

Analysis of Mimicry Language in Sabai Sunwoo's Novel as Teaching Material for Strengthening Global Diversity Character

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Abstract-The purpose of this research is to analyze the mimicry language in the novel "Sabai Sunwoo" as teaching material for strengthening global diversity character. This study uses a qualitative descriptive approach and literary content analysis techniques. The research data consists of words and sentences related to mimicry language found in the novel "Sabai Sunwoo." These materials are intended to be used as teaching resources to enhance the depiction of characters with global diversity. The primary data source of this research is the novel titled "Sabai Sunwoo" by Akmal Nasery Basral. Data were collected through documentation procedures, as well as reading and note-taking approaches. The validity of the data was ensured using source triangulation and theory triangulation methods. The data analysis strategy employs a dialectical approach within the sociology of literature. According to the research findings, mimicry language in Akmal Nasery Basral's novel "Sabai Sunwoo" is prominently displayed through the life of the main character, Sabai Rangkayo Sunwoo. This mimicry reflects the cultural clash between Korea and Indonesia and encompasses three types: behavioral mimicry, language and food mimicry, and lifestyle mimicry. The novel "Sabai Sunwoo" is suitable for use as literary teaching material in high school because it meets the standards of validity and applicability. By meeting these standards, the novel not only serves as a valid and reliable source but can also be effectively implemented in the educational curriculum to support the achievement of learning objectives.

Keywords: Mimicry Language, Sabai Sunwoo Novel, Teaching Material, Global Diversity.

I INTRODUCTION

In the era of increasingly intense globalization, cultural and identity diversity becomes an essential element in shaping the character of individuals and society. Literature, as a form of cultural expression, plays a crucial role in reflecting and influencing society's views on diversity. The novel "Sabai Sunwoo" is a piece of literature that depicts the complexity of identity and cultural interactions in a global context.

Mimicry holds significant importance in

postcolonial studies as it characterizes a relationship that is always contradictory. Mimicry is an original occurrence influenced by colonialism and has a significant relationship with consciousness (Benlokrichi & Ikram, 2020). In the act of mimicry, indigenous people imitate the behavior of colonizers, often doing so consciously.

Mimicry or imitation can manifest in various forms of expression, including speech, cognition, clothing, appearance, education, and

more. However, mimicry can also be seen as a form of mockery by indigenous societies towards colonizers as a result of imitation (Bhabha, 2021). Mimicry refers to the tendency of the other party, or in this context, the colonized, to transform themselves in such a way that they appear similar but different from the dominant white culture or colonial subjects. This process involves striving for resemblance without fully assimilating into the dominant culture (Bhabha, 2021). Mimicry refers to the act of imitating the subjectivity of the mixed European, resulting in the loss of purity among the indigenous people. This is evident in various aspects of society, such as social interaction, fashion, education, language, politics, culture, technology, living equipment, and art (Ong et al., 2023).

Mimicry refers to the act of expressing something different from what actually happens, with the aim of denying or hiding the truth (Bhabha, 2021). Simply put, mimicry refers to the difference in the outer appearance of an object compared to its actual nature or content. Mimicry is performed to acquire characteristics similar to those of the colonizers. Although there are similarities, the different themes are fundamentally distinct and never entirely identical (Bhabha, 2021). Mimicry, in essence, strives to imitate, built with an ambivalent framework.

Mimicry becomes a manifestation of the disparity in identity between the indigenous people and the colonizers, leading to a phenomenon of denial (Bhabha, 2021). The presence of colonizers in a superior position results in a tendency to consider their actions superior to those of the indigenous people. As a result, the indigenous people, whether intentionally or due to cultural amalgamation, will strive to imitate the identity of the colonizers.

Indigenous individuals facing oppression and marginalization may imitate the behavior and characteristics of the colonizers in an effort to achieve equal treatment. It is true that the act of mimicry by the local population is driven by the desire to attain the same level of dominance as the colonizers. However, the act of replicating the actions of the colonizers by the indigenous people still results in a "liminal space" that can be occupied by various potentials for shifting one's sense of self. Nevertheless, individuals born under different conditions cannot be distinguished (Putra et al., 2023).

According to Bashyal (2019), indigenous individuals who engage in imitation often have a

sense of identity ambiguity, which may cause them to lose self-awareness. The term "nobody" refers to those who are neither native nor colonial. This phenomenon occurs because when individuals engage in mimicry, they actively suppress their own cultural identity, leading to uncertainty (Normalita & Fauzi, 2021).

The novel "Sabai Sunwoo" is a continuation of the novel "Dayon" created by Akmal Nasery Basral in mid-2021. "Sabai Sunwoo" tells the life journey of a person named Sabai Rangkayo Sunwoo, who is a mixed-race Minang-Korean model. Sabai Rangkayo Sunwoo faces many problems in her life, including being a victim of a broken home, sexual harassment, and degradation of her faith and beliefs. In the novel "Dayon," Sabai appears as a supporting character.

The sociocultural background in the novel "Sabai Sunwoo" depicts much of the social life, customs, and habits of the Minang people. The sociocultural background is also evident from the use of regional languages and certain dialects. The interactions between Sabai and her work environment and friendships in the city create a new hybrid identity characterized by mimicry in Sabai. The mimicry referred to in this study involves imitating Sabai's way of speaking, thinking, dressing, appearance, education, and related aspects. Mimicry can also be seen as a form of mockery by indigenous societies towards colonizers due to imitation (Bhabha, 2021). The use of mimicry language by Sabai in her speech will provide lessons on cultural interactions that align with the character of global diversity (Jannah, 2024).

