MORAL VALUES IN SHORT STORIES COLLECTION MISTERI DAUN CENGKIH: ANTLOGI CERPEN BULAN BAHASA DAN SASTRA TAHUN 2008

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DOI: 10.24815/.v1i1.14485

Abstract

This study aimed to describe moral values in short stories collection Misteri Daun Cengkih: Antologi Cerpen Bulan Bahasa dan Sastra Tahun 2008. The implication of this study is knowing and understanding any moral values contained in the short story and readers can emulate and take lessons for life. The method used in this study was descriptive with qualitative approach. Data of this study are words, phrases, clauses, sentences, and paragraphs that deal with moral values. Data are collected and analyzed by (1) reading and understanding the manuscript collection of Misteri Daun Cengkih short stories, (2) marking each part of the text, (3) determining moral values, (4) discussing moral values, and (5) making conclusion. The results of this study found three forms of moral value in short stories collection Misteri Daun Cengkih: Antologi Cerpen Bulan Bahasa dan Sastra Tahun 2008, namely (1) divine moral values, (2) individual moral values, and (3) social moral values.

Keywords: Moral value, collection of short stories, literary works.

1. Introduction

Literary works are the media used by the authors in conveying ideas. The idea can be in the form of feelings, thoughts, ideas, enthusiasm, imagination or experience with a form of images about life that are conveyed to the reader through language. In relation to life, literature is an expression of human life that cannot be separated from the roots of society. Life contained in literary works includes human relations with the environment and society, human relations with them, human relations with him, and human relations with God.

Literary works as products of human culture contain values that live and apply in society. Literature is written or created by the author not to be read alone. Through literature, the author can convey ideas, experiences and mandates and the values he want to convey to the reader, as well as his views on life around him. The author hopes that the stories he devotes can be input, so that readers can take the values of life and be able to interpret them in real life.
Genres of literary works are in the form of poetry, prose, and drama. Prose can be in the form of novels and short stories. Short story is a type of literary work in the form of prose and is fictional in nature that tells a story experienced by a character (Rokhmansyah, 2014, p. 32). Short stories are told briefly, the problem is more solid and the plot is single, and there are solutions or solutions to the problem faced. Short stories tend to be short, solid, and straight to the destination. A story with hundreds of pages in length, cannot be called a short story.

Appreciating literary works can mean trying to find the values of life reflected in literature. Many values of life can be found in a literary work, including moral values. Moral is a culture or habit that someone does to their environment. Every culture has different moral standards in accordance with the prevailing and established value system. Moral values are interpreted as values related to good and bad deeds that form the basis of human life and society. This can be seen through words and actions that are done consciously or understood and pressure from others.

Apart from words and deeds, moral values can also be seen from literary works, one of which is a short story. Moral values in short stories usually reflect the author’s life view and his views on truth values. The author includes moral values in each of his works so that they can be used as learning by the reader. Through the attitudes and behavior of characters in a short story, reader are expected to be able to take lessons from the moral messages that are conveyed or mandated.

Much research has been done on moral values, including research conducted by Hasanah (2017) with the title Moral Value in Sāq-Bambū by Saʿūd Al-Sanʿūsī. This study aims to formulate moral values contained in the novel Sāq al-Bambū. The research concludes that the novel Sāq al-Bambū offers three social moral values and one religious moral value. Another research was conducted by Maulinda (2018) entitled Moral Value of the Main Characters in Short Stories Collection Saia by Djenar Maesa Ayu. The purpose of this research is to describe the flow of stories of characters who are good or bad, besides showing that humanity lives in the world has two sides of life, namely white and black. The results obtained by this study are that every human being has traits and characters that sometimes change themselves to cause good or bad morals.

