

**VALUES OF CHARACTER EDUCATION IN LITERARY WORK
(A COMPARATIVE STUDY BETWEEN HAMKA'S FALSAFAH HIDUP AND
GIBRAN'S THE PROPHET)**

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Abstract

This study aims to find and to compare (similarities and differences) values of character Education in literary works those are Falsafah Hidup by Hamka and The Prophet by Khalil Gibran. This study reveals values of character education beyond a literary work in order to give contribution to build human character. This study also gives information that literary work is not only display a beautiful string of word but it contains life meaning, so literary work can be an alternative source for building human character. This study uses content analysis technique and comparative approach with coding sheet as the instrument. Falsafah Hidup and The Prophet as object of study. Data analysis starts from preparing data, defining unit of analysis, building coding sheet, coding, comparing, making conclusion, and reporting. Result of study shows there are 13 values of character education in Falsafah Hidup and 11 values of character education in The Prophet. There are some same and different in value and both of these works focus on humanistic and social value. But some values in Falsafah Hidup are not found in The Prophet. The value is character toward nation. Values of character education in The Prophet are not refer to certain religion or faith. Differ than Falsafah Hidup, the values always relies on Al Qur'an and Hadits.

Keywords: Value, Character Education, Literary Work, Falsafah Hidup, The Prophet

Abstrak

Nilai Pendidikan Karakter pada Karya Sastra. Penelitian ini bertujuan untuk memperoleh dan membandingkan nilai pendidikan karakter pada karya sastra Falsafah Hidup oleh Hamka dan The Prophet oleh Khalil Gibran. Penelitian ini dapat memberikan kontribusi pada pembentukan karakter manusia serta memberikan pengetahuan bahwa karya sastra bukan hanya menampilkan rangkaian kata-kata indah, namun juga makna hidup. Dengan demikian, karya sastra juga berfungsi untuk membangun karakter manusia. Penelitian ini menggunakan, teknik analisis isi dan pendekatan komparatif dengan lembar pengkodean sebagai instrumennya. Falsafah Hidup dan The Prophet sebagai objek penelitian dimana analisis data dimulai dari mempersiapkan data, mendefinisikan, membuat lembar pengkodean, pengkodean, membandingkan, membuat kesimpulan, dan pelaporan. Hasil penelitian menunjukkan ada 13 nilai-nilai pendidikan karakter di Falsafah Hidup dan 11 nilai-nilai pendidikan karakter dalam The Prophet. Kedua karya ini fokus pada nilai humanistik dan sosial, tapi beberapa nilai dalam falsafah Hidup tidak ditemukan dalam The Prophet, yaitu nilai karakter bangsa. Nilai-nilai pendidikan karakter dalam The Prophet tidak mengacu pada agama atau kepercayaan tertentu. Berbeda dari Falsafah Hidup yang nilai-nilainya selalu bergantung pada Al Qur'an dan Hadits.

Kata kunci: Nilai, Pendidikan Karakter, Karya Sastra, Falsafah Hidup, The Prophet

INTRODUCTION

One of interesting issues in education nowadays is issue about output of character building. This emerges caused by people unrest about the decline of character such as personal ethic and behaviour in society, the decline of creativity which influence people's proud toward national characteristic and culture. This reality is proved by the rising of many kinds of social problems caused by the low of character quality. Ethic and behaviour recently are assumed as unimportant thing in doing interaction to other. Ethic appreciation is descent day by day and caused continuous conflict.

The reality then is focused on how extent our education able to rebuild again our national character and culture through formal education. A natural thing if the reality is burdened to education as a domain which responsible in doing transformation process of ethic and behaviour from now and future. This case can also become evaluation in education, does our education now not emphasize anymore on building of student positive character which can bring output with good and perfect personality. The real education aims at the building of human character. Education is a planned effort in learning process for everyone in order to be an independent, responsible, creative, healthy, and good attitude human as recorded in Undang-undang No. 20 Tahun 2003 Bab II Pasal 3 about Sistem Pendidikan Nasional (Marzuki, 2014: 2):

“Fungsi dan tujuan pendidikan nasional yaitu: Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, sehat, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.”

This formulation confirms that national education carries out an uneasy mission that is building complete and perfect human not only having good attitude but also having faith. Therefore education becomes agent of change for building nation character. Dr. Martin Luther King: *“intelligence plus character... that is the goal of true education (kecerdasan yang berkarakter... adalah tujuan akhir pendidikan yang sebenarnya)”*

Many books try to educate the reader how to be a good character human being, for example *Pendidikan Agama* book, *aqidah Akhlak* book, or *PPKN* book. But can be denied that literature book is not only display a beautiful word string but also give messages of character education in different style that is in literary form. Two men of letters in world and wellknown as modern philosophy all at once are Hamka and Khalil Gibran. Hamka is a man of letters, politician, and also a journalist, while Gibran is a controversial man, in one side he is assumed as a religious philosopher and at the same time he is insulted by church. Furthermore, the famous of these two men of letters completed by their masterpieces. If Gibran is wellknown by *The Prophet*, Hamka is also outstanding by one of his masterpieces *Falsafah hidup*. Both of these figures have many monumental works, but *Falsafah Hidup* and *The Prophet* are two works which too suits to be compared. The reason are the two works are same as the his author's masterpiece, and the other one is their substance. The two works elaborate upon about life values such as love, just, law, friendship, etc which full of messages of character education.

A note states that one way for understanding a writer/man of letter is by elaborating his

thought in his works. Work is perfect self projection of personality, passion, ambition, and writer's frustration. There is no a writer/thinker can totally make himself free from his past and future ideology. This thing makes the researcher interested to put a cover on the character education and its comparison between Hamka's and Gibran's work. Furthermore, both of the works are created by different background of the author/writer, different from religion, culture, family and education aspects.

METHOD

This research used content analysis technique with comparative approach. Content analysis is a technique for taking conclusion which begins with identification all specific characteristics of a message objectively, systematically, and generally. Bernard Barelson states "Content Analysis as a research technique for the objective, systematic, and quantitative description of manifest content of communications" (Bungin, 2003:173). In another time Barelson, Krippendorf and Weber state "Content analysis has been defined as a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding. While Holsti offers a broad definition of content analysis as "any technique for making inferences by objectively and systematically identifying specified characteristics of messages".

This research is qualitative content analysis which does not produce counts and statistical significance, instead, it uncovers patterns, themes, and categories important to a social reality (Zhang and Wildemuth, 1996: 2). Comparative study of literatures is primarily a study of similarities and differences. All these studies of similarity and differences aim at creating a universal structure of oneness (Shodhganga, 2014: 5). A between-study literature analysis involves comparing and contrasting information from two or more literature sources (Onwuegbuzie, Leech, Collins, 2014: 5).

Data resources are two: primary data and secondary data. Primary data are taken from Hamka's book "*Falsafah Hidup*" and Khalil Gibran's book/poetic essays "The Prophet". Secondary data are taken from articles about Hamka and Khalil Gibran. Subject of the research is value of character education. Hamka's book "*Falsafah Hidup*" and Khalil Gibran's book/poetic essays "The Prophet" are objects in this research. This research used coding sheet and comparison. Comparison as the main instruments. Shodhganga states in his writing about Comparative Literature "*It is the study of literature using comparison as the main instrument*" (Shodhganga, 2014: 1). This research used content analysis technique with comparative approach. The first step is analyzing Hamka's and Gibran's works, revealing character education both of works and then comparing character education between Hamka's and Gibran's works. According to Yan Zhang dan Barbara M. Wildemuth there are six steps of analyzing data in qualitative content analysis: Prepare the Data, define the Unit of Analysis, develop categories and coding scheme, code all the texts, compare the data from the two works, draw Conclusion from the coded data, report methods and findings (Zhang, Wildemuth, 2012: 5).