Essentially, literature is an imaginative world formed by the reflection and interpretation of life by its author. Literature, which offers various moral, social, and psychological possibilities, can help individuals quickly achieve maturity in attitude and thinking. Literature allows readers to enter different situations and see life beyond their reality. Readers have the freedom to think and interpret literature based on their own knowledge, insights, and experiences, making the diversity of meanings important in reading literature (Sujaya & Ekasriadi, 2022). The selection of novels as teaching materials should consider two aspects: authenticity and suitability. The authenticity of the novel includes literary aspects such as pedagogical value, aesthetics, appeal, benefits, and accessibility. The suitability of the novel with teaching materials can be evaluated through criteria: (a) language

that is easy to understand and follow, (b) appropriate with the social environment, (c) suitable for students' age, interests, and psychology, and (d) can foster curiosity (Endraswara, 2005).

Instilling character education in children, especially in the current millennial generation, is crucial. Education must be carried out systematically, gradually, and continuously. According to (Viyane and Wammy, 2018) Presidential Decree No. 87 of 2017, which focuses on Strengthening Character Education, aims to nurture and empower students to become exemplary Indonesians by 2045, instilling Pancasila values and emphasizing strong character education. The formation of future national leaders and the enhancement of openness should be based on the practical application of Pancasila values in nation-building (Sabanil Arifah & Imaningtyas, 2022). The Profile of Pancasila Students, a character development and enhancement program, was recently launched by the Ministry of Education, Culture, Research, and Technology. Information can be found in the Minister of Education and Culture Regulation No. 22 of 2020.

The Profile of Pancasila Students features six dimensions: faith and piety to the Almighty God, noble character, critical thinking, creativity, independence, cooperation, and global diversity. Among these six dimensions, this study will discuss the dimension of global diversity in the novel "Sabai Sunwoo." Indonesian students benefit from global diversity as it allows them to preserve local ancestral culture and identity, develop a broad mindset, foster mutual respect, and stimulate the creation of positive noble culture that aligns with existing noble culture (Permendikbud, 2020). Therefore, the indicators of global diversity consist of three important components: cultural recognition and appreciation, intercultural communication proficiency in interpersonal interactions, and reflection and accountability towards diversity, which should be present in language and literature teaching (Nisa', 2022).

Literary works can be used as a means of instilling character values (Wibowo et al., 2022). Literature learning becomes one of the choices to make the teaching process more engaging, through the introduction of literary works by teachers to students and supported by media related to literature (Yudha et al., 2023). Literary works reflect societal life and can influence society (Al-Ma'ruf & Nugrahani, 2017). Literary

sociology can be described as a method of evaluating and appreciating a literary work related to social aspects of society. The literary sociology approach can examine societal issues and analyze the global diversity character values contained in the novel "Sabai Sunwoo."

Based on this background, this study aims to analyze the mimicry language in the novel "Sabai Sunwoo" by Akmal Nasery Basral as teaching material for strengthening global diversity character. Pancasila students with diverse global character potential have the opportunity to advance in their future endeavors. The presence of globalization in our time does not eliminate the identity of a nation marked by its diversity. The Pancasila student generation characterized by global diversity will develop into a generation that appreciates and preserves their culture while remaining open to external influences. By studying how the author utilizes mimicry language, we can enhance our understanding of how literature contributes to increasing tolerance, appreciation of differences, and adaptability in multicultural societies. Furthermore, this analysis is also expected to provide insights into how literature can be an effective tool in educating and shaping global diversity character, which is highly relevant in the context of an ever-evolving and changing world. The results of this study analyze the mimicry language in the novel "Sabai Sunwoo" as teaching material to strengthen global diversity character education.

II. METHODS

This study employs content analysis methodology (Deni et al., 2024). The content analysis approach is a component of qualitative research that aims to understand the state of a particular context by providing a detailed and comprehensive description of a natural environment. This description focuses on actual events occurring in the research field (Nugrahani, 2014). The study focuses on: 1) Analyzing forms of mimetic language in the novel Sabai Sunwoo. 2) Understanding how language imitation in the novel can be used to depict the diversity of characters worldwide. 3) Presenting relevant data as teaching material. The data is sourced from quotes, words, and sentences related to mimetic language in the novel Sabai Sunwoo. The primary data source is the novel Sabai Sunwoo by Akmal Nasery Basral. The secondary data sources include books, magazine or newspaper articles, television, documents, and other sources relevant

to the study of mimetic language and the sociology of literature.

Data collection methods used in this research include documentation methods, listening methods by utilizing reading skills, and note-taking strategies (Rosianti et al., 2019). The documentation method involves collecting quotes and data related to mimetic language from the novel text. The reading method utilizes reading skills to identify and understand the use of mimetic language in the novel. The listening method employs note-taking strategies to record relevant quotes and analyses related to mimetic language found in the text. Data validity is ensured through source triangulation and theory triangulation. Source triangulation involves using various data sources (novel, books, articles) to ensure the accuracy and reliability of the data. Theory triangulation involves using various theories related to mimicry and the sociology of literature to validate the findings and data analysis.

The sociology of literature approach is used to analyze how mimetic language in the novel relates to social and cultural contexts (Faruk, 2010:12). Additionally, a dialectical strategy is used to understand the reciprocal relationship between literature and society, as well as how mimicry functions in a social context (Nugrahani, 2014). The content analysis methodology involves studying and identifying patterns of mimetic language in the novel through in-depth reading and data recording (Deni et al., 2024).

