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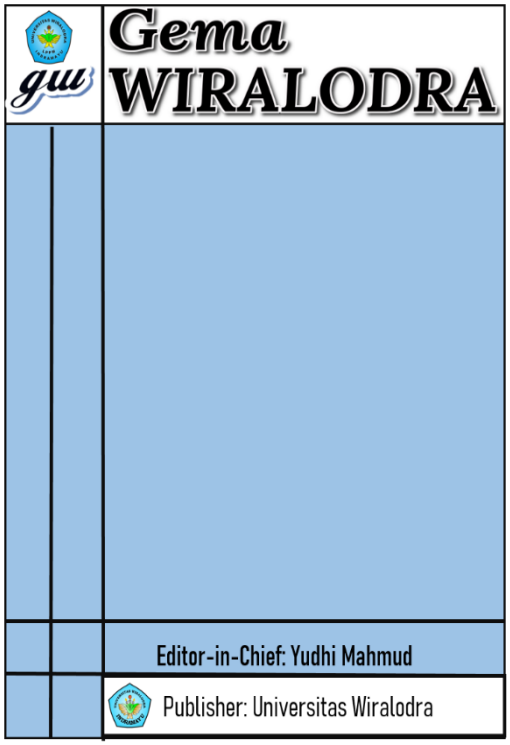

Character Education Values in the Drama Script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim as Teaching Material for Senior High School

Eny Tarsinih[a*]
[a*]Universitas Wiralodra, Indramayu, West Java, Indonesia,
enytarsinih18@gmail.com

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Eny Tarsinih[a*]
[a*]Universitas Wiralodra, Indramayu, West Java, Indonesia, enytarsinih18@gmail.com

***Correspondence: enytarsinih18@gmail.com**

Abstract
The aim of this research is to find out what character education values are in the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim and how the author describes the character's character in terms of characterization. This research is included in the literature study and has characteristics as characterized by a qualitative design. In terms of type, this research is descriptive research. The results of this research were that eight character education values were found in this drama script. The eight character education values are tolerance, democracy, curiosity, religion, social care, honesty, hard work and love of the country. The author's portrayal of character education values in the play "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim can be examined through the characterization of the figures Dipati Terung and Raden Patah. This teaching material can be utilized in the instruction of the local curriculum subject, the Indramayu language.
Keywords: Script, Drama, Values, Education, Character.

1. Introduction

Literary works embody values or messages essentially moral teachings or words of wisdom. Thus, they are created not merely for enjoyment, but to be understood and to yield benefit. Far from being inert, meaningless objects, literary works contain teachings such as life values and noble messages that broaden human understanding of life. They offer a wealth of life values that serve to educate individuals, helping them lead better lives as beings endowed by God with reason, intellect, and emotion.

Good literature not only provides the reader with a sense of inner satisfaction but also educates them to discover educational values values that should be upheld in life. Educational values are among the types of values found in literary works; one such value is character education. This serves as a reason for the researcher to examine character education values within drama scripts, a form of literary work.

In line with the above, Zuchdi et al. (2013, p. 30) state, "The themes to be used for comprehensive and integrated character education namely honesty, justice, discipline, cooperation, responsibility, caring, religious devotion, and patience are incorporated into Indonesian language instruction." Drama constitutes part of the Indonesian language curriculum; consequently, the appreciation of drama scripts can serve as a means to instill character education values.

Miranda et al. (2025) also states that character education values can be integrated into language learning through teaching materials that explicitly or implicitly incorporate character values. Educational values encompassing religious, moral, social, cultural, and character-related values can be found within drama scripts. This study focuses specifically on the character education values present in the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim.

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Definition of a Drama Script

As a literary work, a drama script is also referred to as "sastra lakon" (playwriting literature). Waluyo (2006, p. 7) states, "A drama script is also known as "sastra lakon." As a literary genre, the drama script is composed of a physical structure (linguistic elements) and an inner structure (semantics and meaning). Aulia et al. (2024) also states that drama is a literary genre characterized by structural and linguistic elements that distinguish it from other literary genres.

