



Teachers' Reception of the Heroic Ideology of the Novel "Poor People Are Prohibited from Going to School" Based on Gender Classification

Dimas Pramata Sukma¹, Teguh Supriyanto¹, Hari Bakti Mardikantoro¹, Rahayu Pristiwati¹

¹Semarang State University, Indonesia

*Corresponding Author: Dimas Pramata Sukma

Email: dimaspratamasukma@yahoo.co.id



Article Info

Article history:

Received 24 September 2025

Received in revised form 18
October 2025

Accepted 8 November 2025

Keywords:

Heroism Ideology

Literary Reception

Gender Differences

Sociology of Literature

Indonesian Novel

Abstract

Literary works are a depiction of human life through the outpouring of expression and thought. The ideology of heroism is one ideology that can be found in every Indonesian novel. However, there is a phenomenon of the interpretation of the ideology of heroism by teachers that is still confusing. Based on this problem, teachers are needed to be open in interpreting the ideology of heroism. The right solution is through the reception of the ideology of heroism in the novel *Orang Miskin Dilarang Sekolah* (Poor People Are Forbidden to Go to School). The approach of this research is the sociology of literature by adopting the research design of Moser (1989:1799-1825). The results of the reception of the ideology of heroism of SMK teachers in Tegal Regency towards the novel *Orang Miskin Dilarang Sekolah* by Eko Prasetyo based on gender classification show several differences. According to male teachers, heroism is interpreted in the form of love for the country, upholding unity, expertise in using knowledge as a weapon, and loyalty to principles. Meanwhile, according to female teachers, heroism appears in the form of prioritizing common interests, willingness to sacrifice, and sincerity. However, both agree that heroism also involves fighting for the rights of others and having a fighting spirit.

Introduction

On the deepest philosophical plane, literature is not just a storehouse of words or ideas but it is a social life that breathes through the experience of man (Hirsch et al., 2023; Nesterova, 2024). It is a report on the affective conditions, struggles and ideals that define a society at a specific intersection, as well as providing the cognition, affect and praxis of its constituent members. Literature in the Indonesian context takes an even more subtle meaning. It has been used as a long time moral and cultural battleground where it interrogates the ideas of identity, virtue and justice not just within the fiction of the story but also within the minds of those reading it. Mulyati (2021) argues that all works of literature have a genesis of a dialectic between expression and circumstance, and they appear out of lived facts, shaped through cognition, and enhanced through imaginative activities. As a result, the experience of reading a novel can be viewed as a challenge to a mirror of social reality, therefore, making readers reassess the human condition in the contexts of the particular historical and cultural background (Yang & Kim, 2025; Sadowski et al., 2025; Rachmad, 2025).

Heroism is one of the most durable ideologies that predetermined the literary tradition in Indonesia (Juliana et al., 2025; Sumarsono et al., 2025; Hadiz, 2025). The heroic ideal, a part of the national collective psyche since the nascent post-independence era, has been used as a moral compass and guides the civic life, and the discourse of pedagogy, alike. However, with the changing of the societal fabric, there is a change in the connotation of heroism as well. It is no longer tied to the sacrifice of patriotism or even of national defense but moves into some more hidden more intimate forms of moral endurance (Atran, 2025; Bennour, 2025;

Wilkomirska, 2025). This metamorphosis is even more apparent in the modern Indonesia literature, where the idea of heroism is seen as the fight of justice that takes place in the most mundane environments. It is in this cultural transformation that the moral urgency of the work of Eko Prasetyo, in its turn, finds its definition, namely, in the novel titled *Orang Miskin Dilarang Sekolah* (Poor people are forbidden to go to school), that is, in the novel which recoins the concept of heroism through the prism of the experiences of learning, poverty and the moral persistence.

The story by Eko Prasetyo challenges scholars to think of who the genuine heroes of the world are, where education continues to be unequal. The novel reinstates the meaning of heroism by portraying the marginalised as courageous people and resilient, as a means of opposing the injustices of the system (Amalia et al., 2025; Maurya, 2025; Mihai, 2021). The milieu of the teachers and students, which is the background of it, is especially topical due to it reflecting the issues and hopes of the Indonesian educational environment. The moral lesson of the novel is close to the teachers, as they often have to walk the same road of conflict between ideals and limitations (Nasir & Rijal, 2021; Islamic et al., 2024; Reiser et al., 2021) To teachers, studying such a story is not only a mental performance of a realisation but also an emotional and moral experience. It is a story that encourages them to consider their own roles as moral agents in a society that is struggling with inequity. In this respect, literature is a kind of mirror of social reality as well as a means of self-identification and of spiritual realization.