The data analysis procedure includes: 1) Reading the data: examining mimetic language in the novel by thoroughly reading the data. 2) Studying the data: re-examining the data found to identify patterns and themes related to mimetic language. 3) Dialectical analysis: using dialectical analysis to understand the relationship between mimetic language and the social context in the novel.

III. RESULT AND DISCUSSION

Analysis of Mimicry Language in the Novel Sabai Sunwoo by Akmal Nasery Basral

Mimicry language in the novel "Sabai Sunwoo" is prominently shown by the main character named Sabai Rangkayo Sunwoo. This study identifies three types of mimicry present in Akmal Nasery Basral's novel "Sabai Sunwoo." These mimicries include behavioral mimicry, language and food mimicry, and lifestyle mimicry. The following table discusses mimicry in Akmal Nasery Basral's novel "Sabai Sunwoo,"

summarizing the three types of mimicry: behavior, language and food, and lifestyle.

Table 1. Mimicry in the Novel "Sabai Sunwoo"

Type of Mimicry	Indonesia	Korea	Mimicry
Behavioral	Sabai experiences culture shock when moving from Seoul to Jakarta.	Quiet life in Seoul vs. noisy life in Jakarta.	Sabai adjusts to the new environment despite initial discomfort.
Language and Food	Still uses Korean in daily communication in Jakarta.	Craves Korean food like tteokbokki and kimchi.	Sabai remains connected to Korean culture through language and food despite living in Indonesia.
Lifestyle	Attends homeschooling and various additional lessons.	Involved in the glamorous modeling world, influencing a hedonistic lifestyle.	Sabai adopts a 'sophisticated Korean' lifestyle, facing stress and changing values.

Table providing an overview of how mimicry in the novel "Sabai Sunwoo" occurs in various aspects of the main character, Sabai Rangkayo Sunwoo's life, and its impact on identity and cultural adjustment.

1. Behavioral Mimicry

Dayang bought a house in the Kampung Melayu area, East Jakarta, when they were in Indonesia. The limited funds from her divorce with Han Sunwoo were used by Dayang to buy a simple house and a used car. Dayang and young Sabai lived in a small house in a narrow alley bustling with people, motorcyclists, and street vendors. Young Sabai also had to attend school far from her home, at the Jakarta International Korean School in the Ceger area of East Jakarta.

Young Sabai experienced extreme culture shock when she first lived in Jakarta. She was upset. Her life in Jakarta was vastly different from her previous life in Seoul. In Seoul, Sabai lived in a quiet, comfortable apartment far from the noise. In Jakarta, she lived in a densely populated Betawi neighborhood, in an alley crowded with people passing by. On the first day they moved in, a hot Saturday, Sabai pouted all day after entering the house. "Why didn't Mama ask me first before buying this house?" she protested. "Because Mama already knew what your answer would be. Definitely disagree." "If Mama knew I wouldn't agree, why still buy it? It's too close to the neighbors. Motorcycles keep passing by, and their exhaust fumes get into the house if the door isn't closed. There's no balcony to relax on like in our apartment in Seoul." "Forget Seoul. Let's start a new life in Jakarta, dear." "Yes, but not like this, Ma. My bedroom is small, no AC..." "We'll install AC in your room tomorrow." "The bathroom is cramped, a tub with a dipper, no hot shower." "Mama already bought an aluminum bucket for water." "Where's the hot water from?" "We'll boil it before bathing. It

doesn't take long because you don't need boiling water." "Are we boiling eggs?" Sabai continued to ramble. "And the squat toilet instead of a sitting toilet. I won't be able to poop, Ma." (Basral, 2022: 134).

To overcome Sabai's culture shock, Dayang tried her best to make her daughter comfortable living in Jakarta. She installed AC in Sabai's room the day after they moved in. Dayang also took Sabai for walks and morning runs every Sunday to show how enjoyable it was to live in Indonesia. Her efforts paid off. Sabai met a transgender person named Slamet on one of these trips. She was amazed to see a transgender person with a male build but wearing thick powder, mascara, thick eyebrows, and bright red lips. Initially, Sabai was scared. But seeing the transgender person being friendly with her mother, Sabai became unafraid and even entertained. *"Kalau di Indonesia, ngomongnya gini..."* said Slamet, surprising Sabai who hid behind her mother. ... *"Gila loh, masa panggil aku mas,"* he pouted (Basral, 2022). ... *"Ya udah lah, dengerin lagu ini dulu. Nih lagunya Kalimantan."* The transgender started singing and strumming a wooden bass box, *"Aku bukan pengemis cintaaaa..."* he sang, with the last syllable soaring like a cat being splashed with cold water. *"Yang selalu harus mengalah."* Sabai was dumbfounded (Basral, 2022).

Sabai was both puzzled and amazed by the language used by the transgender person. Dayang explained that Slamet used a popular slang language among Indonesian youth at the time. The mimicry occurring is that Sabai is still influenced by the behaviors she always practiced in Korea. Sabai needed to use AC at home. She couldn't sleep without using AC in her room. Moreover, Sabai was used to taking walks when she was in Korea. These behaviors were still frequently practiced by Sabai and her mother in Indonesia.

The mimicry of the Korean Wave exhibited by the main character (Sabai) in the novel "Sabai Sunwoo" is through behavior. Since childhood, Sabai had shown behaviors typical of Korean society. This included wearing Korean clothing that combined bright colors and exuded a cheerful atmosphere, resulting in a stylish appearance.