FINDINGS AND DISCUSSION

After doing all steps of analyzing process, start from preparing data, defining unit analysis, building coding scheme, and coding the text, it is found that there some values of character education of 26 poetic essays in Gibran's 'The Prophet'. There are 10 values of character education in 13 Gibran's poetic essays. The values of character education are open minded, respect each other, religious, fair, honest, sincere, friendship, polite, generous, and hardworking. The details are: open minded is in Gibran's poetic essay about 'Joy and Sorrow' dan 'Good and evil'. Respect

each other can be seen in Gibran's 'Marriage' and 'teaching'. Religious is in Gibran's some poetic essays that are 'children', 'Crime and Punishment', 'Pain', 'buying and Selling', and 'Religion', and fair is found in Gibran's poetic essay about 'Buying and Selling'.

Character education that is honest and sincere are in Gibran's poetic essay about 'Work' and 'Buying and Selling'. Friendship is character education which is found in Gibran's poetic essay 'Friendship'. Generous is character education which is found in Gibran's poetic essay 'Giving'. Value of polite is in poetic essay 'Clothes'. And the last is hardworking is value which is found in poetic essay 'Work'.

In book *Falsafah Hidup* (The Philosophy of Life) Hamka wrote about eight aspects, those are *Hidup* (life), *Ilmu dan Akal* (knowledge and passion), *Undang-undang Alam* (nature laws), *Adab Kesopanan* (Politeness), *Sederhana* (Simplicity), *Berani* (Brave), *Keadilan* (Fairness), *Persahabatan* (Friendship). In process of revealing values of character education researcher finds there are 13 values of character education in eight aspects which discussed in Hamka's book *Falsafah Hidup* (The Philosophy of Life). The values are honest, kind, contemplation, generous, nationalistic, social care, tolerant, responsible, patriotic, health, courage, and religious. Talking about religious value, researcher concludes that the value is found in all aspect which discussed in book '*Falsafah Hidup*'.

Character education that is honest found in Hamka's view about life (*hidup*), brave (*berani*), simple (*seederhana*), fairness (*keadilan*). Contemplation is value of character education found in Hamka's view about life (*hidup*) and politeness (*adab kesopanan*). Generous is value of character education found in Hamka's view about knowledge and mind (*ilmu dan akal*) and simple (*seederhana*). Nationalistic is found in Hamka's view about life (*hidup*). Social care is found in Hamka's view about knowledge and mind (*ilmu dan akal*) and simple (*seederhana*). Tolerant is found in Hamka's view about politeness (*adab kesopanan*). Responsible is value of character education found in Hamka's view about simple (*seederhana*). Patriotic is found in Hamka's view about brave (*berani*). Health is found in hamka's view about brave (*berani*). And courage is also found in Hamka's view about brave (*berani*). Kindness and friendship are values of character education found in hamka's view about friendship (*persahabatan*). While religious is found in all aspects talked in book *Falsafah Hidup*.

Character education in these two literary works, *Falsafah Hidup* and *The Prophet* are presented clearly by the table below:

Table 1
Values of Character Education in *Falsafah Hidup* and *The Prophet*

NO.	Values of Character Education in <i>Falsafah Hidup</i>	Values of Character Education in <i>The Prophet</i>
1	Honest	Open minded
2	Contemplation	Respect
3	Generous	Religious
5	Nationalistic	Fair
6	Social care	Honest
7	Tolerant	Sincere
8	Responsible	Friendship
9	Patriotic	Polite
10	Health	Generous
11	Courage	Hardworking

1. *Falsafah Hidup*

a. *Hidup* (life)

When Hamka talks about life he discusses also about *akal untuk manusia*. In discussion about *akal untuk Manusia*, researcher finds there are two values of character education, those are honest and nationalistic. In the sentence below there is value about honesty:

“Tetapi lantaran bukan akal saja yang dianugerahkan Allah bahkan di samping itu ada pula nafsu – sebab kita manusia termasuk jenis binatang pula. Maka tidaklah kita terlepas daripada garis sebagai manusia – tidaklah ia sunyi dari kesalahan, kekeledoran, kesilapan, dan kegagalan. Sebab itu kita tidak boleh memaksakan diri di atas dari kesanggupan manusia atau mendakwakan barang yang sebenarnya tidak ada pada kesanggupan kita. Kita hanya menjaga langkah, mengawasi dan menimbang”(Hamka, 1981: 25).

In researcher’s mind Hamka delivers through the sentences that human must accustom to be honest which is begun from himself. Doing something based on capability not to force himself by obeying appetite. Human must be aware the function of mind created by God, human must use his mind to identify which one he can do suits his capability and which one he cannot. Using his mind to think not to be controlled by appetite.

Nationalistic is a value of character education found in the sentences as follows:

“Sebagaimana terpancang hina dan terpancang dari masyarakat orang yang meninggalkan bahasa ibunya atau bahasa tanah airnya yang dengan dia lidahnya lebih sanggup menerangkan perasaan hatinya, lalu meminjam bahasa dan logat orang lain semata-mata karena hendak menjadi megah, maka lebih terpancang hina lagi manusia yang melebihi daripada kekuatan dan kesanggupannya, atau memilih yang sebenarnya bukan pakaiannya”(Hamka, 1981: 25).

Hamka reminds human through the sentences for not to forget his origin, where he comes from. Many youths are proud of using other language or dialect and they are ashamed to use their own. They want to be seen as modern people. By these sentences, Hamka teaches to human to be their selves not to the other. Be Proud of their origin, love characteristics of their nation by preserving its. In discussion about “*Hidup*” (Life) Hamka gives opinion about *tanda-tanda orang berakal* through the sentences as follows:

“Orang yang berakal, luas pandangannya kepada barang yang akan menyakiti atau akan menyenangkan. Tahu memilih perkara yang memberi manfaat dan menjauhi yang akan menyakiti. Dia memilih yang lebih kekal walaupun sulit jalannya dari pada yang mudah didapat padahal rapuh. Sebab itu mereka pandang keutamaan akhirat, lebih daripada keutamaan dunia. Lebih mereka utamakan kegembiraan kesopanan dari pada kegembiraan hawa nafsu. Mereka menimbang biarlah susah menempuh suatu perkara yang sulit asal akibatnya baik, dari pada perkara yang mudah tetapi akibatnya buruk. Mereka tetap mengharap dan tetap takut. Tetapi tidaklah ketakutannya itu pada perkara yang bukan-bukan, tidak pula harapannya itu kepada hal yang tidak-tidak. Pandangannya luas, ditimbangnyanya sebelum dikerjakan”(Hamka, 1981: 43).

“Orang berakal selalu menakar harga dirinya. Menaksir harga diri ialah dengan menilik hari-hari yang telah dilalui, adakah dipergunakan kepada perbuatan-perbuatan yang utama, dan hari yang masih tinggal kemanakah pula akan dipergunakan. Karena mahal atau murah harga diri, baik waktu hidup, apalagi setelah mati, ialah menurut jasa yang telah diperbuat pada setiap hari yang dilalui itu. Dia insaf bahwa hari yang telah habis terbelanjakan untuk yang tidak perlu, tidaklah akan dapat ditebus lagi. Oleh sebab itu dilihatnya tahun berganti, bulan bersilih dan hari berlalu. Dihitungnya baik-baik kemanakah dia telah pergi, apakah bekas kerjanya buat kemaslahatan dirinya sekurang-kurangnya, atau kemaslahatan kepada masyarakatnya”(Hamka, 1981: 43).