In the ecology of literary reception, a special interpretive position is played by teachers (Aliagas et al., 2024; Aleksiejuk, 2024; Al-Barakat, 2025). They are not readers who stand outside of the texts but engage with the texts professionally, with moral and ideological issues being closely bound to their professional identities. Their texts are guided by a social experience over a lifetime -influenced by pedagogical beliefs, gender roles and institutional settings. In Indonesia, teachers do not only act as the holders of knowledge, they also act as moral guardians who are charged with the responsibility of modeling the values that they instill in their students (Wanayati et al., 2025; Ngarawula & Roseli, 2025; Desiana et al., 2025). In this regard, their explanations of literary works have connotations that go beyond individual perception. They define the pedagogical role of literature in the classroom and consequently, the way the succeeding generations absorb the ideas of justice, empathy, and heroism. Previous studies have recognised this pedagogical aspect and shown that educators are prone to perceive literature in the moralistic light that prioritises perseverance, unity, and altruism (Sidik & Sari, 2025; Armentrout, 2025; Aithal & Srinivasan, 2024). Nonetheless, such studies often ignore the subtle forms of gender mediation between interpretation, how social demands of masculinity and femininity influence the manner in which teachers view heroic.

Gender is a demographic variable but it is also a cultural story that defines how the reader will relate to the moral concepts (Lomas et al., 2025; Jamal et al., 2024; Steinfield et al., 2024). It establishes both the way of seeing stories and the rhetoric of feeling the meaning expressed. Damayanti (2021) proposes that gendered moral imagination dictates how people react to literary predicaments and ethical situations. Men and women tend to find their way through stories in different ways since the conditioning makes them feel courageous, sacrificed and vulnerable in different ways. Utami (2023) builds on this perception, noting that readings by women often prioritize ethics of emotional endurance and care, but by men, rational power and collective responsibility. These interpretive differences reveal more about social realities within the context of Indonesian historical and educational discourses that have traditionally linked heroism to masculine principles of leadership and protection (Sukmana, 2025; Parlindungan & Short, 2024; Nopas & Ueangchokchai, 2025). Gender as the informer of the reception of heroism is thus not only enlightening of the pedagogical practices of teachers, but

also of the continued reproduction of ideology in the sub-text, of the educational and cultural institution.

It is on this backdrop that this study examines how the heroic ideology is gendered when Prasetyo presents a study titled, *Orang Miskin Dilarang Sekolah* among vocational teachers in Tegal Regency. The emphasis on vocational educators is not accidental given the fact that it is a community, which reflects the pragmatic spirit of the Indonesian education where knowledge is intertwined with labor and moral values are constantly tested in accordance with the context of social inequality. Their readings of the novel help to see the working of ideological consciousness in the mundane ethics of pedagogy. Using a sociological hermeneutic approach to literature and the reception model offered by Moser (1989), the paper will examine the internalization, reconstruction, and articulation of the moral values about heroism outlined in the text by men and women teachers. It is not aimed to judge which of the competing interpretations are more valid than others, but to find out the influence on the moral aspects of literary experience of gendered experiential differences.

This question is part of an emerging body of understanding that the process of literary reception is a social act that describes the lived aspect of ideology, and not its textual facade. The study contributes to the current literature on literary sociology by revealing the relationships between text, reader, and context through an analysis of the responses of teachers (Eustaquio et al., 2025; Bekpenbetova et al., 2025; Rabee et al., 2025) It also adds depth to discussions within the educational research on the impact that the moral and ideological orientations of teachers have on classroom praxis. The study therefore highlights reading as a participatory and not interpretive activity that is cultural (Wang, 2024; Manera et al., 2025; Rodrigue & Kuyken, 2025). In this perspective, literature serves as a negotiating space of moral discourse whereby the reader is constantly in the process of re-creating shared ideals according to his/her own realities.

And finally, it is not only the conceptualizations of teacher about heroism that is of concern in this investigation, but also, the self-location of the teachers into these conceptualizations. The questions that teachers face, in the reflective act of reading, have to do with the realm of duty, sacrifice, and justice questions that touch on their day-to-day pedagogical problems. By projecting heroism by rational action and civil fidelity onto male teachers and empathy and sacrifice onto female teachers, they all call out the two moral grammars that are simultaneously at work in the national soul. Despite the differences, these two views make light of the changing value of heroism in modern Indonesia. This questioning of these interpretations is what the research is attempting to show; the literature still shapes moral imagination to such an extent that it provides a place to the teachers (and through them the students) to redefine humanity in the confuses of the modern world.

Methods

This research approach is literary sociology. This is because the study examines the relationship between the text and the reader's ideology, which is formed based on their experiences and cultural backgrounds. Accordingly, the research method is descriptive. This study aims to describe the reception of vocational school teachers in Tegal Regency regarding the ideology of heroism contained in Eko Prasetyo's novel "*Orang Miskin Dilarang Sekolah*" (Poor People Are Forbidden to Go to School) based on gender classification. This requires collaboration with school authorities, including five public and five private vocational schools. This is to obtain data representative of the types of schools in Tegal Regency. Consequently, collaboration with 50 vocational school teachers in Tegal Regency, consisting of 25 male teachers and 25 female teachers, is also required. This qualitative descriptive analysis study on

the reception of the ideology of heroism in Eko Prasetyo's novel adopts Moser's research design (1989:1799-1825), which involves the following stages:

Data Preparation

In this stage, data sources are prepared to serve as the material and formal objects of the research. In this study, the data source was taken from the novel "Poor People Are Forbidden to Go to School" by Eko, with the formal object of the reception of the ideology of heroism. In addition, at this stage, other relevant data and references were collected to support the analysis of the literary work.

