

THE REPRESENTATION OF CHARACTER EDUCATION IN THE MOVIE SANG PRAWIRA BASED ON THOMAS LICKONA'S THEORY

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Abstract: Teachers commonly choose film as their preferred literary work for instructing pupils in character education. The film *Sang Prawira* (2019) conveys an instructive character lesson and inspires the younger generation to pursue their aspirations. Previous research has not examined the portrayal of character education based on Thomas Lickona's idea. This research explores the portrayal of character education in Sang Prawira's film, focusing on Thomas Lickona's thesis. This study employs the qualitative methodology, explicitly utilizing Thomas Lickona's notion of character education. The study revealed that character education encompasses various aspects, including drug education as a moral principle, fortitude in advocating for kindness, maintaining a positive attitude through hope and support, humility in acknowledging mistakes, wisdom in decision-making, love for God and humanity, diligent effort in pursuing dreams, recognition of integrity as ethical consistency, gratitude in fulfilling obligations, and justice in acknowledging responsibilities. Character education based on local wisdom applied in this research was *paradaton*, which means caring for the other, *partuturon* means kinship, *parsaoran dalihan natolu*, which means emphasizing fairness in acknowledging and performing obligations, and *hamaroan* means demonstrating hard work, dedication, and passion for goals.

Keywords: *character education, thomas lickona, sang prawira*

INTRODUCTION

Education opportunity extends beyond the mere provision of instruction on the subject matter of the major discipline. However, education also serves the objective of cultivating students' capacities to nurture individuals with noble character traits, creativity, independence, and knowledge. Character education refers to the transformative process of teaching moral values that shape an individual's character and guide their actions in life (Marwa & Kamalia, 2019). Character education is a deliberate attempt to mold the human character by considering three interconnected aspects: moral cognition, emotions, and actions (Lickona, 1992). The conclusion is that character education

involves instilling virtuous behavior in students, enabling them to understand, experience, and apply moral excellence. In addition, another book by Thomas Lickona discusses “Ten primary virtues that teachers should instill, including 1) wisdom, 2) justice, 3) fortitude, 4) self-control, 5) love, 6) positive attitude, 7) hard work, 8) integrity, 9) gratitude, 10) humility” (Lickona, 1992). Therefore, character education is a crucial element that must be prioritized in all environments, particularly in schools.

Film is a technical medium that can efficiently create and develop educational character within the surroundings. Teachers commonly utilize films as their preferred literary resource for instructing pupils in the classroom. The film is a sophisticated literary work that serves as an alternative medium for teaching and learning. It offers students numerous opportunities to explore, imagine, and utilize their imagination to comprehend and grasp the various values of human life conveyed by authors through the story’s messages (Nugrahani, 2017). The most suitable films for the writer to view and study include instructional character themes. *Sang Prawira* is an action drama film that premiered on 28 November 2019. The movie *Sang Prawira* conveys an educational character lesson and encourages society, particularly the younger generation, to pursue their aspirations. The character education teachings, challenges, and determination to achieve objectives can motivate parents, children, teachers, and educational professionals to develop a comprehensive understanding of the challenges and ethical wisdom portrayed by the characters in *Sang Prawira*’s film.

The study done by Marwa and Kamalia (2019) was evaluated as part of the previous research relevant to this topic. The first essay is titled “Representation of Character Education in the Film *Dua Garis Biru* Based on Thomas Lickona’s Perspective,” authored by Atika Marwa and Nurul Kamalia in 2019. This study yielded various depictions of character education values and virtues, including wisdom manifested in the capacity to make rational choices, self-control demonstrated through emotional regulation, justice exemplified by fairness, fortitude displayed through patience in challenging circumstances, positive attitude fostered by hope, integrity upheld by adherence to moral principles, and humility demonstrated by the willingness to acknowledge mistakes. Furthermore, this study asserted that the portrayal of character education ideals depicted in the film *Dua Garis Biru* applies to the educational framework

used in schools. The evidence significantly confirms that the conversation fragments effectively depict character education in specific sequences of this film.

The previous research mentioned above needs to examine the portrayal of character education using a complete interpretation of the notion of character education as defined by Thomas Lickona. In contrast to prior research, the study titled “Representation of character education in the film *Sang Prawira*” aims to explore the presence and portrayal of character education values in the film *Sang Prawira*. This examination focuses on the depiction of characters, their traits, and the contextual elements of the story. The film utilizes Thomas Lickona’s notion of character education to explore the development of feminist values in character education. This is achieved by portraying each character’s traits, characterization, and the film’s narrative. Thomas Lickona’s (2005) notion enables us to comprehend the values that should be prioritized in character education. This education focuses on developing a moral understanding of knowledge, emotions, and actions, which are not innate but cultivated by consistent acts of kindness.