The physical form of a script consists of dialogue or spoken discourse a form of discourse that constitutes a literary style." In essence, a drama script is a form of literary work that depicts human conflict drawn from real life.

Definition of Drama

Etymologically, the term "drama" derives from the Greek word "draomai," meaning "to imitate." Meanwhile, the term "theater" comes from the Greek word "teatron," referring to a center for sacrificial ceremonies located in the middle of an arena. Based on this etymology where "draomai" signifies imitation in a general sense the term "drama" came to be defined as action or movement. From the perspective of literature, drama is defined as a narrative genre that conveys cultural values and human experiences through plot, characters, and dialogue (Peng, 2023).

Definition of Value

A value is something precious, of high quality, indicative of merit, and useful to human beings. It represents a standard that holds firm regardless of surrounding circumstances. According to Adisusilo (2014, p. 56), the term "value" derives from the Latin "vale're" meaning to be useful, capable, empowered, or valid and is thus defined as something regarded as good, beneficial, and fundamentally right according to the beliefs of an individual or group. Bergdahl and Langmann (2020) explain that the term "value" derives from the Latin "valere," meaning "to be of worth" or "to be strong." A value is understood as something considered important, worthwhile, and worth striving for, serving as a foundation for an individual's beliefs, attitudes, and actions.

Based on these perspectives, value can be defined as something of worth, merit, and quality that serves a useful purpose in human life. Value is the quality of something that makes it liked, desired, pursued, appreciated, and useful, and which can imbue those who embrace it with dignity.

Indramayu possesses a distinct local character, shaped by its location along the northern coast of West Java a region where Javanese and Sundanese cultural traditions converge. Among its unique local features are its language and dialect; the people of Indramayu speak a regional language known as "Dermayon," which is characterized by its own specific vocabulary, pronunciation, and expressions. Traditional art forms, such as the Indramayu mask dance (topeng dance, tarling, sintren, and berokan) are integral to the community's cultural identity. Various local traditions reflect values of gratitude, togetherness, reverence for ancestors, and the connection between humanity and nature. Furthermore, the community's reliance on fishing and farming has profoundly shaped its social, economic, and cultural character.

The Relationship between Literature and Values

Ritonga et al. (2024) stated that literary works represent various social values, such as caring, responsibility, discipline, and empathy, so that literature can be understood as a reflection of social life and a medium for conveying values to readers. Literature not only enters the space and values of personal life, but also the values of human life in a total sense.

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Definition of Education

Etymologically, the term "education" derives from the Greek word "Paedogogike", which is composed of "Pais" (meaning "child") and "Ago" (meaning "I guide"). Education refers to all efforts made by adults in their interactions with children to guide their physical and spiritual development toward maturity.

Character Education

Character education encompasses all efforts aimed at shaping a child's character. These deliberate efforts serve to help individuals understand, heed, and practice core ethical values. The mindset fostered through character education enables learners to adapt to diverse environments by applying these values, grounded in the nation's culture.

Regarding the definition of "character," Samani and Hariyanto (2014, p. 41) state, "Character is understood as the distinctive way an individual thinks and behaves in living and working together whether within the family, community, nation, or state." Salim (2023) argues that character is the result of the process of internalizing values that develop through individual interactions with family, school, and society, thus forming attitudes and behavior that reflect a person's personality. Regarding character education, Nurmaya et al. (2025) explained that character education not only aims to instill moral values, but also develops students' abilities to understand values, make moral judgments, and make decisions in accordance with ethical principles.

Article 3 of Law Number 20 of 2003 concerning the National Education System states: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of intellectually enriching the nation's life..." The word "character" explicitly appears in this Law, even though there is no further elaboration on the term. This implies that the character development of students has been formally mandated by the National Education System Law. Consequently, it is entirely appropriate to conduct a study on character education.

Character Education Values

The character education values serving as the theoretical basis for this study are derived from the framework established by the Ministry of National Education [Kemendiknas] (2010), which identifies eighteen character values to be instilled in students as part of the effort to build national character. Alhamuddin and Arifin (2025) explain that character values in national education align with religious values, including Islam. Values such as honesty, responsibility, respect for others, and social awareness are essential in shaping students' character through the integration of the curriculum and religious education.