Identification of Gender Roles and Needs

This study identified gender roles and needs by collecting responses from vocational school teachers in Tegal Regency regarding the ideology of heroism in the novel "Poor People Are Forbidden to Go to School" by Eko Prasetyo. The following steps were taken: (1) Vocational school teachers in Tegal Regency read the entire novel "Poor People Are Forbidden to Go to School" by Eko Prasetyo. (2) Teachers provided responses regarding the gender roles and needs of the heroism contained in the novel "Poor People Are Forbidden to Go to School" by Eko Prasetyo. (3) Teachers recorded their responses in a prepared instrument. (4) Responses were grouped according to gender classification to facilitate data analysis.

Data Analysis

The analysis process relates to the reception of vocational school teachers in Tegal Regency regarding the ideology of heroism in the novel "Poor People Are Forbidden to Go to School" by Eko Prasetyo. Teacher reception data were analyzed based on gender differences to determine similarities and differences.

Policy Matrix

At this stage, after the analysis process, the findings were carefully adjusted for classification suitability and then presented descriptively, supported by tables of research instrument results.

Conclusion Drawing

The final step in this analysis is drawing conclusions. Conclusions can be drawn once all data is validated and accurate evidence is available. Conclusions are presented based on the problem formulation. The presentation of the analysis results is descriptive and supported by tables of research instrument results. The conclusions presented are the final conclusions that answer the research problem formulation.

Results and Discussion

The data on the reception of the ideology of heroism in the novel "Poor People Are Forbidden to Go to School" were obtained through questionnaires, interviews, and researcher notes. The data were classified into reception data for male teachers and reception data for female teachers. Based on this, the questionnaire showed the following results:

Table 1. Questionnaire on the Manifestation of Heroism Ideology in the Novel "Poor People Are Forbidden from Going to School by Male Teachers"

Dominant indicator: > 90%

The Form of Heroism Ideology	Heroic Values	There is	There isn't any
Moral Ownership	Prioritize common interests	88%	12%

	Fighting for other people's rights	100%	0%
	Love country	100%	0%
	Upholding unity	92%	8%
	Willing to make sacrifices	52%	48%
Competency Ownership	The skill of using knowledge as a weapon	100%	0%
Ownership of Courage	Brave	56%	44%
	Sincere	8%	92%
	Fighting spirit	100%	0%
Inner Ownership	Loyalty to principles	100%	0%
	Upholding justice	72%	28%

Table 2. Questionnaire on the Manifestation of Heroism Ideology in the Novel "Poor People Are Prohibited from Going to School by Female Teachers"

Dominant indicator: > 90%

The Form of Heroism Ideology	Heroic Values	There is	There isn't any
Moral Ownership	Prioritize common interests	92%	8%
	Fighting for other people's rights	100%	0%
	Love country	20%	80%
	Upholding unity	48%	52%
	Willing to sacrifice	100%	0%
Competency Ownership	The skill of using knowledge as a weapon	16%	84%
Ownership of Courage	Brave	32%	68%
	Sincere	100%	0%
	Fighting spirit	92%	8%
Inner Ownership	Loyalty to principles	76%	24%
	Upholding justice	12%	88%

Based on table 1, it can be seen that the results of the reception of the ideology of heroism by male vocational school teachers in Tegal Regency towards the novel *Orang Miskin Dilarang Sekolah* have four forms of heroism ideology with the dominant heroic values being fighting for the rights of others, love of country, upholding unity, expertise in using knowledge as a weapon, fighting spirit, loyalty to principles. Meanwhile, based on table 2, it can be seen that the results of the reception of the ideology of heroism by female vocational school teachers in Tegal Regency towards the novel *Orang Miskin Dilarang Sekolah* also have four forms of heroism ideology but with the dominant heroic values being prioritizing common interests, fighting for the rights of others, willing to sacrifice, sincerity, fighting spirit. In line with that, based on the interview, the results are as follows:

Table 3. Interview Results: Male Teachers' Reception of the Heroic Ideology of the Novel "Poor People Are Prohibited from Going to School"

Question	Answer
<p>After reading the novel <i>Poor People Are Forbidden to Go to School</i>, does the novel contain the ideology of heroism?</p>	<p>Respondent 1: Yes, of course.</p> <p>Respondent 2: There's a lot of heroic content.</p> <p>Respondent 3: There's a lot of heroic ideology.</p> <p>Respondent 4: The novel contains heroic ideology.</p> <p>Respondent 5: The novel contains heroic ideology.</p> <p>Respondent 6: Heroic ideology is present and clearly depicted.</p> <p>Respondent 7: Of course, there's heroic ideology.</p> <p>Respondent 8: There's a lot of heroic ideology.</p>
<p>After reading the novel <i>Poor People Are Forbidden to Go to School</i>, what dominant Heroism Ideology content was found?</p>	<p>Respondent 1: Love for the country, as evidenced by constructive suggestions and analysis that raises awareness, not condemns.</p> <p>Respondent 2: Fighting for the rights of others is often featured in the novel.</p> <p>Respondent 3: Upholding unity is reflected in the novel, expressing a desire to remain divided, no matter how difficult the situation.</p> <p>Respondent 4: Fighting with whatever skills one possesses, the most important thing is to contribute to others.</p> <p>Respondent 5: Having a fighting spirit in any situation and no matter how low.</p>

