



A RESPONSE TO TOLSTOY'S *GOD SEES THE TRUTH, BUT WAITS* FOR CHARACTER BUILDING OF ENGLISH STUDY PROGRAM STUDENTS OF SRIWIJAYA UNIVERSITY

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Reading and responding to literary works do not only function at entertaining, but also give moral values to influence students' behavior and to strengthen the establishment of character and personality. Literature is an important subject in learning and becomes a compulsory subject in Language and Arts Education Department (LAED) in Indonesia. The objectives of this inquiry are to elaborate the students' appreciation towards literary works by applying a valid appreciation instrument and to measure their change of behavior after reading some works. By employing a descriptive study, this investigation was implemented at the Teachers' Training and Education Faculty of Sriwijaya University with 45 students as the respondents. The findings of the study are the students can respond Tolstoy's work as profoundly as possible with very good category and 98% respondents consider that their characters become better due to the literary work response.

Keywords: Literary works, Response, Character building, Appreciation instrument.

Introduction

Literature instruction had ever been strongly debated in the 38th International Seminar of TEFLIN in Yogyakarta, Indonesia, in 1991. A part of participants hesitated the relevancy of literature course to secondary school curriculum because students would not touch English literary works. It is a reality that secondary school teachers should have knowledge dealing with literature and ability to appreciate literary works in order to rehearse the students to be good readers of the literary works (Alwasilah, 1994:13). Apparently, teachers find it difficult to conduct it since they are absent from having the literature knowledge and method of teaching.

Literature is taught for students in primary school up to high school only in language and literature subject in Indonesia. When continuing study to higher education, there is no chance for the students to read and appreciate literary works. However, at least some still keep on reading for pleasure without appreciation even though reading the works themselves can be categorized as appreciation activity. There is no exact data that those who read literary works get any contribution cognitively as well as affectively in their life. Nevertheless, those who study at language or letter faculty keep learning literature by reading and appreciating the literary works. Unluckily, instructors adopt the old paradigm of literary appreciation; they have presented literature both conventionally and tediously in the classrooms (Rudy, 2005).

The conventional teaching inevitably takes place in English Foreign Language (EFL) classrooms. It seems that such teaching is far from it is expected to be. It is not easy to generate students' interest in appreciating literary works if the teacher lacks of literature knowledge and teaching strategy as cited in the foregoing discussion. They fail to provide the students with adequate knowledge of appreciating literary works.

In English Language Teaching (ELT) or EFL in Indonesia context, Zughouli (1986) and Rosenblatt (1991) find that literature is avoided to teach as it is assumed that literature contributes nothing to students' language skills and is subject of recitation merely. The ignorance toward the subject is also strengthened by the fact that teachers lack of literature knowledge and literature teaching strategy. In Rudy's observation (2000:2), the students are only asked by the teacher to read, to answer some related questions, to summarize or to retell a literary work. Similarly, Beach and Marshall (1991:219) put forward that questions dealing with characters, settings, plot, or theme are the favorite menus to be identified by the students in order to check whether or not they have read the story.

The assumption toward literature cannot contribute anything to the students' language skill development make it powerless in ELT context. Purves (1993:348) proposes three anomalies that take part to trivialize the literature teaching, namely: (1) the anomaly of the text and the textbook, (2) the anomaly of idolatry of "naive readers" whose heads have been stuffed, and (3) the anomalous roles of reader and writer in school programs. These are also strengthened by Rosenblatt (1991) that it is a public discourse that literature has been neglected in schools in the past.

The state of being tiresome of literature instruction leads Rudy (2000, 2005) to observe, to interview, to try out, to conduct experiment, and to analyze teachers and students in EFL classrooms. Ethnographically, a study dealing with literature instruction in EFL classrooms has been conducted in 2000 and the result is that not only does the students' literary appreciation develop, but also their language skills. In 2005, an experiment study was conducted to primary school pupils concerning with the model of verbal responses and non verbal responses in developing the pupils' writing ability. The finding of the study is that there is a significant increase in their writing before and after treatment or their pre test 60.95 in average becomes 74.2 in average in the post test.

