Prosodi: Jurnal Ilmu Bahasa dan Sastra
Vol. 20 – No. 2, Oktober 2026, pp. 240 - 254
https://doi.org/10.21107/prosodi.v20i2.35956
Open Access:
https://journal.trunojoyo.ac.id/prosodi

ISSN 1907-6665 (Print)
ISSN 2622-0474 (Online)

A PROPOSED IMPLEMENTATION OF VALUES IN AHMAD TOHARI'S *KUBAH* FOR CHARACTER EDUCATION AND TEACHER IDENTITY FORMATION

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Article History

Received : 08/08/2026
Revised : 05/09/2026
Accepted : 10/09/2026
Published : 26/09/2026

Keywords:
Character education; *Kubah*, Literary education, Moral values, Teacher professional identity

Kata Kunci:
Identitas profesional guru, *Kubah*, Nilai moral, Pendidikan karakter, Pendidikan sastra,

Abstract. Literary texts can provide prospective teachers with opportunities to encounter complex human experiences, moral dilemmas, and perspectives different from their own. However, studies identifying moral values in literary works often remain at the level of textual interpretation without sufficiently connecting these values to character education and teacher professional identity. This study examines the moral values represented in Ahmad Tohari's *Kubah* and proposes a pedagogical pathway through which engagement with these values may support the development and potential enactment of emerging English teachers' professional identity. The study employs qualitative textual analysis combining close reading and thematic analysis. The findings identify seven interrelated moral and educational values: empathy, responsibility, acceptance of fate and circumstances, tolerance, self-reflection, resilience, and social reconciliation. These values are represented through characters' responses to various conditions in the story. Afterwards, the study proposes a conceptual pathway from literary encounter to perspective-taking, critical reflection, value negotiation, professional translation, emerging teacher professional identity, and professional enactment. The study argues that literary engagement, when accompanied by structured reflection, dialogue, value negotiation, and professional application, may provide a pedagogical space for prospective teachers to examine moral values, construct professional self-understanding, and consider their implications for future classroom practice.

Abstrak. Karya sastra dapat memberikan kesempatan bagi calon guru untuk belajar dari kisah di dalamnya perihal pengalaman yang kompleks, penuh dilema moral, dan perspektif yang berbeda dari perspektif mereka sendiri. Namun, hingga saat ini, kajian atas karya sastra sering kali hanya berhenti pada tataran interpretasi tekstual tanpa mengaitkan nilai-nilai tersebut dengan pendidikan karakter dan identitas profesional guru. Penelitian ini mengkaji nilai-nilai moral yang digambarkan dalam karya Ahmad Tohari, *Kubah*, dan mengajukan usulan langkah pembelajaran dimana interaksi dengan nilai-nilai tersebut dapat mendukung pengembangan serta potensi perwujudan identitas profesional calon guru bahasa Inggris. Dengan menggunakan metode analisis teks kualitatif yang memadukan teknik pembacaan saksama dan analisis tematik, ditemukan tujuh nilai moral dan pendidikan yang saling berkaitan. Nilai-nilai ini tergambar melalui respons para tokoh terhadap penderitaan, pilihan-pilihan sulit, hubungan antarpribadi, kesulitan hidup, dan perpecahan sosial, yang saling berkait. Secara pedagogis, Kubah menyediakan konteks yang bermakna untuk pengambilan perspektif, refleksi kritis, dan negosiasi nilai. Disimpulkan bahwa interaksi dengan karya sastra, jika disertai dengan refleksi terstruktur, dialog, negosiasi nilai, dan penerapan profesional, dapat menyediakan ruang pedagogis bagi calon guru untuk mengkaji nilai-nilai moral, membangun pemahaman diri secara profesional, serta mempertimbangkan implikasinya terhadap praktik pembelajaran di kelas pada masa mendatang.

How to Cite: Tirmidi, T., Pangestu, A., Firmansyah, I.H. (2026). A PROPOSED IMPLEMENTATION OF VALUES IN AHMAD TOHARI'S *KUBAH* FOR CHARACTER EDUCATION AND TEACHER IDENTITY FORMATION. *Prosodi: Jurnal Ilmu Bahasa dan Sastra*, 20 (2), 240 - 254. https://doi.org/10.21107/prosodi

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INTRODUCTION

Literature is an important educational resource because it can develop linguistic competence while also providing opportunities for moral reflection, emotional awareness, and critical thinking(Akkerman & Meijer, 2010)(Mar, 2018). Through encounters with characters,

conflicts, and complex human situations, literary texts expose readers to experiences and perspectives that may differ from their own. In language education, literature can therefore function not merely as supplementary material but as a context for examining human relationships, responsibility, justice, and social difference.

This potential is relevant to teacher education because becoming a teacher involves more than acquiring pedagogical and linguistic knowledge. It also involves developing professional dispositions and values that guide how teachers understand and respond to students. Teacher professional identity is dynamic and develops through the interaction of personal beliefs, professional experiences, social contexts, and reflection (Beijaard et al., 2004). Prospective teachers consequently need learning experiences that enable them to examine not only what they know but also how they understand themselves and others as future professionals.