In researcher’s mind in the sentences there is value of character education that is contemplation. Hamka calls us to use our mind to do contemplation about what we have done in our life. Do we able to choose good thing for ourselves in spite of in uneasy way? Hamka invites us to consider something for us choosing a good thing in spite of in uneasy way than choosing an easy way but give bad effect.

b. Ilmu dan Akal

There are two values of character education in Hamka’s view about *keutamaan ilmuthose* are generous and social care. The values are in the sentences as follows:

“Ilmu haruslah bermanfaat kepada diri dan masyarakat. Orang yang ilmunya hanya untuk dirinya sendiri, tidak disokong oleh cita-cita bagi kemaslahatan sesama manusia, atau kaum setanah airnya, sama jugalah keadaannya dengan orang bodoh. Amat rendah orang yang mengambil ilmunya bukan buat menolong, tetapi hendak menggolong. Dia mengorbankan masyarakat untuk kepentingan dirinya sendiri. Dia sendiri tidak mau berkorban untuk masyarakat. Orang yang begini hanya beban dunia, bukan meringankan beban dunia”(Hamka, 1981:70).

Hamka’s calling for being generous one is seemed at the first sentence where if someone has knowledge, it should be sharing to the other, applying in society. Not to use his knowledge for fooling other. Sharing knowledge to other it means that let them be smart people. Hamka’s view that knowledge can be mentioned as knowledge if it is useful not only for ourselves but also give benefit for others. Caring to other people means caring to society. So by using our knowledge to sharpen nation’s mind is making our social care grows.

c. Adab Kesopanan (Politeness)

Value of character education that is tolerant found in hamka’s view about *Adab kesopanan*. The value is expressed in the sentences as follows:

“Keris orang Jawa hanya disisipkannya di pinggangnya yang sebelah belakang, dikisarkan ke muka hanyalah seketika akan berjuang saja. Ada juga negeri yang kalau belum pendekar belum boleh memanjangkan kumis, karena kumis panjang artinya ‘menantang lawan’”. Semuanya itu bukanlah penting benar untuk diperhatikan meskipun kalau diperhatikan ada juga faedahnya. Tiap-tiap negeri berdiri dengan kesopanannya sendiri-sendiri, menurut kemajuan batinnya. Kita belum boleh mencela sebelum kita ketahui rahasia kemajuan yang diperoleh orang di dalam negeri itu”(Hamka, 1981:99).

In researcher’s mind the sentences above clearly give us an understanding about the diversity of culture. By understanding about it, we will not blame other’s culture and assumed that only our culture is good, but can make our tolerant grows.

In explanation about *adab kesopanan*, Hamka talks about *adab diri terhadap makhluk and kemenangan*. There is value of character education that is contemplation of the two matters. The value is found in the sentences as follows:

“Bersyukurlah dengan perempuan yang ada dalam tanganmu. Itulah teman hidupmu. Fikir-fikirkan benar sebelum menambah istri, karena risikonya lebih besar. Bersetubuh bagi manusia bukanlah semata-mata pelepasan nafsu syahwat, sebagai persetubuhan ayam jantan dengan ayam betina. Bersetubuh bagi manusia ialah pengekalkan jenis dan turunan. Hidup kita bukan buat itu saja. Sebab itu, bukanlah disini kita akan mendapat kepuasan dengan perempuan, tetapi di akhirat, dengan orang syurga, dengan bidadari!”(Hamka, 1981: 108).

“Kita mesti menjadi seorang gagah perkasa, tetapi disamping itu kitapun mesti menjadi seorang budiman. Seorang yang panjang fikiran. Seseorang budiman senantiasa mendengarkan suara perasaannya sendiri, suara yang senantiasa menyelinap di dalam hati sanubari. Dia mengerti bila dia mesti menurutkan rasa marah, di mana tempatnya mengambil kesempatan. Maju saja ke medan perang dengan gagah, tetapi akal tumpul, bukanlah pekerti seorang yang gagah, tetapi kecerobohan yang biasa dilakukan oleh orang-orang yang bodoh. Seorang yang berjiwa besar memandang lebih dahulu di sasaran mana dia mesti berlawanan dan medan mana yang mesti dimasukinya. Baginya bukan sembarang waktu menyentak pedang, bukan di sembarang waktu menghamburkan mulut yang berisi ancaman, karena ancaman itu tidak ada di dalam riwayat hidupnya”(Hamka, 1981: 140-141).

Through these sentences Hamka reminds human to contemplate before deciding to do something including about make relationship to woman. Human is calling to do contemplation for all his life choices.

d. *Sederhana* (Simple)

In explanation about *Sederhana berfikir*, researcher finds there are two values of character education those are honest and responsible. The values are in the sentences as follows:

“Yang lebih celaka ialah kaum wartawan yang tidak ada rasa tanggung jawab. Bila terjadi perselisihan di antara dua golongan ummat sengaja disembarkannya perselisihan itu, diperdalam, dan diperpanjangnya, yang sehasta dijadikannya sedepa. Senang benar hatinya melihat masyarakat kacau. Dengan itu surat kabarnya laku. Dan lebih celaka lagi ialah penulis-penulis pengambil muka, yang menunjukkan dan menyatakan fikirannya hanya semata-mata karena berkhidmat kepada maharaja fulus. Bukan kepada maharaja bumi (pers). Tenggang kesana tenggang kesini sehingga kebenaranpun tersembunyi.....bukan hakikat yang dikerjakannya, bukan kebenaran yang dipertahankan. Diapun sanggup juga sekali-sekali mempertahankan hakikat dan kebenaran, asal sesudah itu dia dapat untung”(Hamka, 1981: 157).

Hamka gives an example of dishonest and irresponsible action through the sentences above. In reality, through the sentences human understands the important of being honest and responsible in our life, especially in our career.

Then when Hamka talks about *Sederhana perasaan suka cita*, researcher finds there are values of character education those are social care and generous. The value can be seen in the sentences as follows:

“Alamat kesenangan hati akan musnah ialah apabila tidak ada lagi rasa pertalian di antara satu sama lain. Jika beroleh nikmat hendak ditelan seorang. Kalau orang di kiri kanan ditimpa susah, dia tidak peduli”(Hamka, 1981:168).

“Siapa yang tidak akan timbul hasad melihat orang goyang-goyang kaki di atas kursinya sambil membusungkan dada, padahal yang melihat itiu dari pagi belum mengecap enaknyanya makan? Bukan demikian menolong fakir dan miskin. Kalau hendak menolong, hendak menimbulkan senang, gembira dan sukacita di dalam hatinya, hapuslah dari hati sendiri perasaan bahwa awak lebih. Leburkan diri ke dalam kalangan mereka. tanamkan dalam hati sendiri bahwa harta benda yang banyak itu hanyalah barang singgah. Kita tidak berbeda dengan mereka. Sama-sama hamba Allah. Kalau membangga, hati si miskin akan renggang. Meskipun dia miskin, diapun tahu harga dirinya. Bahkan merekalah yang paling lekas merasa”(Hamka, 1981:168-169).