Furthermore, by employing R & D method, Rudy (2007, 2008) collaborates reader response strategy proposed by Beach and Marshall (1991) and visual symbol responses put forward by Purves, *et al* (1990) to enhance speaking and writing ability of English study program's students at Sriwijaya University. Moreover, in 2009, Rudy discovers that the collaboration between the two responses can be used as a model of local literature performance art that can be useful for the development of creative industry.

Through a multi-year research funded by Indonesia Higher Education General Directorate, the Ministry of Education and Culture, since 2010 up to 2012, Rudy combines the two responses with psycho-literature and conditioning theory in order to develop students' character through R & D method. It initiates with the development of a valid appreciation instrument from the model of teaching literature by collaborating reader response strategy and visual symbol response that contributes to character building and 91.5% of the students from all faculties of Sriwijaya University positively perceived the role of literature as the finding of the first year. Meanwhile, the second year research finds that 100% of the students in every faculty perceives that literature is very important in building students' character and 91% students from 12 study programs, 100% English lecturers, and 70% high school teachers agree that forum literature for all is a good place for all students to develop their character through questionnaire distribution after they identify the aims of the forum establishment. In 2012, Rudy develops an instrument for measuring intellectual through reading literary works and the collaboration theories of responding literary works.

By employing the valid appreciation instrument created in 2010, this current study dealing with the appreciation towards Leo Tolstoy' short story *God Sees the Truth, but Waits*, one of the English stories read by English study program students. Besides, this scrutiny analyzes the respondents' consideration whether their characters become better after responding some literary works by the help of instrument in guiding them to write their personal response.

Literature Review

To strengthen the background of the study, some relevant theories are obviously depicted. The single appreciation instrument used in this study was collaborated from the theories. First of all, Beach and Marshall (1990) propose seven responses which is called reader response strategy. This response emerges in literature circle due to the criticism from some experts that appreciating literary works cannot only identify the intrinsic and extrinsic values or the elements of fiction, but also to respond aesthetically by exploring profoundly what are in the literary works by describing, explaining, conceiving, interpreting, engaging, connecting, and judging. By describing, students can identify the characters and their characterizations whether the characters are good or bad, whether they like or dislike the characters and give reasons for their choice, and the settings and the plots whether they like or not and give reasons for the choice. The students also explain why the characters behave so and conceive what happens to the character. In interpreting, the students choose one important word from the story and give reasons for choosing it. The students must also connect the content of the story to their own experience, other stories, films, books, culture, social life, and religion. They engage what happens to the characters to their own feeling, imagination, and thought and judge whether they get moral values from the story and whether the author can tell the story well. The reader response strategy can facilitate the students to enhance their cognitive and affective aspects.

Barr (1991) in his book, *Handbook of Reading Research* put forward some researchers who have focused their research on reader response. In a study by Hansen, he found that engaging "involvement" response is committed to passive readers to poetry is optimistically and emotionally effects the readers' emotion toward the literary work read. While Shedd found that attitudes influence the reader's participation due to the engaging response. Therefore, readers with a positive attitude towards literary texts show the involvement of emotions than those with negative attitudes. Meanwhile, a reader who is interested in literary texts tends to apply emotional and higher intellectual power is a study conducted by Purves.