Literary reading may provide such an experience, but its educational significance should not be reduced to the assumption that reading a morally meaningful story automatically produces moral development or professional identity. A potentially transformative process requires active engagement through perspective-taking, critical reflection, discussion, and negotiation of competing values. The present study conceptualizes a possible trajectory from literary encounter to perspective-taking, critical reflection, value negotiation, professional translation, emerging teacher professional identity, and professional enactment.

Ahmad Tohari's Kubah (1980) provides a relevant literary context for this inquiry. The novel portrays Karman, a former political prisoner whose involvement in the aftermath of the 1965 political conflict results in imprisonment, social rejection, personal suffering, and eventual reintegration into his community. Through the experiences and decisions of its characters, the novel represents suffering, responsibility, acceptance, tolerance, self-reflection, resilience, and social reconciliation(Tohari, 1980).

Previous scholarship has approached Kubah from historical, sociological, religious, psychological, and other literary perspectives. Studies have examined the representation of the 1965 political tragedy, Javanese culture, socioeconomic conditions, prophetic elements, and Karman's personality(Armet, A., Hasanuddin, W. S., & Abdurrahman, 2022)(Juidah, I., Sultoni, A., & Bahri, 2022). The present study addresses a different emphasis: how values represented in Kubah can be organized pedagogically as resources for character education and the development of prospective teachers' professional identity.

Accordingly, the study addresses two questions: (1) What moral values are represented through the characters, conflicts, and events in Ahmad Tohari's Kubah? and (2) How can the moral values represented in Kubah be pedagogically implemented through reflection and value negotiation to support the formation and enactment of teacher professional identity among emerging English teachers?

LITERATURE REVIEW

Literature, Moral Encounter, and Character Education

From Rosenblatt's (1978) transactional perspective, reading is a transaction between reader and literary work in which readers bring experiences, feelings, attitudes, and ideas into the construction of meaning. Literary texts can therefore become sites for reflection on human values and conduct. Moral values should, however, be distinguished from character education. Moral values concern principles or standards regarding what individuals consider right, good, responsible, or worthy, whereas character education concerns educational processes through which such values are understood, appreciated, and translated into conduct. Lickona (1991) describes character education through the interconnected dimensions of moral knowing, moral feeling, and moral action.

Literature should consequently not be treated as a direct instrument for transferring predetermined moral values from author to reader. Rather, literary works can function as moral encounters in which readers observe characters making choices, experiencing consequences,

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confronting conflicts, and negotiating relationships. Such encounters provide material for students to examine responsibility, empathy, tolerance, resilience, and other moral concerns. The educational value lies in the interaction between text and reader and in the activities through which interpretation is developed.

Perspective-Taking and Critical Reflection

One possible mechanism through which literary reading becomes educationally meaningful is perspective-taking. Narratives provide access to characters' experiences, motivations, difficulties, emotions, and decisions, inviting readers to consider situations from perspectives other than their own. Research on stories and social cognition suggests that fictional reading can provide opportunities for engaging with the mental states and perspectives of others, although the relationship between reading and social-cognitive outcomes should not be treated as automatic or deterministic(Mar, 2018). Empathy includes cognitive and affective dimensions, and perspective-taking is especially relevant to understanding another person's point of view(Davis, M. H. (1983); Eisenberg, N., & Eggum, 2009).

Perspective-taking alone, however, does not necessarily change values or professional orientations. What matters is how readers work with the perspectives they encounter. Mezirow's (1991, 1997) transformative learning theory provides a basis for understanding critical reflection as examination of previously held assumptions and meaning perspectives. In a literary-learning context, students can move from asking what value a character represents to asking why they accept or reject that value, what assumptions shape their judgment, and how they might respond to a comparable situation.

Value Negotiation and Moral Identity

In this study, value negotiation is used as an interpretive and reflective process rather than as a pre-established theory of character education. It refers to the process through which prospective teachers examine, affirm, modify, or reconstruct their positions when values represented in a literary text encounter their existing beliefs and experiences. Students are not expected simply to adopt the values represented in Kubah; they are invited to examine their relevance and implications.

When values become significant to a person's self-conception, they may contribute to moral identity. Aquino and Reed (2002) conceptualize moral identity in terms of the importance of moral characteristics to the self. This perspective provides a bridge between recognizing values in a literary text and considering what kind of person or professional one wishes to become. Thus, character education is not limited to knowledge of values but may involve the relationship between values and identity.

Teacher Professional Identity, Agency, and Enactment

Teacher professional identity is dynamic rather than fixed and develops through experience, reflection, social interaction, and negotiation(Beijaard et al., 2004). Akkerman and Meijer (2010) emphasize the dialogical nature of teacher identity, including the interaction of multiple and sometimes competing positions. Recent teacher-identity scholarship likewise emphasizes development, reflection, negotiation, and social context(Honga, J., Cross Francis, D., & Schutz, 2024)(Kosmanou & Vassilaki, 2023)(Li, 2023).

