

INTELLECTUAL DEVELOPMENT IN ANDREA HIRATA'S *AYAH*

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Abstract

This research investigates the intellectual development of Sabari, the protagonist in Andrea Hirata's novel, *Ayah*, applying the theoretical framework proposed by Zubaedi (2013). Zubaedi outlines that character formation, as per the Ministry of National Education's grand design (2010), is a complex interplay of psychological and socio-cultural factors, encompassing cognitive, affective, conative, and psychomotor potentials. Within this framework, intellectual development is characterized by core traits such as intelligence, creativity, fondness for reading, and curiosity. Drawing upon theories of cognitive development and literature on intelligence, creativity, reading habits, and curiosity, the study aims to deepen understanding of Sabari's growth. Employing qualitative analysis, Sabari's actions and interactions within the narrative are examined to identify themes related to intelligence, creativity, fondness for reading, and curiosity. The analysis reveals Sabari's multifaceted intelligence, demonstrated through adept problem-solving, linguistic proficiency, emotional intelligence, and social awareness. Sabari's creativity is showcased in his resourceful problem-solving and innovative communication methods, such as using a turtle as a messenger. Additionally, Sabari's fondness for reading and curiosity drive his intellectual exploration and engagement with the world. Through thematic exploration, the research sheds light on the interconnectedness of intelligence, creativity, reading habits, and curiosity in shaping human cognition and behavior, with implications for education, psychology, and literature studies.

Keywords: creativity; cognitive growth; intellectual curiosity; intelligence

1. Introduction

Intellectual development, a multifaceted process encompassing cognitive abilities such as learning, reasoning, problem-solving, and critical thinking, plays a pivotal role in shaping individuals' lives and experiences (Piaget, 1952; Vygotsky, 1978; Berk, 2013). Throughout history, scholars and researchers have explored various aspects of intellectual development, seeking to understand its underlying mechanisms, influences, and implications for education and personal growth. Andrea Hirata's novel

Ayah provides a rich narrative landscape for examining intellectual development through the lens of the protagonist, Sabari.

Sabari's journey in *Ayah* offers a compelling portrayal of intelligence, creativity, fondness for reading, and curiosity, illustrating the interconnected nature of these cognitive processes. Drawing upon theories of cognitive development and literature on intelligence, creativity, reading habits, and curiosity, this study aims to deepen our understanding of Sabari's intellectual growth within the context of the novel.

Previous research has highlighted the importance of intelligence as a multidimensional cognitive capacity involving various mental processes such as memory, perception, creativity, and critical thinking (Neisser et al., 1996). Sabari's intelligence is evident through his adept problem-solving skills, academic achievements, and social awareness, reflecting a holistic view of intelligence that extends beyond academic proficiency to encompass ethical considerations and virtuous character (Hirata, 2015).

Moreover, intelligence is not merely about academic prowess but also involves emotional intelligence, which refers to the ability to recognize, understand, and manage one's own emotions and those of others (Salovey & Mayer, 1990). Throughout *Ayah*, Sabari demonstrates a keen understanding of interpersonal dynamics and exhibits empathy and compassion towards others, showcasing his emotional intelligence alongside his cognitive abilities.

Creativity, another essential aspect of intellectual development, is characterized by the ability to generate novel and valuable ideas or solutions (Sawyer, 2012; Csikszentmihalyi, 1997). Sabari's creativity is showcased through his inventive approaches to solving problems, such as enhancing radio reception and using a turtle as a messenger, demonstrating resourcefulness and original thinking (Hirata, 2015).

Furthermore, being fond of reading reflects a genuine enthusiasm for literature, indicating intellectual curiosity and engagement with language (Krashen, 2004; Willingham, 2006). Sabari's fondness for reading is evident throughout the novel, emphasizing his intellectual curiosity and exploration of diverse topics and genres (Hirata, 2015). Research suggests that reading habits not only enhance cognitive abilities but also contribute to empathy development and emotional intelligence (Mar, Oatley, & Peterson, 2009). Thus, Sabari's engagement with literature not only expands his knowledge but also enriches his emotional and social understanding.

