

MORAL VALUE IN NOVEL *LASKAR PELANGI* AND *PADANG BULAN* BY ANDREA HIRATA

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Abstract

This research aims to gain a deep understanding of the moral values contained in the novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata with the study of genetic structuralism. This research uses qualitative approach with content analysis technique. The data in this research is words, sentences, in the form of phrases, description of characters and dialogue of figures and dialogues among the characters that indicate the existence of moral values in the novel. Based on the result of the research indicate that novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata have moral value in the form of: a) the relationship of human being with God, b) the relationship of human being with themselves, that is self awareness about obligation on themselves, c) the relationship of human being with human being in the social atmosphere, is one's consciousness towards himself and the social sphere and d) the relationship of human being with the nature. Moral values in terms of the author's world view in the novel include a) the relationship of human being with the God, b) the relationship of human being with themselves, c) the relationship of human being with human being in the social atmosphere, and d) the relationship of human being with the nature.

Keywords: moral value, study of genetic structuralism, the author's world view

The phenomenon that exists in society today is increasingly worrying especially among students such as drug addiction, promiscuity, criminal acts and violence, brawl between learners. Based on this phenomenon on the world of education is very instrumental to instill moral values to the students.

Development of moral values in schools can be done by instilling moral values in the learning process. One of the lessons that can inculcate moral values is Indonesian language and literature learning at every level of education, from elementary to high school or equivalent.

According to Kenney, morals in literature are usually intended as suggestions relating to certain practical moral teachings that can be taken (and interpreted) through the story concerned by the reader (Kenney 1966: 89). Novel as one of the literary works that can provide a phenomenon of the world, a world that contains an idealized life model, an imaginative world.

Novel of literary works as the bearer of educational values are expected to function to give positive influence to the reader's way of thinking about good and bad, right and wrong. This is because the novel of literary work is one means of educating themselves and others as elements of community members. Moral values in literary works can be extracted based on aspects of the literary work itself. Novels can benefit because they contain a moral message that the reader can absorb.

The reason for the selection of novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata as the object of study because the novel is easy to understand, the soul builder in education and many contain positive values especially moral values. Moral values are very useful for the reader so that can be copied and applied in daily activities.

The genetic structuralism approach is used to study the novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata. This Research with genetic structuralism approach consider the things that based on a literary work created. In this case, researchers analyzed the literary works by connecting the background of society and authors. To analyze the moral values contained in the novel will not be separated from the supporting elements outside the literary works, namely the author's world view and the cultural background of the author. So, to understand the meaning of literary works with the approach of genetic structuralism is to understand the structure that builds the novel that is intrinsic element and extrinsic element.

This study examines the moral values in *Laskar Pelangi* and *Padang Bulan* novels by Andrea Hirata, a study of genetic structuralism in terms of novel structure, socio-cultural background of the author community, and the viewpoint of the author's world. The purpose of this study is to gain a deep understanding of the moral values contained in the novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata with the study of genetic structuralism.

The Nature of Moral Values

The word moral comes from the Latin "mos" which means the Moral habit is the behavior of human beings viewed from the values of good and bad, right and wrong, and based on the customs in which individuals are. Moral values enable humans to choose wisely that is right and wrong or incorrect. According to Magnis Suseno, that moral always refers to the good of human as human. (Suseno, 1987: 19). The same opinion also according to Ninuk Lustyantie (2016: 27), moral is a doctrine of good and bad deeds and behavior.

Based on the moral sense which has been stated above, it can be concluded that morals are all things related to good and bad teachings about the actions, attitudes, and manners of a person. Moral value is anything related to things that are considered important and useful for humans in the formation of attitudes, morals, and noble character and noble character. The existence of moral values implanted to children from the beginning of this is expected to give birth to human beings as a quality resource.

Moral Dimension

Nurgiyantoro (2015: 441) state that the types of moral teachings can be divided into three kinds, namely: (1) morals that include human relationships with oneself; (2) morals that include human relationships with other human beings in the social sphere including their relationship to the natural environment; And (3) a moral that includes the relationship of man with his Lord. In addition, Nurhadi, et al. (1) the moral values contained in the relationship between man and his fellow human beings, (3) the moral value contained in the relationship between man and man Fellow human beings, and (4) the moral value contained in human relationships with the universe.

