



Representation of Multicultural Values in the Novel *Si Anak Pemberani* by Tere Liye

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ABSTRACT

This study aims to describe the representation of multicultural values in the novel *Si Anak Pemberani* by Tere Liye. The focus of the study is directed at four aspects of multicultural values, namely (1) solidarity and social brotherhood, (2) gender equality, (3) family values, and (4) respect for morals. This research uses a type of qualitative research with a literary anthropology approach. The source of research data is in the form of the novel *Si Anak Pemberani* by Tere Liye, while the research data is in the form of narrative quotes and dialogues that represent multicultural values. Data collection techniques are carried out through reading, listening, recording, and literature study techniques. Data analysis was carried out using a hermeneutic method to interpret the meaning of multicultural values contained in novel texts. The results of the study show that the novel *Si Anak Pemberani* represents the value of solidarity and social brotherhood through the attitude of mutual cooperation and the collective struggle of the village community in defending the environment. The value of gender equity is displayed through the character of Eliana who is courageous, critical, and active against injustice. Family values are illustrated through harmonious relationships between family members and the community based on mutual care. Meanwhile, the value of respect for morals is reflected in respect for parents, self-control, and compliance with religious and social norms. Based on the results of the research, it can be concluded that the novel *Si Anak Pemberani* not only functions as a children's literary work, but also as a medium of character education that instills multicultural values in the life of a pluralistic society.

Keywords: representation, multicultural values, novel

Representasi Nilai Multikultural dalam Novel *Si Anak Pemberani* Karya Tere Liye

ABSTRAK

Penelitian ini bertujuan mendeskripsikan representasi nilai multikultural dalam novel *Si Anak Pemberani* karya Tere Liye. Fokus kajian diarahkan pada empat aspek nilai multikultural, yaitu (1) solidaritas dan persaudaraan sosial, (2) kesetaraan gender, (3) nilai kekeluargaan, dan (4) penghormatan terhadap tata susila. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan antropologi sastra. Sumber data penelitian berupa novel *Si Anak Pemberani* karya Tere Liye, sedangkan data penelitian berupa kutipan narasi dan dialog yang merepresentasikan nilai-nilai multikultural. Teknik pengumpulan data dilakukan melalui teknik membaca, menyimak, mencatat, dan studi pustaka. Analisis data dilakukan dengan metode hermeneutika untuk menafsirkan makna nilai multikultural yang terkandung dalam teks novel. Hasil penelitian menunjukkan bahwa novel *Si Anak Pemberani* merepresentasikan nilai solidaritas dan persaudaraan sosial melalui sikap gotong royong dan perjuangan kolektif masyarakat kampung dalam mempertahankan lingkungan hidup. Nilai kesetaraan gender ditampilkan melalui tokoh Eliana yang berani, kritis, dan aktif melawan ketidakadilan. Nilai kekeluargaan tergambar melalui hubungan harmonis antar anggota keluarga dan masyarakat yang dilandasi rasa saling peduli. Sementara itu, nilai penghormatan terhadap tata susila tercermin melalui sikap hormat kepada orang tua, pengendalian diri, serta kepatuhan terhadap norma agama dan sosial. Berdasarkan hasil penelitian tersebut, dapat disimpulkan bahwa novel *Si Anak Pemberani* tidak hanya berfungsi sebagai karya sastra anak, tetapi juga sebagai media pendidikan karakter yang menanamkan nilai-nilai multikultural dalam kehidupan masyarakat majemuk.

Kata kunci: representasi, nilai multikultural, novel

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INTRODUCTION

Multiculturalism can be understood as a reality of life characterized by the diversity of cultures, politics, and traditions embraced by society. This diversity teaches that every individual needs to cultivate mutual respect and appreciation for differences (Hermawan & Anjariyah, 2023). Respect for cultural, religious, and traditional differences creates an atmosphere of togetherness that supports national identity and encourages peace in community life.

Multiculturalism is nothing new to Indonesia. The motto "Bhineka Tunggal Ika" (Unity in Diversity) serves as a unifying philosophy for the Indonesian nation, which comprises diverse ethnicities and cultures (Novita, 2012:453). According to Parekh (2009:230-231), a culturally homogeneous society has advantages. However, such a society can also tend to be closed off, lack tolerance, and dislike change. Essentially, multiculturalism is both a wealth and a challenge for the Indonesian nation. Living amidst diversity, Indonesian society thrives in a social environment full of differences. This situation has the potential to provide lessons in the values of tolerance, empathy, and mutual respect in everyday life. However, without proper guidance, society is also vulnerable to identity confusion, prejudice, or even discrimination.

The existence and development of multiculturalism in Indonesia today is a social reality that requires attention, as it is prone to division. This statement aligns with Danurahman's (2021) opinion, stating that ethnic differences in Indonesia impact Indonesia's conflict-prone situation. A lack of public understanding of multicultural values also contributes to conflict. Therefore, it is necessary to instill multicultural values in society. Various approaches exist for observing conditions and instilling multicultural values in society, as Ahsin & Ristiyani (2019) argue, educating people about multicultural values through literary works, one of which is novels.

Based on the statement above, it becomes clear that the analysis of multicultural values can also

be examined through novels. This effort is crucial to demonstrate that a person can be considered multicultural if they are able to adapt to various forms of diversity. As research results indicate, multicultural values can be reflected in the depiction of characters and the narrative of characters in novels (Hermawan and Anjariyah 2023:1925). Therefore, research is needed to analyze multicultural values in novels, as an effort to increase readers' awareness of the application of multicultural values in the social life of Indonesia's diverse society.