Identity should not be equated with professional action. Teachers may endorse empathy, responsibility, or tolerance without consistently enacting these values in classroom situations. Professional action is also shaped by agency and social, institutional, and material contexts. Biesta et al. (2015) connect teacher agency with beliefs and professional judgment within situated practices. Groenewald and Arnold (2025) and Janes and Chen (2024) similarly highlight the interaction among identity, agency, reflection, and professional practice.

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Accordingly, professional translation is used in this study as a conceptual bridge through which negotiated moral values are connected with professional principles and orientations. Professional enactment refers to the translation of emerging professional identity into situated professional judgment and action. This study treats both concepts as part of its own conceptual synthesis rather than as standardized theories.

Conceptual Framework

The study synthesizes the following pathway: from Literary Text to Moral Encounter, from Moral Encounter to Perspective-Taking to Critical Reflection to Value Negotiation to Professional Translation to Emerging Teacher Professional Identity to Professional Enactment. The pathway is not presented as a linear causal model established by a single scholar. Rather, it combines complementary perspectives: Rosenblatt's transactional theory explains literary encounter; research on empathy and perspective-taking explains engagement with characters; Mezirow explains critical reflection; Aquino and Reed explain the relevance of moral values to self-conception; Beijaard et al. and Akkerman and Meijer provide a foundation for teacher identity; and teacher-agency research explains the movement from identity toward situated action.

Within this framework, the seven values identified in Kubah are treated as textual starting points rather than predetermined outcomes. Through guided perspective-taking and reflection, students examine the values in relation to their assumptions and experiences; through value negotiation, they reconsider their positions; through professional translation, they connect negotiated values with the teacher they aspire to become; and through professional enactment, they consider how such values might inform future classroom decisions.

RESEARCH METHODS

This study employs qualitative textual analysis to explore meanings and values represented in Ahmad Tohari's Kubah. The analysis combines close reading and thematic analysis. Close reading examines the textual and narrative context of potentially relevant passages, while thematic analysis is used to code, categorize, review, and interpret recurring patterns of value representation.

Data Source and Selection

The entire novel constituted the data corpus. Passages were selected purposively through repeated close reading when they contained explicit or inferable representations of moral or character-related values through a character's action, decision, statement, thought, emotional response, relationship, conflict, or narrative consequence. Selection was based on contextual meaning rather than isolated words. The unit of analysis was a meaningful textual segment, which could be a phrase, sentence, dialogue exchange, narrative description, episode, or sequence of related events. Each selected unit was documented with page number, context, preliminary code, category, and analytical notes.

Coding and Category Development

Initial coding combined semantic and interpretive coding. Related codes were clustered into provisional categories and repeatedly compared with the original narrative context. The final seven categories were retained when they had sufficient textual support and represented coherent patterns across narrative episodes. The categories were grounded in textual representations and interpreted subsequently through character-education and teacher-identity theories.

Because moral values may overlap, multiple coding was permitted during initial analysis. At the review stage, the researchers identified the primary moral orientation of a passage while retaining secondary dimensions when they represented substantively different meanings. This procedure recognizes the multi-dimensionality of moral experience without treating every possible association as separate evidence.

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Thematic Analysis and Theoretical Interpretation

The analysis involved familiarization, initial coding, development of candidate categories, review of coherence, definition and naming of categories, and final interpretation. Theoretical perspectives were applied after the textual categories had been established. Character education theory was used to interpret the moral and educational dimension of the values; teacher professional identity theory was used to examine their possible relevance to professional self-construction; and literature-based language teaching was used to consider pedagogical implications.

Credibility and Trustworthiness

Credibility was strengthened through repeated close reading, an audit trail, theoretical triangulation, repeated comparison between categories and original passages, and consideration of alternative interpretations. These procedures aimed to maintain a traceable relationship between textual evidence and the seven findings while distinguishing textual findings from subsequent theoretical and pedagogical interpretations. Page references and quotations should be checked against the exact edition of *Kubah* used before publication.

RESULTS AND DISCUSSIONS

Results

The Representation of Moral and Educational Values in 'Kubah'

The analysis of Ahmad Tohari's *Kubah* identifies seven interrelated moral and educational values: empathy, responsibility, acceptance of fate and circumstances, tolerance, self-reflection, resilience, and social reconciliation. These values are represented through the characters' responses to suffering, interpersonal relationships, social conflict, and the consequences of past decisions. Although the seven categories are analytically distinguishable, they are not mutually exclusive. A particular narrative event may contain several moral dimensions. Therefore, the analysis distinguishes between a primary moral orientation and secondary dimensions. The primary category is determined by the moral action or orientation most strongly foregrounded by the narrative context, while secondary categories are recognized when the same event contains additional ethical meanings.

Empathy

Empathy is represented primarily through the characters' efforts to understand another person's emotional condition, suffering, or needs. The most explicit representation appears in Captain Somad's response to Karman:

> "Yes, yes, Karman, I understand. I can feel your pain. If I were facing a problem like that myself, my heart would be completely shattered. Now come on! I'll help you find the best way to deal with this." (Tohari, 1980, p. 8)

This passage is categorized primarily as empathy because the narrative first foregrounds Somad's attempt to enter Karman's emotional condition.

The statement "I can feel your pain" indicates that Somad does not respond to Karman merely as a former prisoner or as a social problem.