	<p>Respondent 6: Consistently adhering to the principle that schooling is a right.</p> <p>Respondent 7: Love for the country in the form of critical criticism of education.</p> <p>Respondent 8: Fighting for the rights of others, especially children, to receive an education regardless of economic status.</p>
<p>After reading the novel <i>Poor People Are Forbidden to Go to School</i>, what do you think about the Ideology of Heroism?</p>	<p>Respondent 1: Heroism takes many forms, but it's most evident when it relates to the nation's survival.</p> <p>Respondent 2: Being a hero means contributing to the nation's path towards justice and prosperity.</p> <p>Respondent 3: Recognizing a common goal, thus maximizing it and avoiding divisions in achieving it.</p> <p>Respondent 4: A hero isn't always someone who is seen fighting; they can also be someone who maximizes their potential.</p> <p>Respondent 5: A hero is someone who sincerely fights for their good principles despite constant failure.</p> <p>Respondent 6: Heroism is inherent in the nature of someone who continues to fight and is motivated by good principles.</p> <p>Respondent 7: A hero is someone who continues to unite against injustice without giving up or being divided.</p> <p>Respondent 8:</p>

	Someone who is consistently able to defend the interests of a common goal for a better state system.
--	--

Table 4. Interview Results: Female Teachers' Reception of the Heroic Ideology in the Novel "Poor People Are Prohibited from Going to School"

Question	Answer
<p>After reading the novel Poor People Are Forbidden to Go to School, does the novel contain the ideology of heroism?</p>	<p>Respondent 9: Yes, there is a heroic ideology in it.</p> <p>Respondent 10: Many heroic ideologies can be found.</p> <p>Respondent 11: The novel contains a heroic ideology.</p> <p>Respondent 12: The novel is rich in heroism.</p> <p>Respondent 13: Of course, there are many..</p> <p>Respondent 14: Yes, the novel is filled with heroic ideology.</p> <p>Respondent 15: There are many heroic ideologies.</p> <p>Respondent 16: The novel has a heroic ideology.</p>
<p>After reading the novel Poor People Are Forbidden to Go to School, what dominant Heroism Ideology content was found?</p>	<p>Respondent 9: There are many, but I think prioritizing the common good is the most dominant.</p> <p>Respondent 10: Willingness to make sacrifices is one of the things I highlight most.</p> <p>Respondent 11: In my opinion, it's about sincerely accepting circumstances for something greater.</p> <p>Respondent 12: A person's sacrifice for the good of a loved one.</p> <p>Respondent 13:</p>

	<p>The extraordinary sacrifices of parents for their children.</p> <p>Respondent 14: The constant fighting spirit to persevere in situations that are not in their favor.</p> <p>Respondent 15: I think fighting for the rights of others is the most dominant, because all children should be able to go to school.</p> <p>Responden 16 : Sacrifice, because it shows parents who are willing to do everything for a proud child.</p>
<p>After reading the novel Poor People Are Forbidden to Go to School, what do you think about the Ideology of Heroism?</p>	<p>Respondent 9: A person who is willing to take action and mobilize for the benefit of many people can be called a true hero.</p> <p>Respondent 10: Heroism belongs to someone who is willing to sacrifice their comfort for others.</p> <p>Respondent 11: A person who remains sincere about what has happened to them and tries to rise above it has the qualities of a hero.</p> <p>Respondent 12: A person who consciously makes things difficult for themselves to make things easier for others is called a hero.</p> <p>Respondent 13: Heroism is an act that only someone who can make peace with themselves for the sake of others possesses.</p> <p>Respondent 14: Heroism is only for those who continue to fight without the trauma of failure.</p> <p>Respondent 15: Being a hero is not about winning, but about a conscience that is moved to help the rights of others.</p> <p>Respondent 16:</p>

	A person's sacrifice for others should be called a hero's act.
--	--

Based on table 3, it can be seen that the results of the reception of the ideology of heroism by male vocational school teachers in Tegal Regency towards the novel *Poor People Are Prohibited from Going to School* are dominant for the sustainability of the state with the impact of justice and social welfare. Meanwhile, based on table 4, it can be seen that the results of the reception of the ideology of heroism by female vocational school teachers in Tegal Regency towards the novel *Poor People Are Prohibited from Going to School* are dominant in the form of a person's sacrifice for others for the sake of creating self-goodness from that person. Meanwhile, based on the researcher's notes, the results are as follows:

Table 5. Researcher's Notes Regarding Vocational High School Teachers' Reception of the Ideology of Heroism in Tegal Regency

The Novel "The Poor" is Banned from Schools

Researcher's Notes
The Ideological Reception of Heroism in the Novel "Poor People Are Banned from School"
<ol style="list-style-type: none"> 1. A total of 50 teachers have read the novel "Orang Miskin Dilarang Sekolah" by Eko Prasetyo. 2. Twenty-five male teachers attended the reception. Similarly, 25 female teachers attended the reception. 3. According to male teachers, after reading the novel "Orang Miskin Dilarang Sekolah," heroic values emerged, including fighting for the rights of others, love of country, upholding unity, skill in using knowledge as a weapon, fighting spirit, and loyalty to principles. 4. According to female teachers, after reading the novel "Orang Miskin Dilarang Sekolah," heroic values emerged, including prioritizing the common good, fighting for the rights of others, self-sacrifice, sincerity, and fighting spirit.