The global popularity of Korean culture has propelled the Korean Wave to become one of the most significant cultural phenomena in Asia. In fact, Indonesia is one of the main importers of Korean Wave mimicry. Research conducted by

Roll (2018) and Rahmawati (2020) shows that Indonesia ranks second among 10 countries, with a consumption rate of 9.9%, in terms of interaction with Korean culture on YouTube, after South Korea itself.

2. Linguistic and Culinary Mimicry

Over time, Sabai was able to adapt to her new life in Indonesia. She grew into a beautiful, intelligent girl with many friends. The popularity of Hallyu culture, coupled with her Korean genetic heritage, made Sabai retain Korean culture closely. One aspect is language and food. *"O, mabsosa! Naneun jakataleutaleul silheohanda."* Sabai nearly cried but did not resist when her mother hugged her and took her to the bathroom. "I'm hungry, Ma," Sabai replied. "Can you make tteobokki?" "Your taste buds are so Korean," teased Dayang. "Even though we're in Jakarta." (Basral, 2022).

The mimicry occurring in Sabai is that she still uses Korean in her daily communication, especially with her mother and friends at Jakarta International Korean School. Additionally, Sabai's food preferences still follow Korean culture. She likes and tends to eat Korean food daily, such as tteobokki, dakgalbi, kimbap, samgyetang, kimchi, bulgogi, and others. Moreover, Sabai's musical tastes are also influenced by K-Pop, and her favorite artists are K-Pop stars like Seo Taiji, Kim Jung-eun, and DJ Doc.

The culture of Korean Wave/Hallyu mimicry has distinctive characteristics that attract enthusiasts. Hallyu presents music, films, dance, TV dramas, and cuisine that align with the interests of young generations. In recent years, Korean food, music, or Korean pop, and Korean dramas have been widely discussed. Moreover, K-Pop has become a trending topic on several social media platforms like Instagram and Twitter.

K-pop and K-drama have spread the appeal of Korean culture worldwide. Korean food often appears in TV shows and music videos, creating curiosity and interest among millennial teenagers. Millennials are generally more open to culinary exploration and trying foods from various cultures as part of their life experiences.

Besides the booming Korean food, the use of Korean language has also become widespread among millennial teenagers. Globalization and the internet have facilitated cultural exchange. Today's teenagers are more easily connected with cultures worldwide and tend to adopt elements of

popular cultures they enjoy. Using the Korean language can become part of identity expression for teenagers. They might feel more connected to the global community or want to show their interest in something considered "trendy" or modern.

Research results show that the mimicry of the Korean Wave followed by the main character in the novel "Sabai Sunwoo" brings negative impacts, such as a preference for Korean food increasing demand for processed or fast-food versions of Korean dishes, which are less healthy than traditional dishes. A strong love for Korean food can also distract from local or traditional foods in some places. This can lead to a decline in interest in local cuisine, which is also important for cultural preservation.

The negative impact of Korean Wave mimicry performed by the main character in the novel "Sabai Sunwoo" includes adopting Korean language and culture intensively, which can blur local cultural identity among teenagers and create confusion about their identity. Additionally, high engagement with Korean media, such as K-dramas or K-pop, can lead to digital addiction, spending excessive time on platforms promoting Korean content and reducing time spent on productive activities.

However, the culture of Korean Wave mimicry also has positive influences. Exploring the Korean language helps teenagers develop their identities, either by exploring personal interests or building self-identity through international experiences. Engagement with Korean culture often involves creative exploration, either in Korean cuisine or participating in cultural activities. This can enhance creative and innovative skills.

3. Lifestyle Mimicry

In the following days, Sabai was required to undergo three hours of homeschooling filled by Dayang with various topics, including those trending in society like Y2K and the millennium bug. Dayang also subscribed to the paid TV channel Fashion TV for Sabai (Basral, 2022). The glamorous world of modeling that Sabai had been involved in since she was 13 years old transformed her into adopting a 'sophisticated Korean' or high-tech K-Pop lifestyle. As her modeling schedule became busier, Sabai left regular school and pursued homeschooling. Sabai also took various lessons, ranging from Yamaha keyboard classes, dance extracurriculars, private English lessons, ballet classes, private Quran

lessons, dance classes, and swimming lessons. Over time, the competition in the modeling world became more intense for Sabai. Due to the heavy workload, Sabai became stressed and depressed. Fear of being ostracized and shunned made Sabai compromise with a free lifestyle. As Sabai confided to her friend, Peni:

"... Sab is extremely stressed ..." she said hesitantly. "... and began to change."

"What do you mean by change?"

"Afraid of being ostracized and shunned, Sab compromised with their lifestyle."

"Like what?"

"Alcohol, drugs, and ..." Sabai looked around before whispering softly. "... sex."

"Astaghfirullah." Peni's face turned pale. "To that extent?" (Basral, 2022).

The glamorous lifestyle of a model, the dynamic life from one runway to another, also demanded Sabai to move dynamically with it. However, Sabai became complacent and unable to control herself. She fell into the free metropolitan lifestyle. She forgot and even hated her roots as a Minang person, due to her strong desire to be Korean.

"At that time, Sab's heart was closed with arrogance, Uni. Sab not only hated Mama but also everything related to Mama, to Minang, to the point of not wanting to eat Padang cuisine. If there was an invitation to a Minang traditional reception, Sab would not come. That's how deep Sab's hatred towards Minang, Uni Peni."

"... All of Sab's energy was spent only on modeling. Sab started leaving the worship practices Mama taught her since childhood: praying, reading the Quran, even not fasting during Ramadan. At first, it felt uncomfortable, but over time it became just fine."