This study examines the genre of fictional children's literature written for adults, namely the novel *Si Anak Pemberani* by Tere Liye. Children's literature has unique characteristics for children, reflecting children's perspectives on society and life (Suyatno, 2020:31). Tere Liye's novel *Si Anak Pemberani* not only presents a children's adventure story but also conveys a message that is very relevant to the current social conditions in Indonesia. In the contemporary Indonesian context, various events still frequently demonstrate the fragility of the implementation of multicultural values. For example, the emergence of cases of interfaith intolerance, horizontal conflicts based on ethnicity and race, and discrimination against minority groups. Furthermore, the development of social media often exacerbates the situation, as many provocative issues trigger hate speech in society. These phenomena demonstrate that multiculturalism in Indonesia has not been fully understood and internalized by all levels of society.

In this study, the researcher uses literary anthropology to uncover the multicultural values in Tere Liye's novel *Si Anak Pemberani*. In the anthropology of literature approach, the theory of cultural representation is used to reveal the cultural imagery or depiction contained in a literary work. Literature is a reflection of the reality of human life. Representation is a way of depicting cultural values contained in literary works. According to Endaswara (2015:28), representation



can be defined as the reflection or interpretation of a cultural phenomenon in literature.

Multiculturalism was proposed by Bikhu Parekh, but in this study, it is examined using the multicultural representation theory from the perspective of Thobroni and Nurgiyantoro. The multicultural representation theory from the perspective of Thobroni and Nurgiyantoro is more relevant and aligned with the study of multicultural values in Tere Liye's novel *Si Anak Pemberani* because this theory emphasizes that literary works represent community life, rich in cultural, social, and moral values. This perspective aligns with the characters in the novel *Si Anak Pemberani*, which depicts the lives of children in a simple village with diverse social backgrounds and outlooks on life. Through the story of the main character, Eliana, readers are shown various values that reflect the multicultural spirit, such as the attitude of mutual cooperation, concern for the environment, and the courage to fight for justice for society. There are seven aspects of multiculturalism according to Thobroni & Nurgiyantoro, (2010:158–67) including solidarity and social brotherhood, gender equality, open trade, respect for morals, family values, feeling sufficient in life and sharing and control of power. Of the seven aspects, this study uses four aspects including solidarity and brotherhood, gender equality, family values, respect for morals.

Based on the issues discussed, the following research questions are formulated regarding multicultural values: (1) How are multicultural elements, including aspects of solidarity and social brotherhood, represented in Tere Liye's novel *Si Anak Pemberani*? (2) How are multicultural elements, including aspects of gender equality, represented in Tere Liye's novel *Si Anak Pemberani*? (3) How are multicultural elements, including aspects of family values, represented in Tere Liye's novel *Si Anak Pemberani*? (4) How are multicultural elements, including aspects of respect for morality, represented in Tere Liye's novel *Si Anak Pemberani*?

METHOD

This research is a literary study with a qualitative approach. According to Mukhzamilah (2022:512), Razak (2017:19), Yuliani, (2018:87), qualitative research describes and analyzes phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts, both individually and in groups. This research can be considered qualitative because the data collected consists of words, sentences, and quotations relevant to the problem under study, which are then analyzed in depth to reach a conclusion.

This research employs a literary anthropology approach, utilizing Thobroni and Nurgiyantoro's theory of representation. This approach utilizes the theory of cultural representation as a tool to explore cultural imagery contained in literary works. The data source for this research is a children's novel by adults titled *Si Anak Pemberani* by Tere Liye, published in 2018 by Republika Penerbit. This study employed hermeneutic data analysis techniques. Hermeneutics is used to interpret and interpret literary works. Hermeneutics is an appropriate approach to analyzing literary works because, fundamentally, every literary work is always related to some form of interpretive activity (Manshur & Munawaroh, 2023:269; Rahardjo, 2020:71). This hermeneutic analysis examines the meaning of socio-cultural events.

The research instrument serves as a means to obtain the data needed in the research process. In line with Sugiyono's (2018:102) opinion, a research instrument is a tool used to measure observed natural or social phenomena. The types of instruments used in this research are documentation and secondary data. Documentation was obtained through quotations in the form of narratives and dialogues from the novel *Si Anak Pemberani* by Tere Liye which is in line with the multicultural aspects of Thobroni and Nurgiyantoro's perspective, while secondary data comes from previous research, books, and journals that are relevant to the research topic.

Data collection techniques are systematic and logical procedures for obtaining valid data. Sugiyono (2018:224), Fraenkel et al. (2012:91) emphasizes that data collection techniques are the most strategic step in research. In this study, data were collected through reading, listening, note-taking, and literature review. Literature review was conducted by reviewing various relevant reading sources, then analyzing them using appropriate theories to obtain more accurate and in-depth research results.

RESULTS

1. Representation of Multicultural Elements:

Aspects of Solidarity and Social Brotherhood

According to Thobroni and Nurgiyantoro's theory, the first representation of multicultural elements is the aspect of solidarity and social brotherhood. Based on research findings, this aspect is reflected through various depictions of solidarity behavior and brotherhood relationships in a multicultural society. The following data contains a representation of multicultural values, namely aspects of solidarity and social brotherhood.

Data (1)

“Even if everyone in the village says 'no,' that doesn't automatically solve the problem. Kak Yati knows that. Johan has complete permits, plus the regent and officials are all not on our side. They could send dozens of trucks back at any time, escorted by armed officers. Anyone who interferes, shoot on sight. Anyone who obstructs, immediately imprison. We all understand that the rivers, forests, and valleys are not legally ours. Even the land and houses of many residents don't have certificates. This issue is truly not just about saying 'no.' We must be smart, resilient, and have the resilience to face them. Only then can we ensure that the entire forest heritage and ancestral wisdom of the village survive for decades.” (SAP/SPS.01/36)

This quote falls under the aspect of solidarity and brotherhood. The data demonstrates the collective awareness and solidarity of the village residents in facing external threats, namely threats to

miners in the village area. In the novel *Si Anak Pemberani* by Tere Liye, this awareness is seen through the statement that the villagers' rejection of the mine "does not mean the matter is automatically resolved," because the miners have official permits and support from state officials and apparatus.

