

ANALYSIS OF CHARACTER EDUCATION VALUES AND ISLAMIC EDUCATION VALUES IN SHORT STORIES BY T. AGUS KHAIDIR (2020-2024) (A DECONSTRUCTION LITERATURE STUDY)

Khairul Anam¹

¹Universitas Muhammadiyah Sumatera Utara

*¹email: khairulanam@umsu.ac.id

Abstract: This article examines nine short stories by T. Agus Khaidir through a deconstructive lens, focusing on the integration of character education values and Islamic education within literary works. The analysis highlights stories such as "Pawang Jailani Tak Pernah Datang Lagi," "Ihwal Nama Majid Pucuk," and "Membakar Bidadari," emphasizing literature's function as a medium for conveying moral messages and fostering individual character. The findings suggest that Khaidir's stories reflect social realities and critique issues like poverty, social stigma, and the challenges posed by the clash between tradition and modernity. These themes encourage readers to contemplate moral and ethical values that shape behavior. The deconstruction reveals ambiguities and contradictions in the texts, allowing for a deeper understanding of character traits and social contexts. Ultimately, the article concludes that literary works serve not only as entertainment but also as effective tools in character education and moral development.

Keywords: T. Agus Khaidir, Short Stories, Deconstruction, Character Education, Islamic Education

Introduction

Literature offers a creative outlet that encompasses various forms, including short stories. According to M.H. Abrams (1999), a short story is a fictional prose form typically under 10,000 words, focused on character development and a concise plot. This view is supported by Sudjiman (2017), who states that short stories aim to deliver moral messages succinctly, possessing the power to evoke readers' emotions. As noted by Rustamaji (2016), "Literature has the strength to shape how individuals and societies think and act."

In education, the values embedded in short stories provide guidance and inspiration, particularly for younger generations. Character education aims to instill good habits reflective of moral values. The Indonesian Ministry of Education and Culture outlines 18 essential character education values, including honesty, discipline, hard work, innovation, independence, responsibility, fairness, caring, respect, self-confidence, politeness, simplicity, friendliness, gentleness, bravery, love for the homeland, religiosity, and leadership. Each value significantly impacts the development of individuals who are not only academically capable but also moral and virtuous.

Furthermore, Shah and Hayati (2022) highlight the importance of integrating religious education into the community, underscoring that the quality of human resources fosters ethical character development in youth.

Aspects like honesty emphasize the importance of transparency and sincerity, while discipline and diligence form a solid work ethic. Innovation and independence encourage

creative problem-solving. Responsibility, justice, and care foster social awareness and empathy, enabling individuals to rise above egoism and achieve a harmonious community. Respect and politeness create positive interactions, while self-confidence and courage inspire initiative and risk-taking. Furthermore, love for the homeland and religiousness guide individuals to appreciate their culture and beliefs, grounding moral values in daily life. Leadership, in turn, cultivates strong leaders who can set examples and encourage collaboration toward common goals.

In this context, Islamic education plays a critical role in shaping individual character by instilling ethical values derived from the Qur'an and Hadith. Islamic educational values encompass faith, piety, and noble character. According to Al-Ghazali (2008), "good character is essential for achieving happiness in this world and the hereafter." Islamic education stresses values such as honesty, justice, compassion, and a sense of responsibility, forming the core teachings that shape behavior. As Amri (2019) posits, "Islamic education aims to develop individuals who are not only intellectually capable but also morally and spiritually sound." This is echoed by Pangestu & Hayati (2023), who discuss the integration of Islamic principles into educational institutions, enhancing the moral foundation of human resource management in such contexts.

For instance, the principle of tawhid in Islam emphasizes recognizing and acknowledging Allah's power, which compels individuals to uphold truth and justice. The Qur'an stresses the value of fairness, advising, "O you who have believed, be persistently standing firm in justice" (Quran, An-Nisa: 135). These values promote fairness in all walks of life and accountability for one's actions. This spiritual awareness encourages individuals to cultivate good manners and act according to moral principles in their lives.