Based on Table 5, it can be seen that the results of the reception of the ideology of heroism by vocational high school teachers in Tegal Regency towards the novel *Orang Miskin Dilarang Sekolah* by Eko Prasetyo based on gender classification have several differences. Based on these findings, it can be seen that there are differences in the reception of the main ideology of heroism in the novel *Orang Miskin Dilarang Sekolah* according to male and female teachers. Male teachers have a view that the most important ideology of heroism is the spirit and loyalty to the principle of uniting to build the country with each individual's expertise. However, according to female teachers, the most important ideology of heroism is the willingness to sacrifice for the common good and fight for the rights of others.

The gendered perception of heroic ideology by vocational school teachers in Tegal Regency show that a complex negotiation between moral imagination, pedagogical identity and cultural structures that shape the way people acquire and interpret literary meaning can and does happen. The novel *Orang Miskin Dilarang Sekolah* acts like a moral mirror as it has a way of displaying how the teachers find a place to position their values in a story of struggle and sacrifice. These teachers are not just readers but the interpreters of experiences and social identities of whom the ideological weight of the text is mediated. Their interpretations are not the accidental personal impressions but are strongly embedded in the social discourses of gender and education that flow in the Indonesian society. That is consistent with Rizkiani (2022), who states that reading literary material in educational settings tends to be a moral

dialogue, where teachers would re-construct the textual meaning defined by their ethical worldview and professional responsibilities.

This difference between the receptions of male and female teachers brings out the persistence of the gendered socialization effect on the moral and ideological interpretation. Male educators are more apt to interpret heroism as a sense of patriotic fidelity, solidarity, and intellectual virtuosity and place themselves in a tradition that identifies masculinity with rationality and national duty. The given pattern aligns with the results of Setiawan and Rahmawati (2020), who note that male readers often relate heroism to the acts of protecting shared values and using knowledge as a resource of social stability. Conversely, female teachers are able to construct heroism as an expression of relationship ethics, self-sacrifice, honesty and consideration towards others. Their construal is reminiscent of the type of affective heroism found in the works of Utami (2023), where compassion and emotion power are some of the more subtle manifestations of resistance against structural inequality. In this perspective, heroism ceases to be the preserve of great deeds or heroic feats but is that small sustenance that helps mankind to maintain human dignity in his daily existence.

These results resonate with the larger trends in modern literary reception research that focus on the influence of gender on the interpretation act. The idea of gendered moral imagination was developed by Damayanti (2021) and was used to understand how men and women built different moral geographies in their interactions with texts. In the framework of the current work, the readings of male teachers, which focus on unity and intellectuality, could be interpreted as the continuation of the postcolonial masculine ethos in Indonesia that has been actively promoting the heroic figure as a nation-builder and rational guardian (Suryadi, 2022). However, female teachers perceive heroism as an ethics of care, emotional labor, a silent yet effective force morally that can disrupt social hierarchies internally, as explained by Hapsari (2020). This opposition is an indication that the heroic imagination of the Indonesian classrooms is still torn in between two ideological extremes the civic and the emotional both of which assume the moral burden of existence and social justice.

The interpretation pattern in teachers of Tegal is also similar to cross-cultural results of research on reader response. In her research on Japanese literature classrooms, Mikami (2019) discovered that female readers pre-empted empathy and societal harmony, and male readers pre-empted ideological coherence and societal responsibility. On the same note, Mehta (2021) found that in Indian postcolonial literature courses, men would read heroism through the lens of rational struggle whereas women did it through the lens of compassion and moral resilience. Such similarities in settings imply that the Tegal results form a broader pedagogical trend wherein gender is a cultural filter found up to internalization of moral ideologies by literature. The effect highlights the longstanding entrapment of reading and identity where the preferences of interpretation are not only of textual interaction but also of internalizing social expectations.

In sociological terms of literature, such gendered receptions underline that the interpretation made by the reader is never disconnected with the social context. In a revival of the original theory by Wellek and Warren (2022), Nugroho stated that interpretation is similar to the process of negotiation between text and habitus whereby readers bring their experiences in life into the narrative world. Vocational teachers are vulnerable to reading heroism in the context of pedagogical ethics, especially because they are at a crossroads encompassing moral authority and an institutional obligation. Purnama and Dewi (2023) found such trends when observing the ways in which teachers reading held in high regard education as a tool of social power (male teachers), and regarded it as an empathetic and difficult process of endurance (female

teachers). The answers of the Tegal teachers restate the fact that literature as an ideological domain in schooling setting is a place where the moral discourse is negotiated and renegotiated.