Based on the background described, the researcher was interested in analyzing and describing the form of moral values contained in short stories collection Misteri Daun Cengkih: Antologi Cerpen Bulan Bahasa dan Sastra Tahun 2008. This research is expected so that the reader knows and understands the moral values contained in the short story, and imitates and becomes a lesson in life. The anthology of short story Misteri Daun Cengkih is a collection of short stories produced from the 2008 language and literature competition. The anthology containing eight selected short stories was the best written work by student of secondary school and those who equal throughout Indonesia. The purpose of this research is to find out and describe what forms of moral values are contained in that collection of Misteri Daun Cengkih short stories.

2. Literature Review

2.1 Definition of Moral Value

Etymologically, the word moral comes from Latin mos which means the procedures of life, customs or habits that apply in society (Daroeso, 1989, p. 22). Daroeso (1989, p. 23) argues that moral is a teaching about behavior that is based on a particular view of life or religion. Moral can be in the form of advice, rules, orders and others that are passed down through generations through a particular religion or culture that contains the way humans
behave. Meanwhile, Suseno said (1987, p. 19) the moral word always refers to the good and bad as humans. Moral norms are a benchmark for determining the fault of human attitudes and actions in terms of their good and bad. So, moral can be concluded as someone’s knowledge or insight to judge good and bad things that concern with the character that is facing.

The moral in literature usually reflects the life view of the author, as is his view of the value of truth. That is what the author wants to convey to the reader. According to Kenny (in Nurgiyantoro, 2010, p. 321), the moral in the story is usually intended as a suggestion that relates to certain moral teachings that are practical, which can be interpreted through stories read by the reader. Moral can be in the form of instructions given by the author about various things about life, such as attitudes, behavior, and social manners. Moral is practical because it can be displayed or modeled in real life. It is through stories, attitudes, and behavior that the reader is expected to be able to take lessons from the moral teachings conveyed.

Moral values in literary works can be seen as mandates or messages. In fact, the element of the mandate is actually the idea that underlies the work. It is based on the consideration that the moral values conveyed through the story must have different effects compared to those through nonfiction writing. Basically, every literary work, both traditional literature and modern literature, contains moral values. For example, in a relatively long novel, there is more than one moral value. This is not to mention based on consideration or interpretation from the reader which can also vary both in terms of number and type. The types of moral values contained in literary works will depend on the beliefs, desires, and interests of the authors concerned.

The type of moral teachings in principle covers all life issues and all issues concerning human dignity. According to (Nurgiyantoro, 2010, p. 324), moral values in the literary work in principle include moral values in human relations with oneself, the moral value of human life in relation to God and human life in relation to nature. Therefore, humans need measurements related to moral values such as: (1) moral values related to God, (2) moral values related to individuals, and (3) moral values related to social.

2.2 Types of Moral Values

1) Divine Moral Values

Human relations with God cannot be described by vertical lines. Human relations with God can be done by prayer or even things related to divinity. Things that will appear in this relationship include, among others, devotion. Taqwa is obedience and submission shown to God because of his love. Taqwa is characterized by obedience, obedience, and surrender to Allah. Devotion that relates to God can be done obediently to worship, pray and be grateful (Purnami, 2016, p. 42).

2) Individual Moral Values

The relationship between man and himself is classified into all forms of moral teachings that relate to individuals as individuals who demonstrate the existence of the individual with various attitudes attached to him. Nurgiyantoro (2010, p. 324) said that in this relationship, attitudes or problems that can be categorized in relation to oneself such as diligent, self-introspection, unyielding, hard work, independence, courage, curiosity, determination, critical thinking, diligent, frugal, optimistic, keeping promises or other things that involve the individual and the psyche of an individual.

3) Social Moral Value

The relationship between humans and other humans is related to relations between people, social relations and problems in the form of relations between humans. The form
of this relationship includes strong or fragile friendship, loyalty, betrayal, family, relationships between husband and wife, parents and children, love for husband or wife, children, parents, fellow human beings, and homeland, labor relations employers, superiors, etc. that involve human interaction.