The solidarity displayed in this data is not merely emotional togetherness, but also carries ideological significance, namely a shared perspective and belief in preserving ancestral heritage. This is evident in the emphasis that the villagers' struggle aims to ensure "the entire forest heritage and ancestral village wisdom survive for decades." This statement demonstrates that forests and the environment are not merely interpreted as economic assets, but as part of a cultural identity passed down through generations.

In line with Thobroni and Nurgiyantoro's (2010:158) theory of representation, the solidarity displayed in the data above reflects unity in diversity, namely efforts to build togetherness and a unified purpose through mutual understanding and support when facing shared problems. Solidarity and social brotherhood in Tere Liye's novel *Si Anak Pemberani* are presented as a form of respect for togetherness and a collective commitment to preserving the cultural heritage and living space of the village community amidst a multicultural society.

Data (2)

After school, if my mother doesn't tell me to do something, I go scouting the sand mine with two other "weasels" with us. We hide, crouching behind the bushes. In fact, we weren't the only ones diligently watching. Several neighbors were also seen observing from a distance, whispering. The difference was, I decided not to stop at just complaining. We had to do something. At least show our displeasure at their return. (SAP/SPS.02/56)

This narrative excerpt illustrates the unity within diversity in village life. In Tere Liye's novel, *Si Anak Pemberani*, Eliana's togetherness with



Hima and Damdas is depicted when they "along with two other 'civets'... went to scout the sand mine" and "hid, crouching behind a bush." This action demonstrates a shared concern about the sand mine that had resumed operations in their neighborhood.

The solidarity represented in this data is clear when Eliana doesn't stop at complaining like other residents who "observed from a distance, whispering," but instead states that "we have to do something" and "at least show our displeasure at their return." This statement demonstrates that Eliana, Hima, and Damdas share a common goal and a sense of shared responsibility. Despite their different personalities and family backgrounds, they still chose to unite and work together, regardless of their personal differences.

In line with Thobroni and Nurgiyantoro's (2010:158) representation theory, the solidarity displayed in the data reflects unity in diversity, namely, efforts to build bonds of togetherness and a shared purpose despite differences in background and character. The solidarity displayed demonstrates that in a multicultural society, unity can be achieved through shared concern for social issues, so that diversity does not become a barrier but rather a strength in maintaining harmony in community life.

Data (3)

This was my plan for the past four days: to sabotage the sand mining operation by deflating the trucks' tires. It's trivial, and probably won't have much of an impact. But it's better than just complaining. At least our plan will send a symbol of resistance to them. And clearly, only the Three Musangs have the courage to do so. (SAP/SPS.03/160)

This narrative excerpt represents aspects of solidarity and social brotherhood that develop through shared growth among the child characters. In Tere Liye's novel *Si Anak Pemberani*, Eliana, Hima, and Damdas, known as the Three Musangs, demonstrate that solidarity doesn't stop at shared

feelings or dislike of sand mining, but develops into the courage to take action.

The solidarity represented in this data is evident in Eliana and her two friends' awareness that their actions may be "trivial, and probably won't have much of an impact," but are still seen as more meaningful "than just complaining." This statement demonstrates a shift from passive to active behavior, as well as the growth of moral courage to act for the common good.

In line with Thobroni and Nurgiyantoro's (2010:158) theory of representation, Eliana's behavior, along with Hima and Damdas, in the data reflects indicators of shared growth, namely the process of mutually building stronger character through working together to face problems. The solidarity displayed is not only emotional support, but also manifested in collective actions that foster courage, responsibility, and social awareness.

Data (4)

"Her sacrifice will not be in vain. Never." Uncle Unus hugged my shoulder tightly. "As long as her friends share her beliefs. As long as her friends remember the events of that night. Her spirit will continue to be passed down." (SAP/SPS.04/259) This dialogue excerpt represents aspects of solidarity and social brotherhood in the form of respect for different roles and ways of fighting within the community. In Tere Liye's novel *Si Anak Pemberani*, Uncle Unus's statement that "his sacrifice will not be in vain. It never will be" is conveyed as a form of affirmation of the value of togetherness and appreciation for the struggle of a group member.

The meaning of solidarity is further strengthened when Uncle Unus asserts that the sacrifice will live on "as long as his friends share the same beliefs" and "continue to remember the events of that night." This statement emphasizes that each individual in the group, despite their different characters, attitudes, and ways of fighting, remains bound by the same collective consciousness.

Based on the concept of solidarity and social brotherhood proposed by Thobroni & Nurgiyantoro (2010:158), the data above reflects indicators of respect for differences, namely the ability to accept and appreciate different roles, experiences, and forms of sacrifice in the shared struggle. Solidarity in Tere Liye's novel *Si Anak Pemberani* is presented as a strong social bond built on mutual respect and understanding of differences, so that togetherness can be maintained without eliminating the diversity that exists in a multicultural society.

Data (5)

Dear Mr. President, please help us. "In the midst of your busy schedule, in the midst of your activities, please spare a little attention to this matter. Just a little, and we will be very grateful. That's all, Mr. President, we love. Thank you very much for being willing to listen to these concerns." The President finally concluded his report, taking a step back from the microphone (SAP/SPS.05/275).