Furthermore, these eighteen values align with general principles of educational science, making them practical for implementation in educational settings whether in general schools or Islamic schools. Moreover, competency standards and achievement indicators for these eighteen character values have been formulated across all subjects in both general schools and Islamic schools, thereby enabling character education to be evaluated, measured, and reassessed. The character education values defined by Kemendiknas (2010) are as follows.

1. Religious: Adherence and obedience in understanding and practicing one's adopted religion or system of belief; this includes maintaining a tolerant attitude toward the worship practices of other religions or belief systems, as well as living together in harmony.
2. Honest: An attitude and behavior reflecting alignment between knowledge, words, and actions knowing what is right, speaking the truth, and doing what is right thereby establishing the individual as a trustworthy person.

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3. Tolerance: An attitude and behavior reflecting a conscious and open appreciation for differences such as religion, belief systems, ethnicity, customs, language, race, opinions, and other distinctions and the ability to live peacefully amidst such diversity.
4. Discipline: Habits and actions characterized by consistency in adhering to all applicable rules or regulations.
5. Hard work: Behavior demonstrating earnest effort striving with utmost dedication to complete tasks, resolve problems, and carry out work to the best of one's ability.
6. Creative: An attitude and behavior reflecting innovation in problem-solving, consistently leading to the discovery of new methods and even superior outcomes compared to previous ones.
7. Independence: An attitude and behavior characterized by not relying on others to complete tasks or resolve issues. However, this does not preclude collaborative work; rather, it means one must not offload tasks and responsibilities onto others.
8. Democratic spirit: An attitude and mindset reflecting the fair and equitable equality of rights and obligations between oneself and others.
9. Curiosity: A mindset, attitude, and behavior reflecting a desire to learn more deeply about the things one sees, hears, and studies.
10. National spirit or nationalism: An attitude and course of action that prioritizes the interests of the nation and state over personal, individual, or group interests.
11. Love for the homeland: An attitude and behavior reflecting pride, loyalty, concern, and high regard for the nation's language, culture, economy, politics, and so forth, resulting in a refusal to readily accept offers from other nations that could harm one's own country.
12. Appreciation of achievement: An attitude of openness toward the achievements of others and an acknowledgment of one's own shortcomings, without diminishing the drive to achieve even greater success.
13. Communicative and friendly/proactive: an attitude and manner of openness toward others through polite communication, thereby fostering effective collaborative cooperation.
14. Peace-loving: an attitude and behavior that reflects an atmosphere of peace, safety, tranquility, and comfort arising from one's presence within a specific community or society.
15. A love for reading: the voluntary habit of dedicating specific time to reading various sources of information such as books, journals, magazines, newspapers, and the like thereby fostering personal wisdom.
16. Environmental awareness: an attitude and actions that consistently aim to protect and preserve the surrounding environment.
17. Social awareness: an attitude and actions that reflect concern for others and for the community or society in need.
18. Responsibility: an individual's attitude and behavior in fulfilling their duties and obligations, whether regarding themselves, social circles, the community, the nation, the state, or religion.

The 2024 Character Education Strengthening (PPK) initiative represents the Indonesian government's effort to strengthen student character development through education that emphasizes a balance between knowledge, attitudes, and behavior. PPK is aimed at developing students whose character aligns with the values of Pancasila and the noble values of the Indonesian nation (Kemendikdasmen, 2024).

In 2024, character strengthening is also linked to the Pancasila Student Profile, which aims to develop students who are faithful and have noble morals, independent, collaborative, globally diverse, critical thinkers, and creative. Programs such as the Pancasila Student Profile Strengthening Project are one strategy for developing character through contextual learning

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experiences. The term PPK was officially introduced through Presidential Regulation No. 87 of 2017, and in 2024, its implementation will be closely linked to strengthening the Pancasila Student Profile in education policy. Pancasila Student Profile plays a highly significant role in the instruction of the Indramayu language as a local content subject. Integrating the values of the Pancasila Student Profile into Indramayu language lessons aims not only to enhance proficiency in the regional language but also to shape students' character, fostering attitudes aligned with the values of Pancasila and cultivating a love for their local culture.