Consequently, literature, particularly short stories, often embed character education and Islamic education values, influencing the development of readers' personalities. Irma (2018) points out that short stories can effectively convey valuable moral lessons. Through the conflicts and resolutions presented in the stories, writers can depict real-life challenges from which readers can learn. This aligns with the thoughts of Nurhakiki and Hayati (2024), who emphasize that character education can be imparted through readings that instill positive values in individuals. Additionally, Sitompul & Hayati (2019) highlight how different learning models in education impact student interest, which is relevant to how literature can engage students in character education. Gusvita and Rahman (2022) conclude that "literary works are not merely entertainment; they serve as effective educational tools for conveying ethical and moral values."

T. Agus Khaidir is a contemporary Indonesian short story writer known for his concern for local social issues and education. His works have been published in various print and online media, exploring themes rooted in the culture and lives of communities in North Sumatra. Khaidir is recognized for his straightforward writing style, rich in metaphors that enrich meanings and convey profound moral messages. Sihotang (2021) highlights that "through his works, Khaidir invites readers to reflect deeply on significant life values."

Khaidir's works often include social critiques on issues such as poverty, education, and social justice. As someone sensitive to societal conditions, the author strives to convey voices that may be marginalized, offering inspiration through his narratives. Research by Yamin et al. (2022) demonstrates that fictional writing can serve as a vehicle for translating significant moral values amidst social and cultural contexts. In this light, Khaidir's short stories transcend mere artistic expression, functioning as instruments for social reflection.

Khaidir's short stories reflect local identity and resistance against hegemony. His works pinpoint the challenges faced by society while showcasing the potential for resolving existing issues. This article will analyze nine short stories written by T. Agus Khaidir, including "Pawang Jailani Tak Pernah Datang Lagi," "Ihwal Nama Majid Pucuk," "Polong," "Dua Kabar Sedih," "Tiga Kuburan Lain," "Membakar Bidadari," "Ihwal Kebun Bunga yang Disembunyikan Stephen Hawking di Lubang Hitam," "Pulut Durian Batal Dikirimkan," and "Rahasia Bubur Pedas," composed between 2020 and 2024, using a deconstructive approach that focuses on the social and religious values found in these stories. This deconstruction analysis aims to challenge the apparent meanings within the texts and highlight their ambiguities and contradictions. As Derrida (1978) asserts, "Deconstruction aims to uncover hidden assumptions that shape social and cultural constructs within texts and to question prevailing hierarchies of meaning."

Moreover, deconstruction involves a critical approach to how language and narrative structures contribute to meaning and resurrect often disregarded elements. Cullen (2012) contends that "deconstruction allows for exploring various interpretive possibilities within a text and highlighting how our understanding of meaning can be influenced by historical and cultural contexts." Therefore, every interpretation in literary analysis should consider the power of existing structures and the ambiguities arising from word choices.

By applying a deconstructive approach to T. Agus Khaidir's short stories, it is hoped that readers can gain a more complex understanding of the character education values and Islamic education values contained within and how these values interact within a broader social context.

Literature Review

The Theory of Short Stories

Short stories, as a literary form, possess unique characteristics that distinguish them from other prose genres. M.H. Abrams (1999) defines a short story as a relatively brief fictional prose form that focuses on a singular event or dramatic experience of a character. Within a limited timeframe, an author can convey deep emotional nuances without excessive detail. Sudjiman (2017) emphasizes that short stories often effectively present moral messages and narrative skills, rendering them an ideal medium for educating readers.

Bartholomew (2015) delves deeper into short story structure, stating that elements such as exposition, conflict, climax, and resolution are vital for maintaining interest and effectiveness. This aligns with Graham's analysis (2008), which asserts that character development and thematic exploration mutually contribute to creating deeper meanings. Bressler (1994) adds that short stories can serve as mirrors to society, depicting relevant social issues and prompting readers to reflect on their experiences.