This dialogue excerpt from Bapak represents aspects of social solidarity and brotherhood, manifested in the form of cross-ethnic and cultural solidarity, manifested through the communication of the people's aspirations to the nation's leader. In Tere Liye's novel *Si Anak Pemberani* this attitude is evident in Bapak's polite and respectful delivery of his report, as reflected in the phrase "Dear Mr. President, please help us" and his request that the President "pay even a little attention to this matter." This choice of words demonstrates communication ethics that uphold the values of politeness and respect for the broader social structure.

The solidarity represented in this data is not individual, but collective, as Bapak does not speak on his own behalf but represents the interests of the village community as a whole. This is evident in the repeated use of the pronoun "we" in his report, indicating that the aspirations stem from the collective voice of the residents. Bapak's actions in "ending the report" and then "taking a step back from the microphone" also indicate that

he positions himself as a spokesperson delivering a collective message, rather than as a figure seeking personal gain. Based on the overall data and interpretation, it can be concluded that Tere Liye's novel *Si Anak Pemberani* represents aspects of solidarity and social brotherhood as cultural values that grow, develop, and are passed down in village life. Solidarity is not depicted as an abstract concept, but rather is present through the attitudes, actions, and relationships between characters in facing threats to the environment and the sustainability of our shared life. This representation of solidarity is evident in various forms, from the collective awareness of the village community in defending the forest and ancestral lands, the unity of village children who dare to take a stand despite their different backgrounds and characters, and cross-ethnic and cultural solidarity that unites community aspirations through formal channels and collective representation.

Thus, Tere Liye's novel *Si Anak Pemberani* represents solidarity and social brotherhood as essential foundations in a multicultural society. Solidarity does not eliminate differences, but rather grows from the community's ability to appreciate differences, unify visions, and act together in the face of injustice. This representation emphasizes that solidarity is a cultural force that enables communities to survive, grow, and maintain their identity amidst social and structural pressures.

2. Representation of Multicultural Elements in the Gender Equality Aspect

The representation of multicultural elements in the gender equality aspect reflects the equality of rights, roles, and justice between men and women in social life. In the novel *Si Anak Pemberani* this aspect is identified through the patterns of interaction between characters, the form of dialogue, and the attitudes and actions displayed by the characters. The following data contains the representation of multicultural values in the gender equality aspect.



Data (6)

"Dozens of trucks were driving back and forth in our village river. Heavy equipment was digging up river sand. The water became murky, the fish died, and bathing was no longer comfortable. That day, I met directly with the people most responsible. His name was Johan. He had laughed at and insulted my father, insulting the person I had respected most in my life. I swore, I would fight them forever." (SAP/KG.06/22)

Narrative excerpts represent multicultural aspects of gender equality, particularly through the active involvement of female characters in the narrative. In Tere Liye's novel *Si Anak Pemberani*, Eliana is portrayed as a female character who directly confronts serious social and environmental issues. This is evident in the depiction of environmental damage caused by mining activities, such as "dozens of trucks going back and forth in our village river," "heavy equipment digging up river sand," and the resulting impacts, such as "the water becoming murky, the fish dying, and bathing no longer comfortable."

Gender equality becomes even more evident when Eliana confronts those deemed responsible for the damage. Her encounter with Johan, who "just laughed at and insulted my father," becomes a turning point that sparks Eliana's resistance. Eliana's emotional reaction and assertiveness are reflected in her vow that "I will fight them forever." This statement demonstrates the courage and steadfastness of a female character in the face of injustice, while also affirming that women possess the moral capacity and courage equal to men in speaking up for the truth and defending family honor.

Based on the concept of gender equality proposed by Thobroni and Nurgiyantoro (2010:159), Eliana's attitude in the data reflects the fulfillment of indicators for female character involvement in the narrative, namely the recognition of women's roles and capacities in addressing social issues. Gender equality in Tere Liye's novel *Si Anak Pemberani* is represented through Eliana's character, who has the same rights,

courage, and opportunities as male characters to play an active role, voice resistance, and fight for moral values in a multicultural society.

Data (7)

There was no turning back. We were only a stone's throw from the trucks. Whatever the risk, this plan had to succeed. So, after taking a deep breath, the three of us immediately tiptoed toward the trucks. The Three Weasels had already taken action. (SAP/KG.07/160)

This narrative excerpt represents the multicultural aspect of gender equality, particularly through the elements of the challenges faced by the female characters. In Tere Liye's novel *Si Anak Pemberani*, Eliana is depicted as being in a high-risk situation when she, Hima, and Damdas approach the sand trucks. The statements that "there's no turning back" and "no matter the cost, this plan must succeed" demonstrate that Eliana consciously understood the dangers she faced, yet still chose to actively participate in the action. This awareness of the risks confirms that Eliana's courage was not an impulsive act, but rather a decision born of consideration and moral responsibility.

Eliana, in this scene, reflects cultural values that recognize women's capacity as active social agents. Eliana presents herself as a subject capable of taking on roles in spaces often considered culturally masculine, such as resistance to economic power and authority.

In line with the concept of gender equality proposed by Thobroni and Nurgiyantoro (2010:159), Eliana's attitude in the data reflects the fulfillment of indicators of challenges faced by female characters, namely women's courage in facing risks, making decisions, and playing an active role in social action. Gender equality in Tere Liye's novel *Si Anak Pemberani* is represented through the depiction of female characters who are able to face challenges on equal terms with male characters, thus demonstrating recognition of women's roles, abilities, and contributions in multicultural societies.

Data (8)

"So, boys shouldn't underestimate girls. And vice versa. We must complement each other's strengths and weaknesses." (SAP/KG.08/241)

This dialogue excerpt represents the multicultural aspect of gender equality, particularly through the changing perspectives of the characters on the relationship between men and women. In Tere Liye's novel, *Si Anak Pemberani*, Bapak's statement to Eliana that "boys should not look down on girls. And vice versa" demonstrates an affirmation of the value of equality in intergender relations. This statement emphasizes that no one is inherently superior or inferior based on gender.