In his book *The Return of Character Education* (1993), Thomas Lickona distinguishes character education from moral education and moral growth from childhood. Character education diverges from the notion of moral education and moral growth advocated by Alghazali and Lawrence Kohlberg. The idea of moral education unequivocally opposes the universal notion advocated by Lawrence Kohlberg’s phases of moral growth, which align with the degree of cognitive development and are institutionalized in both speech and behavior. The essence of character education extends beyond cognitive development, encompassing the influence of the environment on an individual’s character formation. Character may be defined as an inherent aspect of human beings that encompasses cognitive, emotional, and behavioral elements.

Lickona criticizes “logical positivism” because it isolates empirical items from moral and cognitive thoughts, acts and values (Lickona, 1992). Thomas Lickona contends that humans’ cognitive activities and emotions play a crucial role in comprehending the nature and impact of environmental factors on character development and contributions. According to Thomas Lickona, only considering the stages of cognitive development is insufficient to fully comprehend the role of character education within the broader social framework, which involves cooperation among family, school, community, and the

business sector. According to Prasetya (2020), engaging parents and schools is essential for character education to enhance ethical values and ensure efficacy.

Character education is emphasized on Thomas Lickona's theory, associating character education with integrating knowledge, action, and emotions, which are reinforced through the collaboration between schools and families. This approach is a suitable research method to comprehend the influence of parents on character education. It highlights the importance of parents providing not coercive guidance but based on their knowledge and emotions. Children should consider this guidance when making decisions, and it should be rooted in the traditions of the local community. Furthermore, the film *Sang Prawira* exhibits a robust portrayal of moral values and indigenous knowledge, as shown in its characters. A suitable technique is also necessary to unveil films that include character education and local wisdom through the same perspective. Character education grounded in local knowledge is deemed suitable as it addresses the notion of character education and explores the connection with local wisdom as a fundamental component in character development.

REVIEW OF LITERATURE

Character education has an actor role that can shape and influence the character of humans. Character education is all the actions and expressions significantly shaping human character. Teachers play a significant role in shaping student character in school character education. The teacher was provided to become a role model for the student's character. It includes the teacher's example in behavior, the way the teacher speaks or delivers the material, how the teacher tolerates it, and how the teacher gives motivation and retribution to students.

The developmental and educational psychologist Thomas Lickona has great ideas for "Moral Development and Behavior" about moral education. His global notoriety stems from his effective provision of comprehensive and appropriate interpretation results about moral growth, as evidenced by his investigations. Recently, several scholars have emphasized Thomas Lickona's work on character values and their cultivation. Lickona does not emphasize the cognitive dimensions of moral growth. Instead, the emphasis lies on how education may significantly influence the development of character traits rooted in virtuous principles that are readily applicable. Lickona contends that character

education encompasses more than mere instruction in virtuous principles but rather entails transforming these principles into ingrained habits that inform one's responses to many circumstances (Prasetiya, 2020).

On that basis, Lickona proposed that character education is founded on moral knowledge, feeling, and action (Lickona, 1992). Essentially, Lickona defines *good character* as encompassing moral knowledge, motivation, behavior, attitudes, and talents. This construction manifests the rejection of prior conceptualizations that conveyed a knowledge of values and morality. Hafizallah (2020) asserts that moral standing and values are fundamental elements in character education that must be actively applied and implemented in social interactions. Lickona argues that character education is a developmental process that converts ideas into enduring qualities that can be trusted to guide moral behavior in different circumstances (Albertus, 2011). Hence, character education is predicated on continuity since it encompasses the acquisition of virtuous qualities, necessitates a steadfast dedication to moral excellence, and entails the active application of ethical behavior.

The cultivation of character necessitates active participation and genuine care for the community, exemplified via a mutually beneficial connection among family, school, community, and business. This connection promotes a re-evaluation of the proactive role in imparting moral principles. According to Lickona (1992), character education comprises ten fundamental moral values for students. The ten qualities are wisdom, justice, fortitude, self-control, love, positive attitudes, hard work, integrity, gratitude, and humility. Moreover, the local community incorporates these ten moral ideals to sustain the presence of moral principles inside the culture. Moral principles are essential for instilling a feeling of local wisdom (Badeni, 2023). This is because the function of character education is to screen out moral principles that do not align with a particular society's cultural values and character (Yuliatin et al., 2021).