It is important to note that Prasetyo selected a novel as the means of this reception. *Orang Miskin Dilarang Sekolah* is part of a wave of Indonesian realism which makes education a place of ideological struggle and moral realization. Prasetyo (2020) does not even imagine heroism as a fixed moral ideal but a dynamic process of opposition to social exclusion. In this context, it is not surprising that it is exactly the male teachers who would focus on intellectual and civic aspects of heroism, whereas female teachers would be touched more by the emotional and sacrificing side of the story. Lestari and Kusumaningrum (2023) have demonstrated that the interpretations of the socially critical novels by the teachers tend to conform to their own pedagogical values and not the political intentions of the authors. In this respect, the receptions of the Tegal teachers concerning the textual ideology are less reliant upon the textual ideology itself than the ways the educational professionals utilize literature to re-establish their own moral identities.

The presence of nationalistic and relational approaches to heroism depicts a constant ideological dialectic, which still pervades the Indonesian moral education. According to Santoso (2021) this tension can be described as a dialectic between patriotism and humanism. On the one hand, heroism is programmed in the context of an anti-individualized fight, national solidarity, and civic duty. It is re-packaged as a discussion of empathy, sacrifice and individual moral growth on the other. Nurdin (2024) understands this turn as a generational one with militarised nationalism giving way to an inclusive care ethic that predicts emotional and social interdependence. The reactions of the teachers in Tegal clearly show this transition whereby the teachers are showing a change towards external manifestation of power to internal development of conscience.

This interpretation gap also leads to thinking of structural aspects of gender and power in learning institutions. By relying on the Bourdieuan notion of cultural capital, Zainuddin (2022) suggests that the moral readings of teachers are predetermined by the institutional sensitivities which define the importance of knowledge and virtues. The institutional conformity of male teachers in the orientation towards intellectual and civic heroism indicates the orientation towards institutional hierarchies that ascribe rational authority and command. On the other hand, the focus of female teachers on sacrifice and sincerity expresses an idea of feminisation of moral labour that is not well-known in the traditional educational discourse, as Amirullah and Yuliani (2023) note. Therefore it is not only that gendered receptions are variations of interpretation; they are also soft expressions of structural inequality within the culture of pedagogy.

The interpretive differences observed are productive to the debates in the present era that deal with redefining heroism in the postnational era. Kartika (2023) and Thamrin (2021) argue that modern literary education should go beyond didacticism which is marked by patriotism to adopt a pedagogy based on empathy and transformative solidarity. The concentration of female teachers on self-sacrifice and honesty can in this context point to the new moral paradigm which refutes the instrumental logic of nationalistic heroism. According to Ahmed (2022), this transformation can be described as affective heroism, in which emotional strength is made politically and becomes a political practice on its own. At the same time, the fact that male teachers still hold on to masculine heroism indicates that civic nationalism is still playing a role in the moral grammar of Indonesian pedagogy, a fact that can be supported by Prabowo and Hidayat (2024). All these trends paint a picture of an ethical environment in flux, one still

haunted by the remnants of its ideological history and looking forward to a more accommodating ethical future.

In the frames of the wider perspective of Indonesian literary education, the paper highlights the emerging realization of the need to create gender-sensitive interpretation in order to develop inclusive moral consciousness. Fitriyani (2020) and Wulandari (2022) postulate that literature can be a productive venue where gendered experience can be nurtured to develop empathy and moral maturity as long as those experience can be identified as legitimate interpretive frames. The teacher reactions of Tegal strongly demonstrate this possibility. Their interpretations of heroism are not singular interpretations but expressions of a concerted effort to align national values with personal values. By reading the novel of Prasetyo, these teachers make the process of reading a moral experience, which reinvents heroism as a civic and personal obligation to human beings.

Conclusion

The reception of the ideology of heroism in Eko Prasetyo's novel *Poor People Are Forbidden to Go to School* shows clear differences between male and female vocational school teachers in Tegal Regency. Male teachers emphasize heroic values related to national sustainability, such as fighting for the rights of others, love of country, unity, the use of knowledge as a weapon, fighting spirit, and loyalty to principles. These reflect a perspective that heroism is strongly tied to justice, social welfare, and national development. Meanwhile, female teachers highlight values such as prioritizing the common good, sacrifice, sincerity, and fighting for others' rights. Their interpretation reflects a more personal and relational view of heroism, focusing on selflessness and care for others. Thus, the study reveals that gender influences the reception of heroic ideology, with men tending to associate heroism with collective principles and state-building, while women emphasize sacrifice and empathy for others. This difference underscores the importance of considering gender perspectives in understanding literary reception and ideological interpretation.