Next, the theory of visual symbol responses put forward by Purves, et al (1991) that there are four dimensions of the symbols: graphic, performance art, illustration, and film. From the dimensions, this recent study makes use of three symbols in appreciating literary works, namely: sociogram, picture, and tableaux. According to the proponents, sociogram is a connection among the characters that is connected by arrows in order to see their relationship. For example, after reading Shakespeare's *Romeo and Juliet*, the students can make two circles to put the two names of the famous characters of the story and they relate the connection with an arrow with a verb above the arrow, such as loves, engages, or protects which is appropriate to the relationship. While picture will be drawn by the students by selecting which paragraph or stage they like to depict through pictures. For instance, after reading Kafka's *The Bucket Rider*, they draw a picture concerning with the poorman who was riding the bucket for a shovel of coal. The picture drawn depends on their interest to every part of story read. The last symbol used in literary response is tableau. It is so called "still picture" that the students perform without movement and other students have to guess the performance. The tableau must be discussed before bringing it into performance. It can be exemplified when the students make a tableau of *The Legend of Kemaro Island*, Tan Bunn Ann, a King from China who wanted to jump to Musi River and Siti Fatimah, his wife, a daughter of Palembang King, also tried to jump after the China King. Other students have to guess the performance. It is apparent that these three symbols have something to do with psychomotoric activities.

In social life, many problems faced by both individuals and groups. It is a general condition that anarchic violence and action are conducted, especially by irresponsible students at higher education level. Students are the leaders in the future. They are young people who should have been aware of and identify the values in carrying out activities on campus. In line with this reality, Husniah and Arifani (2010) insist that Indonesia faces moral crisis, less tolerance in diversity, and corruption. Beside religious instruction, one of the lessons that teach character is literature. Reading literature is to know the various characters, mostly a reflection of the real life. Thus, the reader will understand the motives made by each character

either a protagonist or an antagonist so that the reader can understand the reasons of the actors with their actions.

In addition, today's society requires a "strong role model" as stated by Yudi Latif, when launching his book, "Literature also teaches character without having to patronize through the stories that build the character of the nation." This statement is supported by experts' claim that the ignorance of education role in building the nation's character and that the position and the portions of literature course are very small in the field of language education. Dealing with the fading character of the nation, there are two languages that dominate this beloved Indonesia, the political language oriented winner (winner-oriented) and language-oriented economic benefit (benefit-oriented). However, when the language of literature with a focus on ethics will be discussed as criticized by Kidder Rushord (ethicist). A country could lose a politician or economist; it will be replaced by others, but if the country has lost its character, then the nation will disappear. He, further, asserted that there are three-dimensional characters of the nation that influence the formation: awareness of diversity as a nation, rigidity, and moral nation.

Since 1971, an expert of western literature L.B. Moody has described the literature in a very unfortunate position. Though the portion of literature in language education is tiny, literary scholars have argued the importance of literature to be taught. Literature helps to develop language skills, to increase cultural knowledge, to develop creativity, as well as to support the formation of character (Moody, 1971; Carter and Long, 1991; and Tarigan, 1995).

The importance of literature in the presence of learning described by Rosenblatt in Rudy (2010b) as follows: 1) literary imagination pushes the need for democracy, 2) literary imagination has relationship to behavior, emotional behavior, and measures of social and personal values, 3) literature presents the possibility of different view of life, a relationship patterns, and philosophy, 4) literature assists in the selection of literary imagination through the experience of reviewing the different literary works, 5) the experience of literature allows the reader of his own personality and look at the problems objectively and solve it better, and 6) literature provides a reality to adults of different value systems so that they are free from fear, guilt and uncertainty. She agrees with the above details that can be concluded that the aspect of intelligence, virtue, morality, and wisdom can be improved through literature. Emotional intelligence of learners can be empowered to enable the interpretation of literary works freely, wild, and to struggle, not the style (genre) of literature, or who the characters whom the author is to be the smart vehicle. In other words, appreciation and interpretation of literary works can be an effective vehicle to improve these aspects.

Seven reader responses are explored by students by reading literary works so that the students find the pillars of character formation that consists of: 1) honesty, 2) respect and courtesy, and 3) compassion, caring, and cooperation, 4) self-confident, creative, hard work, and never give up, 5) justice and leadership, 6) good and humble, and 7) love God and the universe and its contents, 8) responsibility, discipline, and self-reliance, and 9) tolerance, love peace, and unity (Megawangi, 2004).