2. Methods

Methodologically, this research is classified as a library-based study and exhibits characteristics typical of a qualitative design. Specifically, it is a qualitative descriptive study. Qualitative descriptive research yields analysis results presented as narrative descriptions in the form of words or sentences. Qualitative research is a research approach that aims to explore and understand the meanings individuals or groups attach to a social or humanitarian issue. This approach emphasizes participants' subjective experiences, social context, and interpretations of the phenomena being studied (Creswell & Poth, 2018). In qualitative research, data is typically obtained through interviews, observations, or documents, then analyzed to identify themes and patterns of meaning that emerge from participants' experiences.

This aligns with the research objective: to describe the character education values and characterization found in the play "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim. The data for this study consist of words, phrases, clauses, sentences, or dialogue containing character education values found within the play "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim. The primary data source is the script of the play itself. The data collection technique employed in this study is library research (or a literature study).

The data collection technique employed in this library research involves a careful and repeated reading of the text, followed by the identification and recording of segments relevant to the research focus. The units of analysis consist of words, phrases, clauses, sentences, or dialogues that contain information pertinent to the established categories and the objectives of the analysis. Once identified, the data are classified according to predefined categories, then analyzed and interpreted in light of the context in which they appear within the text.

To ensure the accuracy of the interpretation, the researcher re-examines the data, considers the context surrounding each excerpt, and aligns the findings with the theoretical framework and concepts employed. Consequently, the processes of selecting, recording, and interpreting data are conducted systematically, ensuring that the analytical results remain consistent and academically sound.

3. Results and Discussion

The character education values identified in this drama script are religiosity, honesty, tolerance, hard work, democracy, curiosity, patriotism, and social concern.

Religious Character Education Value

Dipati Terung:

> *Iya, Kang. Kita wong loro teka ning Cerbon! Diwuruk ngaji ning Sunan Gunungjati. Terus dikongkon blajar maning ning Sunan Ampel. Sawise katam, kita mangkat maning meng Kraton Majapahit (Srengenge Surup ning Bengawan Cimanuk: 4).*

The excerpt embodies the value of religious character education, as it mentions that Dipati Terung was taught to recite the Quran until he completed the entire text; the lesson we can draw

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from this is that we should always study Quranic recitation, regardless of the location or who is teaching us.

The Value of Honesty in Character Education

Honesty entails being trustworthy, avoiding pretense, refraining from lying, speaking the truth as it is, and not deceiving oneself or others; it involves upholding the trust or responsibilities placed in one by others and refraining from misappropriating others' property. Examples of this can be found in the following excerpt.

Prajurit-4:

> *Sekiyen bayangaken ning sira-sira! Kedaden wulan wingi iku langka niat, langka sengaja. Dipati Terung beli niat lan beli sengaja mbunuh Sunan Ngudung, bapane Sunan Kudus. Tegese, iku dudu dibunuh, tapi kebunuh. Yen dibunuh, iku ana niat. Tapi, yen kebunuh, iku langka niat (Srengenge Surup ning Bengawan Cimanuk: 6).*

The excerpt includes the character education value of honesty, as Soldier 4 speaks truthfully about how Dipati Terung accidentally killed Sunan Ngudung.

Character Education Value: Tolerance

The character education value of tolerance is found in the following excerpt:

Dipati Terung:

> *Kerajaan Majapahit wis lawas nerapaken bhineka tunggal ika. Beda iku siji. Ning Majapahit ana rayat sing agamane Hindu, ana rayat sing agamane Buddha, lan uga ana rayat sing agamane Islam senajan mung setitik. Kerajaan Majapahit ngregani lan ngormati agama-agama sing digenggem rayat. Rayat diupai kebebasan kanggo nglaksanakaken agamane dewek-dewek (Srengenge Surup ning Bengawan Cimanuk: 2).*

The excerpt embodies the character education value of tolerance, as it notes that the Majapahit Kingdom deeply respected the religious diversity within its society; the lesson we can draw from this is the importance of always respecting existing religious differences.