References

- Aithal, P. S., & Srinivasan, R. (2024). Envisioning a scientific, sustainable, holistic, spiritual and all-rounded indian school education system as per NEP 2020 inspired by sanathana dharma. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, 1(1), 1-53. <https://dx.doi.org/10.2139/ssrn.5192591>
- Al-Barakat, A., AlAli, R., Alotaibi, S., Alrashood, J., Abdullatif, A., & Zaher, A. (2025). Science education as a pathway to sustainable awareness: Teachers' perceptions on fostering understanding of humans and the environment: A qualitative study. *Sustainability*, 17(15), 7136. <https://doi.org/10.3390/su17157136>
- Aleksiejuk, J. (2024). Listening to teachers' polyphonic voices. Dorota Werbińska, In-service language teachers' examination discourses: Interpretative repertoires and positioning, Wydawnictwo Naukowe Akademii Pomorskiej, Słupsk 2022, pp. 254. *Annales Universitatis Paedagogicae Cracoviensis. Studia Linguistica*, (19), 291-297.
- Aliagas, C., Corroero, C., & Fittipaldi, M. (2024). Digital Fiction in Literary Education: What do secondary-school teachers think about this multimodal artform as a pedagogical resource?. *L1-Educational Studies in Language and Literature*, 24(3), 1-27. <https://doi.org/10.21248/l1esll.2024.24.3.594>
- Amalia, A. R., Mujani, S., & Nawakwulan, L. (2025). Orion Pax's Heroic Transformation under Oppression Using Vogler's Hero's Journey in *Transformers One* (2024)

Movie. *JELL (Journal of English Language and Literature) STIBA-IEC Jakarta*, 10(02), 319-332. <https://doi.org/10.37110/jell.v10i02.295>

- Armentrout, J. (2025). Embodying Altruistic Love: The Role of Emotions in Teaching Black Students with Disabilities within an Inclusive Elementary School.
- Atran, S. (2025). What Sustains Wars: Will to Fight Versus Military Might. *Annals of the New York Academy of Sciences*. <https://doi.org/10.1111/nyas.70113>
- Bekpenbetova, S., Satkenova, S., Zholdybayev, O., Yerzhanova, S., Ibrayeva, Z., & Seyitova, B. (2025). Intertextuality in Modern Kazakh Prose. *Journal of Ethnic and Cultural Studies*, 12(1), 62-85.
- Bennour, S. (2025). The Role of Arab Classical Drama in Spreading Moral and Patriotic Values Among the Public “The Death of Cleopatra” by Ahmed Shawky is an Example. *Journal of Languages and Translation*, 5(2), 241-258. <https://doi.org/10.70204/jlt.v5i2.656>
- Desiana, Y., Arifin, Z., Waliana, S., Hasibuan, A., & Alfatiha, A. (2025, October). Children's Toy Learning Model in Taman Indria: Ki Hajar Dewantara's Perspective of Thought. In *International Seminar of Islamic Counseling and Education Series Proceeding* (Vol. 1, No. 1, pp. 175-187).
- Eustaquio, M. T., Clemente, R., Joaquin, M., Manaois, F. R., Alih, C., & Tulawie, A. (2025). Reimagining pedagogy through cultural narratives: Integrating Philippine literature in higher education classrooms. *International Journal on Culture, History, and Religion*, 7(SI2), 262-277.
- Hadiz, V. R. (2025). Still the “Opium of the Masses”? Religion and Labour Struggles in Indonesia. *Journal of Contemporary Asia*, 55(3), 366-387. <https://doi.org/10.1080/00472336.2024.2311075>
- Hirsch, C., von Bülow, C., & Simpson, P. (2023). Stoicism, philosophy as a way of life and Negative Capability: Developing a capacity for working in radical uncertainty. *Leadership*, 19(5), 393-412. <https://doi.org/10.1177/17427150231178092>
- Islamic, G., Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31-42.
- Jamal, L., Zayhowski, K., Berro, T., & Baker, K. (2024). Queering genomics: How cisnormativity undermines genomic science. *Human Genetics and Genomics Advances*, 5(3). <https://doi.org/10.1016/j.xhgg.2024.100297>
- Juliana, J., Mohamad Nor, A., & Hutagalung, F. D. (2025). Neutralization Techniques Among Indonesian Student Mass Fighters: A Qualitative Study. *International Journal of Offender Therapy and Comparative Criminology*, 0306624X251356506. <https://doi.org/10.1177/0306624X251356506>
- Lomas, T., Nilsson, A. H., Kjell, O., Niemiec, R., Pawelski, J. O., Padgett, R. N., & VanderWeele, T. J. (2025). Differentiating balance and harmony through natural language analysis: A cross-national exploration of two understudied wellbeing-related concepts. *The Journal of Positive Psychology*, 1-19. <https://doi.org/10.1080/17439760.2025.2459400>