The benefit of learning literature is very much advanced by literary experts. Ironically, the theories that discuss the benefits of learning have not been touched up on a practical level. To achieve a practical level, these theories should be explored and analyzed to the creation of an aesthetic literary learning; learning which develops cognitive, affective, and psychomotor aspects. Learning literature to develop the three important aspects have been researched and developed. Rudy has conducted experimental studies of the literature by applying depreciation reader response strategies to enhance the appreciation of literature and language skills of students (2001; 2010b). Further research is the development of research he did for collaborative learning literature with reader response and the response of visual symbols to contribute positively to the appreciation of literature by making use of local literature to contribute to preserving the local culture of Indonesia.

Method of Research

The method used in this research is descriptive method by collecting, processing, analyzing, interpreting, and concluding data in accordance with the objectives of the study. This study is conducted at the Faculty

of Teachers' Training and Education, Sriwijaya University. The sample consists of 45 students of the fifth semester of the academic year 2011/2012.

The research data got from the appreciation of students on short story written by Leo Tolstoy, *God Sees the Truth, but Waits*. Literary appreciation of students using the valid instrument consists of 26 questions was developed based on the theory guiding the reader response consisting of seven reader responses: describing, explaining, interpreting, conceiving, engaging, connecting, and judging (Beach & Marshall, 1991) and the nine pillars of the establishment of the nation's character consisting of 1) honesty, 2) respect and courtesy, and 3) compassion, caring, and cooperation, 4) self-confident, creative, hard work, and never give up, 5) justice and leadership, 6) good and humble, 7) love God and the universe and its contents, 8) responsibility, discipline, and self-reliance, and 9) tolerance, love peace, and unity (Megawangi, 2004). Meanwhile, data dealing with the students' perception toward their changing behavior after reading literary works is gathered from a questionnaire with Likert Scale.

Research Findings and Discussion

The Results of Students' Appreciation Towards *God Sees the Truth, but Waits*

Based on the dialogue actors, who do you think is the protagonist and antagonist in this story? The answer to this question is the protagonist and antagonist are Ivan Dimitri Aksionov and Makar Semionich, responded correctly by 45 students or 100% can correctly identify the main character of the story.

How do you think the protagonist? What did he do so he called a good leader? Explain? This question is answered by generating a various indicators of good behavior protagonist: good, patient, courageous, compassionate, caring, thoughtful, and fatherhood. This indicates that the student can easily identify with the behavior of the protagonist. At least there are five good behaviors can be identified. Behavior that dominates the character is good, patient, religious, and compassionate.

Do you like him? Why? Various reasons are put forward to realize the feelings of the characters: (1) character is a male lover, (2) man who was brave and unyielding to change his behavior, (3) hard-working man, (4) the protagonist owned characters that must be possessed by a father, and (5) a great human being. However, it was found that they show a sense of excitement about the character because the character was never disobey.

Are there any characters that you hate? Who? Why do you hate? What qualities in him that you do not like? All students found only one character who they hate so much that is Makar because he was not a good man, he was a criminal. He was identified as the man who was irresponsible and dereliction of duty as a human being. Character is observed as a figure that has properties that are not favored by the respondents as follows: no matter, gambler, drunk, hot-tempered, pleasure-loving, selfish, stubborn, ignorant, lazy, and likes to do mischief.

Where the story happens? Like it or not, do you like the background of story? Why? All respondents identified that the story is mostly occurred at home, an inn, in jail and they love the background story for various reasons such as: a very clear picture of the story, where the aptly describes the relationship between people, also in jail.

What event do you think is important in the story? Why is it important? The importance of a story is determined by each student and is followed by arguments. The event is when Aksionov became father in the jail, worship, and forgive Makar and when Makar regreted his bad action and sobbed due to the death of Aksionov.

