart I took him as the older brother I never had.(p.146)

Data 24

My fate was very different than Baso's. In my eyes, he was the most powerful memorizer there was. Give him one Arabic poem, and in the blink of an eye, it was absorbed into his memory. Give him a full page of Arabic writing, and in a matter of minutes, he knew it by heart. If you were curious to test his memorization, just put the lines in random order and take out parts here and there, and he'd be able to finish it . Everything was printed in his memory. Perhaps this is what's called a *photographic memory*. He was like a pearl from his village in Gowa, Sulawesi.(p.109)

This value refers to showing and expressing gratitude. It is used to recognise something that someone has done or to express admiration for a worthy cause. Someone's appreciation to the others effort not always in the form of prize, but it can be in the form of approbation instead (Naim, 2012:179). From the data 23 and 24 the value of appreciative is represented by Alif. He appreciates Said's adult way of thinking and Baso's ability in memorization.

13. Friendly

The value of friendly as been expressed by Said in the narrations as follows:

Data 25

Said greeted us with his trademark smile and hugged us with his big pole arms. This friend of mine always showed a strong sense of friendship.

"*Syukran ya ikhwani lihudurikum*. You guys won't lose any money visiting here,"he said, lifting my bag. He put our bags in a blu Daihatsu Hijet and drove us to his house, in the Ampel area.(p.209)

Data 26

We weren't going anywhere this Friday, just staying at MP to enjoy the day off. After working together to sweep and clean our room, Said took out his coffee and biscuits and yelled,"It'd be nice to drink coffee and eat biscuits. Anyone want to join?" His offer was welcomed noisily and everyone sat in a circle in the middle of our freshly mopped room.(p.256)

Friendly refers to a person who is kind and pleasant or something that is favourable or servicable. The term may also refers to showing kindly interest and goodwill. He or she is easy to have a good relation with the other person because

of his or her warm personality. In the term of friendship, Naim (2012:181) states that being friendly is needed to make it always harmonious and long lasting. There will be happy feeling when he/she meets up, shares, and discusses with the friends. Narrations from the data 25 and 26 show the value of friendship represented by Said. In the data 25 he is very happy to welcoming his friends in his home. Furthermore, he also happily shares his coffee and biscuits to his friends.

14. Peaceable

The value of peaceable are shown by Alif trough these narrations:

Data 27

“So how should you treat your friends?” this time she smiled peacefully as she asked.

“As brothers and not fighting,” I said. (p.129)

Data 28

Now I was the judge before the young students entering the courtroom fearfully. I told them to sit in resignation in the center of an empty room. I asked them what they’d done wrong. If they shook their heads, I would read them the jasus report ticket. Then I would give them a punishment to deter them from doing it again. In addition, to assigning them to look for another violator, they also had to stand frozen in the corridor that many people passed. They had to shout, “I will not speak Indonesian again”, for a half hour. But after several times of being a language judge like this, I realized that I didn’t enjoy judging and punishing people. (p.289)

This value describes something or somebody who is not involved or is not causing agent of argumentd or violence. It is also used to describe an individual who likes avoiding arguments or violence since they appreciate peace.

Naim (2012:191) suggests to always build and improve the culture of being peaceable. As we know that there are a lot of violences have happened in our society. As an example we can see in the media, students' gang fight in the many schools. This is very apprehensive and pathetic phenomena. There must have awarness from various sides to build the spirit of peaceable. From the narrations in the data 27 and 28 can be seen the value of peaceable. The data 27 expresses how Alif treats his friend as the brother and the data 28 expresses how he avoids of being a language judge because he feels uncomfortable when he has to judge and punish people.

15. Well-reading

The value of well-reading can be seen in these narrations:

Data 29

“Those are the famous Arabic dictionary and encyclopedia, called *Munjid*. Later, in the third year, we may study it,” Raja whispered to me proudly. His eyes were stunned by these books. Bookworm. If he had money, maybe he'd buy two *Munjid* at the same time. (p.56)

Data 30

“Starting today, I'm going to read this dictionary page by page,” said Raja, clenching his fist. His main hobby was reading books, or more precisely, this thick dictionary. Later, this hobby would pay off. He was the most proficient in answering the English teacher's questions. When he spoke English, his voice was nasally, as if he had a cold. (p.42)

Data 31

Baso was almost always seen seriously reading his textbooks and Al-Quran. We found this to be amazing. With the power of his potographic memory, we knew that even without studying hard like this,

he was more than capable of conquering exams. But still, he spent his time studying-reciting-praying, then studying-reciting-praying.

Only recently had he started exercising, and that wasn't even a game sport. It was running. It was running. And he ran with a book. He said it was because this was the most practical exercise, and it could be done anytime, even in a sarong. And he could bring a book. It was a logic that I found to be a bit strange. (p.335)

This value means someone having gained a lot of knowledge by reading.