Character Education Value: Hard Work

Hard work is a behavior that demonstrates earnest effort in overcoming various obstacles related to a task and completing it successfully. Behaviors reflecting hard work include enthusiasm, exerting one's utmost effort, resilience, an unyielding spirit, high morale, perseverance, diligence, and tenacity. Examples can be found in the following excerpt.

Raden Patah:

> *Tapi, ning kene tenaga lan pikiran Dipati Terung masih dibutuhaken. Dipati Terung turunan Aridia Damar, turunan Brawijaya, adi Raden Patah! (Srengenge Surup ning Bengawan Cimanuk: 1)*

The excerpt embodies the character education value of "hard work," as it notes that Dipati Terung's efforts and intellect remain in demand; since such contributions represent a dedicated endeavor to overcome various obstacles, Dipati Terung is sought after precisely because his spirit of hard work is recognized.

The Value of Democratic Character Education

Being democratic refers to a way of thinking, behaving, and acting that accords equal weight to the rights and obligations of oneself and others. An example is found in the following excerpt.

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Dipati Terung:

Iki prentah, Kakang! Minangka Adipati ning wilayah Majapahit, reang tamtu bae kudu setia lan kudu siap nglaksanakaken. Dudu perkara seiman lan seagama, dudu perkara pembrontak lan penguasa, tapi sing arane tugas negara, ... iku tugas negara!!! (Srengenge Surup ning Bengawan Cimanuk: 3)

The excerpt embodies the character education value of democracy; it notes that the Adipati carried out his duties within the Majapahit realm a mandate that had to be fulfilled. This obligation was not driven by shared faith or religion, nor by issues of rebellion or rulership, but was simply a state duty that required execution. The Adipati's democratic spirit serves as a model worth emulating, as he was able to distinguish between his official duties carrying out assigned tasks and the matters of faith that he needed to cultivate within himself.

Character Education Value: Curiosity

Curiosity is an attitude and behavior characterized by a constant effort to gain a deeper and broader understanding of what is being learned, seen, heard, and experienced. The curiosity depicted in the characters' dialogue within the script manifests through various types of questions whether stemming from anger, a desire for reassurance (driven by intrigue), an internal inquiry, or a genuine quest for an unknown answer. An example of this can be seen in the following excerpt.

Raden Patah:

Ora nana kedaden apa-apa, Dipati Terung. Kakang uga beli nyusul adi dewek, sing jelas-jelas olih prentah kanggo numpas pembrontakan. Sebenere, kakang mung pengen takon.

Dipati Terung:

Takon apa, Kakang?! Kakang adoh-adoh nyusul reang, mung kerna pengen takon?! (Srengenge Surup ning Bengawan Cimanuk: 3)

The excerpt embodies the character education value of curiosity, as Raden Patah seeks to learn about the rebellion Dipati Terung is facing.

Character Education Value: Love for the Homeland

The excerpt illustrating the character education value of love for the homeland is as follows.

Dipati Terung:

Reang demen ning tanah Dermayu, Kang. Senajan adoh sing istana, adoh sing kraton. Senajan kudu mbuka alas, gawe gaga, gawe sawah. Ning Dermayu kayadene napak tilas bapa, Aria Damar. (Srengenge Surup ning Bengawan Cimanuk: 11)

The excerpt embodies the character education value of patriotism specifically, the love for one's homeland as it mentions Dipati Terung's love for the land of Dermayu; the lesson we can draw from this is the importance of always loving our birthplace and our country.

Character Education Value: Social Concern

Social concern is an attitude and behavior characterized by a constant desire to provide assistance to others and to the community in times of need. Examples of this can be found in the following excerpt.

Raden Patah:

Masih kelingan beli??? Sewaktu teka ning Alas Roban, kita dibegal. Kita gulet mati-matian. Pimpinan begal, Jaka Wana, akire tunduk. Tapi reang dadi melas. Sebab, hasil begal Jaka Wana kanggo dibagi-bagiaken ning wong mlarat. (Srengenge Surup ning Bengawan Cimanuk: 4)

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The excerpt embodies the character education value of social concern; it mentions that Jaka Wana distributed the proceeds of his robberies to the less fortunate. The lesson we can draw from this is the importance of caring for others in the community and helping one another.