The meaning of equality is further emphasized by the subsequent statement that "we must complement each other's strengths and weaknesses." This expression represents a more just and inclusive perspective, where gender differences are understood as potential complementarities, not as grounds for domination or demeanor. In this context, Bapak emerges as a gender-conscious figure who plays an active role in instilling the value of equality in his children, including Eliana.

Based on the concept of gender equality proposed by Thobroni & Nurgiyantoro (2010:159), the attitudes depicted in the data reflect the fulfillment of indicators of changes in the characters' perspectives on gender equality, namely an awareness of respecting the roles, abilities, and positions of men and women equally. Gender equality in Tere Liye's novel *Si Anak Pemberani* is represented through the characters' views, who reject attitudes of belittling genders and emphasize the importance of cooperation and complementarity in a multicultural society.

Data (9)

"Eli wants to be a great lawyer, Wak. One who defends anyone who is defeated, anyone who is humiliated. Eli will stand up for anyone who needs help, anyone who is persecuted."

"Oi, Schat..." Wak Yati wiped the corners of her eyes. She was suddenly moved. (SAP/KG.09/394)

The dialogue excerpt above represents the multicultural aspect of gender equality, particularly through the elements of challenges and aspirations of female characters in determining their future and social roles. In Tere Liye's novel *Si Anak Pemberani*, Eliana firmly states her aspirations, stating, "Eli wants to be a great lawyer, Wak," someone who will "defend anyone who is defeated."

Wak Yati's reaction, "wiping the corners of her eyes" and "suddenly feeling moved," demonstrates acceptance and appreciation of Eliana's aspirations as a woman. This emotional support represents a shift in social attitudes within the family and community toward women's roles. This recognition is an important part of the process of establishing gender equality, as it demonstrates that women's aspirations and abilities are recognized and supported by their social environment.

In line with the concept of gender equality proposed by Thobroni & Nurgiyantoro (2010:159), Eliana's attitude in the data reflects the fulfillment of indicators of challenges faced by female characters, namely women's courage to have aspirations, make life choices, and contribute equally in the public sphere. Gender equality in Tere Liye's novel *Si Anak Pemberani* is represented through Eliana's empowered, progressive character, who has the same rights and opportunities as men in fighting for justice and the interests of society. Multicultural.

Data (10)

I am Eliana. The eldest daughter, my mother's pride. I am Eliana. I am now thirty-two years old. The number one lawyer in this country. Not number one in terms of wealth, fame, or popularity, but number one in standing strong in the face of injustice. I am Eliana, the Brave Child. (SAP/KG.10/432)

This narrative excerpt falls within the multicultural aspect of gender equality through its depiction of the active involvement and achievements of female characters in social spheres that are often culturally dominated by men. In Tere



Liye's novel, *Si Anak Pemberani*, Eliana firmly asserts her identity with the statement, "I am Eliana." "The eldest daughter, Mamak's pride," and conveyed her position as an adult as "the number one lawyer in this country."

The meaning of gender equality is further strengthened when Eliana asserts that the title of "number one" is not measured by "wealth, fame, or popularity," but rather by her courage as someone who "stands bravely in the face of injustice." This statement reflects Eliana's core values: moral commitment and a commitment to social justice. This depiction emphasizes that women are not only capable of participating in the public sphere but can also become key figures leading the struggle against injustice.

Based on the concept of gender equality proposed by Thobroni and Nurgiyantoro (2010:159), Eliana's portrayal in the data reflects the fulfillment of indicators of female character involvement in the narrative, namely the recognition of women's equal role, position, and contribution in social life. Gender equality in Tere Liye's novel, *Si Anak Pemberani* is represented through Eliana's character as an empowered, professional woman with the same social responsibility as men in fighting for justice in a multicultural society.

Based on the overall data and interpretation, it can be concluded that Tere Liye's novel, *Si Anak Pemberani*, contains very strong and consistent values of gender equality, both through the characterization of the main female character, her interactions within the family, and her active role in society. The representation of gender equality is evident from the moment Eliana is presented as a woman with the moral courage to confront environmental damage and injustice, and the courage to face the risks of dangerous social action. These values are further developed through Eliana's aspiration to become a lawyer defending the oppressed, and through her achievements as a lawyer standing on the front lines of the fight. This series of data demonstrates that gender equality is presented as a continuous process, from awareness-

building, courage to face challenges, to self-actualization in the public sphere.

Thus, Tere Liye's novel, *Si Anak Pemberani*, represents gender equality as an integral part of society's multicultural values. Women are depicted as having equal opportunities to contribute, lead, and fight for justice. This representation emphasizes that gender equality is not only a social demand but also a cultural value capable of shaping a just, inclusive, and civilized society.

3. Representation of multicultural elements in the aspect of family values

The representation of multicultural elements in the aspect of family values reflects an attitude of mutual acceptance, support, and protection among family members in the face of various differences and problems. In the novel *Si Anak Pemberani*, this aspect is reflected through the dialogue between characters, the actions of the characters, the atmosphere created in the storyline, and the character of each character. The following data contains the representation of multicultural family values.

Data (11)

"My father is dozens of times more honorable than you. Did you hear that? My father is more honorable!" I waved Pak Bin's hand away. Heartache made me lose control, jumping forward, trying to grab the fat man's arm. (SAP/NK.11/21) This dialogue excerpt represents the multicultural aspect of family values, particularly in the element of family relationships, through the depiction of Eliana's attitude in defending her father's honor. In the novel *Si Anak Pemberani* by Tere Liye, Eliana loudly declares, "My father is dozens of times more honorable than you. Did you hear that? My father is more honorable!" This statement is accompanied by an emotional action of "jumping forward, wanting to grab the fat man's arm", which shows a spontaneous reaction when his father figure is belittled by another character.