Curiosity, an intrinsic motivation to explore, learn, and acquire knowledge, drives individuals to seek understanding of the world (Kashdan, Rose, & Fincham, 2004). Sabari's curiosity is portrayed through his inquisitive nature, logical reasoning, and experimental mindset in various situations throughout the novel, reflecting an active engagement with the world around him (Hirata, 2015). Research suggests that curiosity not only facilitates learning but also promotes creativity and problem-solving skills (Litman, Hutchins, & Russon, 2005). Therefore, Sabari's curiosity serves as a catalyst for his intellectual development, driving him to explore new ideas and perspectives.

By examining Sabari's intellectual development in *Ayah*, this study aims to contribute to our understanding of the complexities of cognitive growth and its significance in literature and real-life contexts. Through qualitative analysis and thematic exploration, this research elucidates the intricate relationship between intelligence, creativity, a penchant for reading, and curiosity, as influential factors in shaping human cognition and behavior. It offers significant implications for fields such as education, psychology, and literature studies. This study also sheds light on the

deteriorating ethical values of goodness in contemporary society, echoing the sentiments of Sibarani, Situmorang, & Pawiro (2018) arguing that virtues such as trustworthiness, honesty, fairness, and politeness, essential for fostering community harmony, have declined. Similarly, work ethics like diligence, discipline, and industriousness, crucial for enhancing societal welfare, are also observed to be diminishing.

2. Literature Review

Zubaedi (2013: 235-236) outlines that character formation in individuals, as per the Ministry of National Education's grand design (2010), is a complex interplay of psychological and socio-cultural factors. This process, occurring within the realms of family, school, and community, encompasses all human potentials—cognitive, affective, conative, and psychomotor—and unfolds over a lifetime. Within this framework, Value-Based Character can be delineated into several dimensions: Spiritual and emotional development, Intellectual development, Physical and kinesthetic development, and Affective and creativity development.

This study specifically delves into intellectual development, which Zubaedi (2013) suggests possesses its unique set of core characteristics, as follows:

No.	Value-Based Character	Core Characters
1.	Intellectual Development	<ul style="list-style-type: none"> • Intelligence • Creativity • Fond of reading • Curiosity

Core Characters and Their Description

No	Core Characters	Description
1.	Intelligence	Having or showing the ability to easily learn or understand things or to deal with new or difficult situations
2.	Creativity	Thinking and doing something to produce new ways or results from something you already have.
3.	Fond of Reading	A habit pattern of a person to carry out activities from various readings and not just from one source, which aims to obtain information widely and is one way to gain knowledge.
4.	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something that is learned, seen, and heard.

2.1 Intelligence

Intelligence, as conceptualized by Neisser et al. (1996), encompasses a broad spectrum of cognitive abilities that are vital for individuals to navigate and thrive in the complexities of the world. This comprehensive view of intelligence goes beyond traditional measures like academic performance and IQ scores, emphasizing the multifaceted nature of cognitive functioning (Mayer et al., 2000). It includes the capacity for learning, problem-solving, reasoning, and adaptation to diverse

environments, reflecting the dynamic interplay of various mental processes (Petrides & Furnham, 2001).

Recent research suggests that intelligence is not solely determined by genetic factors but is also influenced by environmental and experiential factors (Plomin et al., 2016). Factors such as education, socioeconomic status, cultural background, and life experiences play significant roles in shaping and modulating individuals' intellectual development throughout the lifespan (Tucker-Drob & Bates, 2016). This highlights the dynamic and adaptive nature of intelligence, which evolves over time in response to new challenges and experiences.

Moreover, contemporary perspectives on intelligence emphasize the importance of considering emotional and social intelligence alongside cognitive abilities (Goleman, 1995). Emotional intelligence, in particular, refers to the capacity to recognize, understand, and regulate one's own emotions, as well as to perceive and manage the emotions of others (Salovey & Mayer, 1990). Social intelligence involves the ability to navigate complex social interactions, understand social norms, and build and maintain relationships (Thorndike, 1920). These aspects of intelligence are integral to effective interpersonal communication, collaboration, and overall well-being.

Overall, understanding the multidimensional nature of intelligence is essential for comprehending human cognition and its implications for various domains of life. By considering the interplay of cognitive, emotional, and social factors, researchers and practitioners can develop more holistic approaches to education, psychology, and personal development that better support individuals in reaching their full potential.