Can you feel what is felt by the character? What did he feel? All respondents said that they could feel what the character felt. Based on their analysis of the main character (Aksionov) felt pain, sorrow, hate, disappointment, not appreciated, not harmonious, scared, angry, depressed, worried, indecisive, frustrated, guilty, tough, touched, happy, emotion, and longing for harmony in the family. The last five feelings appeared at the end of the story. One student expressed the following:

I can feel what Aksionov felt. He was annoyed at that time, but he could not do anything except being patient. And the saddest event was when Aksionov said 'I have suffered for you these twenty-six years. Where could I go to now?...My wife is dead, and my children have forgotten me. I have nowhere to go..' to Makar. I could feel how sad he was, I cannot imagine if it was me. Maybe I would make my life over than suffer my life because of it. I could imagine what happen to him. He was calumniated by Makar, so that he was jailed and suffered during twenty-six years.

Are you going to do the same thing done by the protagonist? Please explain. The average respondent would do the good things done by Aksionov because he became better and communicated well with all the prisoners, and forget about revenge on a partner.

Can you imagine what has happened? Please give an explanation. All respondents can imagine what has happened in the story they have read. Students response to this question is in line with the results of Shedd in Barr (1991) that greatly influence the attitude of the reader's participation at the time of applying emotional response (engaging). Respondents with a positive attitude towards literary texts show a higher emotional investment than those with negative attitudes. Similar to Shedd, Purves in Barr (1991) explains that a reader who is interested in literary texts tends to apply emotional and higher intellectual power.

Which characterizations appear in protagonist? The characterizations are virtues, humility, responsibility, discipline, and self-contained character recognized by all respondents. But honesty which is owned by Aksionov can only be identified by 85% of the students.

Why is the protagonist character who acts this way? The actions of the main character are appreciated very much by the students as an evidence that he was respected by his friends in jail due to his maternal affection, a form of affection and responsibility to the prisoners.

Do you agree with the actions of the antagonist in the story? Why? All of the respondents did not agree to act as shown by the antagonist, Makar, because he had hurt the man who became prisoner due to his action, had been betrayed. Respondents also identified him as a very bad person though in the end he changed his behavior. They did not like his action at the beginning of the story who was often be disrespectful and snobby.

Do you have experience similar to the story? (If not, you should try connecting with the story content that may be experienced by siblings, parents, grandparents, even friends or neighbors? Despite not having the same experience with what is experienced by the characters, the subject of research was trying to connect with what is experienced by relatives and friends that defied words of parents, friends are hard to express feelings, similar to those experienced by friends and neighbors but different problem, a friend who became very angry after the divorce of his parents, and that experienced by the respondents are against the parents but the parents always succumb. That question requires that the subject of research have linked attitudes, experience, and knowledge that exist within them into literary texts they read. This is in line with the results of Beach and Harstle in Barr (1991) that a high percentage can be obtained by connecting students to read literary texts with their personal experiences and attitudes. Other researchers in Barr (1991) who also support them by finding the reader that includes the experience of his life, while Lipson includes cultural attitudes.

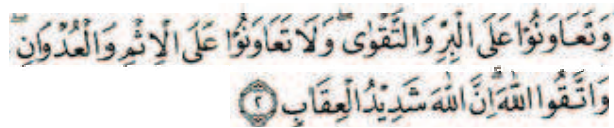
Have you ever watch a movie similar to this story or another story books you ever read? Let you tell it and connect with this story. Almost all respondents can link the story to the movie ever watched or book ever read. Films and books they connect are variation. Story books they relate are quite variation but in average they can not remember the title of the story as well.

Try to connect this story with a social life, culture, and religion. How to connect? Based on these questions, respondents connected with social life, namely how to communicate well with others, relating to the propriety of the culture of older people, the religion with regard to respect others as well as the criminal in Christianity. The following is a response to the story made by a student when she tried to connect the story to culture and religion.