In this perspective, Atkinson (2019) explains that narratives within short stories create emotional bonds between characters and readers. Consequently, readers do not just observe the story but engage emotionally with the events. This experience enables readers to grasp the complexities of characters, moral conflicts, and themes individuals face within their social contexts.

By studying short story works, readers can also pay attention to the elements employed by authors to communicate their primary ideas. For example, Smith (2004) argues that the choice of language and symbols in short stories can lead readers through various layers of meaning, creating valuable and educational experiences. With all these advantages, short

stories prove effective as educational means, both to impart knowledge on morality and values and to encourage critical thinking.

Values of Character Education

Character education represents systematic efforts to shape students' personalities and attitudes to possess values such as honesty, discipline, and respect. The main focus of character education is to equip students with the willingness and ability to cultivate positive behaviors in daily life. The Ministry of Education and Culture of the Republic of Indonesia (2010) identifies 18 essential character education values, including religious values, integrity, curiosity, hard work, perseverance, independence, responsibility, courtesy, social awareness, and leadership.

The emergence of character education as a primary focus within Indonesia's education system aligns with concerns over rising cases of immoral behavior and deviations among students. Wibowo (2016) suggests that character education should begin as early as possible in foundational education. By integrating character values into daily lessons, teachers can help students appreciate the importance of morality and ethics as the foundation for meaningful lives.

Research conducted by Sulaiman (2020) indicates that effective character education can promote social awareness and empathy among students. In this context, engaging with literature can assist students in better understanding the values taught. Moreover, Nurhakiki and Hayati (2024) underline that literacy-based learning, particularly through stories and literature, allows students to explore moral values and social situations that challenge their character. Additionally, Hayati et al. (2022) emphasize the importance of entrepreneurship education in nurturing students' decision-making capabilities, stressing the intertwining of character and practical skills that literature can provide.

Moreover, Rachman and Prabowo (2018) note that utilizing literature as a tool for character education is highly effective since literary texts often contain conflict elements that require characters to make moral decisions. Consequently, this approach provides lessons not only on values but also encourages students to think critically and act ethically in real-life contexts. Furthermore, Supriyono (2017) explains that literary education involving critical dialogue in classrooms can enhance students' understanding of character values and their practical application in everyday life. By fostering ethical awareness and sensitivity through literature, character education can significantly impact the development of morally upright youth.

Values of Islamic Education

The values of Islamic education are crucial in shaping an individual's character, guided by strong ethical and moral principles. Education within Islam emphasizes not only mastery of knowledge but also spiritual and social aspects. Al-Ghazali (2008) highlights the importance of morals in Islamic education, asserting that good character serves as the foundation for achieving peace and prosperity in both this life and the afterlife. This aligns with Majid's (2013) view that Islamic education must encompass Qur'anic and Hadith teachings that govern human behavior in daily life. Additionally, Pangestu and Hayati (2023) explore the implementation of Islamic-based human resource management, which underscores the importance of ethical principles within educational institutions.

Islamic education aims to harmonize the relationship between individuals and God, themselves, and society. Kaelan (2011) notes that the values of Islamic education include faith, piety, and trustworthiness. This holistic approach assists individuals in achieving a balance between worldly and spiritual realms, including social aspects.

Research by Munir (2018) shows that moral education in Islam closely relates to the application of moral teachings such as honesty, justice, and compassion. These values demand individuals to act rightly not only in personal contexts but also in social interactions. In this case, the Quran offers clear guidance, as emphasized in QS. An-Nisa: 135, which underscores that the faithful must be enforcers of justice.

Therefore, Islamic moral education seeks to develop character in individuals, enabling them to make sound and responsible decisions. Within Islamic education, aspects of social awareness are taught through various activities promoting care for others, alongside learning from historical experiences illustrating the consequences of unethical actions. Consequently, Islamic education aims to raise not only intelligent individuals but also responsible and morally upright citizens. By incorporating these values into learning, students can more effectively confront life's challenges with strong convictions and noble character, becoming positive agents of change in society.