Genetic of Structuralism

The originator of the genetic structuralism approach is Lucien Goldman a literary scholar of Francis. Goldman's research always emphasizes historical background. Literary works, in addition to

having an autonomous element also cannot be separated from extrinsic elements. The text of sasta as well as presenting the historical fact that conditioned the emergence of literary works.

According to Lucien Goldmann, the genetic of structuralism approach consisting of four aspects, namely the meaning of the totality of literary works, the author's world view, the structure of the literary texts, and the social structures of society contained in the literary work. Endraswara (2013: 56) says that the study of genetic structuralism views the literary work from two angles, namely intrinsic and extrinsic. The study begins with the study of intrinsic elements (unity and coherence) as its basic data. Furthermore, the research will link the various elements with the community's rally. The work is seen as a reflection of the times, which can reveal social, cultural, political, economic, and so on. The important events of his time will be connected directly to the intrinsic elements of literary works. The same is also expressed in Jabrohim (ed) (2001: 82), the study of genetic structuralism views the literary work from two sides, namely intrinsic and extrinsic. This approach has useful and powerful aspects, if the researchers themselves do not forget or keep in mind the intrinsic aspects that build the literary work, in addition to observing the sociological factors and fully aware that the literary work was created by a creativity with Utilizing imagination factor.

Genetic of structuralism is a literary study linking literary structure with the structure of society through the worldview or ideology it expresses. Therefore, in the view of Endraswara (2013: 57) literary works will not be comprehensible intact if the totality of life of people who have given birth to literary texts simply ignored. The author's world view consists of the relationship between the social context in the novel and the social context of the real life and the author's cultural and socio-cultural background. The social context of the novel is a literary work born in the midst of society as a result of the author's imagination and his reflection to the surrounding of social phenomena.

METHODS

This research uses qualitative approach with content analysis method (content analysis). The data of this study are the moral values contained in the novel *Laskar Pelangi* and *Padang Bulan* by Andrea Hirata. The data in this research are word, sentence in form of expression, description of character, and dialog among the characters that shows the moral value that happened to figure which become research focus. The techniques for analyzing data used was model Mayring contents analysis techniques (2000:14), namely: 1) data collection of text, 2) component analysis, 3) word compaction in inference units, and 4) comprehensive analysis. For examination of data validity, researcher use triangulation technique of theory and expert triangulation.

RESULT AND DISCUSSION

Moral Values Reviewed from Novel Structure

Novel *Laskar Pelangi* has a great theme or general theme in terms of education, especially the struggle to get education in all the limitations and disadvantages that exist. Children's struggle to get education seen every child of *Laskar Pelangi* members have a very high spirit in obtaining education knowledge. They never know the obstacles, the barriers that exist is the trigger of the spirit to continue to struggle to gain knowledge and knowledge. The plot in the *Laskar Pelangi* novel uses a forward flow. The structure of the story in *Laskar Pelangi* uses a four-part structure, namely: preliminary (initial), conflict, climax, and anticlimactic (resolution). The characters included in this *Laskar Pelangi* novel are Ikal, Lintang, Mahar, Trapani, Kucai, Harun, A Kiong, Syahdan, Flo (Florina), Mr. Harfan Efendy Noor, NA Muslimah Hafsari Hamid, A Ling, and Father.

Based on the findings and data descriptions of the moral values reviewed by the novel structure in the novel *Laskar Pelangi*, it can be concluded that the moral values in the novel represent messages and teachings of good deeds and apply excellently through the thoughts, sayings, attitudes, and behavior of its characters. Moral values are summarized as follows: responsible, simple, sincere, passionate, humble, patient, honest, polite, love science, affection, hard work, friendly, confident, struggle in education, friendship, polite, simple / Earthy, intelligent, and friendly, patient.

Novel *Padang Bulan* contains the main theme, that is struggle in education, struggle of life and love of science. The novel flow of *Padang Bulan* is progressive in which there are scenes of backlighting that tell the events that happened in the past. The storyline in *Padang Bulan* uses four parts, namely: the initial stage (introduction), conflict, climax, and anticlimax (resolution).