Eliana's attitude reflects a cultural representation of society that upholds family

dignity as part of social identity. The father is positioned as a symbol of the family's honor and moral values, so insulting the father is seen as a threat to the established value system. This representation demonstrates that in the culture depicted by Tere Liye, family relationships are not merely private but also have a strong social dimension in the interactions between characters. Based on the concept of family values proposed by Thobroni and Nurgiyantoro (2010:162), this dialogue excerpt demonstrates the fulfillment of indicators of family relationships in a multicultural context. Eliana's defense of her father's honor represents family values ??built on emotional closeness, a sense of responsibility, and respect for family members.

Data (12)

This is our family, always busy. We live simply. My father can only afford to buy us new uniforms every year—this year it's Amelia's turn. We're fortunate. Our neighbors have even less. Forget uniforms, their children don't go to school. The thought of what to eat tomorrow becomes a daily burden. Despite its simplicity, our family was truly not despicable. Father never took what wasn't his, let alone served such a rotten living on the table. (SAP/NK.12/32)

This narrative excerpt represents the multicultural aspect of family values, particularly in the element of family relationships, through its depiction of Eliana's family life, which is simple yet upholds moral values. In Tere Liye's novel *Si Anak Pemberani*, the family's condition is depicted through the statement "This is our family, always busy. We indeed live simply" and the admission that "Father can only afford to buy us new uniforms every year." This quote demonstrates the reality of family life, which is economically limited, yet remains intact and harmonious in its togetherness.

The depiction of Eliana's family represents a culture in which family honor is not defined by material luxury, but rather by the values of honesty and moral integrity. The narrative contrasting

Eliana's family's circumstances with those of their neighbors, whose children, "forget uniforms, don't even go to school," demonstrates the character's awareness of the diverse socio-economic conditions in their community. This awareness reflects empathy and social concern as part of the cultural values of a pluralistic society.

In line with the concept of family values proposed by Thobroni and Nurgiyantoro (2010:162), the data demonstrates the fulfillment of indicators of family relationships within a multicultural context. Family warmth, parental exemplary behavior, and the instilling of moral values ??through a simple lifestyle represent family values ??that serve as the foundation for shaping the character's attitudes in dealing with diverse social realities.

Data (13)

"Well, Burlian, Pukat, Amel, haven't you told me many times, never be afraid of the visible things in this world? Never be afraid of anything that isn't real. You're wrong if you're afraid of trivial things like that. Be afraid of doing evil, of taking other people's rights. Be afraid of abusing, lying, stealing, and degrading your self-esteem. Be afraid of things like that, something more real. Then you'll never be afraid of anything again." (SAP/NK.14/85)

This dialogue excerpt represents the multicultural aspect of family values, particularly the element of learning life values, through the depiction of the father's role as a moral educator in the family. In Tere Liye's novel *Si Anak Pemberani*, the father directly advises his children, emphasizing that true courage is not measured by fear of visible things, but by the ability to guard oneself from "doing evil, taking other people's rights, lying, stealing, and degrading one's self-esteem." This advice demonstrates that the family serves as the primary space for instilling ethical and moral values that guide children's attitudes in daily life.



The significance of family values in this quote is evident in the dialogical transfer of values between parents and children. The father not only forbids or commands, but also provides meaning about what is worth fearing and what should be avoided in life. This process demonstrates a warm and educational family relationship, where children learn to understand the values of courage, honesty, and respect for the dignity of themselves and others.

Based on the concept of family values proposed by Thobroni and Nurgiyantoro (2010:162), this quote demonstrates the fulfillment of indicators for learning life values in a multicultural context. The process of instilling values through parental advice represents family values that serve as the foundation for developing moral attitudes and courage in facing diverse social life.

Data (14)

Mak had already stepped out of the room. I dropped the blanket. I jumped from the bed and hugged Mamak's legs tightly from behind. "Really. I'm so sorry, Eli, Mak..." I sobbed. That night, I realized that those powerful words are always true. If you know even a little of what a mother has done for you, then what you know isn't even a tenth of her sacrifice, love, and affection for you. (SAP/NK.15/319)

This narrative excerpt represents the multicultural aspect of family values, particularly the element of family relationships, through the depiction of the strong emotional closeness between Eliana and Mamak. In Tere Liye's novel *Si Anak Pemberani*, the scene where Eliana "hugs Mamak's legs tightly from behind" while "crying hysterically" depicts a mother-daughter relationship based on affection, emotional dependence, and recognition of a mother's significant role. This action symbolizes Eliana's deep attachment to Mamak and her awareness of her mother's position as a central figure in her life. In line with the concept of family values proposed by Thobroni & Nurgiyantoro (2010:162), this quote

demonstrates the fulfillment of indicators of family relationships in a multicultural context, where the family serves as the primary space for character and moral value formation in a diverse society. This moment reflects the universal value of a mother's love, which transcends cultural, ethnic, and social boundaries. A mother's sacrifice is a human value that exists across cultures, and this novel represents it through the way Mamak cares for, guides, and shapes the character of his children.

Based on the overall data and interpretation, it can be concluded that Tere Liye's novel, *Si Anak Pemberani*, contains a strong and consistent representation of family values. These family values are displayed through the relationship between children and parents. This aspect of the family relationship is prominently highlighted through Eliana's defense of her father's honor, as well as Eliana's habit of helping her parents and interacting warmly with her younger siblings. The deep emotional connection between Eliana and Mamak further emphasizes that the family bond in this novel is built on love, sacrifice, and a strong sense of responsibility between its members.