Hamka explains in the sentences the importance of sharing to other, helping other.

e. *Berani* (Brave)

There is value of character education that is patriotic when Hamka talks about ‘*Berani*’

“Dr. David Waterson menyelidiki apa sebab manusia merasa sakit seketika mendapat luka dan sakit itu ditanggungkan oleh seluruh badan, ditanggungkan juga oleh otak dan perasaan. Beliau mau, kalau luka itu dikaki, biar kaki saja yang menanggungkan. Oleh karena obat yang baru didapatnya itu hendak diselidikinya, maka badannya sendirilah dilukainya, tidak dicobakannya kepada orang lain. Ditanggungkannya kesakitan luka berkali-kali, karena dia yakin bahwa jika teorinya betul dan percobaannya berhasil, seluruh manusia akan terlepas dari penyakit luka yang ditanggung oleh seluruh badan dan otak itu. Beliau menyangka bahwa percobaan ini agaknya tidak sama sekali akan berhasil. Tetapi kata beliau, dialah memulai sekarang, moga-moga orang-orang yang datang kemudian bisa menyempurnakan. Banyak lagi lain-lain yang berakal budi, yang mendermakan dirinya atau nyawanya sendiri untuk percobaan yang kalau tidak berhasil, hanya dirinya saja yang binasa, dengan keyakinan bahwa orang lain akan berusaha juga memperbaiki teorinya. Tetapi kalau berhasil, beribu-ribu manusia akan tertolong dari bermacam-macam penyakit yang berbahaya. Semangat pengorbanan inilah yang telah memenangkan Timur terhadap Barat seribu tahun yang lalu. Dan semangat pengorbanan ini pula yang memenangkan Barat atas Timur kemudiannya”(Hamka, 1981: 204).

Through the sentences, Hamka shows patriotic spirit of doctors and scientists by doing a sacrifice for very useful thing for human and nation now and future. There is value of character education that is courage when Hamka gives view about *Keberanian Budi*. Researcher finds that Hamka has opinion that the advance of nation does not happen if there is not courage people stating a truth, stating new understanding because sometimes a truth or a new understanding faces a rejection.

“Tidaklah suatu bangsa akan tegak, dan suatu faham akan berdiri, kalau di dalam bangsa itu sendiri tidak ada yang berani menyatakan kebenaran. Sebab tiap-tiap bangsa akan segan mengubah yang lama. Dia hendak tetap pada yang lama, padahal kadang-kadang tidak cocok dengan zamannya lagi. Kalau ada suara baru mengeritik yang lama itu, tentu akan mendapat sambutan sengit dari si cap lama. Orang akan ribut. Tetapi yang berani menyatakan kebenaran itu mesti tahan. Karena di dalam menjatuhkan suatu benteng,

orang yang tegak di barisan pertama harus kena peluru, dan kadang-kadang jatuh mati. Tapi kelak serdadu barisan belakang akan berjalan terus di atas bangkai orang-orang di barisan muka tadi. Maju terus, menyerang terus sehingga peluru musuh itupun habislah. kemenangan didapat dan perjuangan membawa hasil yang menyenangkan. Demikianlah orang yang berani menyatakan faham baru. Orang itu memang selalu dahulu datang daripada zamannya. Orang-orang yang sama hidup dengan dia belum kenal akan dia. Kelak mereka akan takluk juga. Sekurang-kurangnya orang akan marah karena kritiknya, tetapi dengan diam-diam orang turuti apa yang dikatakannya” (Hamka, 1981: 205).

The following sentences in researcher’s mind is that Hamka assumes that is a fault which parents do when putting their child in a bed by giving threat and telling ghost story when putting child in a bed will build coward mental

“Maka salahlah pendidikan ibu-ibu yang menidurkan anaknya dengan ancaman. Memberinya ketakutan dengan hantu, sicindai, gondoruwo, cindaku, palasik, urang sibunian, dan lain-lain. Sehingga sampai besar banyak yang tidak dapat dikikiskan dari ingatannya lagi. Karena telah ditanamkan oleh ibunya di waktu kecil” (Hamka, 1981:210).

Apart from courage value, the following sentences in researcher’s mind contain two other values of character education. The values are health and honest.

“Untuk menanamkan bibit keberanian kepada anak-anak, maka ahli-ahli pendidik, terutama di benua Eropa dan amerika mendapat beberapa jalan, di antaranya: (1) menguatkan pelajaran senam (sport) kepada anak muda, (2) mengajarkan riwayat orang-orang berani, (3) biasakan berterus terang bercakap-cakap. Jangan terlalu banyak “ambil muka”, tenggang menenggang. Tetapi hendaklah sopan. Teguh di dalam keyakinan dan jujur, (4) tidak percaya pada khurfat, dan (5) memperkaya akal dengan ilmu yang berfaedah” (Hamka, 1981:208-209).

f. *Keadilan (Fairness)*

Value of character education that is honest found in Hamka’s explanation about *Kemerdekaan Hak Milik*. In this case researcher sees that Hamka is calling at us for always being honest about a work. Never do a claim toward other’s work.

“Maka tidaklah adil jika buah tangan orang lain, syair buatan orang lain, atau karangan orang lain, kita salin saja lalu kita katakan kita yang empunya. Undang-undang negeri memberi perlindungan kepada hak yang demikian, sehingga orang yang merasa kecurian boleh mengadakan halnya ke muka hakim. Yang diizinkan hanyalah meyakinkan. Sebab tidak ada suatu ilmu yang jadi pendapat tunggal seseorang. Sedangkan mengatakan suatu perkataan hikmat hasil fikiran seorang pujangga atau failasuf dengan tidak menyebut sumbernya lagi tercela dalam hukum sopan santun, apatah lagi mencetak buku karangannya, atau mensandiwarkan ceritanya dengan tidak seizinnya” (Hamka, 1981:272)

g. *Persahabatan (Friendship)*

There is a value of kindness when Hamka talks about *Persahabatan*. Hamka says that no friendship if it is built on bad purposes. A relationship is stated as friendship if it is growth in good purposes. In researcher's mind Hamka is calling at us to bring and conserve kind messages in a relationship.

“Maksud persahabatan bukanlah karena hendak berkumpul-kumpul dan bercengkrama saja, untuk berenak-enak makan dan berpuas-puas minum. Bukan supaya berganti-ganti membayar makanan di kedai kopi. Kalau hanya demikian sifat persahabatan, maka tukang-tukang copet, pencuri dan pembongkar barang kepunyaan orang lainpun, bukan main setia persahabatannya. Sampai apabila seseorang tertangkap dan masuk penjara, yang tinggal membelanjai anak istrinya. Maksud persahabatan ialah untuk sama-sama memperluas tujuan hidup, memperdekat di antara satu jiwa dengan yang lain, yang terdapat kecocokan di dalam satu perkara, sehingga dapat didamaikan di dalam perkara yang lain”(Hamka, 1981: 298).

2. The Prophet

a. Joy and Sorrow

In Gibran's poetic essay *Joy and Sorrow* there is value of character education that is open minded. Gibran sees that joy is sorrow unmasked. In this view, researcher catches Gibran's mean that happiness is close to sadness. When someone is sad for something basically he is weeping his delighted thing. Because if someone does not like a certain thing, it is impossible he weeps on the thing.