2.2 Creativity

Creativity involves the generation of novel and valuable ideas, products, or solutions that are not necessarily limited to artistic endeavors but can also manifest in various domains such as science, technology, and business (Plucker et al., 2004). It encompasses divergent thinking, the ability to make unconventional connections, and the willingness to take risks (Runco & Jaeger, 2012). Csikszentmihalyi (1997) proposed the concept of "flow," a state of intense focus and immersion in an activity, as a crucial aspect of the creative process. Moreover, Sawyer (2012) emphasized the role of collaboration and social interaction in fostering creativity, highlighting the importance of diverse perspectives and feedback. Understanding creativity is essential not only for fostering innovation and problem-solving but also for promoting personal growth and fulfillment.

2.3 Fond of Reading

Being fond of reading reflects an intrinsic motivation to engage with written material for pleasure, knowledge, or personal growth (Krashen, 2004). It is associated with various cognitive and socio-emotional benefits, including improved literacy skills, expanded vocabulary, and enhanced empathy (Willingham, 2006). Krashen (2004) proposed the "affective filter hypothesis," suggesting that a positive attitude towards reading is essential for effective language acquisition and comprehension. Additionally, Willingham (2006) emphasized the importance of cultivating a reading habit early in life to foster a lifelong love for learning and intellectual curiosity. Understanding the factors that contribute to individuals' fondness for reading is crucial for promoting literacy, education, and cognitive development.

2.4 Curiosity

Curiosity drives individuals to explore, learn, and seek understanding of the world around them (Kashdan, Rose, & Fincham, 2004). It is a fundamental motivator for cognitive engagement and knowledge acquisition, prompting individuals to ask questions, seek out new experiences, and actively pursue learning opportunities (Litman & Silvia, 2006). Kashdan et al. (2004) suggested that curiosity is associated with various positive outcomes, including higher levels of subjective well-being, adaptive coping strategies, and academic achievement. Moreover, research has highlighted the role of curiosity in promoting creativity, problem-solving, and critical thinking skills (Litman et al., 2005). Understanding the nature and development of curiosity is essential for fostering a lifelong love for learning and intellectual growth.

3. Methodology

This research employs a qualitative analysis of Andrea Hirata's novel *Ayah* to investigate Sabari's intellectual development. Through close reading and textual analysis, Sabari's intelligence, creativity, fondness for reading, and curiosity are examined in relation to key passages from the novel.

Qualitative data are collected through detailed examination of Sabari's actions, thoughts, and interactions within the narrative. Themes related to intelligence, creativity, fondness for reading, and curiosity are identified through thematic analysis, allowing for a nuanced understanding of Sabari's intellectual development.

The analysis is supported by direct quotations from the novel to illustrate Sabari's characteristics and behaviors pertaining to intellectual development. By exploring Sabari's journey in *Ayah*, this study aims to shed light on the complexities of intellectual development and its significance in literature and real-life contexts.

4. Discussion

Intellectual development denotes the continual refinement and augmentation of cognitive faculties such as learning, reasoning, problem-solving, and critical thinking over an individual's lifespan. It encompasses the acquisition of knowledge, skills, and the capacity to adapt to novel information and challenges. This multifaceted process is shaped by genetic predispositions, environmental influences, educational opportunities, and life experiences (Piaget, 1952; Vygotsky, 1978; Berk, 2013).

Among these facets, intellectual development is regarded as foundational to character formation. These positive character traits can then be integrated into societal life, manifesting as what is commonly known as local wisdom. Local wisdom encapsulates heritage values and cultural norms essential for nurturing socio-cultural character among the younger generation (Ezir, 2023).

4.1 Intelligence

Intelligence is a multifaceted cognitive capacity encompassing the ability to learn, reason, solve problems, comprehend complex information, and adapt to one's environment effectively. It involves the integration of various mental processes, including memory, perception, creativity, and critical thinking (Neisser et al., 1996).

Sabari's intelligence is demonstrated through his quick and considerate approach to answering questions during a given time frame.

Dalam waktu singkat, Sabari telah menjawab semua soal, tetapi dia tak ingin mengecewakan pihak-pihak yang telah memberinya nama

Sabari, yakni ayahnya dan diamankan neneknya. Ditunggunya dengan sabar sampai waktu mau ha - bis. Jika menyerahkan jawaban secara mendadak, peserta lain bisa terintimidasi, lalu grogi, pecah konsentrasi lalu berantakan. Betapa tampan budi pekerti anak itu. (Hirata, 2015: 11).