2.3 Short Stories

Short stories are forms of literature called fiction, just like novels. The difference between novels and short stories can be seen in terms of form formalities, namely the length of the story. Short stories, as the name implies, are short stories. According to Kosasih (2011, p. 222), short stories are stories that are short in shape according to their physical. In general, short stories are stories that are read for about ten minutes or half an hour. The number of words is around 500-5,000 words. Therefore, short stories are often expressed with stories that can be read in one sitting.

The length of the short story itself varies, although it is known as a short story. Based on its size, short stories are divided into three types (Nurgiyantoro, 2010, p. 10). First, short stories are short. This short story can be said to be very short, its length is around 500 words. Second, short stories with a long coverage (middle short story). Third, long short stories, consisting of tens (even several tens) thousand words.

3. Research Method

This study uses a descriptive method with a qualitative approach. Descriptive method with qualitative approach is a method that gives attention to natural data, data in relation to the context of its existence (Ratna, 2004, p. 47). Bondan and Taylor (in Moleong, 2005, p. 4) mention that qualitative research is one procedure that produces descriptive data. Descriptive data in the form of speech or writing and the behavior of the people observed.

Bungin (2006, p. 68) states that the purpose of descriptive research with a qualitative approach is to describe, summarize various conditions, various situations, or various phenomena of social reality that are the object of research to obtain a conclusion. The method of work in this study was carried out by descriptive qualitative analysis. The author tries to collect data, analyze data, interpret data, and finally conclude. The use of this method is to describe the moral value in short stories collection Misteri Daun Cengkih.

Sources of data in this study are short stories collection Misteri Daun Cengkih: Antologi Cerpen Bulan Bahasa dan Sastra Tahun 2008. Data in this study are words, phrases, clauses, and paragraphs taken from short stories collection Misteri Daun Cengkih: Antologi Cerpen Bulan Bahasa dan Sastra Tahun 2008 with regard to research problems or parts related to moral values.

The data collection technique used in this study is using documentation techniques. Gunawan (2013, p. 176) says that documentation techniques are used to collect data from non-agricultural sources. Meanwhile, the data analysis technique used in this study is a qualitative analysis technique. This technique aims to find the meaning of the data analyzed, all analysis techniques use content (content-meaning) as the climax of the analysis (Bungin, 2006, p. 55). Data is collected and analyzed by (1) reading and understanding the manuscript of short stories collection Misteri Daun Cengkih, (2) marking each part of the text, (3) determining moral values, (4) discussing moral values, and (5) making conclusion.
4. Results and Discussion

This study analyzes moral values in short stories collection Misteri Daun Cengkih by high school students in Indonesia. The problems examined are, moral values depicted from the relationship between humans and God, moral values depicted from human relations with oneself, and moral values that are reflected in the relationship between humans and other humans. Based on the results of the research and data analysis, it was found a manifestation of divine moral values found in short stories collection Misteri Daun Cengkih are the form of faith, prayer, trust in God, thankful and cautious. The manifestation of individual moral values found in short stories collection Misteri Daun Cengkih includes positives and negatives. The manifestation of positive individual moral values is keeping promises, hardworking, friendly, independent, tough, and never give up. The manifestation of negative moral values is stealing and lawlessness. The manifestation of social moral values found in short stories collection Misteri Daun Cengkih are the form of sharing, caring, and attention.

4.1 Divine Moral Values

The relationship between man and God is a relationship with the Creator. This human relationship with the creator can be shown differently to every human being. According to Zuriah (2015, p. 27), humans must believe in the God who created the universe, meaning that they must acknowledge and believe that the Almighty God does exist. The manifestation of divine moral values found in short stories collection Misteri Daun Cengkih are the form of faith, prayer, trust in God, thankful and cautious. The manifestation of these values is reflected both in the narrative of the story and in the conversations of the characters and actions of the characters.

The manifestation of the divine moral values contained in the short story entitled Di Persimpangan by Edo Blasnov can be seen in the following quote.

Sebuah buku tebal yang sampulnya tinggal separuh didekap erat di antara dada dan tangan kanannya, seolah tak akan dilepas sampai kapan pun. Buku yang usang dan lusuh, sebuah kitab suci agamanya, yang ia sendiri sudah lupa sejak kapan mulai membawanya (p. 7).