“Your joy is your sorrow unmasked” (Gibran, 1923: 44). When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy. When you are sorrowful look again in you heart, and you shall see that in truth you are weeping for that which has been your delight” (Gibran, 1923: 45)

Then Gibran says: “Is not the cup that hold your wine the very cup that was burned in the potter's oven? And is not the lute that soothes your spirit, the very wood that was hollowed with knives?”(Gibran, 1923: 44). Researcher sees Gibran delivers in these sentences that in fact a good thing by its surface actually comes from ungood thing, a wine cup which is exclusive by its look is just unfine cup formerly which is made by burned clay. Likewise a flute can hypnotize the listener, in a fact made by sliced bamboo. Researcher sees that there is value of character education in the sentence that is open minded where we are called to see not only from one side but also from several dimension. And realizing that a simple thing can be a good and useful thing.

b. Good and Evil

Value of character education that is open minded is not only found in Gibran's poetic essay about '*Joy and Sorrow*' but also found in poetic essay '*Good and Evil*'. The value is mentioned in sentence as follow:

“Of the good in You I can speak, but not of the evil. For what is evil but good tortured by its own hunger and thirst. Verily when good is hungry it seeks food even in dark caves, and when it thirsts, it drinks even of dead waters. You are good when you are one with yourself. Yet when you are not one with yourself you are not evil. You are good when you strive to give yourself. Yet you are not evil when you seek gain for yourself. For when you strive for gain you are but a root that clings to the earth and sucks at her breast (Gibran, 1923: 29).

The sentences in researcher's mind meant by Gibran is to give an overview to human that a human does a crime is not always mean that he is a wicked one. Because sometimes someone does a crime caused by he comes into urgent situation. For instance a hungry man steals money for buying food.

c. Marriage

When Gibran talks about marriage, researcher finds there is value of character education that is respect each other. This value is contained in the sentence as follow: "Love one another but make not a bond of love. Let it rather be a moving sea between the shores of your souls. Fill each other's cup but drink not from one cup. Give one another of your bread but eat not from the same loaf. Sing and dance together and be joyous, but let each one of you be alone, even as the strings of a lute are alone though they quiver with the same music. Give your hearts, but not into each other's keeping" (Gibran, 1923:21).

The pieces of sentences of poetic essay about 'marriage' is contained a value about respect to our lifemate with preserving their love in their marriage, expressing their feeling each other, their pain, giving support, reminding each other, respecting their difference of opinion, accepting all of partner's weaknesses, and letting our partner love by his own way without forcing our intention. And still keeping a couple's duty and obligation.

d. Teaching

Apart from poetic essay 'Marriage', value of character education that is respect each other also found in in poetic essay 'Teaching'. Value of respect each other can be seen in the sentences as follows: "If he is indeed wise he does not bid you enter the house of wisdom, but rather leads you to the threshold of your own mind. The astronomer may speak to you of his understanding of space, but he cannot give you his understanding. The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it. And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither. For the vision of one man lends not its wings to another man" (Gibran, 1923: 25-26).

The sentences in researcher's mind are a calling whether to teacher or parents to teach and to educate wisely, that is not to force child or learner to have same opinion of teacher and also parents but to respect child or learner's own opinion. A teacher must be aware that a learner has prior knowledge toward something. While anything that we explain to our learners is certainly to enrich their information and knowledge.

e. Children

Value of character education that is faith/religious can be seen in this sentence "Your children are not your children. They are the sons and daughters of life's longing for itself. They come through you but not from you. And though they are with you, yet they belong not to you" (Gibran, 1923:8).

In that sentence Gibran reminds that a child who we gave birth in actually is God's entrusted where parents are trusted to take care and to educate well. The sentence also invest our faith to God that child and parents are same as God's owner/creation.

f. Crime and Punishment

Value of character education that is faith also found in Gibran's poetic essay 'Crime and Punishment'. The value is found in the sentence: "It is when your spirit goes wandering upon the wind. That you, alone and unguarded, commit a wrong unto others and therefore unto yourself"(Gibran, 1923: 17-18).

In the sentence Gibran wants to remind human being that when human being is aware about their self existence, who the real him is?, knowing himself then human will not and impossible to do a crime. The sentence "*It is when your spirit goeswandering upon thewind*" implicitly explains that *ruh*/spirit is a holy thing whivh is impossible doing a crime.

g. Pain

Value of character education that is faith also found in poetic essay 'pain'. The value seems in the sentence: " Much of your pain is self-chosen. It is the bitter potion by which the physician within you heals your sick self. Therefore trust the physician, and drink his remedy in silence and tranquility. For his hand, though heavy and hard, is guided by the tender hand of the Unseen" (Gibran, 1923: 24).

Through this sentence Gibran is calling at humans to increase their faith by trusting that health and sick are God's fate. It means that if we are sick, we are asked to get medicine for healing. Because medicine is a path for healing while God is the only one a giver of healing.

h. Religion

Value of character education that is faith also found in Gibran's poetic essay 'religion'. The value is in the sentence: "And if you would know God be not therefore a solver of riddles. Rather look about you and you shall see Him playing with your children. And look into space; you shall see Him playing with your children walking in the cloud, outstretching His arms in the lightning and descending in rain. You shall see Him smiling in flowers, then rising and waving His hands in tress"(Gibran, 1923: 36).

Dr. Joseph Peter Ghougassian in his book *Sayap-Sayap Pemikiran Khalil Gibran* concludes that Gibran is a panteist that is a follower of panteism~a philosophy and theology doctrine with a trust that God is everything and everything is God "*segala sesuatu dan segala sesuatu itu adalah Tuhan*" (Ghougassian, 2002:294).Then compatible to Gibran's thought about religion which expressed by sentences above. In researcher's mind by the sentences Gibran calls humans to believe that God sees all of our moves, God come in to all af our activities, God in so close to us.

i. Giving

Character education that are sincere and generous found in Gibran's poetic essay 'Giving' as follows:

"You give but little when you give your possessions. It is when you give of yourself that you truly give. And what is fear of need but need itself? Is not dread of thirst when your well isfull, thirst that is unquenchable. There are those who give little ofthe much which they have – and they giveit for recognition and their hidden desire makes their gifts unwholesome" (Gibran, 1923: 9).

In this poetic essay, Gibran delivers to human to accustom to give sincerely without teliing it to other that he has given something to smeone. Because if we give to someone not for helping so the giving is nothing. Apart from that, in researcher's mind there is another value in thiss poetic essaay that is generous.

j. Work

Value of character education that are honest and sincere found in some sentences when Gibran talk about work. The sentences as follows: “And what is it to work with love? It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth. It is to build a house with affection, even as if your beloved were to dwell in that house. It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit” (Gibran, 1923: 12).

Seemed clearly Gibran’s intention when deliver about work that humans supposed to work, look for money sincerely and honestly. And be aware that they go to work and look for money merely for their beloved people around them. Because sincerity and honesty in working will bring inner satisfaction and happiness. Apart from teaching about honest and sincere, in poetic essay ‘work’ there is value of hardworking/perseverance. The value is found in the sentence as follow: “You work that you may keep pace with the earth and the soul of the earth. For to be idle is to become a stranger unto the seasons, and to step out of life’s procession, that marches in majesty and proud submission towards the infinite. And in keeping yourself with labour you are in truth loving life. And to love life through labour is to be intimate with life’s inmost secret” (Gibran, 1923: 11-12).

In these sentences Gibran wants to tell human that work can bring us into broader world where we can make interaction with people, with many characters, we can do a problem solving and share idea. Briefly having a lot to work, automatically human will see a larger world and also learn about and explain the life essence through several problems which they faced when interact to many people, characters and problems in work field.

k. Buying and Selling

Value of character education those are religious, honest and fair found in Gibran’s poetic essay about ‘Buying and Selling’. The value is in the sentence as follow: “It is in exchanging the gifts of the earth that you shall find abundance and be satisfied. Yet unless the exchange be in love and kindly justice, it will but lead some to greed and others to hunger. When in the market place you toilers of the sea and fields and vineyard meet the weavers and the potters and the gatherers of spices. Invoke then the master spirit of life of earth, to come into your midst and sanctify the scales and the reckoning that weighs value against value” (Gibran, 1923: 16-17).