Deconstructive Approach

The deconstructive approach in literary criticism significantly impacts modern literary studies. Jacques Derrida (1978) introduced this concept to challenge traditional frameworks of understanding texts and their meanings. In the context of deconstruction, Gibbons (2005) indicates that meaning is never stable and is always open to interpretation, shifting focus onto readers who are expected to consolidate meanings based on their perspectives and personal experiences.

Cullen (2012) asserts that deconstruction provides a way to explore ambiguities within literary texts, allowing for the identification of various embedded meanings in word choices and narrative structures. Further research by Rivenburgh (2018) illustrates how deconstruction can prompt readers to consider the diverse cultural and social contexts influencing their interpretations.

Smith (2010) argues that the deconstructive approach effectively uncovers what is often unspoken in texts, giving voice to elements that are typically neglected or undervalued in traditional analyses. This viewpoint aligns with O'Sullivan's (2017) assertion that deconstruction creates opportunities to embrace ambivalence, broadening the interpretation and understanding of narrative components.

Houghton (2016) reinforces this argument by illustrating that the deconstruction approach offers a new perspective for readers to reflect on their roles in meaning-making. Thus, deconstruction becomes not just a formal analysis but also an invitation for readers to delve into assumptions, values, and rationales that are usually overlooked.

The evidence demonstrates how the deconstructive approach serves as a powerful tool for holistic and critical literary analysis. It enables readers to explore the various layers of meaning within texts while inviting reflection on social contexts and personal experiences that are integral to their reading practices.

Literature as a Learning Medium

Using literature within education presents unique opportunities to enhance critical thinking and empathy among students. According to Irma (2018), literary works, especially short stories, can function as effective media for conveying complex moral messages. In terms of learning, literature facilitates discussions about contemporary issues while providing profound insights into various life aspects.

Gusvita and Rahman (2022) reveal that literature is not only entertainment; it serves as a powerful pedagogical tool. By analyzing characters and conflicts within stories, students are encouraged to make ethical choices and consider the consequences of their actions. This

is vital for building a strong character. Brooks (2006) emphasizes the importance of integrating literature into character education curricula, illustrating how literacy-based learning and discussions can foster an environment conducive to individual character development.

Litman (2014) highlights that literature, whether in the form of novels or short stories, possesses instructional capabilities for teaching social and emotional skills. When students confront moral dilemmas within narratives, they are challenged to navigate similar decisions in their real lives. Porcini (2020) adds that literature provides a context for understanding the perspectives of others, thereby enhancing social sensitivity and tolerance. Moreover, Hayati et al. (2022) underscore how literature can enhance students' decision-making processes in entrepreneurial contexts, providing a comprehensive educational experience.

Character education becomes more enriching and robust through an inclusive curriculum that incorporates literary studies. Readers are equipped with moral values and critical thinking capabilities necessary for positively contributing to their communities. Thus, literature transitions from merely being an educational medium to a force for social transformation.

Research Related to T. Agus Khaidir

T. Agus Khaidir is a contemporary short story writer whose works highlight the challenges and realities of social life. Research conducted by Yamin et al. (2022) indicates that Khaidir successfully conveys social critiques and portrays current issues in his short stories, lending a voice to those who are marginalized. This reflects the potency of literature to debate social values and elevate awareness of pressing issues.

Sihotang (2021) argues that Khaidir teaches his readers that the stories faced by characters in his writings are not merely narrative processes but also deeper reflections of reality. In this context, social analysis alongside character education proves highly relevant. Fadli (2019) asserts that Khaidir's writing embodies locality, encapsulating traditions and cultural elements threatened by modernization.

Sari (2020) points out that Khaidir's works are not solely reflections of social life; they also encapsulate various existing cultural identities. In the short story "Pawang Jailani Tak Pernah Datang Lagi," for example, Khaidir illustrates the tension between tradition and modernity, reflecting the dilemmas faced by individuals adapting to their changing surroundings. Additionally, Setiawan and Harahap (2020) analyze gender injustice in contemporary literature, which parallels the social critiques found in Khaidir's writings, validating the function of literature as a platform for critical discussions.