In the lines prescribed, Sabari's ability to answer all the questions within a short period showcases his efficient problem-solving skills. This implies a high level of cognitive ability and mastery of the subject matter, allowing him to navigate through tasks with speed and accuracy. Sabari's decision not to rush and to patiently wait until the allotted time exhibits a thoughtful consideration for his fellow participants. He is mindful of the potential impact on others, recognizing that abrupt actions could lead to intimidation and nervousness among his peers. This reflects a social and emotional intelligence, indicating an awareness of the dynamics in a group setting. The deliberate choice of timing, waiting until the last moment to submit his answers, suggests a strategic approach. Sabari's understanding that submitting answers suddenly may disrupt the concentration of others showcases a keen awareness of the psychological aspects of competition and cooperation in academic settings. Then, the concluding remark about the admirable character (tampan budi pekerti) of Sabari suggests that his intelligence is not only academic but also extends to qualities of virtue and decency. This implies a holistic view of intelligence that includes ethical considerations and good moral character.

Sabari's intelligence is highlighted, particularly in the context of his proficiency in Bahasa Indonesia (Indonesian language) and his talent for poetry.

Pelajaran kesayangan Sabari adalah Bahasa Indonesia. Bakat ayahnya sebagai guru Bahasa Indonesia SD nyata-nyata menurun kepadanya. Kelihaiannya membuat puisi diakui semua pihak: kawan-kawan, kepala sekolah, guru-guru, mau pun penjaga sekolah. (Hirata, 2015: 37)

The lines prescribed above mention that Sabari's favorite subject is Bahasa Indonesia, and it suggests a strong affinity for language. His father's role as a primary school Bahasa Indonesia teacher indicates a familial connection to language education. Sabari's proficiency in Bahasa Indonesia implies a keen understanding of the language, encompassing its nuances, grammar, and expressive capabilities. The statement that his father's talent as an elementary school Bahasa Indonesia teacher has evidently passed down to Sabari suggests a genetic or familial inheritance of linguistic aptitude. This highlights the idea that intelligence, in this case, linguistic intelligence, can be influenced by both genetic and environmental factors. Then, Sabari's skill in crafting poetry is acknowledged and recognized by various parties, including peers, school authorities (headmaster and teachers), and even school staff. The fact that his poetry is recognized by a diverse audience implies a broad and impactful intelligence that extends beyond linguistic proficiency to include creativity and the ability to convey meaningful ideas through poetry.

Sabari's intelligence is highlighted through his academic achievements and the perspective of his teacher.

“Ri, kudengar kau mau keluar dari sekolah? Rencana macam apa itu?!
Kau adalah atlet yang tangguh sekaligus pencipta puisi jempolan, satu

kombinasi yang langka. Jangan- jangan di dunia ini hanya kau yang punya kombinasi itu. Kau siswa penuh harapan, amat berbeda dengan Ukun, Tamat, Toharun, dan Bogel ini! Mereka ini tukang bikin onar saja!”

Ketiga cecunguk itu mengerut.

“Coba, mana pernah aku ngasih angka sembilan untuk Bahasa Indonesia, mana pernah!? Kecuali untuk kau, Ri!”

“Terima kasih, Bu.”

“Sebenarnya, aku ingin sekali memberimu nilai sepuluh, Ri, tapi aku sadar, mustahil manusia mendapat angka sepuluh untuk bahasa.”
(Hirata, 2015: 69-70)

The mention of Ri (Sabari) as an athlete and outstanding poet with a rare combination implies a multifaceted intelligence. Sabari is not only recognized for his physical prowess as an athlete but also for his exceptional talent in creating poetry. This suggests a well-rounded intelligence that extends beyond academic achievements. The description of Sabari's combination of being a formidable athlete and an excellent poet as "langka" (rare) underscores the uniqueness of his talents. This combination sets him apart from his peers and emphasizes a diverse and unconventional intelligence that encompasses both physical and artistic realms. The teacher contrasts Sabari with other students (Ukun, Tamat, Toharun, and Bogel), emphasizing the distinctive qualities that make Sabari stand out. The implication is that Sabari's intelligence goes beyond mere academic performance; it includes creative and physical dimensions, making him a standout student. The teacher's acknowledgment of Sabari's exceptional performance in Bahasa Indonesia, giving him a grade of nine, further reinforces his intelligence. The teacher's desire to give Sabari a perfect score (sepuluh) reflects a recognition of his capabilities and potential.