In situation of buying and selling Gibran teaches human for always be fair, honest, and keep an image into God in all buying and selling activity, because by keeping an image into God then we will be avoided from greed but will lead us to do anything honestly and fairly.

l. Friendship

Value of character education that is friendship found in Gibran’s poetic essay ‘Friendship’. The value is in the sentence as follow: “Your friend is needs answered. For you come to him with your hunger, and you seek him for peace. When your friend speaks his mind you fear not the ‘nay’ in your own mind, nor do you withhold the ‘ay’. And let your best be for your friend. If he must know the ebb of your tide, let him know its flood also. Seek him always with hours to live. For it is his to fill your need, but not your emptiness. And in the sweetness of friendship let there be laughter, and sharing of pleasures” (Gibran, 1923: 16). It is easy to see that the sentences above how is the important of close friend, then Gibran recommends to anyone to make a friendship. By having close friend one happiness formerly become two, three happiness, and henceforth. The happiness will be doubled and the sadness will be decrease.

m. Clothes

Value of character education that is polite found in Gibran's poetic essay 'Clothes'. The value is in the sentence "Forget not that modesty is for a shield against the eye of the unclean" (Gibran, 1923: 16). Character education in this sentence is too easy to see by reminding politeness in clothing.

3. The Comparison of Values of Character Education between *Falsafah Hidup* and The Prophet

The findings in this study show that '*Falsafah Hidup*' and The Prophet are two literary works which really much concerns in humanistic and social aspects. There are several same values for the both books. The values are honest, religious, generous, and friendship. However the values are delivered in different ways. As an example when Gibran talks about friendship, he concerns in the importance of having close friend. At the same time Hamka stresses in how the relationship of friendship is built. In the other word is the essence of friendship. Honest value in The Prophet is elaborated by Gibran in his poetic essay 'Work' and 'Buying and Selling'. Gibran elaborates the importance of being honest in working, working from our heart, and being honest when doing the activity of buying and selling. Meanwhile Hamka teaches about honest when he talks about life, brave, simple, and fairness. Being honest in understanding our capability, to educate children to be a honest man, being honest in expressing a thinking, and being honest to acknowledge someone's own.

There are several values of character education in Hamka's '*Falsafah Hidup*' which are not found in Gibran's The Prophet where the values head for human's attitude toward nation. Values of character education in Gibran's The Prophet are really pure leads human become perfect human with good character. In researcher's mind it extremely influenced by Gibran's background who as the real poet, the real man of letters, the real artist, and the real philosopher. At the same time, values of character education in Hamka's '*Falsafah Hidup*' not only for building human's character to be a good person toward himself and others but also much concerns in nation affairs. The values are nationalistic patriotic, and tolerant. In researcher's mind values of character education in book '*Falsafah Hidup*' which concern on attitude toward nation is very extremely influenced by Hamka's background as fighter and politician. In history, Hamka is not only recorded as man of letters, novelist, philosopher, a leading figure of Islam but also a fighter and politician. Hamka was known as a leading figure in the revolutionary struggle for national independence in West Sumatra from 1945 to 1949. In 1950 appointed as a high official of the Department of Religious Affairs. In 1955 Hamka was elected a member of the Constituent Assembly, representing the Islamic modernist political party, the Masjumi. His political career ended with the dissolution of the Assembly by President Sukarno. In 1975 he accepted the post of chairman of the new government-sponsored Indonesian Council of Ulama and was reelected in 1980 (Abdullah, 2010: 1).

Both of the works, '*Falsafah Hidup*' and The Prophet is same in carrying on high frequency of religious value. Religious value is found in Gibran's poetic essay that are Children, Crime and Punishment, Pain, Buying and Selling, and Religion. In researcher's mind religious value in The Prophet does not refer to a certain religion/faith but tend to all religion or it can say as more universal. Differ from in Hamka's '*Falsafah Hidup*' religious value is found in all aspects which are discussed in the book and refers to certain religion/faith that is Islam. When Hamka talks about life, knowledge and mind, politeness, simple, brave, fairness, and friendship, he always based on

Al Qur'an and hadiths. In researcher's mind this matter is extremely influenced by Hamka's background as muslim religious teacher and leader. It is explained in Hamka's biography that he was active in Muhammadiyah organization (1932-1934) and published two journals, novels, and a book on Islamic history. In 1936 he received an offer to become the editor in chief of a new Islamic journal in Medan, Pedoman Masyarakat (Social Compass) Appointed as a high official of the Department of Religious Affairs (1950). In 1955 Hamka was elected a member of the Constituent Assembly, representing the Islamic modernist political party, the Masjumi. In 1960 he was elected as "great imam" of al-Azhar Mosque. In 1975 he accepted the post of chairman of the new government-sponsored Indonesian Council of Ulama (Abdullah, 2010: 1).

Theoretical Implication

HAMKA (1908-1981), acronym of Haji Abdul Malik Karim Amrullah, Indonesian religious scholar and the most prolific of modern Indonesian Islamic writers. Hamka was born in the small village of Sungai Batang in the Minangkabau region of West Sumatra on 17 February 1908. Although his father was the leading teacher of a traditional religious school that soon became a radical reformist school, the famous Sumatra Thawalib, the young Malik was enrolled in the Diniyah School, the first religious school to use the modern system of education, established by Zainuddin Labay el-Junusyah. Malik was not successful there and transferred in 1922 to Parabek (Bukittinggi), a school run by another modernist `slim, Syekh Ibrahim Musa. Instead of studying Islamic commentaries, he preferred Minangkabau traditional literature (Abdullah, 2010: 1).

Hamka's educational background, it is clear that he has entered the Islāmic school in Padang Panjang and in Parabek, that is Sumatra Thawalib. Syekh Zainuddin Labay el-Yunusiy is the teacher who the one that Buya Hamka really likes. The approach used by Engku Zainuddin in teaching is not on the form of transferring of knowledge but also transferring of value. Surprisingly, Buya Hamka also learns about philosophical thought by Aristoteles, Plato, Pythagoras, Plotinus, Ptolemaeus, and others. When Buya Hamka was in Yogyakarta, he read many great classic books, such as books written by Ki Bagus Hadikusumo, R. M. Soeryapranoto, Kyai Haji Mas Mansur, H. Fachrussin, and A. R. Sutan Mansur.

The unique characteristic of Buya Hamka's way of thinking is that he really much concerns on the specific way that is usable in this modern education system. Besides, Buya Hamka also concerns on the humanistic and social aspect that include theology, tafsir Al Qur'an, literature, fiqh, Islam history, and education. One of his famous and great books is Tafsir Al-Azhar (Abdullah, 2010: 1).