Then, if I connect it to the culture of Indonesia, what Aksionov had done also advised by old people in Indonesia. Every parent, teacher, and all that stuff advise us, the

young generation, to act positively, to be patient, and to forgive someone. And I think not only Indonesian culture do it but the other culture from the other country around the world do the same thing, it is because everyone was born without any sins. If I connect this story with my religion, Moslem, I get several verses from Al-Quran which has connection to this story, namely *Surah Al-Hujraat ayat 11*. The meaning of verse is “*Hai orang-orang yang beriman, jauhilah kebanyakan dari prasangka, sesungguhnya sebagian prasangka itu adalah dosa dan janganlah kamu mencari-cari kesalahan orang lain dan janganlah sebahagian kamu menggunjing sebahagian yang lain. Sukakah salah seorang di antara kamu memakan daging saudaranya yang sudah mati? Maka tentulah kamu merasa jijik kepadanya. Dan bertakwalah kepada Allah. Sesungguhnya Allah Maha Penerima Taubat lagi Maha Penyayang*”. In this verse, Allah SWT (our God) asks us to avoid caluminate another especially a Moslem one. This verse tells about prohibition to do things which are prohibited by Allah SWT, suggestion to examine carefully something which the truth cannot be proven, prohibition to mock and insult someone else, and prohibition to have a bad feeling and to caluminate other. What Makar had done to Aksionov is prohibited by Allah SWT, and we are as a social creature we have to avoid to caluminate and to do bad things to other. It is because as we know not only Islam (Moslem) but also the other religions also suggest the same thing. And *surah Al-Maidah ayat 2* also has connection to this story. It is about suggestion to help others and to do something good in our life.

Al-Maidah: 2



The meaning is “...*Dan tolong-menolonglah kamu dalam (mengerjakan) kebajikan dan takwa, dan jangan tolong-menolong dalam berbuat dosa dan pelanggaran. dan bertakwalah kamu kepada Allah, Sesungguhnya Allah amat berat siksa-Nya*”.

Surah Al-Maidah ayat 2 is similar what Aksionov had done. He helped the other even he could have someone who had done bad thing to him. He also did a good thing to the other prisoner by teaching them some knowledge and did positive things. And the other verse which has connection to this story is *surah Ali Imran ayat 159*. It tells about order to behave politely to others and to forgive someone else.

The other example of connecting response is as appreciated by a Buddhist student. The following is his response toward *God Sees the Truth, but Waits*.

I have no experience like Aksionov in the story. His story life is very sad. It was very pity of him. I also have never met someone with the same problem like him. He spent 26 years in prison because of someone and has to move on to live alone without family in his entire life. I have watched the movie in which similar to the story. I forgot the title of the movie but I know the actor who played in the movie. His name is Sylvester Stallone. He was jailed because of someone's fault too. Just like Aksionov, he had a hard time in the prison. He was bullied by the other criminal in the prison but he tried to fight them back. He was strong and patience. He tried not to make any trouble in the prison. At the end of the movie, he was released from the prison and lived normally in society. It has a good ending unlike the story. Even though it does not have a good ending but it has good moral values. Forgiving and patience bring good things in our life. In Buddhist point of view, there is what it called as *Pancasila*. It came from Sanskrit, a Sansekerta language means five good principles. It was a guidance that existed even from ancient times.

1. *Pānātipātā veramani sikkhapadam samādiyāmi*
2. *Adinnādānā veramani sikkhapadam samādiyāmi*
3. *Kāmesu micchācāra veramani sikkhapadam samādiyāmi*
4. *Musāvāda veramani sikkhapadam samādiyāmi*
5. *Surā meraya majja pamādatthānā veramani sikkhapadam samādiyāmi*

Each *sila* teaches us different things. They all mean as follows

1. I am determined to train myself to avoid killing (human values)
2. I am determined to train myself to not take things that are not given (value equity)
3. I am determined to train myself to not do anything immoral (adultery, intercourse with one's spouse to others, family values)
4. I was determined to train myself to avoid speech that is not true / lie (value honesty)
5. I was determined to train myself to avoid all beverages and foods that can cause weakness of vigilance (the addiction)

In the story, Makar killed someone, robbed his goods and even blamed Aksionov for his action. He broke at least three silas. They are the first, second and fourth sila.