Integrating local wisdom into the character education process establishes a paradigm for character education. Character education based on local knowledge aims to preserve the essence of local traditions and values (Yuliatin et al., 2021). This issue has significant importance since many young individuals are becoming unfamiliar with their locality's indigenous knowledge and traditions. Instead, they tend to prioritize the exploration and emulation of foreign cultures above their own. In order to mitigate the

impact of other cultures, it is important to uphold the acknowledgment of indigenous knowledge among students to preserve the local community's distinctiveness. This may be achieved via the incorporation of character education.

Character education based on local wisdom is relatively different from other nations. The fulfillment of local wisdom-based character building is a paradigm that prioritizes local wisdom as the objective and purpose of cultivating ideal characters in alignment with the core values of local traditions, serving as the primary philosophy for the Indonesian community. The significance of cultural and oral heritage is heightened in character education rooted in local wisdom since it encompasses the principles that must be upheld by the local community in decision-making (Marhayani, 2016). Essentially, the cultural and oral legacy encompasses several cultural values and practices. In Batakese culture, eight cultural values serve as guiding principles for creating peace and improving the local community's well-being, namely: *paradaton* (togetherness, agreement, convention, caring), *partuturon* (tolerance, harmony, trustworthiness), *parsaoran dalihan natolu* (politeness, responsibility, commitment, honesty, trustworthiness), *tanda habatahon* (identity awarding and seeking), *hagabeon* (marriage, posterity, health), *hamaraon* (diligent, discipline, hard work), *hasangapon* (respect), *haporseaon* (thanksgiving, rite performance) (Sibarani et al., 2018). Thus, the cultural and oral tradition in community as the local wisdom containing goodness or virtue is crucial to be applied in the process of character building.

METHOD

This research employs a qualitative methodology as its research technique. The qualitative study was selected as a research strategy due to its use in examining the film *Sang Prawira* as the subject of investigation. This research places significant emphasis on the portrayal of character education through the conversations, conflicts, and roles of each character in the data-gathering approach. Therefore, there are various methods of collecting data that receive significant attention, including 1) observing the film, 2) analyzing the movie script and dialogue, 3) identifying the data or dialogue that represents character education, 4) categorizing the data or dialogue into ten virtues of character education according to Thomas Lickona's theory, 5) condensing the data to focus on a smaller amount that provides strong evidence to assist the researcher in addressing the

research questions. This research employed the documentary analysis approach and utilized the interpretation methodology as the basis for its analysis.

FINDINGS AND DISCUSSION

Finding

In the findings, the researcher will reveal and describe the data as the analysis results related to the representation of character education based on Thomas Lickona's theory and the local wisdom of Batak community in the scenes, scripts, and characters of the film *Sang Prawira*.

Drug Education as Moral Principles

The film *Sang Prawira* exposes Horas's effort to pass his study at Indonesian Police Academy until he becomes a successful policeman. Besides that, this film also portrays the representations of character education including drug education to decrease the number of drug users among teenagers and the young generation.



Figure 1. Indonesian national army and police give drug socialization

Source: *Sang Prawira* Movie (00:00 – 08:37)

As shown in Figure 1, the Indonesian national army and Indonesian national police give drug socialization in front of many senior high school students. Moreover, the Indonesian national army and police explained the dangers and impacts of drugs on human physic and psychics. They emphasized that drugs are becoming our enemy that must be avoided because the impact of drugs can damage the human physic, brain, and mental condition.

Fortitude in Fighting for Kindness



Figure 2. Nauli gives motivation for Horas

Source: *Sang Prawira* Movie 00:00 – 14:30

This film portrays Horas as the main character who feels upset with his family's condition that his father did not support his desire to join the police academy and become a police officer. Then, his friend Nauli comes and advises Horas about the courage to fight for what is considered excellent and useful for many people. Figure 2 represents Horas and Nauli had a conversation then Nauli said "*I know how upset you are. but do you know? Try to plant rice, there will be always grass beside it. But try to plant grass, for sure there will no rice grow beside it.*"

Positive Attitude Through Hope and Support



Figure 3. Horas and His Mother's conversation before going to school

Source: *Sang Prawira* Movie 00:00 – 16:13

Figure 3 above shown that Horas and his mother had a conversation before Horas went to school. The mother hopes that her son should go to get his dream become an Indonesian National Police. The mother told him that do not to listen to the people that want to break out the spirit on achieve the dream.