In the novel *Padang Bulan*, Andrea Hirata displays the characters with a universal message associated with moral teachings. The main characters in this novel are Enong and Ikal. Additional characters are Zanzami, Shalimah, Detective M. Nur, A Ling, Father Ikal, Mother Ikal, Mother Nizam, Sirun and Indri mother.

Based on the findings and descriptions of data on the moral values of the novel structure of *Padang Bulan*, it can be concluded that moral values can be drawn from the figures described among them are: the struggle in education, responsible, hard work, confidence, love of science, Courteous, respectful of diversity, compassion, wisdom, simple / earthy, sincere, devoted and faithful, disciplined, and friendship.

Moral Values Viewed from the Socio-Cultural Background of the Author Society

Novel *Laskar Pelangi* by Andrea Hirata has a background of about 1970's. The socio-cultural situation contained in this novel is a social reflection of that year. This can be attributed to the existence of State Enterprise (PN) of Timah which is one of the background and place of social background of Gedong society (complex of PN officials) in this novel.

In the novel *Laskar Pelangi*, Andrea Hirata looks at the diversity of the belief system and the religiosity of his characters to his religious views and beliefs that contribute to moral attitudes and behaviors. The openness of Belitung Island community to immigrants has made the island of Belitung patterned heterogeneous so there are various types of ethnic groups and religions that can blend and develop in harmony. Above background, also influence the moral value of the Belitung community embodied in the story through the characters involved or description of the social environment in the novel.

Islam is the majority religion of Belitung people embraced by the local community. This can be known from the establishment of schools or Islamic colleges in Belitung. Muhammadiyah elementary and Junior High school is the poorest village school in Belitung. Despite the poor Islamic schools, the educators at the Muhammadiyah College have never stopped buzzing the syiar of Islam. Culture of Belitung people is told in *Laskar Pelangi* novel through value system in religion teachings. The life view of the characters in *Laskar Pelangi* novel is much influenced by the Islamic teachings that are firmly attached and the foundation in the mindset and behavior of society.

Here is my simple school, my poor companions, the neglected Malays, there is also a staff person and their glamorous PN school, the tin PN is gamped with Gedong, its feudalistic wall. (*Laskar Pelangi*, p 84)

The moral value of the above quotation is the doctrine of simple and humble life through the description of Ikal. Andrea Hirata described the simple Muhammadiyah schools, the economic background of the destitute students, the neglected Malays, and the glamorous PN staff and school staff as well as the tin PN Gahong with Gedong, its feudalistic walls. For Andrea, it was a contrasting sight. But, people still accept the fact with sincerity.

Belitong community that consists of various ethnic and ethnic groups can live in harmony and mutual respect for the diversity that exists. Taking the Sanctuary as a religious ceremony is part of the Chinese social culture in Belitong has become a common culture that is not only for the Chinese, but belongs to the entire ethnic fusion as an integral part of Belitong culture.

The Differences in social status in the community Belitong also given pressure. The pressing position is PN Timah. PN Timah performs a monical form in the management of nature and mining products in Belitong. Based on that Andrea Hirata puts his position as the perpetrator and victim of the existence of social status that appears in the community. The social classes of the Belitong community consist of three classes, namely upper, middle and lower classes.

Belitong's economic power is led by PN staff and private brokers working on every tin exploitation concession ... The rest are in the lowestlayers, the numbers are many and the difference is striking compared to the upper classes. (Laskar Pelangi, p55).

In the novel *Laskar Pelangi*, Andrea Hirata raises the social system of society related to the rules and norms as well as the worldview of society. The social system is visible in the public view of life in the field of education and trust. In the field of education, the Belitung people have more views to send their children to school because of pressure from government regulations. In addition Belitung community has several reasons to send their children to Muhammadiyah elementary school, among them Muhammadiyah schools do not set tuition and only donate voluntarily, their children from a young age must get a strong understanding of Islam, and their children are not accepted in school Anywhere.