Sabari's intelligence in the following lines is not explicitly mentioned, but in the lines we can see Sabari's multifaceted cognitive capacity to solve problems as well as the aspect of his emotional intelligence and perceptiveness in the given situation.

Siang itu Markoni memanggil Sabari dan menawarinya untuk menikahi Lena. Lena ada di situ, duduk membatu menghadapi meja. Markoni meninggalkan mereka. Sabari gemetar. Sinar matahari menembus celah tirai keong, terpan - tul di atas dulang tembaga di tengah meja, tempias menampar wajah Lena. Tak berkedip Lena menatap lelaki buruk rupa yang dengan gagah berani telah menumbalkan diri untuknya. (Hirata, 2015: 170)

In the provided lines, Sabari's emotional intelligence becomes apparent as he responds to Markoni's proposition to marry Lena, who is currently pregnant by an unreliable partner prior to marriage. The description of Sabari trembling suggests an emotional response to the situation. Emotional intelligence involves recognizing and managing one's own emotions and understanding the emotions of others. Sabari's visible emotional reaction indicates sensitivity to the complexities of interpersonal relationships. Sabari's observant nature is implied as he notices Lena sitting still and seemingly overwhelmed at the table. His awareness of Lena's reaction, described as "stone-faced" suggests a perceptiveness about her emotional state. This observational skill contributes to his overall intelligence, indicating an ability to pick up on non-verbal

cues and understand the emotional dynamics of the situation. Besides, the description of Lena staring, unblinking, at Markoni, coupled with the phrase "gallantly braving himself for her," suggests a complex interpersonal dynamic.

4.2 Creativity

Creativity is the ability to generate novel and valuable ideas, solutions, or products that are often characterized by originality, uniqueness, and effectiveness. It involves thinking outside conventional boundaries, making connections between seemingly unrelated concepts, and bringing forth innovative solutions (Sawyer, 2012 & Csikszentmihalyi, 1997).

Sabari's creativity is showcased through his inventive attempt to enhance radio reception for a badminton match broadcast.

Pernah, karena ingin mendengar siaran langsung pertandingan bulu tangkis Thomas Cup Indonesia versus Malaysia yang disiarkan RRI secara langsung, ayahnya meminjam kuali ibunya. Diulurnya seutas kawat yang panjang dari antena radio lalu ditautkannya ujung kawat itu pada telinga kuali yang dipasang di atap rumah. Maksudnya mungkin untuk memfungsikan kuali itu sebagai semacam antena parabola. Siaran radio tidak membaik. Eksperimen antena kuali: gagal. (Hirata, 2015: 15)

In the lines above, Sabari's decision to borrow his mother's wok (kuali) and fashion it into an improvised antenna reflects resourceful problem-solving. Faced with the desire to improve radio reception for a specific event, he creatively repurposes household items to construct a makeshift antenna, demonstrating adaptability and ingenuity. The utilization of a wire stretched from the radio antenna to the wok on the roof demonstrates a creative use of materials. Sabari's resourcefulness in selecting and connecting materials at hand for an unconventional purpose exemplifies a practical and inventive mindset. Sabari's initiative to experiment with the makeshift antenna reveals a willingness to learn through trial and error. The unsuccessful outcome of the experiment, marked by the statement "Eksperimen antena kuali: gagal" (Failed experiment of the wok antenna), suggests that Sabari is not afraid to take risks and explore unconventional solutions, even if they don't always succeed.

In short, Sabari's creativity, as depicted in the sentences above, is characterized by resourceful problem-solving, an innovative use of materials, a willingness to experiment and learn, and a curious mindset. This instance exemplifies his ability to think outside the box in addressing challenges.

Sabari's creativity is evident in his unique and thoughtful approach to communication, specifically through the interaction with a turtle.