"Astaghfirullah, to that extent?" (Basral, 2022).

Sabai was fortunate when she met a senior model named Mbak Sanne. Sabai would never forget Mbak Sanne's protection (Basral, 2022). Mbak Sanne always prevented Sabai from being tempted by her friends and dragged into a life of free sex and LGBT. She always told Sabai not to ruin her life because she was essentially a good person. Tragically, however, Mbak Sanne died not long afterward from HIV AIDS.

The mimicry of the Korean Wave depicted in Akmal Nasery Basral's novel "Sabai Sunwoo" includes lifestyle. Since childhood, Sabai had shown behaviors and a lifestyle typical of Korean culture, particularly by adopting Korean fashion that combined bright colors and exuded a

cheerful atmosphere, resulting in a stylish appearance.

Research also shows that the Korean Wave followed by the main character in the novel "Sabai Sunwoo" brings negative impacts on the main character, namely a consumerist lifestyle. This is in line with research by Nisrina et al. (2020) on the impact of Korean cultural consumerism, which encourages consumer behavior among K-Pop fan students who purchase food, albums, photo cards, clothing, accessories, and other merchandise related to their idol, solely based on desire. The emergence of popular culture can lead to lifestyle changes such as hedonism and materialism (Dewi et al., 2020). Some fans are willing to spend their money to buy items released by boybands/girlbands they like, such as photocards, posters, albums, tumblers, light sticks, clothes, wallpapers, stickers, and other prints related to their idols (Simanjuntak et al., 2022).

Korean products widely marketed through the advertising sector and successfully influencing teenagers have a significant impact on Indonesia's economy. Teenagers tend to buy Korean skincare products more often than local products. There is a concern that this may result in the erosion of native culture, which could eventually be substituted with foreign cultures. The impact of the Korean Wave phenomenon has tremendous consequences that continue to proliferate daily, potentially decreasing interest in learning about the country's own culture (Zakiah et al., 2019). Indonesian teenagers may experience an identity crisis and have limited knowledge of their national culture. Over time, Korean culture will gradually shape Indonesian teenagers' mindset, leading to mimicry of Korean culture.

Valenciana and Pudjibudojo (2022) conducted research showing the influence of Korean Wave mimicry on millennial teenagers. Typically, Indonesian teenagers have a penchant for K-Pop and K-Drama. This indicates that Indonesian teenagers intuitively embrace Korean culture and show great enthusiasm for all things Korean, including cuisine, fashion, entertainment, and more. Korean culture permeates the younger generation in Indonesia through various media without censorship. The Korean Wave captivates its fans with a diverse offering in music, cinema, dance, TV dramas, and delicious cuisine that caters to the young generation's demographic preferences. K-Pop and Korean dramas, as part of the Korean Wave,

have garnered significant attention among Indonesian youth and become popular topics on various social media sites like Instagram and Twitter (Erlande & Sari, 2023).

Hidayati & Kalla (2023) assert that the motivation of Tangerang teenagers to follow the Korean Wave is driven by two factors: internal factors from teenagers' attitudes, observations, and perceptions of the Korean Wave, and external factors from family, environment, friends, and mass media. Young fans of the Korean Wave engage in various forms of consumer behavior, such as subscribing to music platforms, collecting items, participating in community gatherings, attending idol band events, and consuming Korean products. The Korean Wave positively influences various aspects of life, including improving financial discipline, enhancing financial management skills, fostering personal interests, developing foreign language proficiency, cultivating a love for reading, offering motivation and entertainment, facilitating new friendships, and encouraging entrepreneurial endeavors. Conversely, its negative impacts include consumer behavior, wasting time, lack of concentration in studies, challenges in socializing, physical and psychological health issues, and examples of bullying.

Using the Novel "Sabai Sunwoo" by Akmal Nasery Basral as Literature Teaching Material in High School

When selecting a novel, it is important to consider two factors: validity and applicability. Validity relates to criteria derived from literary aspects, while applicability pertains to the role of students as consumers of the novel and the educational process of the novel. Validity includes several factors, including the requirement that innovations undergo rigorous testing to determine their quality. Selectors can apply the following criteria: (a) finding books with educational value, (b) novels with aesthetic value, (c) novels that are entertaining and beneficial, and (d) novels that are easily accessible. Applicability can be determined based on the following criteria: (a) language understandable to students, (b) suitable for students' socio-cultural context, (c) appropriate for students' age, interests, and psychological development, and (d) stimulating curiosity.

In essence, the responsibility for selecting learning materials, including determining the style and substance of the material, lies entirely

with the instructor (Wahyudi et al., 2023). However, other factors must be considered when choosing educational resources that encourage student appreciation. The fundamental criterion in selecting teaching materials is that the material must align with the students' abilities at a particular teaching stage (Rahmanto 1988). Students' abilities progress according to their cognitive development stages. Therefore, the categorization of literary works should be based on their complexity and other relevant factors. If there is a mismatch between students and the information taught, the learning process will not be successful and will not meet expectations.

The novel "Sabai Sunwoo" encompasses essential components of validity, including theme, plot, setting, characters, characterization, language style, and message. The central theme of "Sabai Sunwoo" revolves around a difficult journey, selfless actions, and the love of a woman of mixed Minang and Korean descent. Its primary goal is personal satisfaction and happiness within the context of Indonesian society. The cultural clash between Minang and Korean cultures includes elements such as cultural, parenting, career planning, and love, presented as a negotiation space between the effects of Hallyu and Indonesian culture.