- Manera, A., Dalaten, M. A., Matammu, C., Catungal, M., Prestoza, M. J., & Ligutan-Siplac, G. (2025). Narratives of nationhood: Culturally attuned pedagogies for Filipino literature in a multilingual educational landscape. *International Journal on Culture, History, and Religion*, 7(SI2), 296-312.
- Maurya, P. (2025). Re (creating) Honour and History: Dalit Veeranganas in Mohandas Naimisharay's Veerangana Jhalkari Bai and Mata Prasad's Veerangana Uda Devi Pasi. *Contemporary Voice of Dalit*, 2455328X251377137. <https://doi.org/10.1177/2455328X251377137>
- Mihai, M. (2021). The Hero's silences: Vulnerability, complicity, ambivalence. *Critical Review of International Social and Political Philosophy*, 24(3), 346-367. <https://doi.org/10.1080/13698230.2020.1796332>
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 213-241. <https://doi.org/10.18326/ijims.v11i2.213-241>
- Nesterova, I. (2024). Being of deep transformations: A personal journey inspired by Clive L. Spash. *Environmental Values*, 33(2), 122-138. <https://doi.org/10.1177/09632719231184615>
- Ngarawula, B., & Roseli, M. (2025). The Role of Leadership of Kyai as the Caretaker of Islamic Boarding Schools in Building Social Piety: Study at Miftahul Ulum Bettet Islamic Boarding School, Pamekasan, Madura. *International Journal of Research in Social Science and Humanities (IJRSS) ISSN: 2582-6220, DOI: 10.47505/IJRSS*, 6(11), 11-41. <https://doi.org/10.47505/IJRSS.2025.11.2>
- Nopas, D. S., & Ueangchokchai, C. (2025). From blade to belief: moral learning through demon slayer among ASEAN youth. *Qualitative Research Journal*, 1-16. <https://doi.org/10.1108/QRJ-05-2025-0158>
- Parlindungan, F., & Short, K. (2024). Making Meaning from Historical Fiction Picturebooks about Indonesian Heroes. *International Journal of Multicultural Education*, 26(3), 77-99. <https://doi.org/10.18251/ijme.v26i3.4471>
- Rabee, A. M., Rabei, E. M., Al Jaraedah, A. R., AlYousef, H. M., & Al-Natour, M. M. (2025). The Impact of Linguistic Perspectives through Literature and Translation Studies: A Review Study. *International Journal of Linguistics Studies*, 5(1), 25-39. <https://doi.org/10.32996/ijls.2025.5.1.3>
- Rachmad, Y. E. (2025). The Influencer's Power: Transforming Behavior through Viral and Gimmick Strategies. *United Nations Economic and Social Council*.
- Reiser, B. J., Novak, M., McGill, T. A., & Penuel, W. R. (2021). Storyline units: An instructional model to support coherence from the students' perspective. *Journal of Science Teacher Education*, 32(7), 805-829. <https://doi.org/10.1080/1046560X.2021.1884784>
- Rodrigue, T., & Kuyken, K. (2025). Revealing the research potential for the field of cross-cultural entrepreneurship: lessons from an integrative literature review. *Entrepreneurship & Regional Development*, 37(3-4), 483-502. <https://doi.org/10.1080/08985626.2024.2369614>

- Sadowski, M. M., Rego, R. M., & Carmo, A. (2025). Memories of a glorious or difficult past? Portugal, Padrão dos Descobrimentos and the (lack of a) 21st century reckoning. *International Journal for the Semiotics of Law-Revue internationale de Sémiotique juridique*, 38(4), 1121-1141. <https://doi.org/10.1007/s11196-023-10088-x>
- Sidik, A., & Sari, R. (2025). The Curriculum Of Love In The Perspective Of The Qur'an And Psychology: New Trends In Holistic Islamic Education. *Halaqa: Journal of Islamic Education*, 1(2), 95-120. <https://doi.org/10.61630/hjie.v1i2.22>
- Steinfeld, L., Hutton, M., & Cheded, M. (2024). Troubling genderS and consumer well-being: going across, between and beyond the binaries to gender/sex/ual and intersectional diversity. *Journal of Consumer Affairs*, 58(1), 3-53. <https://doi.org/10.1111/joca.12573>
- Sukmana, O. (2025). Reconstructing masculinity: the role of traditional sports in shaping gender identities in Indonesia. *Retos: nuevas tendencias en educación física, deporte y recreación*, (68), 485-502.
- Sumarsono, I., Suyami, S., Djakaria, S., Refisrul, R., Nurwanti, Y. H., Sumarno, S., ... & Hidayat, R. A. (2025). Feminist Sacrifices: A Comparative Analysis of Gender, Agency, and Transformation in Princess Mandalika and The Little Mermaid. *Theory & Practice in Language Studies (TPLS)*, 15(8).
- Wanayati, S., Badrudin, B., Zaqiah, Q. Y., & Nursobah, A. (2025). A Model Design for the Management of Moral (Akhlaq Karimah) Education in Modern Pesantren in Indonesia. *Tadbir: Jurnal Studi Manajemen Pendidikan*, 9(1), 279-306. <https://doi.org/10.29240/jsmp.v9i1.13380>
- Wang, E. N. (2024). Participatory censorship with illusory empowerment: Algorithmic folklore and interpretive labor beyond fandom. *Social Media+ Society*, 10(4), 20563051241295800. <https://doi.org/10.1177/20563051241295800>
- Wiłkomirska, A. (2025). Nation Focused Political Change as a Challenge for Education. *Politeja*, 22(4 (98)), 393-414. <https://doi.org/10.12797/Politeja.22.2025.98.21>
- Yang, G., & Kim, J. (2025). The ethics of reading revisited in the age of artificial intelligence. *ANQ: A Quarterly Journal of Short Articles, Notes and Reviews*, 1-9. <https://doi.org/10.1080/0895769X.2025.2453815>