Reading is very important for knowing what is happening in the world. In the context of character building, to build the culture of reading that is by forming the habit of reading (Naim, 2012:194). In the context of character building, to build the culture of reading that is by forming the habit of reading. Thus, by reading broadly someone will be knowledgeable about a variety of fields. From the narrations above, the value of well-reading is represented by Raja and Baso. In the data 29 and 30 Raja has been described as the bookworm and his hobby is reading. Then, in the data 31 can be seen that Baso is also such kind of bookworm who run with a book and he do it anytime.

16. Unyielding

This value as represented by Alif and Said in these narrations:

Data 32

Two days later, I came again, and got the same answer from the same person—he was still in Surabaya. After going back and forth six times, I finally succeeded in meeting Ustad Khalid. (p.237)

Data 33

Unfortunately, visiting three drugstores, we'd no luck. The attendants always shook their heads and said, " We don't sell dry ice." They told us to go to Surabaya to buy it...

We discussed it, and after some debate, we finally decided to go along with Said's idea:ngo straight to Surabaya. (p.321-322)

When things are unyielding, they will not stop, will not give up, or will not bend. Someone who is unyielding means, he or she refuses to budge and never give up. He or she will keep trying until he or she is successful. The value of unyielding also has important role in a country development. Development and advancement of a country can only be achieved if it has unyielding, hard-working, and dilligent society (Naim, 2012:200). Hence, this value has to be cultivated not only individually, but also in a society to make the dreams come true. Both narrations in the data 32 and 33 show the value of unyielding represented by Alif and Said. In the data 32 shows that Alif never gives up to come to Ustad Khalid's house to do interview. Meanwhile, Said is also never gives up to buy dry ice until Surabaya.

17. Socially responsible

Some narrations below express the value of socially responsible:

Data 34

As for me? All subjects were a struggle. These two friends (Baso and Raja) of mine were kind enough to always want to help and share their knowledge. They were still willing to repeatedly explain chapters that I didn't understand. (p.182)

Data 35

When we arrived, Baso approached us with a gloomy face .

“Afwan ya akhi, I'm sorry for being such a downer. I have a headache because I am muflis, broke. I don't have any money.”

“It’s been two months since I’ve paid for food.” This was nothing new. For three years at MP, he’d often been in deficit.
“I can lend you some,” Said answered.(p.337)

As the social-human being, a human cannot stay alive without the others’ help, such as: the wedding, the baby birth, the funeral, etc. . Socially responsible has to be done sincerely without hoping the retaine from others (Naim, 2012:212). The relationship among people should help and respect each other to be in harmony and balance social life. The narrations above express the value of socially responsible represented by Baso and Said. In the data 34, Baso and Said always kindly help Alif to share their knowledge and patiently repeat the explanations that he does not understand yet. Then, in the data 35, Said kindly offering Baso some money to lend.

The values of characters building elaborated above are summarized in the following table.

Table 4.1: The Summary on The Values of Character Building Represented by The Major Characters

No.	Values	Practices
1	Religious	<ul style="list-style-type: none"> • Behaviour Represented by Alif and Baso
2	Honest	<ul style="list-style-type: none"> • Attitude and deed Represented by Dul and Alif
3	Tolerant	<ul style="list-style-type: none"> • Attitude Represented by all the major characters
4	Diciplinary	<ul style="list-style-type: none"> • Attitude and behaviour Represented by Alif
5	Hard-working	<ul style="list-style-type: none"> • Attitude Represented by Alif
6	Creative	<ul style="list-style-type: none"> • Attitude Represented by Alif and Baso
7	Self-standing	<ul style="list-style-type: none"> • Attitude Represented by Alif and Baso
8	Democratic	<ul style="list-style-type: none"> • Attitude Represented by all the major characters
9	Curious	<ul style="list-style-type: none"> • Attitude Represented by Alif

10	Nationalistic	<ul style="list-style-type: none"> • Attitude <p>Represented by Said and Dulmajid</p>
11	Patriotic	<ul style="list-style-type: none"> • Attitude <p>Represented by Alif and Atang</p>
12	Appreciative	<ul style="list-style-type: none"> • Attitude <p>Represented by Alif</p>
13	Friendly	<ul style="list-style-type: none"> • Behaviour <p>Represented by Said</p>
14	Peaceful	<ul style="list-style-type: none"> • Deed <p>Represented by Alif</p>
15	Well-reading	<ul style="list-style-type: none"> • Behaviour <p>Represented by Baso and Raja</p>
16	Unyielding	<ul style="list-style-type: none"> • Attitude <p>Represented by Alif and Said</p>
17	Socially responsible	<ul style="list-style-type: none"> • Deed <p>Represented by Baso, Raja, and Said</p>