The plot of the novel is linear, interspersed with flashbacks about Sabai and her mother Dayang's past. The story begins with an Indonesian woman (Sabai's mother) named Dayangku Bestari adapting in South Korea while continuing to educate her daughter to keep an Indonesian spirit. Sabai, the protagonist, struggles to find her identity amid rapid global changes. The novel "Sabai Sunwoo" also takes place in Bukittinggi. In this city, Dayang, Sabai's mother, and Sabai's twins, Wes and Thalia, were born and raised. ... She glanced at the digital clock on the nightstand: 22.40. Before the rainy season, this cool city surrounded by Mount Marapi and Mount Singgalang is almost daily kissed by drizzle. (Basral, 2022)

Jakarta is where Sabai and Dayang live after Dayang officially divorced Han Sunwoo. The reason Dayang did not return to Bukittinggi, where she was born, or to Padang, where she studied, is that Dayang wanted to start a new life and atmosphere with Sabai. Dayang is a smart woman in management and is also sociable with many achievements, so it was not difficult for her to find a job in Jakarta.

After moving to Indonesia, Dayang bought a house in Kampung Melayu, East Jakarta, about

3 km from a major bus terminal with routes to various parts of the capital. This area includes Jatinegara Market, which still has many classic Chinese houses and shops from the Dutch colonial era. (Basral, 2022).

The timeline of "Sabai Sunwoo" spans from 1983 to 2021. The novel's social setting includes Minang traditions, Korean culture and Hallyu, and the glamorous and fast-paced life of modeling. The characters in the novel include Sabai Rangkayo Sunwoo, Sabai's husband Dayon, Sabai's mother Dayangku Bestari, Sabai's father Professor Han Sunwoo, Mak Lintangsari, Miss Mary, Pearl, Lakshmi, Uni Peni, Tante Sastri, Ferdy, and Sergio. The novel uses a third-person perspective. The central theme of "Sabai Sunwoo" emphasizes the importance of diligent learning, dedicated efforts to achieve success, earnest pursuit of knowledge, unwavering faith in God, filial piety, and the refusal to belittle one's aspirations, regardless of their magnitude.

The instructional value of this book is a feature of validity linked to its literary aspects. The educational values explored in this research relate to thematic and character aspects in the novel "Sabai Sunwoo." The pedagogical ideals encompassed in the subject matter include all pedagogical values within this work. This is because the theme represents the central concept or message conveyed by the story. Regarding characterization, pedagogical ideals can be viewed from two perspectives: the main character, Sabai, and the supporting characters who assist the main character. These learning values are expected to benefit readers' intelligence, especially high school students. The educational principles found in literary works align with religious values, ethical principles, cultural norms, and social norms.

The novel "Sabai Sunwoo" contains pedagogical values, including religious, moral, cultural, and social values. Additionally, the novel presents aesthetic values through its intrinsic elements. Overall, the novel is engaging and beneficial. Therefore, it can be concluded that "Sabai Sunwoo" meets the validity criteria and can be a suitable choice for teaching Indonesian literature in high schools.

The second criterion in selecting teaching materials is applicability. Applicability factors relate to the subjects students study. The novel's use as an effective literature teaching tool can be observed through language use, exploration of psychological themes, and examination of environmental contexts. The linguistic aspects of

a literary work are influenced not only by the topic presented but also by other aspects such as the author's writing techniques and the intended audience. Students must understand the author's writing style, which should be straightforward and avoid overly complex vocabulary.

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In addition to using the Korean language, the author also uses English for character communication. "Is he still chasing you after you kept your distance?" "Can we talk about another subject, please? He's not important. Neither for my life nor for ours, Mister Jems Boyon!" Sabai answered, annoyed. "Sorry," Boyon replied.

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Another factor related to the suitability of the subject matter for students is the surrounding environment. Students are more likely to be interested in literary works that have a strong connection to their experiences and background (Adhi Yudha et al., 2023). The novel "Sabai Sunwoo" depicts Sabai's life and explores the Hallyu cultural phenomenon. Its purpose is for high school students to understand the realities of life in the era of globalization and the influence of the Korean Wave through its depiction. The language used in "Sabai Sunwoo" is easily understood by students, and the inclusion of other languages also enhances students' proficiency in foreign vocabulary.

Research findings indicate that the novel "Sabai Sunwoo" possesses inherent qualities, meeting the criteria of validity and suitability, essential for effective literature teaching materials. Therefore, the novel "Sabai Sunwoo" can be considered a suitable choice for teaching Indonesian literature in high schools.

In the Merdeka Curriculum, the novel can be used in the Learning Outcomes (CP) of Grade XII in Indonesian language subjects, typically encompassing: 1) Analyzing Literary Structure and Elements. Students can analyze and understand the structure and intrinsic elements of literary works, such as themes, plots, characters, settings, language styles, and the meanings and messages conveyed. 2) Evaluating Literary Quality. Students can assess the quality and aesthetic value of literary works based on validity and relevance criteria, including educational, moral, cultural, and social values. 3) Applying Values in Daily Life. Students can apply the values learned from literary works in daily life and character development contexts, such as tolerance, empathy, and diversity. 4) Developing Creativity and Critical Thinking: Students can develop creativity and critical thinking skills through literary analysis and interpretation, connecting them with social and cultural contexts.