Humility in Admitting Mistakes



Figure 4. Gomgom admit mistake to Horas

Source: *Sang Prawira* Movie (00:00 – 23:01)

Figure 4 tells that Horas, Lambok, and Gomgom are in the counseling room after a bullying incident by Gomgom and his friend against Horas. Next, the counseling teacher advises them that the young generation has an essential role in Indonesia's future. Then the counseling teacher hopes that there will be no fights anymore in the future and also makes forgiveness each other. Even though Gomgom lies, he does not go against Horas to teachers and others in the counseling room. However, he finally admits his mistakes and dares to apologize to Horas.

Wisdom Through Ability to Make Decisions



Figure 5. Nauli gives an enlightenment to make decisions for Horas

Source: *Sang Prawira* Movie 00:00 – 28:07

Figure 5 describes the scene of Nauli advises Horas that a man has to make a decision even if no one supports it. Besides that, Nauli reminds Horas that when he makes a decision, please do not forget his family, friends, and village, which always supports him. This scene also shows Nauli's actions to give some enlightenment about wisdom

that anyone must make decisions, even if no one supports it. Through this scene, it is proven that Nauli upholds the wisdom character virtues.

Loving to God Almighty and All Humans



Figure 6. Horas' mother gives some advice to always love God and care for others

Source: *Sang Prawira* Movie (00:00 – 32:20)

As shown in Figure 6, Horas' mother gives her child money to buy things following the police academy recruitment selection. Besides that, Horas' mother reminds him that a few times, Horas should live with other people and asks him to love them like his family. The Horas mother reminds Horas always to be kind to all people and then always worship and pray to God.

Hard Work to Achieve Dreams



Figure 7. Horas prepare the physical condition for the police academy test

Source: *Sang Prawira* Movie (00:00 – 42:36)

Based on Figure 7 attached above, Horas and his friends prepare their intelligence by studying hard for the police recruitment test. This scene tells about studying hard, working hard, and preparing hard conducted by Horas and his friend to follow all selections of police recruitment. This scene brings many messages about hard work, such

as initiative, diligence, goal setting, and resourcefulness. This scene proves that Horas and his friends, who prepare for the police recruitment test, uphold hard work as the representation of character education. It also declares to all young generation that hard work is essential to achieve all dreams and life goals.

The Integrity Recognition as Ethical Consistency



Figure 8. The police constructor recognizes about police integrity

Source: *Sang Prawira* Movie (00:00 – 53:53)

Figure 8 above shows the police instructor advises Asido and Reki to do everything right when they become police. The police instructor also reminds them that not all society can accept what they are doing. At the end of this scene, the police instructor advises that they must do everything based on good values and reasonable consideration. The integrity of ethical consistency refers to when the police instructor gives advice about doing everything right, which upholds good moral awareness and knowledge. The ethical consistency in this scene is good to teach all people in good character.

The Gratitude by Realizing the Obligation



Figure 9. Horas explains life priorities

Source: *Sang Prawira* Movie (00:00:00 – 01:04:11)

Figure 9 shows that Horas says his main priority for now in front of his roommate is making his parents happy and bringing up his family's dignity, and his first salary is to surprise his family. Besides the primary goal, he also realizes the obligation of the Indonesia National Police to stand for Indonesia and maintain the independence of the Republic of Indonesia. Horas also said that Pancasila ideology became the national principle, the view of life for the nation that should be known and felt with the heart and implemented through everyday action.

Justice in Recognizing Responsibilities



Figure 10. Horas and Yohanes meet the police chief of Indonesia

Source: *Sang Prawira* Movie (00:00:00 – 01:16:09)

Figure 10 shows that Horas and Yohanes meet Mr. Jend. Tito Karnavian, who is The Police Chief of Indonesia. Sir Tito Karnavian advises them before they are assigned to remote locations in the country. Indonesia National Police become the people on the front line to secure this country and broader society. Indonesia National Police has a noble mission devoted to the nation and society. Police take part in the security field of this country. For this reason, the member of the Indonesian National Police has a responsibility not only to secure this country but also to work seeking knowledge that can make Indonesia National Police strong internationally.