Furthermore, in the novel *Padang Bulan* also illustrated that Islam is the majority religion of Belitung people embraced by the local community. In addition, also expressed the Confucian religion for the adherents of ethnic Chinese. Religion as a part of socio-culture of Belitung people influence to the pattern of community life, Belitung people obey the teachings of religion. The planting of high religious values can foster patience, mutual love and respect, thus humans can live harmoniously in relation to their fellow human beings as well as other creatures.

The philosophy of Belitung people's life view revealed in the novel *Padang Bulan* is brave to challenge the impossibility because in every success requires persistence in learning and working hard.

Socio-cultural society of Belitung, the majority as a miner influence on attitude and mental. The honest attitude, sacrifice, freedom from all the difficulties and the nature and mentality of the hard and unyielding miners is a reflection of the Belitung people's life principle which is illustrated by the Enong character.

From her, I learned to adopt the philosophy that learning is a courageous attitude to challenge all the impossibility: that unbridled science will incarnate in man into a fear. (PB: 114-115).

Belitong people, especially men, have unique habits of gathering, interacting and socializing while drinking coffee and playing chess in the shop. Coffee shop is a place to gather, bersosialisai and deliver their aspirations.

So a chess champion, at least boasting in coffee shops, heard people, it is also a Malay indulgence, (PB: 136-137).

Moral Values Viewed from the Author's World View

Andrea Hirata displays the morality of Belitung people who surrender and surrender to God. Resigned attitude is manifested in the depiction of the characters in the story. The findings of data about the attitude of resignation and obedience to the Lord are the resignation of Mr. Harfan, Bu Mus, and parents of prospective students of Muhammadiyah Elementary school who still lack one more disciple in order to open a new class.

"Let's wait until eleven o'clock," said Mr. Harfan to Mrs. Mus and all the parents who have resigned. (Laskar Pelangi, page 5)

Andrea Hirata tells about the basic view in thinking, acting, and acting that always rests on the teachings of Islam. In his view of religious values, Andrea Hirata has a strong Islamic foundation and is used as a guide for his life. It was expressed in the novel Laskar Pelangi through the moral values of human relationships with God, such as praying or pleading with God.

Did not Ananda often hear at various ceremonies of the officers often saying prayers "O Allah protect our leaders." Rarely do they pray O Allah protect our men. (Laskar Pelangi, pp. 73-74)

Ikal as a storyteller who also represents Andrea Hirata in the novel recognizes the greatness of God that he tells through the figure of Lintang. God sets certain people (Lintang) to have a bright heart in order to enlighten them.

God predestined certain people to have a bright heart in order to enlighten them. God planted the seed of Zahrah which fell from the sky and struck the forehead of Lintang. (Laskar Pelangi, page 105)

Just as the lives of prophets and apostles to teach goodness and teach mankind about prohibition or goodness. Prophets and Messengers are noble beings because they are obedient to God. Lintang too, He is able to enlighten for his surroundings through his intelligence and knowledge.

Andrea Hirata through Laskar Pelangi novel also revealed moral value related to the existence of self, that is about the importance of education for Belitung community. Education for the Belitung

community is not the main thing for school-aged children that it is not easy for parents who mostly are miners who have many children and have a small salary to give their sons to school.

Educating children means improving themselves for a fee for a dozen years and in that case is not an easy matter for us. (Laskar Pelangi, page 3)

Through the character Ikal and his fellow comrades Laskar Pelangi, Andrea Hirata has the principle of abstinence to ditch. Whatever the reason always come to school to study. Although weather conditions do not allow for schooling, they continue to penetrate the weather for lessons.

Andrea Hirata as the author of the novel Padang Bulan gives his views on moral teaching that man must surrender himself when exposed to disaster, be patient when miserable, and grateful to every way with good hope. With the storytelling of Enong and Ikal characters along with Belitung background, Andrea Hirata presents religious teachings that are closely related to the moral values in his work.

Shalimah originally refused. Heavy for him releases Enong from school and has to work away from home. The boy was only sixth grade. (PB: 30)

After the death of her husband, Zamzami, Shalimah suddenly lost the family support pole. Enong as the eldest son was moved to support the family's survival. He decided to quit school and try to find a job in Tanjong Pandan. He himself is willing to sacrifice his school. This was the most bitter decision for Shalimah.