Dia tahu penyu dapat berumur lebih tua daripada manusia dan suka menjelajah lintas samudra. Dengan ujung paku yang tajam, ditulisnya pesan dalam bahasa Inggris semampunya di sekeping aluminium seukuran telapak tangan. Dilubanginya lempeng aluminium itu, lalu diikatkannya ke kaki penyu dengan akar bahar yang tahan air laut. Penyu itu dilepaskannya kembali ke laut. Dalam pikirannya yang sudah tak beres, seseorang tak tahu di negeri mana akan menemukan penyu itu, menerima pesannya, lalu menyampaikannya kepada Lena dan Zorro. (Hirata, 2015: 281)

Sabari's creativity in the lines prescribed above is manifested in his innovative method of using a turtle as a messenger, his consideration of cross-cultural communication, and the symbolic depth he infuses into the act. This creative expression highlights Sabari's ability to navigate challenges through unconventional and imaginative means.

4.3 Fond of Reading

Being "fond of reading" refers to a genuine and enthusiastic enjoyment or liking for reading various forms of literature, such as books, articles, or other written material. A person who is fond of reading typically finds pleasure, satisfaction, and engagement in the act of reading, often exploring diverse genres and topics (Krashen, 2004 & Willingham, 2006).

Sabari's fondness for reading is vividly reflected in the following lines:

“Sikapmu itu merupakan kombinasi antara gizi buruk dan terlalu banyak membaca novel, berbahaya, bisa berlarut-larut. Untuk menyelesaikannya harus ditempuh satu cara yang ekstrem, yaitu berkenalan dengan perempuan lain.” (Hirata, 2015: 125)

The sentences quoted above reflect a light-hearted and exaggerated association between Sabari's attitude and his fondness for reading. The negative perception is more of a humorous commentary rather than a serious critique of Sabari's reading habits. The speaker uses playful language to convey a warning about the potential consequences of excessive reading in a lighthearted manner. However, the lines quoted above clearly reflect Sabari's fondness of reading novels.

4.4 Curiosity

Curiosity is a cognitive and emotional drive characterized by an intrinsic motivation to explore, learn, and acquire knowledge about the surrounding environment. It involves the desire to seek new experiences, ask questions, and engage in intellectual pursuits to satisfy one's innate need for understanding and mastery of the world (Kashdan, Rose, & Fincham, 2004).

Sabari's curiosity is evident in his actions and logical reasoning reflected in the following lines:

Ayah Amiru penasaran. Dibalutnya ujung besi dipuncak pohon gayam itu dengan gulungan timah. Tindakan itu mengikuti sebuah alur logika yang amat akademik, yaitu sebagai kaum yang akrab dengan tambang, penduduk Nira paham bahwa petir gemar sekali menyambar tanah yang mengandung timah. Karena petir adalah listrik dan frekuensi radio juga salah satu bentuk penjelmaan listrik, frekuensi radio pasti senang menyambar antenna radio yang dilapisi timah. Akibatnya, tidak bisa tidak, siaran radio pasti akan semakin jelas. Begitu dasar pemikiran Amirza. Jika pemikiran itu dijadikan proposal skripsi mahasiswa tingkat akhir, pasti dosen pembimbing akan mengangguk tanpa ragu. (Hirata, 2015: 15 – 16)

The opening statement in the lines above "Ayah Amiru penasaran" (Sabari) sets the stage for Sabari's inquisitive nature. The use of the term "penasaran" (curious)

suggests an active desire to explore and understand the world around him. Sabari demonstrates curiosity by taking a logical and academic approach to address a problem. His action of wrapping the top of a gayam tree with lead is guided by a thoughtful logic. He draws a connection between the familiarities of the Nira residents with mining, understanding that lightning tends to strike soil containing lead. The logical flow from lightning to electricity and the radio frequency being a manifestation of electricity reflects a sophisticated and academic thought process. Sabari's understanding of the principles of electricity, lightning, and radio frequency demonstrates a level of scientific knowledge. His curiosity is not merely idle but is applied practically to enhance the radio signal. This shows an active engagement with the natural world and a desire to apply acquired knowledge to solve a real-world problem. The mention of turning Amirza's thought process into a thesis proposal for a senior student reflects the imaginative and academic potential of Sabari's father. It suggests that the curiosity demonstrated is not just practical but has the depth to be considered as a scholarly pursuit. Besides, the passage above describes obviously that Sabari is curious to prove that the edge of iron can be covered with bound of metal. He believes to do this to get better sound of the radio. He also believes that hurricane can be protected by metal. It is said that if this experiment is taken into an academic proposal in university this curiosity can be an academic work.