Discussion

The result showed that this film is rich of the representation of character education with the character values proposed by Thomas Lickona. The character education values in the film *Sang Prawira* are (1) drug education as the moral principle, (2) fortitude in fighting for kindness, (3) positive attitude through hope and support, (4) humility in admitting mistakes, (5) wisdom through the ability to make decisions, (6) loving to God

Almighty and all humans, (7) hard work to achieve the dreams, (8) the integrity recognition as ethical consistency, (9) the gratitude by realizing obligation, (10) justice in recognizing the responsibilities. By depicting character qualities according to Thomas Lickona's viewpoints, one may enhance children's behavior by fostering a deeper comprehension of these principles. Character education imparts principles of cognition and conduct that enable individuals to effectively navigate society and approach each circumstance by making responsible choices (Albertus, 2011). Through studying character education in cinema, students may contemplate and emulate the excellent attributes displayed by characters in films. Character education aims to reduce instances of prejudice and conflict within societies. Children may better understand these principles by instilling qualities such as mutual respect, compassion, empathy, honesty, and responsibility (Mubarak & Syamsi, 2019).

Secondly, there were local wisdom values through both basic and instrumental values that were strongly maintained by the Batak culture community actualized in the family, school, community through the character in the film. Local community emphasizes basic and instrumental values that can be learned from religion, tradition, and Pancasila ideology (Akbar et al., 2022). Basic and instrumental values have different understanding that basic values were principles as an argument that could not be changed and the instrumental values were dynamic because it refers to the implementation of basic values (Rosmalah et al., 2020).

In *Sang Prawira*, local wisdom still showed Batakness identity and character: *paradaton* and *partuturon*, *parsaoran dalihan natolu*, and *hamaroan*. The cultural value of *paradotan* is rooted in the practice of customs and traditions passed down from ancestors. *Paradotan* refers to the practical application of caring for others with the aim of fostering compassion and solidarity among the Batakness community, meanwhile *partuturon* refers to a form of kinship that encompasses several values, including tolerance and harmony (Sembiring, 2018). The character of *paradotan* in the film *Sang Prawira* is shown through the dynamic connection between Horas and her mother, which emphasizes the importance of devotion to God and the virtue of tolerance towards others, symbolizing the essence of *partuturon*.

Furthermore, *parsaoran dalihan natolu* involved three traditional parties (Aini & Akmal, 2022). The incorporation of *parsaoran dalihan natolu* value encompasses

politeness, responsibility, dedication, honesty, and trustworthiness (Sibarani et al., 2018). The film *Sang Prawira* depicted the Batak cultural principle of *parsoaran dalihan natolu* through a sequence that portrayed the virtue of fairness in acknowledging one's duties. The *hamoroan* value in Batak culture pertains to the inclination towards riches and well-being, which motivates individuals to engage in competitive endeavors to acquire wealth and become passionate personalities (Aini & Akmal, 2022). The culture value of *hamoraon* includes cooperation, diligence, discipline, and hard work (Sibarani et al., 2018). The film *Sang Prawira* effectively portrays the *hamoraon* value via scenes depicting diligent effort and unwavering excitement in pursuing ambitions.

Character education in Batakese tribes emphasizes care, harmony, hard work, honesty, and responsibility. The preservation of local cultural values is upheld to ensure the influence of representing local character in social and communal life, resulting in the development of ethical principles and attitudes that enable informed decision-making and embody noble virtues. The research findings indicate that the film portrays several local culture-based practices, which may be categorized into different cultural values. Action aspects include *paradaton* and *partuturon*, *parsaoran dalihan natolu*, and *hamaroan*. The concept of local wisdom encompasses promoting virtues such as supporting diligent efforts, cultivating empathy, upholding integrity and accountability, and demonstrating reverence for others (Yampap & Haryanto, 2023). Local wisdom offers insights into the principles and ethics that guide everyday social and cultural life, encompassing how individuals interact with their physical surroundings (Safitri et al., 2022). Therefore, it is important to actively seek and embrace local expertise in social interactions to foster collaboration and show respect towards one another.

CONCLUSION

In conclusion, *Sang Prawira* helps preserve Batak values and educate morals. The film effectively portrays the character education by Thomas Lickona through drug education, fortitude, optimism, humility, knowledge, love for God and humanity, hard work, honesty, thanks, and justice. By showing these traits, the video improves kids' conduct and teaches them ethics. The film *Sang Prawira* also emphasizes Batak's values, such as nurturing, family, and hard work. This study used local wisdom to teach character. *paradaton* means caring for others, *partuturon* means kinship, *parsaoran dalihan natolu*

means fairness in acknowledging and fulfilling obligations, and *hamaroan* means hard work, dedication, and passion for goals. This film emphasizes Batak principles like caring, harmony, and responsibility and promotes indigenous wisdom to enhance collaboration and respect. Both entertaining and educational, it connects character values with cultural values to foster a society based on empathy, honesty, and responsibility.

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