Try to connect or tell me, how the characters that you think is a good figure indicates the following: a. compassion, b. matter, c. cooperation, d. confident, e. creative, hard work, and never give up, f. love of God and the universe, g. tolerance, love of peace, and unity (if not reflected in the story, you need not answer). Most of the respondents said that the protagonist has all the indicators.

Are the characters the protagonist has the following characterizations: a. sincerely, b. courtesy, and c. justice and leadership. Mention the reasons, it can be found in the story. According to the respondents Aksionov respected to every body while teaching it to his friends in jail, while the courtesy shown by him not to hurt his feelings. Meanwhile, the nature of justice and leadership played well by Aksionov figure in the jail.

Is it interesting story? Please explain. All respondents indicated that the story has an interesting storyline. The reason is that it has a good story line and tells everyday life, there is a moral message delivered, easy to understand, there is learning about life, and at the end of the story it really educates and increases knowledge.

What are the benefits that you get after reading this story? This question was responded by all respondents as the story reminded them to live in harmony, taught readers to forgive someone who has made mistake to them, contained positive values, gave great wisdom, and helped shape the personality.

What do you think the author of this story? According to respondents, the author of the story is very creative as well be describing the conflict and teach obedience to parents, there is a moral message that makes students enjoy aesthetically as he emphasized the aesthetic perspective (Rosenblatt, 1987). Here is one of the students' responses.

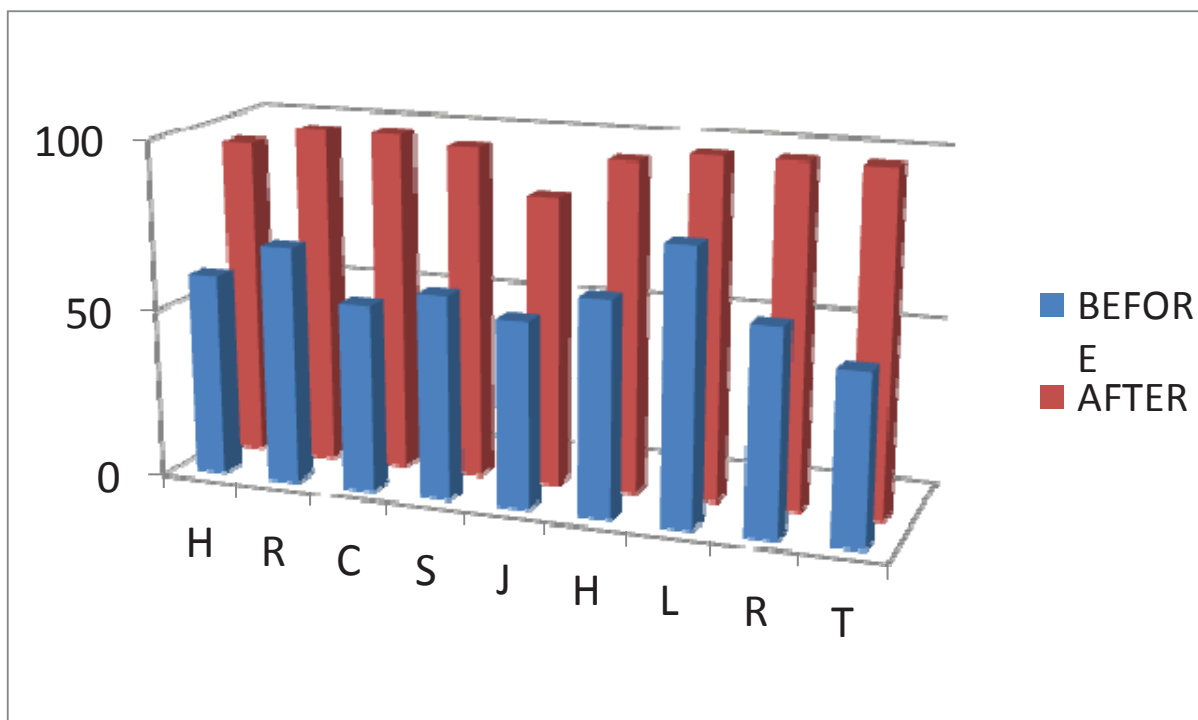
In my perspective the story entitled 'God Sees the Truth, but waits' is very extraordinary story which full of moral values. It is very interesting story because it tells me the story which is very touchable and unbelievable. It also let my mind feel sad when I read Aksionov's wife was died, his children had forgotten about him, and one thing that make me really sad that when Aksionov had died when his freedom was announced. I feel angry when I know Makar was the one who framed Aksionov. And I feel sweep out of him when he could live peacefully, taught all the prisoners and even he could help someone who had made his life suffer. This story is very valuable and gives so many moral values for the reader. The values that I get after I read this story are, first of all we should be able to endure hardship wholeheartedly. It is because it is not the doomsday for us, we will get lesson through experience it. Second is we should always teach kindness wherever and whenever we are even we are in a worst place we