On his return to Padang Panjang he began his career as a writer and adopted the nom de plume of Hamka. His first book, a Minangkabau novel titled St Sabariah (A Girl Named Sabariah), was published in 1925. He regularly sent articles to local journals and published booklets on Minangkabau adat and Islamic history. His activities in the Muhammadiyah organization brought him to Makasar (1932-1934) where he published two journals, novels, and a book on Islamic history. In 1936 he received an offer to become the editor in chief of a new Islamic journal in Medan, Pedoman Masyarakat (Social Compass). Under his editorship the journal became one of the most successful in the history of Islamic journalism in Indonesia. The sojourn in Medan (1936-1945) constituted the most productive years of Hamka's life. During this period he published most of his novels, notably *Dibawah Lindungan Ka'bah* (Under the Shadow of the Ka'bah, 1936) and *Tenggelamnya kapal van der Wijck* (The Sinking of the van der Wijck, 1937), as well as his noted books on Islamic ethics and mysticism, including *Tasauf Modern* (Modern Mysticism, 1939), *Lembaga budi* (The Realm of Morality, 1939), and *Falsafah hidup* (The Philosophy of Life, 1940) (Abdullah, 2010: 1). Three works which are well-known as Buya Hamka's masterpieces are

Lembaga Budi (1939), – *Moral Institution, Falsafah Hidup* (1940) – *Life Philosophy, and Lembaga Hidup* (1941) – *Life Institution*. Dealing with his intellectual development, as stated by G. F. Pijper, Buya Hamka is categorized into the third typology, that is standing strongly to the basic of Islam religion, without ignoring contemporary thought, as long as it is in the same corridor with Islāmic values. As a child who was grown up in Islāmic circle, he becomes a philosophical thinker but remains in control. His intellectuality has sharpen the way he gives his opinion about family, politic and especially Islāmic literature, as seen through his three masterpieces (Nizar, 2008: 1).

At the same time Hamka was a leading figure in the revolutionary struggle for national independence in West Sumatra from 1945 to 1949. In 1950 he moved to Jakarta. Appointed as a high official of the Department of Religious Affairs, Hamka spent most his time teaching, writing, and editing and publishing the journal *Panji Masyarakat* (The Banner of the Society). In 1950 he published a widely acclaimed biography of his father, *Ayahku* (My Father), which also gives a historical account of Islamic movements in Sumatra, in addition to his four-volume memoir *Kenang-kenangan hidup* and the first volume of the projected four-volume *Sedjarah umat Islam* (History of the Islamic World). In 1955 Hamka was elected a member of the Constituent Assembly, representing the Islamic modernist political party, the *Masjumi*. His political career ended with the dissolution of the Assembly by President Sukarno. In 1960 he was elected as “great imam” of al-Azhar Mosque. Falsely accused of involvement in the attempted murder of the president, he was detained in 1964. He spent twenty months in the hospital, where he completed the drafts of his thirty-volume *Tafsir al Azhar* (Abdullah, 2010: 1).

After the fall of Sukarno, Hamka was released and resumed his position as the great imam of al-Azhar Mosque with its prestigious elementary and secondary school. As the most sought-after mubaligh (public speaker) and a popular broadcast personality with books published in Malaysia, Singapore, and Indonesia, he was undoubtedly the most famous religious scholar in the Malay-speaking world. In 1975 he accepted the post of chairman of the new government-sponsored Indonesian Council of Ulama and was reelected in 1980 but resigned owing to a political conflict with the minister of religion. His position, however, had popular support, and congratulatory letters flooded his house. A few months after the last volume of *Tafsir al-Azar* was published, Hamka died on 21 July 1981, leaving ten children (Abdullah, 2010: 1).

Hamka wrote more than one hundred books, including fiction, politics, Minangkabau adat, history and biography, Islamic doctrine, ethics, mysticism, and tafsir. About twenty of these have enjoyed several reprintings and are still in print. Several collections of his writings have also been published posthumously. He received honorary degrees from al-Azhar University in Cairo (1958) and the University Kebangsaan in Kuala Lumpur (1974). The daily *Berita Buana* named him “Man of the Year” in 1980. He was also the “spiritual father” of most newly converted Chinese (Abdullah, 2010: 1).

Buya Hamka declares that becoming a highly valued and good person in this earth cannot only exist by learning all classic books but it is fully on the way someone produces technologies that enable other human being to magnify their life atmosphere with no burdens in the environment. In addition, great human are those who always criticize themselves rather than criticize other people. Furthermore, Buya Hamka declares that parents must be able to prove good way of life (*akhlaqul karimah*).

Falsafah Hidup (1940) is one of Hamka’s masterpiece. The philosophy of life declared by Buya Hamka is known as an extraordinary philosophical thought that it has been widely recognized by all Indonesian people, even by Singaporean and Malaysian (Nizar, 2008: 1). This

book tells about life values. It teaches about mind, simplicity, bravery, law, passion, love, politeness, friendship, freedom, etc. Hamka stated in this book:

“...lalu ke perjuangan dalam batin kita sendiri, menegakkan yang baik dan melawan yang buruk. Selama hidup kita kerjakan demikian, menjalankan titah perintah Tuhan Yang Maha Esa. Berapa pun yang dapat kita kerjakan, harus kita syukuri. Setiap hari atau masa kita hitunglah laba dan rugi. Sampai kelak datang panggilan. Panggilan yang tidak dapat ditakhirkan walau satu saat dan tak dapat pula ditagdimkan walaupun satu saat. Panggilan yang tak dapat dielakkan oleh setiap yang bernyawa. Maka terbukalah pintu kubur. Maknanya pindahkanlah kita dari hidup fana kepada hidup baqa, dari hidup dunia kepada hidup akhirat. Demikianlah kita menempuh hidup; lahir, berjuang dan akhirnya mati. Betapa juapun kita harus percaya, bahwa kebaikan juga yang menang. Sebab asal-usul kejahatan kita bukan jahat, hanya baik semata. Kalau kejahatan pernah menang, hanyalah lantaran dorongan nafsu. Bila nafsu telah reda, kebaikan jualah yang kita junjung. Sebab itu hendaklah kita percaya hidup penuh dengan Iman dan baik sangka kepada Tuhan. Itulah Falsafah Hidup”(Gunawan, 2008: 1).

Khalil Gibran and his works. Gibran Khalil Gibran was born on January 6, 1883 to the maronite family of Gibran in Bsharri, a mountainous area in Northern Lebanon. In the school, a registration mistake altered his name forever by shortening it to Kahlil Gibran, which remained unchanged till the rest of his life despite repeated attempts at restoring his full name. Gibran entered school on september 1895, merely two months after his arrival in the U.S. having no formal education, he was placed in an ungraded class reserved for immigrant children, who had to learn English from scratch. Gibran caught the eye of his teachers with his sketches and drawing, a hobby he had started during his childhood in Lebanon (Hassan, 2001: 21).

Among his best known works is THE PROPHET, a book of 26 poetic essays, which has been translated into over 20 languages. The Prophet, who has lived in a foreign city 12 years, is about to board a ship that will take him home. Khalil Gibran menutup matanya tanggal 10 April 1931 pada usia 48 tahun di Rumah Sakit St. Vincent, New York. Ia tidak dikebumikan di Amerika, namun sesuai kehendaknya, ia dibawa ke Lebanon dan dimakamkan di biara tua sunyi, Mar-Sarkis di Wadi Kadisha (Ghougassian, 2002: 31). His selected works: *Aratks: Al murudj* (1906), *Stonefolds* (1907), *On The Threshold* (1907), *Al Arwah Al mutamadah* (1908), *Daily Bread* (1910), *Fires* (1912), *Al Ajniha Al Mutakassirah/The Broken Wings* (1912), *Dam'ah Wa Ibtisamah/A Tear and a Smile* (1914), *The Madman* (1918), *Al Mawakib/The Procession* (1919), *The Forerunner* (1920), *Spirits Rebellious* (1920), *The Prophet* (1923), *Sand and Foam* (1926), *Jesus The son of Man* (1928), *The Earth Gods* (1931), *Garden of The Prophet* (1933), *The Death of The Prophet* (1933), *Tears and Laughter* (1947), *Nymphs of The Valley* (1948) (Ghougassian, 2002: 36).