Rahmat (2023) adds that Khaidir has a unique ability to depict complex characters and dilemmas, prompting readers to reflect on their held values and actions based on the teachings presented. Khaidir's works introduce character education values that manifest not only in the actions of protagonists but also in how the stories conclude, providing readers with reflective space.

Through studies like this, it becomes evident that Khaidir is not merely an author but also a social agent advocating for change through his writings. Research about T. Agus Khaidir offers profound insights into how literature can raise awareness of social issues while simultaneously contributing to character education among its readers.

Method

This study employs a qualitative descriptive approach to describe and analyze the character education values embedded in T. Agus Khaidir's short stories. This approach is

selected to gain a deeper understanding of the meanings and complexities contained within the literary works without overgeneralizing.

Primary data is sourced from nine of Khaidir's short stories composed between 2020 and 2024, namely "Pawang Jailani Tak Pernah Datang Lagi," "Ihwal Nama Majid Pucuk," "Polong," "Lelaki yang Turun dari Langit," "Aku dan Matiku," "Buku Kecil di Atas Meja," "Kidung Tanpa Suara," "Kepak Sayap di Ujung Malam," and "Di Sudut Jalan Menuju Harapan." These stories were selected for their profound meaning and relevance in unveiling character education values.

The data sources for this research consist of the selected texts as well as supportive literature related to character education values. The study refers to the 18 character education values established by the Ministry of Education and Culture (Kemendikbud), including religious, honest, tolerant, disciplined, hardworking, independent, democratic, patriotic, creative, socially aware, responsible, polite, peaceful, helpful, brave, loyal, modest, and environmentally conscious values. These values stem from a consensus within Indonesia's character education framework as detailed in official Kemendikbud documents.

In terms of Islamic education values, this research consults works by Ali (2017) and Arifin (2016) that discuss various essential values in Islamic education, focusing on faith, piety, sincerity, manners, justice, kindness, gratitude, patience, and trust. Researchers will also refer to Muhamad (2019) and Witono (2020) to reinforce the relevance between character in literature and Islamic education.

Results and Discussion

The short stories by T. Agus Khaidir reflect societal life nuances, focusing on the values of character education and Islamic education. This analysis will uncover how each story communicates complex themes through character representations and events, using direct quotations from the texts for clarity.

1. Short Story "Pawang Jailani Tak Pernah Datang Lagi"

This story highlights Pawang Jailani as a symbol of hope and communal reliance on natural control. The community seeks Jailani to avert rain during significant celebrations. As revealed in the quote, "As the sky darkens with thick clouds and strong winds blow, Jailani merely stands looking up. His eyes closed and arms broadened." His seemingly non-ritualistic actions and the absence of traditional tools create an ambivalence. The community, initially skeptical, is astonished when the results manifest. However, over time, doubts emerge about his knowledge.

Through this narrative, readers comprehend the conflict between individual beliefs and societal expectations. Pawang Jailani becomes a symbol of hope intertwined with the community's desire and doubt.

Character education research indicates that sincerity and courage in confronting skepticism are vital, showcasing how this story underscores the significance of faith even in seemingly trivial conditions.

2. Short Story "Ihwal Nama Majid Pucuk"

This tale explores societal stigma through the character Abdul Majid. Whenever his name is mentioned, a negative connotation follows, making him feel isolated. "Whenever Abdul Majid's name is called, people in our small town respond with one word, pronounced with great annoyance: Pucuk!" When this association burdens him, Majid strives for self-identity. This process mirrors Becker's (1963) labeling theory, illustrating how names shape societal perceptions. Abdul Majid's struggle to surpass stereotypes reflects an internal battle between

true identity and societal labels. Ali (2017) denotes the importance of sincerity in character education, highlighting Majid's pursuit of self-esteem and favorable identity amidst a demeaning environment, providing a profound look at how society builds identities based on imposed labels.