should do it. Third is we have to believe God (Allah) always beside the one who always keep the truth and the kind one, Allah sees the truth, and Allah will let all know the truth directly or wait. And the last is we should forgive someone even she or he had done the worst thing to us, and still could help her or him when she or he need help. In my point of view the author of 'God sees the truth, but waits', Leo Tolstoy, is very talented in making a valuable story. He makes a good story which could teach the reader about some moral values in this story. The author could give a contribution to enlighten the world through the story he writes.

This example contains judging response, one of the seven reader responses posed by Beach and Marshall (1990). The student critically analyzed the content of the story by judging some relevant indicators of that response.

Students' Personal Response to Literary Works for Character Building

Having reading and appreciating some literary works such as *God Sees the Truth, but Waits* by Leo Tolstoy, *The Bucket Rider* by Frank Kafka, different short stories and novels with different settings and disciplines, the students wrote their response by employing the valid appreciation instrument in their journal writing book to sharpen their cognitive and affective aspects. Besides, they also made socio-gram to identify the relationship among the characters, drew selected pictures that they liked from the stories, and performed tableaux to strengthen their psychomotor aspect. By devising a questionnaire concerning with character building, the students have to answer honestly their behavior before and after reading and appreciating literary works. They have to select the following answers: strongly disagree, disagree, uncertain, agree, and strongly agree for the followong pillars of nation characters: 1) honesty , 2) respect and courtesy, and 3) compassion, caring, and cooperation, 4) self-confident, creative , hard work, and never give up, 5) justice and leadership, 6) good and humble, and 7) love God and the universe and its contents, 8) responsibility, discipline, and self-reliance, and 9) tolerance, love peace, and unity. The following figure shows the students' change of behavior.



From the 45 students, 98% agreed that after reading and appreciating literary works, they can feel that the main character's behavior influenced their own character. This percentage of students' agreement significantly increased if it was compared with that before conducting appreciation activities where they in average responded uncertain or disagree to their behavior toward the character nation pillars. It also shows that the nine pillars of nation character can be significantly achieved by the students.

Conclusion

Based on the results of data analysis previously presented, it could be concluded that the valid appreciation instrument which collaborated the reader response strategy and the pillar of nation character helped students appreciate literary work better. It can be seen from the results of the students' analysis toward the short story shows good quality of personal appreciation with maximum responses. This finding was also strengthened by the result from questionnaire that 98% of the students agreed that literary works contribute to build their character since the main character's behavior in the stories read influenced their personality to be better. The students agreed to behave well 100% (45 students) in terms of respect, courtesy, compassion, caring, and cooperation, love God, responsibility, discipline, and self-reliance, tolerance, love peace, and unity. Other character nation pillars were agreed by between 85% up to 98%. In other words, there was significance differences in terms of change of behavior before and after reading and appreciating literary works.

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