How the Author Portrays Character Education Values in the Play "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim: An Analysis of Characterization

The character education values portrayed in the play "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim can be observed through the characterization of Dipati Terung and Raden Patah, as follows.

Raden Patah:

> *Sedurunge ngadeg Kerajaan Singasari, jagat seolah-olah dadi dendam-kesumat. Ken Arok mbunuh Tunggul Ametung. Dendam-kesumat kaya dimulai. Anak Tunggul Ametung, Anusapati, terus ... mbunuh Ken Arok. Anak Ken Arok, Tohjaya, terus ... mbunuh Anusapati.*
>
> *Dendam-kesumat lan rebutan tahta kaya beli bisa mari. Selanjute turunan Tunggul Ametung, Prabu Kertanegara bisa dadi raja. Tapi dikalahaken Jayakatwang, terus dadi Raja Kediri. Tapi ... turunan Ken Arok, Raden Wijaya bisa ngrebut tahta. Singasari, terus dadi Kediri, terus kaya robah wujud dadi Majapahit. (Srengenge Surup ning Bengawan Cimanuk: 11)*

In the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim, Dipati Terung is a complex and multifaceted character who plays an important role in the narrative. He is depicted as a strong and ambitious leader, driven by the desire to establish his own kingdom and assume authority over the region. Overall, Dipati Terung is a well-developed and impressive character that adds depth and complexity. His depiction as a strong, but flawed individual raises questions about the nature of leadership, ambition, and the pursuit of power.

Dipati Terung:

> *Iya, Kang. Akire kakang maih emas sepeti. Lan sing bli disangka-sangka, Jaka Wana nangis sesenggukan. Terus akire meluan kakang. Mendi bae kakang lunga, Jaka Wana melu terus. (Srengenge Surup ning Bengawan Cimanuk: 4)*

In the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim, Raden Patah is depicted as a character who symbolizes strength and vulnerability. He is a skilled warrior and wise leader. Raden Patah is a tough fighter who is not afraid to face danger. He is skilled in combat and has a strong sense of justice. He was a charismatic leader who inspired loyalty and devotion in his followers. He was also a wise and compassionate ruler who cared about his people.

The Drama Script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim as High School Teaching Material

The character education values identified in the drama script "Srengenge Surup ning Bengawan Cimanuk" can serve as a foundation for developing teaching materials for the "Local Content" subject in high schools. This script is suitable for inclusion in the drama component of the Local Content curriculum.

Based on the syllabus for the Local Content/Indramayu Language subject and theories regarding teaching materials, this script is proposed to Indramayu Language teachers as an alternative resource for teaching drama script analysis to high school students. This proposal is grounded in the view that Supali Kasim's "Srengenge Surup ning Bengawan Cimanuk" qualifies as a viable teaching resource, as it meets the criteria for a high-quality drama script.

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The Discovery Learning model is employed in the study of the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim. This model guides students to grasp concepts, meanings, and relationships through an intuitive process, ultimately leading them to draw conclusions.

The steps of the Discovery Learning model applicable to the study of literature within the Indramayu Language subject specifically for analyzing the character education values embedded in the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim include creating stimulation, identifying the problem, collecting data, processing data, verifying data, and drawing conclusions.

4. Conclusion

Based on the results of this study, it can be concluded that the character education values found in the drama script "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim are: religious values, honesty, tolerance, hard work, democratic values, curiosity, patriotism, and social concern.

The author's portrayal of character education values in the play "Srengenge Surup ning Bengawan Cimanuk" by Supali Kasim can be examined through the characterization of Dipati Terung and Raden Patah. Dipati Terung is a strong and ambitious leader driven by the desire to establish his own kingdom and wield authority over his territory, whereas Raden Patah is a formidable warrior skilled in combat and possessing a strong sense of justice. The character education values identified in the play "Srengenge Surup ning Bengawan Cimanuk" can serve as a foundation for developing teaching materials for the "Local Content" subject in senior high schools, specifically within the drama component of the curriculum.

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