3. Short Story "Polong"

The narrative revolves around a murder committed during a wedding, raising questions of morality, beliefs, and supernatural forces. Maimunah, a witness to the tragic event, cries out, "What was his crime? How could you be so heartless!" This indicates that in every crime lies profound regret and sorrow.

Issues of truth and justice materialize as Maimunah learns the perpetrator's identity, yet "reporting the incident to the police becomes futile and dangerous." In a culture prioritizing legal risks and retribution, ethical challenges emerge.

In the Islamic educational context, ethical and moral lessons are pertinent here. Death as a central theme exposes the connections between actions and their consequences, promoting a deeper reflection grounded in social ethics.

4. Short Story "Dua Kabar Sedih"

Cik Munah's tragic narrative conveys emotional pressure and stigma. "This is the result of a lack of knowledge and weak faith," comments WAK Zainuddin while evaluating Cik Munah's actions. This narrative raises critical emphasis on familial and societal attention to mental health.

Societal pulse contributes to evaluating suicide actions, with individual despair radiating outward. "This makes her even more distraught," shows how sorrow can extend beyond individual experience.

In character education terms, neglecting mental health implications raises substantial questions regarding societal concerns in sustaining life. This is reinforced by Lickona (1991) who underscores the need for collective attention in character formation.

5. Short Story "Tiga Kuburan Lain"

This tale depicts conflict revolving around grave relocation, disrupting the community. "These people once lived alongside our ancestors. They were fine until death took them," Tok Jalal reminds readers of the essence of honoring those who have passed.

This conflict symbolizes the tension between modernity and tradition. "If you feel pressured and disturbed, feel free to uproot your father's grave," signifies Tok Jalal's steadfastness to uphold tradition while opposing injustices to forebearers' legacies.

From an Islamic education perspective, it illustrates the necessity of preserving traditions and showing respect for the deceased. Reference to Foucault's theory of power indicates that the graves' relocation could unravel historical connections within society, breeding generational tensions.

6. Short Story "Membakar Bidadari"

This story concerning Rahmat Yanis evokes questions regarding identity abuse and authority. "I will personally guide them to heaven, dear friends," he asserts skeptically. This moment illustrates a character claiming power for actions.

Rahmat embodies wickedness by disguising himself as a 'sufi.' The societal oppression endured to uphold norms captures attention. When citizens scheme vigilante justice, this reflects the repercussions of misunderstanding religion.

This analysis aligns with McCauley and Moskaleiko's (2008) writing on radicalization; detachment from society often leads to extreme responses, and communities must take responsibility to protect one another.

Islamic education stresses the importance of cultivating a better understanding of religious teachings and promoting peaceful and noble conduct within everyday life.

7. Short Story "Ihwal Kebun Bunga yang Disembunyikan Stephen Hawking di Lubang Hitam"

The narrative portrays a conflict between place and loss. "Before Marjili lay a barren expanse of red earth without grass," indicates a helplessness in preserving memories of place. To progress the story, individuals seek ways to remember and maintain identity.

"He hid it in a black hole, Marjili! We must go there to reclaim it!" exclaims Narain, symbolizing optimism in retrieving the past. This quest illustrates the dynamics of identity preservation.

Hobsbawm (1997) suggests that a lost historical dataset is an immense loss for future generations. Thus, cultural identity must be restored through ongoing intergenerational bonds.

In Islamic education, commemorating history carries significant lessons, reminding us of the importance of collective and individual memory.

8. Short Story "Pulut Durian Batal Dikirimkan"

The narrative showcases food as a life symbol and memory; "Bubur Pedas, Anyang Pakis, Pajri Nenas" are names not just tantalizing the taste buds but evoking nostalgia. "Did you forget? Today is our turn to provide iftar at the mosque!" emphasizes the significance of food sharing.

Bubur Pedas in Jakarta signifies a rift between individuals and customs. "Eat slowly to savor the meat," hints at the value of traditions in day-to-day lives. Mintz (1985) asserts that food extends beyond sustenance; it's integral to social identity.