The Prophet is Khalil Gibran's masterpiece which have been translated into 20 languages. The Prophet tells about a man called "Al Mustafa" in Arabic meaning "chosen". Al Mustafa goes to a town, Orphalese and teaching about the life reality. The Prophet talk about Gibran's teaching about morality between any fellow being. How do parents' attitude to their children, about love, freedom, beauty, friendship, even about eating, drinking, and clothes. In short about the existence of human being become the contemplation of policy and benefit. The first manuscript of The Prophet written in Arabic language and then rewritten in English in 1918-1922, and published in 1923. According to Gibran, The Prophet is his first book which he prepared during his age years. Because of the book, Gibran was recognized as "man of letters" with matured philosophy. A man who awoken from grief and turbulence of born and mind. A man who finding the meaning of love as extraordinary energy for making relationship with any fellow being; and making ourself bring

closer to the infinite. The Prophet is Gibran's masterpiece and some literatures mention that The Prophet is a summary of all Gibran's works which full of kindness teaching. This work has been translated into more than 20 languages in world and has been sold about 10 million. So its great this masterpiece make him stated: "I think I will never been exist without the Prophet, the Prophet is my first book in my career my first real book, my ripened fruit." How does he can be inspired to write the book, he answered "did I write it? It wrote me" (Ghougassian: 2002: 38).

As a writer, Gibran works are much influenced by western and eastern culture. From 1908 to 1910 Haskell provided funds for Gibran to study painting and drawing in Paris, France. Before going to France, he studied English literature with her and had an essay, "al-Musiqa" (1905), published by the Arabic immigrant press in New York City. Diverse influences, including Boston's literary world, the English Romantic poets, mystic William Blake (1757–1827), and philosopher Nietzsche (1844–1900), combined with his experience in Lebanon, shaped Gibran's artistic and literary career (Gibran biography, 2014: 1).

Value is the object of human's will. to encyclopedia (1973:894) (Nahdhiyah, 2004: 6).

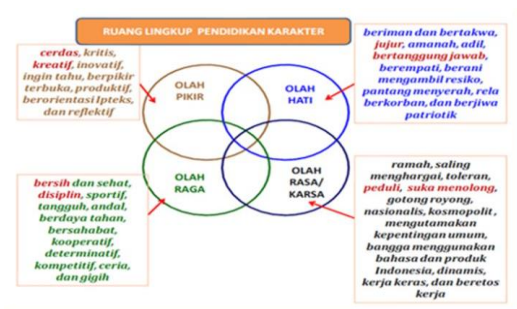
“nilai dalam ethica dikenal terutama nilai-nilai rohani, yaitu yang baik, yang benar, yang indah, nilai-nilai itu mempunyai sifat supaya direlisir dan disebut nilai aktual, sedangkan yaang menunggu realisasi disebut nilai ideal. Yang pertama memberi isi pada kehidupan maanusia. yang kedua memberi arah atau jurusan: yaitu jurusan untuk lebih banyak merealisasi nilai. kejujuran, kesetiaan, kepantasan, dan lain-lain adalah nilai kehidupan. Eksistensi manusia diisi oleh nilai-nilai yang dituntun oleh pengertian tentang nilai menjaga dan memelihara supaya eksistensi manusia tetap berada pada tingkat kemanusiaan. Dikatakan bahwa hati nurani adalah penjumlahan dari pengertian tentang nilai dalam pribadi manusiawi, sedangkan pribadi itu adalah penilaian tertinggi.”

Character means doing the right thing and doing our best work even when no one is looking (CEP, 2010: 14). Leadership Support Service at Arkansas Department Education determines the 12 guiding principles of exceptional character: adaptability, compassion, contemplation, courage, honesty, initiative, loyalty, optimism. Perseverance, respect, responsibility, trustworthiness (Leadership Support Service, 2014: 1).

Lions Quest programs teach, model, and reinforce the following value sets throughout the K-12 curriculum: self-discipline, persevering to achieve goals, responsibility, respect for self and others, kindness, honesty, courage, a healthy drug-free lifestyle, commitment to family (Character CEP, 2014: 1).

Diknas formulates character education into 18 values of culture development and people character: *Religius, jujur, toleransi, disiplin, kerja keras, kreatif, mandiri, demokratis, rasa Ingin Tahu, semangat kebangsaan, cinta tanah Air, menghargai prestasi, bersahabat/komunikatif, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab* (Diknas, 2010: 1).

Character education covers two aspects. Internal aspect and external aspect. Internal aspect (potence) is cognitive, affective, and psychomotoric. External aspect is human aspect in socioculture context which covers interaction in family, school and society. All of these aspects have character education domain. The explanation about the scope of character education can be seen in chart as follows (Teach for Indonesia, 2011: 1).



Erie Sudewo in his book *Best Practice in Character Building Menuju Indonesia Menjadi Lebih Baik* there are 19 characters. The Characters are: *tidak egois, jujur, disiplin, ikhlas, sabar, bersyukur, tanggung jawab, berkorban, perbaiki diri, sungguh-sungguh, adil, arif bijaksana, ksatria, sederhana, solutif, komunikatif, and inspiratif* (Sudewo, 2011: 73, 83, 99, 117, 127, 131, 139, 143, 147, 151, 175, 183, 191, 205, 209, 215, 223, 227, dan 231).

Some theories of character education formulated by experts basically are not contradictory, but some theories are more accommodative, comprehensive and detail than the others. The theoretical formulations are complete each other and can be identified as many as 54 values of character education. The values are religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curiosity, nationalistic, peace, respect for self and other, friendship, environment care, social care, responsibility, kindness, courage, a healthy drug-free lifestyle/healthy, commitment of family, adaptability, compassion, contemplation, bravery, initiative, loyalty, optimistic, perseverance, trustworthiness/reliable, intelligent, critical, innovative, open minded, productive, science Tec oriented, reflective, neat, cooperative, determinative, competitive, cheerful, empathy, patriotic, friendship, generous/philanthropist, cosmopolite, unselfish, sincere, patient, self-managing, wise, simple, giving solution, communicative, inspiring.

Literature is sometimes defined as ‘anything written’. However we can surely distinguish between literature in the sense of any writing and literature in the sense of verbal works of art. Robert Frost said, “Literature is a performance in words”. Another view holds that literature has in it, a sense of entertaining display and provides pleasure in addition to the element of ‘truth’ involved. Literature is generally divided into three groups, respectively prose, drama, and poetry. Prose uses language not in verse form, e.g., novels, short stories, novellas, etc. Drama is play with its act(s) and its scenes in dialogues, conversations, comedies, tragedies, tragic-comedies, etc. Poetry is the art of poets; poems, in verse form, e.g. ballads, epics, lyrical poetry (Risdianto, 2014: 5). Literary forms are (1) Autobiography (2) Biography (3) Comedy (4) Drama (5) Essay (6) Fable (7) Fantasy (8) Folktale (9) Historical Fiction (10) Myth (11) Novel (12) Poetry (13) Prose (14) Realistic Fiction (15) Science Fiction (16) Short Story (17) Tall Tale (Glossary of Literary Terms, 2014: 2).

CONCLUSION

Falsafah Hidup and *The Prophet* are two of outstanding literary works written by great and well-known figures, Hamka and Khalil Gibran. The contents of both these works are not only transferring of knowledge but also transferring of value.

There are 13 values of character education in *Falsafah Hidup*, meanwhile there are 11 values in *The Prophet*. Both of literary works are really much concern in spiritual, humanistic and social aspects. Some values are same and the others are different. The similarity of both works are concerning in building character education by transferring values of life. The difference of both

works is found in the way of investing the values into human. Gibran in general describes the values of character education universally does not tend to certain religion/faith, meanwhile Hamka explains the value based on Al Qur'an and hadiths.

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