Thus, Tere Liye's novel *Si Anak Pemberani* represents family values as an integral part of society's multicultural values. The family is depicted as the primary foundation for developing individual character capable of coexisting in a pluralistic society. This representation emphasizes that family values are not merely personal relationships, but rather a cultural ideology that plays a vital role in building a moral, harmonious, and civilized society.

4. Representation of multicultural elements in the aspect of respect for morality

The representation of multicultural elements in the aspect of respect for morality reflects respect for morality, encompassing civilized attitudes, good manners, and adherence to prevailing societal norms. The following is some data that illustrates multicultural values in the aspect of respect for morality.

Data (15)

This morning, there was a commotion at home. My two younger brothers, Pukat and Burlian, wanted to come along too. But Mamak reminded them of their promise to help pick mangosteens in the garden. There's no bargaining with Mamak; a promise is a promise. (SAP/PTS.16/7)

This narrative excerpt represents the multicultural aspect of respect for morality, particularly the element of respect for elders, through the depiction of Pukat and Burlian's attitudes toward Mamak. In Tere Liye's novel *Si Anak Pemberani*, the two children's desire to "join in" is challenged by Mamak's reminder of their promise to "help pick mangosteens in the garden." The firm statement, "There's no bargaining with Mamak, a promise is a promise," demonstrates that parental authority is respected and decisions made are accepted as binding moral rules.

Mamak's attitude is not merely a manifestation of parental authority, but rather a mechanism for instilling a life ethic that emphasizes consistency between words and actions. Pukat and Burlian learn that personal desires must be controlled when faced with agreed-upon obligations.

In line with the views of Thobroni and Nurgiyantoro (2010:163), respect for elders and adherence to mutual agreements are prerequisites for creating an orderly and harmonious life in a multicultural society. Thus, this data confirms that Tere Liye's *Si Anak Pemberani* represents respect for morality as a cultural value that regulates intergenerational relations, mediates differences in interests, and supports life together in diversity.

Data (16)

"In fact, the best way to respond to teasing is to remain indifferent. No need to get angry. No need to retaliate." I bowed my head deeply, feeling guilty. I stared at the bowl of bamboo shoots. Those were also words from Grandma Kiba when we studied the Quran in her stilt house. Grandma Kiba, always a good storyteller, taught about morals in the Quran. "Father was right, I went overboard with my shouting." (SAP/PTS.17/36)

This narrative excerpt represents the multicultural aspect of respect for morality, which is evident through two elements: respect for elders and respect for religious norms. In Tere Liye's novel, *Si Anak Pemberani*, her father's advice on how to respond to teasing, "no need to get angry, no need to retaliate," is received by Eliana with a "deep bow, feeling guilty."

The meaning of morality is further deepened through Eliana's recollection of Nek Kiba's teachings, "when we studied the Koran in her stilt house," which taught "good character in the Quran." The presence of Nek Kiba as both an elder and a religious figure represents the role of society in instilling ethical values and patience.

In line with Thobroni and Nurgiyantoro (2010:163), respect for elders and adherence to religious norms play an important role in creating a stable and harmonious multicultural society. Thus, this data confirms that Tere Liye's *Si Anak Pemberani* represents morality. Morality as a cultural value that teaches patience, respect, and self-control as the basis for living side by side in diversity.

Data (17)

"Forgive Eli." My voice was hoarse, about to cry. "If Father keeps reading, ignoring me, what will happen to this matter? How can I say sorry, promise not to do it again?" (SAP/PTS.18/40)

This narrative excerpt represents the multicultural aspect of respect for morality, particularly the element of respect for elders, through the depiction of Eliana's relationship with her father. In Tere Liye's novel *Si Anak Pemberani* the phrase "Forgive Eli," delivered in a voice "hoarse, about to cry," signifies the child character's deep awareness of the mistake she has made.

Father's silence serves as a subtle yet effective mechanism for moral education. Eliana feels anxious when her forgiveness has not been accepted, indicating that parental acknowledgment and acceptance are important in shaping a child's moral attitudes. Eliana's desire to "promise not to do it again" demonstrates the internalization of



ethical values, that apologizing is not merely a ritual, but a commitment to improving behavior. In line with the views of Thobroni and Nurgiyantoro (2010:163), respect for elders and Adherence to moral norms plays a crucial role in creating a stable and harmonious multicultural society. Thus, Tere Liye's *Si Anak Pemberani* showcases respect for morality as a cultural value that reinforces responsibility, empathy, and moral awareness as the basis for coexistence in diversity.

Data (18)

Bad luck, good luck, death, accidents, gifts, or fortune—only God controls everything. No other being has the right to interfere. Not the president, not parents, not superiors, not neighbors, not friends, and definitely not because of a piece of paper. Do you hear that?

PTAK!

I lowered my head. Grandma Kiba's face when she's angry like this looks incredibly frightening. Amelia had been cowering behind me. Burlian and his two friends took a hesitant breath, afraid that Grandma Kiba would hear and count them as a major sin. (SAP/PTS.19/88)

This narrative excerpt represents the multicultural aspect of respect for morality, particularly the elements of simplicity and respect for religious norms, through the firm advice delivered by Nek Kiba. In Tere Liye's novel *Si Anak Pemberani*, the statement that "good luck, bad luck, death, accidents, gifts, fortune, only God determines" affirms the religious belief that places God as the sole determinant of human life.

Nek Kiba's firmness is not interpreted as mere anger, but rather as a form of moral responsibility in correcting the children's understanding. This advice teaches the boundaries between true and deviant beliefs, while also instilling humility before God's power.