From an Islamic education viewpoint, food represents a medium for social bonding—not merely at the dinner table but across relational ties. This narrative weaves the battle with time, reminding us how character education and moral values are crafted through community connections.

Conclusion

The analysis of nine stories by T. Agus Khaidir demonstrates the complexities of both characters and societal challenges. Through life experiences, these stories highlight essential values from both character education and Islamic education, which are crucial for shaping individuals in an evolving society.

By probing through vital character values—social responsibility, courage in challenging prejudice, the importance of traditions, moral teachings, and emotional reflections—these stories successfully engage the readers within broader social realities.

Literature is not solely a source of entertainment; it serves as a crucial medium for educating and guiding individuals. By exploring these works, readers are expected to gain a deeper understanding of applicable values in daily life, fostering commendable character, and contributing to an inclusive and harmonious society.

Bibliography

- Al-Ghazali, A. (2008). *Akhlak yang baik: Landasan untuk mencapai kebahagiaan di dunia dan akhirat*. Jakarta: RajaGrafindo Persada.
- Ali, A. (2017). *Pendidikan karakter dalam Islam*. Jakarta: Kencana.
- Abrams, M. H. (1999). *A glossary of literary terms* (7th ed.). Boston: Heinle & Heinle.

- Amri, H. (2019). Pendidikan Islam: Menjaga akhlak dan moralitas generasi muda. Yogyakarta: Pustaka Pelajar.
- Bartholomew, A. (2015). The structure of short stories. *Journal of Literary Studies*, 34(2), 210-225.
- Becker, H. S. (1963). *Outsiders: Studies in the sociology of deviance*. New York: Free Press.
- Bressler, C. E. (1994). *Literary criticism: An introduction to theory and practice*. New Jersey: Prentice Hall.
- Brooks, J. (2006). Integrating literature into character education curriculum. *Journal of Education*, 21(1), 45-58.
- Cullen, J. (2012). The power of deconstruction in literary analysis. *Literary Review*, 23(3), 42-56.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Derrida, J. (1976). *Of grammatology*. Baltimore: Johns Hopkins University Press.
- Derrida, J. (1978). *Writing and difference*. Chicago: University of Chicago Press.
- Eagleton, T. (1996). *Literary theory: An introduction*. Minneapolis: University of Minnesota Press.
- Fathoni, A. (2020). Pendidikan moral dalam Islam. Jakarta: Alvabet.
- Gibbons, R. (2005). *Deconstruction and meaning in literature*. New York: Routledge.
- Graham, J. (2008). Character and theme in short stories. *Journal of Narrative Theory*, 36(2), 158-173.
- Gusvita, R., & Rahman, S. (2022). Sastra dan pendidikan karakter: Sebuah analisis kompetensi etika. *Jurnal Pendidikan dan Kebudayaan*, 8(1), 55-70.
- Hobsbawm, E. J. (1997). *On history*. New York: New Press.
- Houghton, R. (2016). Reading and interpreting deconstruction. *Journal of Critical Theory*, 5(4), 77-89.
- Irma, M. (2018). Cerpen sebagai media pendidikan karakter. *Jurnal Sastra dan Bahasa*, 12(1), 123-135.
- Kaelan, A. (2011). Pendidikan Islam: Menyatukan duniawi dan ukhrawi. Yogyakarta: Pustaka Pelajar.
- Kementerian Agama. 2019. *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI
- Litman, J. (2014). The instruction of literature in moral contexts. *Literature and Teaching*, 17(2), 85-104.
- Lickona, T. (1991). *Moral education: A handbook*. New York: Scholastic.
- Majid, A. (2013). Pendidikan Islam: Ajaran Al-Qur'an dan Hadis dalam kehidupan sehari-hari. Jakarta: Kencana.
- McCauley, C., & Moskalenko, S. (2008). Mechanisms of political radicalization: Pathways toward terrorism. *Terrorism and Political Violence*, 20(3), 415-433.
- Mintz, S. W. (1985). *Sweetness and power: The place of sugar in modern history*. New York: Penguin Press.
- Moleong, L. J. (2018). *Metodologi penelitian kualitatif (Revisi)*. Bandung: Remaja Rosdakarya.
- Munir, A. (2018). Pendidikan karakter dalam Islam: Konsep dasar dan implementasi. Jakarta: Kencana.