"Resign, that's all we can do. Surrender sumerah. Just accept our shortcomings. Think of it as a blessing from the most high, and be grateful for what is in us." (PB: 279)

Everything that exists is a blessing from God and we should be grateful for what is. Andrea Hirata through the characters of the story invites the reader to be resigned to the fate of God. All things from God should be accepted. The behavior of Andrea Hirata represented by Ikal figures in her daily life reflects a Muslim.

Starting the night after sending the money order, no last night passed without me saying pleasing to God the Merciful to increase my height only 4 centimeters, no more than that. (PB: 232)

According to Andrea Hirata, the fate of man has never been confused. Humans are the most perfect creatures of God because they have reason and mind. It is through his mind and mind that man is able to solve various problems of life that confront him.

Enong holds me while pushing the bike. His praise to God in ranks. (PB: 257)

Through Enong's character, Andrea Hirata explains the moral value of human relationships with his Lord that whatever his circumstances will surely succeed if we really do our best. So even with the greatness of God cannot be denied. Belitung community, especially Malay Belitung has a

principle of life based on Islamic teachings. The principles and teachings of Islam that became the general view of Belitung community was also voiced by the characters Enong and Uncle Ikal.

"Long life of man, in the hands of God, Boi! You must not take the duty and authority of the angel of death! "(PB: 261)

In the novel Padang Bulan, Andrea Hirata implies his passion for English through Enong, a fifth grader who is very eager to learn English. Andrea also described the first English teacher in her village, Mrs. Nizam. In fact, in the second mosaic of Andrea Hirata in the novel Padang Bulan entitled "English".

I often see Enong stunned in front of the television in the village hall watching Western movies. He sat face-to-face. His eyes are not blinking, not watching a movie, but seeing a Westerner talking ..
(PB:87)

Andrea Hirata displays self-confident figures. Confidence in Andrea Hirata's view is a concept in which people convince her to be positive and convince her what to do for her life.

Enong spirit burst again. He went back to work. Enong is not discouraged. (PB: 36)

The longing in the concept of male-female relations revealed Andrea Hirata to her first love from the fourth grade of elementary school until she grew up. The female figure is still a secret for the reader. Although the novel Padang Bulan includes an autobiographical novel of an Andrea, but the typical A Ling typical is still hidden in the veil.

I close my eyes. I say the name A Ling fifty times. I opened my eyes, I looked around .. I still miss. (PB: 285)

CONCLUSION

Based on the results of the research the moral values in novels Laskar Pelangi and Padang Bulan by Andrea Hirata in terms of genetic structuralism, it can be concluded several things as follows.

1. Related to this research, the story structure of Laskar Pelangi and Padang Bulan by Andrea Hirata there are moral values in the form of: 1) human relationship with God, which is faithful and devoted 2) Human relationship with himself is responsibility, hard work, confidence, Love of science, discipline, 3) human relationship with social sphere, that is polite, appreciate diversity, affection, wise, simple / modest, sincere, and friendship.
2. Moral value in terms of socio-cultural background of the author's society in the novel is covering the following things. Moral values in terms of socio-cultural structure in Laskar Pelangi and Padang Bulan novels in general are 1) human relationship with God that is, faithful and devout, resigned, 2) human relationship with itself, that is honest, hard work,

- passion, responsibility, Love of science, 3) human relationships with the social sphere, that is respect for diversity, simple, justice
3. Moral values in terms of the author's world view in the novel include: 1) The human relationship with his Lord: a) resigned and surrendered to God, b) a sinful feeling to God, c) praying or pleading to God, e) recognizing the greatness of God) Religious feelings; 2) man's relationship with himself: a) self-confidence, b) fear, e) longing, f) resentment, g) loneliness, h) responsibility to self, i) duty to self) politeness; 3) human relationships with people in the social sphere: a) positive thinking, b) helping others, c) true love, d) helping the selfless, e) respecting each other, f) knowing each other.
 4. human relationships with nature: a) preserving and preserving nature, b) utilization of natural resources.

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