When selecting a novel, it is important to consider two factors: validity and applicability. Validity pertains to criteria derived from literary aspects, while applicability relates to the role of students as consumers of the novel and the educational process of the novel. Validity includes several factors, including the requirement that innovations undergo rigorous testing to determine their quality. Selectors can apply the following criteria: (a) finding books

with educational value, (b) novels with aesthetic value, (c) novels that are entertaining and beneficial, and (d) novels that are easily accessible. Applicability can be determined based on the following criteria: (a) language understandable to students, (b) suitable for students' socio-cultural context, (c) appropriate for students' age, interests, and psychological development, and (d) stimulating curiosity.

In essence, the responsibility for selecting learning materials, including determining the style and substance of the material, lies entirely with the instructor (Wahyudi et al., 2023). However, other factors must be considered when choosing educational resources that encourage student appreciation. The fundamental criterion in selecting teaching materials is that the material must align with the students' abilities at a particular teaching stage (Rahmanto 1988). Students' abilities progress according to their cognitive development stages. Therefore, the categorization of literary works should be based on their complexity and other relevant factors. If there is a mismatch between students and the information taught, the learning process will not be successful and will not meet expectations.

The novel "Sabai Sunwoo" encompasses essential components of validity, including theme, plot, setting, characters, characterization, language style, and message. The central theme of "Sabai Sunwoo" revolves around a difficult journey, selfless actions, and the love of a woman of mixed Minang and Korean descent. Its primary goal is personal satisfaction and happiness within the context of Indonesian society. The cultural clash between Minang and Korean cultures includes elements such as cultural, parenting, career planning, and love, presented as a negotiation space between the effects of Hallyu and Indonesian culture.

The plot of the novel is linear, interspersed with flashbacks about Sabai and her mother Dayang's past. The story begins with an Indonesian woman (Sabai's mother) named Dayangku Bestari adapting in South Korea while continuing to educate her daughter to keep an Indonesian spirit. Sabai, the protagonist, struggles to find her identity amid rapid global changes. The novel "Sabai Sunwoo" also takes place in Bukittinggi. In this city, Dayang, Sabai's mother, and Sabai's twins, Wes and Thalia, were born and raised. ... She glanced at the digital clock on the nightstand: 22.40. Before the rainy season, this cool city surrounded by Mount Marapi and Mount Singgalang is almost daily

kissed by drizzle. (Basral, 2022)

Jakarta is where Sabai and Dayang live after Dayang officially divorced Han Sunwoo. The reason Dayang did not return to Bukittinggi, where she was born, or to Padang, where she studied, is that Dayang wanted to start a new life and atmosphere with Sabai. Dayang is a smart woman in management and is also sociable with many achievements, so it was not difficult for her to find a job in Jakarta.

After moving to Indonesia, Dayang bought a house in Kampung Melayu, East Jakarta, about 3 km from a major bus terminal with routes to various parts of the capital. This area includes Jatinegara Market, which still has many classic Chinese houses and shops from the Dutch colonial era. (Basral, 2022).

The timeline of "Sabai Sunwoo" spans from 1983 to 2021. The novel's social setting includes Minang traditions, Korean culture and Hallyu, and the glamorous and fast-paced life of modeling. The characters in the novel include Sabai Rangkayo Sunwoo, Sabai's husband Dayon, Sabai's mother Dayangku Bestari, Sabai's father Professor Han Sunwoo, Mak Lintangsari, Miss Mary, Pearl, Lakshmi, Uni Peni, Tante Sastri, Ferdy, and Sergio. The novel uses a third-person perspective. The central theme of "Sabai Sunwoo" emphasizes the importance of diligent learning, dedicated efforts to achieve success, earnest pursuit of knowledge, unwavering faith in God, filial piety, and the refusal to belittle one's aspirations, regardless of their magnitude.

The instructional value of this book is a feature of validity linked to its literary aspects. The educational values explored in this research relate to thematic and character aspects in the novel "Sabai Sunwoo." The pedagogical ideals encompassed in the subject matter include all pedagogical values within this work. This is because the theme represents the central concept or message conveyed by the story. Regarding characterization, pedagogical ideals can be viewed from two perspectives: the main character, Sabai, and the supporting characters who assist the main character. These learning values are expected to benefit readers' intelligence, especially high school students. The educational principles found in literary works align with religious values, ethical principles, cultural norms, and social norms.

The novel "Sabai Sunwoo" contains pedagogical values, including religious, moral, cultural, and social values. Additionally, the novel presents aesthetic values through its

intrinsic elements. Overall, the novel is engaging and beneficial. Therefore, it can be concluded that "Sabai Sunwoo" meets the validity criteria and can be a suitable choice for teaching Indonesian literature in high schools.

The second criterion in selecting teaching materials is applicability. Applicability factors relate to the subjects students study. The novel's use as an effective literature teaching tool can be observed through language use, exploration of psychological themes, and examination of environmental contexts. The linguistic aspects of a literary work are influenced not only by the topic presented but also by other aspects such as the author's writing techniques and the intended audience. Students must understand the author's writing style, which should be straightforward and avoid overly complex vocabulary.

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connecting them with social and cultural contexts.

The use of the novel "Sabai Sunwoo" in literature lessons in Grade XII can be integrated with these Learning Outcomes because this novel offers opportunities to: 1) Analyze the structure and intrinsic elements such as themes, characters, settings, and messages in the novel. 2) Evaluate the quality of the work based on aesthetic values and relevance to social and cultural contexts. 3) Apply the values learned from the novel in character contexts, especially in understanding cultural differences and identity. 4) Develop creativity and critical thinking skills through the interpretation of mimicry and cultural interactions depicted in the novel.