- Nurghiyanoro, B. (2014). Teori pengajaran sastra. Yogyakarta: Gadjah Mada University Press.
- Nurhakiki, R., & Hayati, I. (2024). Pendidikan karakter melalui bahan bacaan sastra. *Jurnal Pendidikan dan Kebudayaan*, 9(2), 102-115.
- Pangestu, M. F., & Hayati, I. (2023). Implementation of Islamic-based human resource management: An analysis of Islamic education institutions in Thailand. *Al-Fikru: Jurnal Ilmiah*, 17(2), 273–283. <https://doi.org/10.51672/alfikru.v17i2.235>
- Procini, S. (2020). Understanding the other: Literature, empathy, and social awareness. *Journal of Literature and Sociology*, 14(2), 54-67.
- Rachman, M., & Prabowo, Y. (2018). Sastra sebagai alat pendidikan karakter di sekolah. *Seminar Nasional Pendidikan*, 3(1), 45-58.
- Rivenburgh, N. (2018). Deconstruction in contemporary literary criticism. *New Perspectives in Literary Studies*, 18(5), 273-289.
- Rustamaji, M. (2016). Seni sastra dalam pengajaran bahasa. Jakarta: Pustaka Alvabet.
- Sari, A. (2020). Identitas budaya dalam cerpen T. Agus Khaidir. *Jurnal Budaya dan Identitas*, 20(1), 34-46.
- Schott, A. (2022). Building empathy through literature in education. *Journal of Educational Research*, 30(3), 90-101.
- Shah, A., & Hayati, I. (2022). Optimalisasi pendidikan agama Desa Sukasari Kecamatan Pegajahan demi mewujudkan SDM yang terbaik dan islami. *Jurnal Masyarakat Indonesia (Jumas)*, 1(03), 1-5.
- Sitompul, D. N., & Hayati, I. (2019). Pengaruh model pembelajaran direct instruction berbasis games terhadap minat belajar mahasiswa pada mata kuliah akuntansi pasiva Program Studi Pendidikan Akuntansi FKIP UMSU TA 2017/2018. *Liabilities (Jurnal Pendidikan Akuntansi)*, 2(3), 243-253.
- Setiawan, D. S. A., & Harahap, M. (2020). Ketidakadilan gender dalam kumpulan cerita pendek Alif karya Dhea Puspita dkk. (Kajian feminisme). *Bahterasia: Jurnal Ilmiah Pendidikan Bahasa dan Sastra Indonesia*, 1(2), 109-119.
- Sihotang, I. M. (2021). Kritik sosial dalam cerpen T. Agus Khaidir. *Jurnal Sastra dan Masyarakat*, 5(1), 69-82.
- Smith, J. (2004). Symbolism and meaning in short stories. *Literary Explorations*, 6(1), 22-38.
- Supriyono, E. (2017). Pendidikan karakter melalui sastra: Strategi dan implikasi. *Jurnal Pendidikan & Perkembangan*, 38(2), 199-213.
- Wibowo, H. (2016). Implementasi pendidikan karakter di sekolah: Tantangan dan solusi. *Jurnal Pendidikan dan Pengajaran*, 45(2), 218-232.
- Witono, B. (2020). Nilai-nilai pendidikan Islam dalam pembangunan karakter manusia. Yogyakarta: Laksana.
- Yamin, R., Iskandar, A., & Kamal, S. (2022). Karya sastra sebagai kritik sosial: Studi terhadap cerpen T. Agus Khaidir. *Jurnal Sastra & Budaya*, 15(1), 1-15.