Instead, he recognizes him as a suffering human being. His willingness to imagine how he himself would feel under similar circumstances further indicates a perspective-taking dimension of empathy. The offer to help Karman constitutes a secondary dimension of responsibility, since empathy is translated into practical assistance. Nevertheless, responsibility is not the dominant category in this passage because the narrative emphasis falls first on understanding Karman's suffering. This distinction is important because empathy concerns the recognition and understanding of another person's experience, whereas responsibility concerns

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the obligation to act in
response to a role, duty, or perceived need.

Somad's empathetic disposition is reinforced by his repeated visits to Karman:

> "Captain Somad visited Karman regularly. His smile was sincere, and he listened with an open heart..." (Tohari, 1980, p. 9).

The significance of this passage lies not simply in Somad's kindness but in the repeated pattern of presence, listening, and emotional availability. Empathy is therefore represented as an ongoing interpersonal disposition rather than as a single emotional reaction.

This representation can be interpreted through Davis's (1983) multidimensional conception of empathy, particularly its perspective-taking dimension. In the context of teacher education, the passage may provide a useful literary basis for discussing how prospective teachers might respond to learners whose behavior or academic difficulties are connected to circumstances that are not immediately visible. The pedagogical implication, however, should remain interpretive rather than causal: *Kubah* does not demonstrate that reading literary fiction automatically develops empathy. Rather, the representation of empathy provides material through which prospective teachers may critically examine the relationship between understanding learners' perspectives and making professional judgments.

Responsibility

Responsibility is represented through characters' recognition of obligations and their willingness to act for the welfare of others despite difficult circumstances. One of the strongest examples is Captain Somad's statement:

> "I'm sorry, Major, but I feel it is my duty to restore that prisoner's health..." (Tohari, 1980, p. 9)

The expression "it is my duty" provides a clear textual indicator of responsibility. Somad recognizes a professional and moral obligation to care for Karman's health. Importantly, his responsibility is not presented merely as obedience to institutional rules. The narrative contrasts formal rules with a broader moral commitment to humanity. Somad therefore interprets his professional role through an ethical understanding of human dignity.

Marni's efforts to support her children also represent responsibility: Marni works to support herself and her three young children despite the difficulties she faces. (Tohari, 1980, p. 4) The passage may also be interpreted as resilience because Marni persists despite hardship. However, the primary orientation is responsibility when the narrative emphasis is placed on her obligation to provide for her children. Resilience becomes the secondary dimension because her fulfillment of this responsibility requires persistence and adaptation. This distinction demonstrates why the same narrative event should not automatically be assigned to several categories without analytical explanation.

Responsibility asks what obligation the character recognizes and fulfills, whereas resilience asks how the character persists or adapts when confronted with adversity. From a pedagogical perspective, these representations can be used to initiate discussion about teachers' professional responsibilities. Somad's actions, for example, may invite prospective teachers to examine whether professional responsibility should be understood merely as compliance with institutional rules or also as an ethical commitment to learners' welfare. Such interpretation can contribute to discussion of professional values, although the textual analysis itself cannot establish that reading the novel produces responsible teacher behavior.

Acceptance of Fate and Circumstances

The term does not imply passive resignation or deterministic submission. Instead, it refers to the recognition of circumstances that cannot be changed immediately, followed by an effort to determine an appropriate response within those limitations. Karman's decision to release Marni provides a significant example:

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> "No matter how bitter it feels, I must let Marni go. It would be unfair to force her to suffer... her children... need support..." (Tohari, 1980, pp. 5--6).

The passage is important because Karman confronts a reality that he cannot fully control: his imprisonment has separated him from his family, and the future of his marriage has become uncertain. Rather than attempting to impose his personal wishes on Marni, he acknowledges the consequences of his circumstances and chooses how to respond to them.

The passage therefore contains two interconnected moral dimensions. Acceptance is primary because Karman recognizes the reality of his situation and the limits of his control. Responsibility is secondary because he considers the welfare of Marni and the children in making his decision.

This interpretation avoids reducing acceptance to passive resignation. Karman's acceptance is accompanied by moral agency: he cannot control the circumstances of his imprisonment, but he can control his response to those circumstances. This distinction is compatible with a broader understanding of reflective meaning-making in which individuals reconsider their interpretation of difficult experiences and determine how to respond to them(J. (1991). T. dimensions of adult learning. J.-B. Mezirow, 1991)(J. Mezirow, 1997). For teacher education, this representation may provide a useful starting point for discussing the distinction between accepting professional constraints and surrendering professional agency. Prospective teachers frequently encounter circumstances that cannot be completely controlled, such as institutional policies, students' diverse backgrounds, or limited resources. A reflective discussion of Karman's experience may therefore help students consider how professional agency can operate within constraints.

Tolerance

Tolerance in *Kubah* is represented through the willingness of individuals and communities to accept others despite differences, past identities, or previous social divisions. A significant example occurs in the description of the social atmosphere in Pegaten after the political upheaval of October 1965. Former detainees gradually return to ordinary community life, participate in communal activities, and are no longer treated exclusively according to their political past (Tohari, 1980, pp. 14--15).