In line with the concept of Thobroni and Nurgiyantoro (2010:163), respect for religious norms and acceptance of the moral authority of elders play a vital role in creating an orderly and harmonious multicultural society. Thus, Tere Liye's

Si Anak Pemberani represents respect for morality as a cultural value that teaches simplicity of faith, obedience, and self-control as the foundation for coexistence in diversity.

Data (19)

"What punishment, Burhan?" Nek Kiba glared, interrupting the call. "If this meeting must punish someone, then those who must be punished are those who remained in the fields during the call to prayer. Continuing to engross themselves in their work even though prayer time had passed." And it seems you're one of them, Burhan." (SAP/PTS.20/240)

This narrative excerpt represents the multicultural aspect of respect for morality, which is evident through two elements: respect for elders and respect for religious norms. In Tere Liye's novel *Si Anak Pemberani*, Nek Kiba appears as an elder with the moral authority to reprimand and correct the behavior of community members.

Nek Kiba's firmness serves as a social mechanism for enforcing morality based on religious norms. This reprimand is not directed solely at personal mistakes, but rather at violations of collective values considered important by the community, namely the obligation to perform religious services on time.

Based on the concept of respect for morality according to Thobroni and Nurgiyantoro (2010:163), respect for elders and religious norms are important elements in creating a stable, orderly, and cohesive multicultural society. Thus, Tere Liye's *Si Anak Pemberani* represents respect for morality as a cultural value that plays a role in maintaining social balance and strengthening mechanisms for living together amidst diversity. Based on the overall data and interpretation, it can be concluded that Tere Liye's novel, *Si Anak Pemberani*, represents respect for morality as a cultural value that is lived, practiced, and passed down in village life. Morality is not depicted as rigid normative rules, but rather is present through the attitudes, advice, admonitions, and

relationships between characters in daily life, both within the family and community. Moral values serve as moral guidelines that govern how characters behave, interact, and address differences in interests and social conflicts.

Therefore, Tere Liye's novel, *Si Anak Pemberani*, represents respect for morality as an important foundation in a multicultural society. Morality does not eliminate differences, but rather serves as a means to manage them through ethics, respect, and shared moral awareness. This representation emphasizes that morality is a cultural force that maintains social harmony, strengthens intergenerational relations, and enables society to coexist in an orderly and civilized manner. Diversity.

DISCUSSION

The research results show that Tere Liye's novel *Si Anak Pemberani* represents multicultural values in a holistic and interconnected way in village life. These values include social solidarity and brotherhood, gender equality, family values, and respect for morality. These four aspects do not stand alone, but form a unified cultural value system that governs how the characters think, behave, and interact in a diverse society.

Judging from the quantity and strength of the data, family values are the most dominant aspect in this novel. The family is depicted as the primary space for character formation, where moral values, responsibility, and social awareness are instilled from an early age. The abundance of data depicting the relationship between parents and children demonstrates that the family is a crucial foundation in shaping individuals capable of living and interacting harmoniously in a multicultural society. The aspect of gender equality is also strongly represented, particularly through the character of Eliana, a courageous, independent, and active woman in the social sphere. Although the data collection is not as extensive as that of family values, gender equality is consistently presented and develops gradually, from the formation of

awareness to the realization of roles in the public sphere. This aspect is closely related to family values, as support and education within the family form the basis for the main character's gender awareness.

The aspects of solidarity and social brotherhood emerge as collective values that unite individuals within the community. Solidarity is evident in the cooperation, togetherness, and courage of the village community in the face of injustice. These values serve as a social glue, enabling the community to remain united despite differences in backgrounds and interests. Solidarity in the novel grows from a sense of togetherness rooted in family relationships and reinforced by prevailing social norms.

Meanwhile, respect for morality is the aspect with the least amount of data compared to the other aspects. However, despite being quantitatively weaker, this aspect still plays a crucial role. Morality functions as a regulator of social behavior and ethics, particularly through the advice and example of older figures. This value helps maintain order, manage conflict, and foster mutual respect amidst differences. The relationship between the multicultural aspects in the novel *Si Anak Pemberani* is complementary.

Overall, the multicultural values in the novel *Si Anak Pemberani* demonstrate that cultural values do not exist in random alignment, but rather are functionally structured. Family values form the foundation, gender equality, and social solidarity develop as forms of social awareness and courage, while morality serves as a regulatory mechanism that maintains balance between these values.

Thus, Tere Liye's *Si Anak Pemberani* emphasizes that a harmonious multicultural society can be realized if the values of family, solidarity, equality, and morality are balanced. Diversity is not seen as a source of conflict, but rather as a space for mutual understanding, acceptance of differences, and civilized coexistence.

Tere Liye's novel *Si Anak Pemberani* represents multicultural values through its



depiction of characters, social relationships, and conflicts rooted in the realities of community life. The story not only presents a child's adventure but also presents social reflections rich with moral and cultural messages. The values of solidarity and social brotherhood are evident through the community's togetherness in facing injustice and protecting the environment and ancestral heritage, without being based on differences in social status or power. Gender equality is demonstrated through the character of Eliana, a brave, critical, and independent woman who has developed legal and social awareness from an early age. Family values also form the foundation for character development through the internalization of honesty, responsibility, and ethical courage within the family environment.

Etiquette serves as a moral foundation that guides the characters' struggles to remain within the boundaries of humanity and civility. Polite behavior, social ethics, and self-control in expressing aspirations demonstrate that courage in fighting for justice does not have to sacrifice moral values. This novel emphasizes that diversity is not a source of division but rather has the potential to build solidarity, justice, and social harmony when managed through cultural and humanitarian values. This work is relevant for use as a medium for character education and multicultural learning in the context of Indonesia's pluralistic society.

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