Sabari's curiosity about love is reflected in the following lines:

Dia selalu bertanya, mengapa tak ada hukum yang menjerat orang-orang yang suka main-main dengan cinta macam Ukun, Tamat, dan sepupu-sepu - punya itu? Baginya cinta adalah perbuatan buruk yang dilindungi hukum. (Hirata, 2015: 23)

In the lines above, Sabari's curiosity about love is reflected in his questioning and disapproval of Ukun's behavior. He is troubled by the apparent negative consequences of love, as evidenced by the dysfunctional families he has observed. Sabari questions why there is no law to hold accountable those who play with love, mentioning Ukun, Tamat, and their cousins specifically. The passage above also informs us that Sabari's curiosity about love is not driven by a positive interest but rather by a sense of concern or disdain for the way love is manifested by certain individuals. His perspective suggests skepticism about the consequences of romantic relationships, possibly influenced by the observed negative outcomes in the lives of those around him.

Sabari also demonstrates a curious and inquisitive nature, exploring the connection between lead-coated trees, lightning, and radio reception. His actions reflect a blend of practical experimentation and a humorous acknowledgment of the academic logic behind his curiosity. It is evidently reflected in the following passage:

Ayah Amiru penasaran. Dibalutnya ujung besi di puncak pohon gayam itu dengan gulungan timah. Tindakan itu mengikuti sebuah alur logika yang amat akademik, yaitu sebagai kaum yang akrab dengan tambang, penduduk Nira paham bahwa petir gemar sekali menyambar tanah yang mengandung timah. Karena petir adalah listrik dan frekuensi radio juga salah satu bentuk penjelmaan listrik, frekuensi radio pasti senang menyambar antena radio yang dilapisi timah. Akibatnya, tidak bisa tidak, siaran radio pasti akan semakin jelas. Begitu dasar pemikiran Amirza. Jika pemikiran itu dijadikan proposal

skripsi mahasiswa tingkat akhir, pasti dosen pembimbing akan mengangguk tanpa ragu. (Hiarata, 2015: 29)

In the passage above, Sabari demonstrates curiosity by taking a practical step to enhance the reception of the radio signal. He wraps the top of the gayam tree with a lead (timah) coating, driven by the belief that lightning tends to strike grounds with lead content. This action reveals Amiru's interest in experimenting and exploring the natural elements around him to achieve a specific outcome, which, in this case, is improving radio reception. Besides, the passage mentions an "academic logic" Sabari follows. He connects the conductive nature of lead with the idea that it could attract lightning due to its association with mining. This logical reasoning showcases Sabari's intellectual curiosity and his attempt to apply scientific principles to his everyday life. Sabari's action of wrapping the tree is essentially an experiment driven by curiosity. He believes that if lightning strikes the lead-covered tree, the radio reception will improve. This experimental approach reflects a scientific curiosity about cause and effect. Furthermore, the passage also carries a humorous tone, especially in the reference to presenting Sabari's thought process as a senior thesis proposal. This adds a layer of irony, highlighting the simplicity of Amiru's curiosity-driven experiment in contrast to the formalities of academic research.

5. Conclusion

Sabari's intellectual development is multifaceted and richly layered, encompassing various dimensions such as intelligence, creativity, fondness for reading, and curiosity. His prowess in problem-solving, demonstrated through inventive solutions like repurposing household items for improved radio reception, showcases a blend of practicality and ingenuity. Sabari's linguistic intelligence, evident in his proficiency in Bahasa Indonesia and talent for poetry, reflects both genetic inheritance and environmental influences. Moreover, his emotional intelligence shines through his empathetic consideration for others' feelings and his ability to navigate complex interpersonal situations with sensitivity. Sabari's creativity is highlighted in his unique approaches to communication and problem-solving, indicating an ability to think outside conventional boundaries and make meaningful connections. Additionally, his curiosity drives him to explore the world around him, leading to both practical experiments and contemplation of abstract concepts like love and societal norms. Overall, Sabari's intellectual development is characterized by a holistic blend of cognitive abilities, emotional intelligence, creativity, and curiosity, making him a well-rounded and intellectually vibrant individual.

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