The significance of this representation lies in the community's movement away from exclusion. Individuals who were previously marked by political identities are gradually recognized again as members of the wider community. Tolerance therefore involves a willingness to coexist with people whose histories or identities may have generated distrust.

However, tolerance should be distinguished from social reconciliation. Tolerance refers primarily to the willingness to accept or coexist with another person despite difference or disagreement. Reconciliation goes further by addressing damaged relationships and rebuilding social trust. Thus, the same passage may be dual-coded, but the analytical focus must be specified.

When the narrative emphasizes the community's willingness to accept former political prisoners as ordinary members of society, **tolerance** is the primary category. When it emphasizes the rebuilding of interpersonal relationships and communal trust, social reconciliation becomes the primary category.

In teacher education, this representation may support critical discussion of inclusive professional practice. Prospective teachers can be invited to consider how assumptions about students' family backgrounds, social identities, abilities, or previous behavior may influence classroom interaction. Again, the pedagogical significance lies in the possibility of reflective discussion rather than in an assumption that literary reading automatically produces tolerance.

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Self-Reflection

Self-reflection is represented most clearly through Karman's examination of his past decisions and their consequences. One revealing passage states:

> "It's because of the party that I'm here now, cast far away. And my wife wants to remarry." (Tohari, 1980, p. 5)

The passage is categorized as self-reflection because Karman connects his present suffering with his past choices. He does not merely describe his current condition; he turns inward and examines the relationship between his previous political involvement and the consequences he is now experiencing. The analytical significance of this passage lies in the movement from experience to self-examination. Karman's suffering becomes an occasion for reconsidering his previous assumptions and decisions.

Self-reflection is therefore different from acceptance. Acceptance concerns recognizing and responding to present circumstances, whereas self-reflection concerns examining one's own choices, motives, assumptions, and consequences.

This distinction is particularly important for teacher education. Professional development requires prospective teachers not only to acquire pedagogical knowledge but also to examine their assumptions about students, learning, authority, discipline, and their own professional roles. Karman's reflective experience can therefore function as a literary stimulus for asking students what happens when an individual critically examines the consequences of previous choices.

This interpretation resonates with Mezirow's (1991, 1997) emphasis on critical reflection as a process through which individuals examine previously held assumptions and reconstruct their meaning perspectives. However, the novel should not be presented as empirical evidence of transformative learning. Rather, it offers a narrative situation through which transformative reflection can be discussed and potentially practiced pedagogically.

Resilience

Resilience is represented through characters who continue to function, adapt, and pursue meaningful goals despite prolonged adversity. Marni provides a particularly clear example:

> "Yet Marni faced all of life's hardships with resilience... [she continued to] work to support herself and three young children... [and] can sew clothes." (Tohari, 1980, p. 4)

The passage is categorized primarily as resilience because the narrative emphasizes Marni's persistence and adaptation in the face of difficult circumstances. Her ability to develop sewing skills and use them to support herself and her children indicates not merely endurance but practical adaptation.

Responsibility is present as a secondary dimension because her persistence is connected to the welfare of her children. Nevertheless, the defining feature of this passage is her capacity to continue functioning and adapt despite adversity. This distinction is useful because resilience should not be reduced to simply "being responsible." A person may fulfill an obligation without experiencing severe adversity, whereas resilience becomes particularly visible when an individual must maintain or reconstruct functioning under difficult conditions.

For prospective teachers, Marni's experience can provide a basis for discussing professional resilience. Teacher candidates may be encouraged to reflect on how teachers respond to difficult classroom situations, limited resources, changing institutional demands, or students' complex needs. The value of the literary text lies in creating a narrative context for such reflection rather than in proving that literary reading itself produces resilience.

Social Reconciliation

Social reconciliation is represented through the gradual restoration of social relationships after political and interpersonal conflict. The description of Pegaten after the upheaval of October 1965 illustrates this process. Former political detainees are gradually reintegrated into community life, participate in communal activities, and develop renewed relationships with other members

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of the community (Tohari, 1980,
pp. 14--15).

The passage is distinct from tolerance because reconciliation involves more than simply allowing people to coexist. It involves the reconstruction of social belonging and trust after previous division. Participation in communal activities becomes significant because it provides a practical space in which former boundaries between groups can gradually be weakened.

Thus, the relationship between tolerance and reconciliation can be formulated as follows: tolerance concerns acceptance of the other, whereas reconciliation concerns the restoration of relationships with the other after conflict. Tolerance can therefore be understood as one possible condition for reconciliation, while reconciliation represents a deeper social process of rebuilding trust and membership.

The representation of reconciliation is particularly significant in *Kubah* because the novel situates individual suffering within a broader social history. Karman's personal reintegration cannot be separated completely from the community's changing relationship with people associated with the political conflict of the past. The novel therefore moves beyond individual moral recovery toward a broader concern with the possibility of rebuilding communal relationships.

For teacher education, this theme may be used to discuss the teacher's role in creating inclusive classroom communities, especially where students differ in background, belief, experience, or social position. Prospective teachers can examine how classroom practices may either reproduce social exclusion or create opportunities for dialogue and restored participation. Such pedagogical implications should be understood as **interpretive possibilities derived from the text**, not as empirically demonstrated outcomes of reading *Kubah*.