By utilizing the novel "Sabai Sunwoo," Grade XII students can better understand and apply these aspects in accordance with the established Learning Outcomes.

Implications of Mimicry Language in the Novel "Sabai Sunwoo" for Strengthening Character Education in Global Diversity

The use of multiple languages and dialects in this novel not only enhances the authenticity of the story but also reflects the reality of multicultural life. This demonstrates that mastering and using different languages is a form of respect for other cultures. The mimicry language used by the main character shows their ability to adapt and communicate effectively in various cultural contexts.

The intercultural interactions depicted in this novel highlight the importance of openness and acceptance of cultural differences. Mimicry language is used to illustrate how the main character develops harmonious relationships with characters from different cultural backgrounds. This teaches readers that cultural diversity is not a barrier but an opportunity to learn and grow.

The development of the main character in terms of understanding and accepting diversity is a significant aspect of this novel. The use of mimicry language helps to clearly depict this process, where the main character begins to adopt cultural elements from other characters as the story progresses. This shows that openness to diversity can enrich experiences and strengthen individual character.

The novel "Sabai Sunwoo," through the use of mimicry language, offers an effective model for character education in global diversity. By depicting how the main character develops an open and appreciative attitude towards other

cultures, this novel can be a useful tool in teaching the values of diversity to readers. The author shows that through cultural adaptation and integration, individuals can become more tolerant, empathetic, and broad-minded.

Mimicry language in the novel "Sabai Sunwoo" functions as a powerful narrative tool to illustrate the dynamics of global diversity. Through this technique, the author successfully shows how characters in the novel develop the ability to adapt and appreciate other cultures, which ultimately strengthens their character as global individuals. In line with the Profile of Pancasila Students in the Indonesian Language subject for Grade XII in the dimension of global diversity, students can compare various perspectives to understand daily issues. Students are also expected to imagine and describe situations of communities different from their own in local and regional contexts.

The novel "Sabai Sunwoo" is relevant as an educational resource to enhance the character of Pancasila students, encompassing individuals from various backgrounds worldwide. Pancasila students are characterized by global diversity. Future global diversity in Indonesian society is marked by an open attitude, allowing the acceptance and utilization of various sources, experiences, and values from cultures around the world, while still maintaining its unique identity (Faturrahman et al., 2022).

In agreement with Komang et al. (2022), diversity includes various differences such as ethnicity, race, religion, culture, and language found in Indonesia. This emphasizes national values in embracing and uniting these diverse elements while acknowledging their uniqueness. Global diversity refers to recognizing and appreciating the various differences and variations among individuals and cultures worldwide. Global diversity refers to the acceptance and respect for variations among individuals and cultures worldwide.

Below are some learning activities that can encourage the development of character with international diversity in an educational environment: 1) Avoid being overly selective in choosing friends at school. 2) Interact with individuals from all religious, cultural, and racial backgrounds within the classroom environment. 3) Practice tolerance. 4) Refrain from interrupting or disrupting others' religious services. 5) Show concern for classmates who are fasting during school hours. 6) Study the Saman dance, among other cultural practices from other places, to

preserve its heritage. 7) Observe Indonesian cultural exhibitions, regardless of whether they are from their own ethnicity. 8) Learn foreign languages to broaden understanding. 9) Participate in international student exchange programs. 10) Embrace external advancements. 11) Preserve and maintain indigenous cultures. 12) Hold flag ceremonies every week, especially on Mondays. 13) Show respect for various viewpoints. 14) Prioritize reaching consensus through thoughtful discussion when addressing challenges. 15) Sing songs that contain patriotic elements and express love for the country. 16) Showcase diverse and unique regional skills. 17) Organize cultural exhibitions. 18) Engage in cultural contests. 19) Implement strict screening measures to control the entry of foreign influences into Indonesia. 20) I prefer goods made in my own country. 21) Participate in International Culture Week (Hidayanto & Mulawarman, 2024).

IV. CONCLUSION

Based on the research results, it can be concluded that mimicry language in the novel "Sabai Sunwoo" by Akmal Nasery Basral is prominently shown through the life of the main character, Sabai Rangkayo Sunwoo. This mimicry encompasses various aspects of Sabai's life, reflecting the cultural clash between Korea and Indonesia. This study identifies three types of mimicry depicted in the novel: behavioral mimicry, language and food mimicry, and lifestyle mimicry. "Sabai Sunwoo" is suitable for use as literature teaching material in high schools because it meets validity and applicability standards. The novel contains pedagogical, aesthetic, and moral values that are important for students' character development. The appropriateness aspect regarding the language used in this novel is also in line with students' capabilities, although some foreign vocabulary needs to be explained by the teacher. Therefore, the novel "Sabai Sunwoo" not only presents an interesting story but also provides rich cultural insights and reflections on identity and adaptation in the context of cultural globalization.

The novel "Sabai Sunwoo," through the use of mimicry language, not only adds authenticity to the story but also deeply illustrates multicultural life. The mimicry language used by the main character depicts their ability to adapt and communicate in various cultural contexts, showing appreciation for other cultures. "Sabai

Sunwoo" can be an effective model for character education in global diversity. By showing how the main character develops an open and appreciative attitude towards other cultures, this novel plays an important role in teaching the values of diversity to readers. The author successfully demonstrates that cultural adaptation and integration can enrich individual experiences and strengthen their character. Overall, this novel is relevant to the Learning Objectives (TP) and Learning Outcomes (CP) in the Indonesian Language subject for Grade XII high school students. The novel can also be used as educational material to strengthen the character of Pancasila Students, especially in the aspect of global diversity.

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