Synthesis of the Seven Values

The seven values represented in *Kubah* are not isolated moral qualities. They form an interconnected pattern through which the novel portrays characters confronting suffering, responsibility, interpersonal relationships, and social division. The values can be analytically differentiated according to their dominant moral orientation.

The analytical distinction does not mean that each narrative event expresses only one value. On the contrary, the multidimensionality of moral experience is one of the important findings of the analysis. For example, Karman's decision to let Marni go simultaneously involves acceptance, responsibility, and self-restraint. Marni's efforts to
support her children combine responsibility with resilience. Similarly, the reintegration of former political prisoners involves both tolerance and social reconciliation. The distinction between primary and secondary dimensions enables the analysis to recognize this complexity without collapsing different moral concepts into one another.

Table 1. Primary Analytical Focus

Value	Primary analytical focus
Empathy	Understanding another person's feelings, needs, or perspective
Responsibility	Fulfilling obligations and responding ethically to one's role and the welfare of others
Acceptance of fate and circumstances beyond	Recognizing one's control while maintaining agency in one's response
Tolerance	Accepting or allowing coexistence with people who differ from oneself or have problematic past identities

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Self-reflection	Examining one's own choices, assumptions, motives, and consequences
Resilience	Persisting and adapting in response to adversity

Taken together, the values reveal that *Kubah* constructs morality not primarily through abstract moral statements but through characters' responses to difficult circumstances and relationships. Moral meaning emerges from decisions, conflicts, consequences, and changes in relationships. This observation provides the basis for the next stage of analysis: considering how these textual representations may be translated into pedagogical reflection and, more cautiously, into discussions of emerging teacher professional identity.

The argument in the following discussion is organized in three levels: (1) textual evidence establishes the representation of a value; (2) theoretical literature explains why that representation may be educationally meaningful; and (3) the pedagogical proposal specifies activities through which students could engage with the value. The second and third levels should not be presented as additional textual findings.

The pedagogical significance of the findings should nevertheless be framed carefully. The present study is a qualitative textual analysis and does not examine students' responses to *Kubah* through intervention, interviews, pre- and post-tests, or classroom observation.

Therefore, the study cannot claim that reading the novel develops particular character traits or directly strengthens teacher professional identity. What the analysis can establish is that *Kubah* provides a rich literary context for engaging prospective teachers with moral situations, reflecting on competing values, and considering how such values might inform their emerging understanding of professional responsibility.

Discussions

Literary texts can serve as a pedagogical space for students and emerging teachers to encounter the complexity of the human experience. Unlike character education approaches that merely convey a list of normative values, engagement with literary texts allows readers to enter the characters' worlds and understand the conflicts, motives, suffering, choices, and moral consequences they face. In this sense, literature does not automatically "teach" specific character traits, but rather provides the conditions for a "moral encounter", that is, the reader's encounter with human dilemmas that can evoke intellectual, emotional, and moral responses. The literature on narrative fiction indicates that stories provide representations of the social world that allow readers to explore the thoughts, intentions, and perspectives of others, although the direct influence of reading literature on social-cognitive abilities must still be understood with caution and not in a deterministic manner(Mar, 2018).

Such moral encounters can open the door to perspective-taking, namely the effort to understand experiences from another person's standpoint. When students read about characters who make mistakes, experience injustice, face social pressure, or find themselves in moral dilemmas, the reader's focus may shift from simply asking, "What did the character do?" to "Why did the character do that?" and "How might the character have experienced that situation?"

In the study of empathy, for example, perspective-taking is a crucial dimension because it involves the ability to understand another person's mental state or point of view. However, the ability to understand a perspective is not the same as agreeing with the character's actions. In fact, it is precisely the gap between understanding and agreeing that can create space for productive moral reflection(Davis, 1983).

Through perspective-taking, students have the potential to experience an empathetic response that is not merely cognitive but also involves an emotional connection to another person's experience(Davis, 1983)(Davis, M. H. (1983); Eisenberg, N., & Eggum, 2009). In the context of character education, empathy should not be understood as sentimental kindness or mere pity. Empathy is more accurately defined as the capacity to understand another person's

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experience, while empathetic concern refers to care for that person's well-being. Thus, literature can provide a context for students to move from simplistic judgments toward a more complex understanding of people and their situations. However, the relationship between reading literature, empathy, and moral action is not automatic; the reading experience needs to be mediated through pedagogical activities that encourage dialogue, reflection, and interpretation.

The next stage is critical reflection. Empathetic responses become educationally meaningful when students begin to question their own initial assumptions and judgments(J. Mezirow, 1997). Students ask not only, "What do I think about this character?" but also "Why do I think that?" and "What assumptions underlie my judgment?" From the perspective of reflective and trans-formative learning, critical reflection allows individuals to examine assumptions that were previously taken for granted. When students realize that their judgments of a character may be shaped by personal experiences, social norms, or certain biases, literary texts begin to function as a mirror for readers to understand themselves.

Thus, reading moves from interpreting the text to reflecting on the reader's moral stance. Critical reflection can give rise to "value tension". A tension between the values or beliefs students already hold and alternative perspectives that emerge from texts, discussions, or the experiences of others(Rest et al., 2000). For example, a student might believe that discipline must always be enforced through the same punishment for everyone. However, when confronted with a story about a student who failed to fulfill their obligations due to difficult family circumstances, that student may face a tension between the values of responsibility, justice, and empathy.

This kind of tension is important because meaningful character education
does not always occur when students simply accept values directly, but rather when they must consider the relationship between values that may be equally important yet lead to different consequences in specific situations.

From this tension emerges the process of value negotiation. In this stage, students reevaluate their positions by reconciling their initial beliefs, alternative perspectives, moral reasons, and situational contexts. The outcome does not necessarily have to be a change in values. Students may maintain their positions after reflection, modify them, or integrate several values that were previously considered contradictory(Schwartz, 2012). Therefore, value negotiation should not be understood as a process of conversion toward values predetermined by the instructor, but rather as a reflective and argumentative process of positioning. Within this framework, students are not passive recipients of moral messages, but rather agents with the capacity to interpret, consider, accept, reject, or reconstruct the meaning of a value When a value derived from reflection takes on significance for students' understanding of themselves, the process can evolve into moral self-understanding or moral identity. Values are no longer understood merely as something abstractly considered good, but begin to be linked to questions such as "who am I" and "what kind of person do I want to become." For example, the understanding that every individual deserves to be understood before being judged can evolve from a mere moral opinion into part of how students view themselves.

The literature on moral identity emphasizes that moral qualities become important when these values occupy a central place in a person's self-concept. Thus, a profound character education process does not stop at knowledge of values but touches on the relationship between values and personal identity(Aquino & Reed, 2002).

In the context of teacher education, the next stage is professional translation the process of translating values that have taken on personal meaning into professional understanding. A student might reach the moral conclusion that people should not be judged solely on the basis of their mistakes. When they then ask, "What does this belief mean for me as a prospective teacher?", that value begins to take on a professional form. A statement such as "I believe everyone deserves to be understood" can be translated into "As a teacher, I do not want to permanently label students based on their mistakes." Professional translation in this framework serves as a conceptual bridge connecting moral self-understanding with an understanding of the profession. This stage is not a

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self-contained, standardized theory, but rather a conceptual synthesis drawn from the literature on values, reflection, identity, and the formation of teachers' professional identities. Through this process, an emerging teacher professional identity develops the way prospective teacher students understand who they are as future professionals and what kind of teachers they aspire to become. A teacher's professional identity is not static nor does it merely signify holding a certain position(Beijaard et al., 2004). It evolves through experience, reflection, social relationships, institutional contexts, and the process of negotiating between personal values and professional demands. Therefore, for prospective teachers, the question of identity is more appropriately framed as "Who am I becoming as a teacher?" rather than simply "Who am I as a teacher?" Within this framework, values such as empathy, responsibility, tolerance, or resilience become significant when translated into a professional vision of the type of teacher one wishes to become.

The final stage is professional enactment, which is the embodiment of one's understanding of professional identity into pedagogical decisions and actions. A prospective teacher who sees themselves as an empathetic teacher, for example, needs to demonstrate that identity through the way they interact with students, provide feedback, handle mistakes, enforce discipline, or make decisions in complex situations.

However, the relationship between identity and action is not linear. Professional identity is always manifested within a context that has certain norms, structures, institutional demands, and limitations. Therefore, professional enactment should be understood as the result of the interaction between identity, professional agency, and the context of practice. A teacher does not merely "enact" a fully formed identity but continuously shapes and reconstructs their identity through professional actions and experiences(Akkerman & Meijer, 2010).

The Step by Step Implementation of Literary Encounter to Professional

Enactment: A Proposal

The study proposes a 14-session instructional sequence organized into four phases.

Phase One: Literary and Moral Encounter. Session 1 introduces literature, moral experience, and the self through an initial personal moral-position statement. Sessions 2–8 examine empathy, responsibility, acceptance of fate and circumstances, tolerance, self-reflection, resilience, and social reconciliation through close reading, perspective-taking, reflective writing, discussion, mapping, and case analysis. Session 9 serves as a bridge by examining social awareness and the relationship between individual experience and social context.

Phase Two: Value Integration and Negotiation. Session 10 integrates the seven values as an interconnected system. Students analyze cases in which values may reinforce or tension with one another, such as balancing empathy with responsibility or distinguishing acceptance from passivity. Session 11 is a value-negotiation workshop in which students revisit their initial moral-position statements, examine changes or continuities in their views, discuss dilemmas, and formulate a personal moral framework.

Phase Three: Professional Identity Formation. Session 12 focuses on professional translation. Students ask what the values mean for them as prospective teachers and develop an emerging teacher-identity narrative describing the kind of teacher they aspire to become and the values underpinning that identity.

Phase Four: Professional Enactment. Session 13 moves from identity statements to professional-action planning through educational scenarios involving academic difficulty, social rejection, non-submission of assignments, and diversity-related conflict. Students analyze situations using the seven values and develop professional enactment plans. Session 14 uses simulation, role-play, or micro-teaching to enact these plans, followed by reflection comparing the initial moral-position statement, emerging teacher-identity narrative, and demonstrated professional actions.

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The sequence is a pedagogical proposal, not an empirically validated intervention. Its purpose is to provide a structured way of moving from literary interpretation toward reflection, value negotiation, professional self-understanding, and consideration of action.

CONCLUSION AND SUGGESTIONS

Conclusion

This study has examined the moral values represented in Ahmad Tohari's *Kubah* and explored how these values may be pedagogically connected to the development of emerging English teachers' professional identity. Through qualitative textual analysis combining close reading and thematic analysis, the study identified seven interrelated moral and educational values: empathy, responsibility, acceptance of fate and circumstances, tolerance, self-reflection, resilience, and social reconciliation. These values are represented through characters' responses to suffering, difficult choices, interpersonal relationships, adversity, and social division.

The findings further indicate that the moral values in *Kubah* do not function as isolated or mutually exclusive categories. A single narrative event may involve more than one moral dimension, although one value may have a stronger interpretive orientation than another. Therefore, the analysis distinguished primary and secondary orientations in interpreting overlapping values. This approach enables the moral dimensions of the novel to be understood in relation to character intention, action, conflict, and narrative consequence rather than through the simple identification of moral labels.

The study also suggests that the pedagogical potential of *Kubah* lies not merely in identifying moral values but in creating opportunities for prospective teachers to engage with those values through perspective-taking, critical reflection, and value negotiation. Literary encounters may provide a space in which students examine characters' experiences, question their own assumptions, consider alternative perspectives, and negotiate their positions toward particular moral values. Such processes may subsequently be connected to teacher education by inviting prospective teachers to translate negotiated values into possible professional principles and classroom practices.

On this basis, the study proposes a conceptual pathway: from Literary Encounter to Perspective-Taking; from Perspective-Taking to Critical Reflection; from Critical Reflection to Value Negotiation; from Value Negotiation to Professional Translation; from Professional Translation to Emerging Teacher Professional Identity; from Emerging Teacher Professional Identity to Professional Enactment.

This pathway should be understood as a conceptual synthesis proposed by the present study rather than a linear causal model. The study does not claim that literary reading automatically produces moral development, character formation, teacher professional identity, or professional behavior. Rather, it proposes that literary engagement, when accompanied by structured reflection, dialogue, value negotiation, and opportunities for professional application, can function as a pedagogical space for prospective teachers to construct and examine their developing professional selves.

The principal contribution of the study, therefore, lies in connecting literary moral interpretation with teacher education. While the textual analysis establishes the seven moral values represented in *Kubah*, the pedagogical framework extends the interpretation toward a possible process through which literary engagement can become meaningful for prospective teachers' professional learning. The study consequently positions literature not only as an object of interpretation but also as a potential pedagogical medium for connecting moral reflection with emerging teacher professional identity.

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Suggestions

Based on the findings and the conceptual implications of the study, several suggestions can be proposed.

First, teacher educators may consider using literary texts such as *Kubah* as resources for character education within English teacher education programs. However, the pedagogical use of literature should move beyond asking students to identify moral values. Classroom activities may incorporate perspective-taking, reflective writing, dialogic discussion, value negotiation, and analysis of possible professional applications. Such activities can help students move from recognizing a value in a literary character toward examining how that value might be relevant to their own development as prospective teachers.

Second, prospective English teachers may be encouraged to connect literary values with professional situations. For example, empathy can be discussed in relation to understanding students' diverse backgrounds and learning difficulties; responsibility can be related to teachers' professional obligations; tolerance can be examined through classroom diversity; self-reflection can be connected with reflective teaching; and resilience can be considered in relation to challenges encountered in teaching practice. The purpose is not to prescribe a single moral position but to provide opportunities for students to negotiate and critically examine the values that they may bring into their future professional practice.

Third, teacher education programs may adapt the proposed 14-session pedagogical sequence as a possible instructional framework, while recognizing that the sequence remains a pedagogical proposal rather than an empirically validated intervention. Its effectiveness should therefore be evaluated through classroom implementation and systematic assessment of students' reflective processes, value negotiation, professional self-understanding, and professional agency.

Finally, future researchers are encouraged to empirically examine the conceptual pathway proposed in this study. Future studies could employ classroom-based interventions, reflective journals, interviews, focus-group discussions, portfolios, or longitudinal designs to investigate whether and how sustained literary engagement contributes to changes in prospective teachers' moral reasoning, value positions, professional identity, and professional enactment. Comparative studies involving different literary texts, cohorts, or teacher education contexts could also help determine the extent to which the proposed framework is transferable beyond *Kubah*.

Finally, this study suggests that the educational significance of literary texts may extend beyond textual interpretation when literary engagement is deliberately connected with reflection, dialogue, value negotiation, and professional learning. The proposed framework offers a conceptual starting point for integrating literature, character education, and teacher professional identity while leaving its pedagogical effectiveness open to further empirical investigation.

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