That quotation describes the form of one’s faith in their Lord, which is by bringing the scriptures. The characters in the story are described as people who always remember God. Despite having bad luck, he will always remember God. He will always carry the Scriptures wherever he goes, even though it is worn out. This form of divine moral value is conveyed by the author through narrative stories.

The author more clearly describes the form of divine values in the form of through conversations between leaders, following the conversation quotes.

“Mengapa kamu terus membawa kitab suci itu? Apa kamu merasa itu dapat mengubah nasibmu?”
“Tidak. Karena aku sudah membawanya sejak waktu yang lama.”
“Bagaimana kalau kamu tinggal saja kitab suci itu di sini, kamu boleh mengubahnya kalau mau.”
“Aku tidak akan melakukan itu.”
“Mengapa?”
“ Walau aku terus diperintah sampai habis imanku, aku akan terus membawanya sebagai tanda bahwa aku pernah percaya” (p. 12)

The short story entitled Danu by M. Aulia Rahman Lubis contains divine moral values, as found in the following quote.
Dengan segala kesedihan itu, aku berdoa kepada Tuhan agar ia menolongku. Aku pun menghalau kambing-kambing itu sambil memundak brondolan sawit dalam karung beras. Dalam perjalanan pulang itu, aku tetap berdoa agar Allah Yang Maha Pengasih dan Penyayang menolongku (p. 21)

In that short story, character Aku is told that he is experiencing a disaster. The goats who are called by my character are less than one. The figure prayed to his Lord for help. Character Aku prayed to God because he believed in his God. Only God can help him. The author wants to teach readers to pray for help only to God. God is merciful and loving. Humans as creatures of God should ask God for help as character Aku did.

Betapa kurasakan pertolongan Tuhan karena pengangon kambing yang sebelum aku yang pernah juga hilang kambingnya satu ekor, habis-habisan dimarahi pak Kasto, dan disuruh ganti, bahkan dipecat pak Kasto lagi (p. 22).

That short story excerpt was also taken from *Danu* short story by M. Aulia Rahman Lubis. In the previous quote, character Aku prayed for help from God. In this quote, character Aku thanks God for helping him. The author wants to convey to the reader that God’s help is real. If we ask seriously, it will be granted.


That quote is part of *Danu* story by M. Aulia Rahman Lubis. The manifestation of the divine moral value that appears from the quote is fearful. Character Aku is described as a devout person. Worship made by character Aku is prayer, recitation and prayer. Even though he was only at home, he did not leave his obligation as a Muslim.

4.2 Individual Moral Values

Individual moral values are moral values that concern human relations with personal life or the way humans treat themselves. Sehandi (2016, p. 137) reveals personality values are the underlying values and guide the personal life of every human being. This personality value is used by individuals to determine their attitude in making decisions in carrying out their personal lives. The manifestation of individual moral values found in short stories collection *Misteri Daun Cengkih* includes positives and negatives. The manifestation of positive individual moral values is keeping promises, hardworking, friendly, independent, tough, and never give up. The manifestation of negative moral values is stealing and lawlessness. The manifestation of these values is reflected both in the narrative of the story and in the conversations of the characters and actions of the characters.

Setelah tiga hari, orang yang berjanji mengambil daun cengkih itu, menepati janjinya dan datang untuk membeli daun cengkih yang telah dikumpulkan (p. 5).
That quote illustrates the behavior of the person who keeps the promise. The quotation was taken from a short story titled *Misteri Daun Cengkih* by Luh Ayu Cinta Hertiyanti. In the story, the main character promised by someone else will buy the clove leaves that have been collected. Three days after the promise statement, the person kept his promise and came to the main character’s house. Through this quote, the reader can learn to always keep promises that have been made.

The manifestation of individual moral values is contained in the short story *Di Persimpangan* by Edo Blasnov, as in the following quote.

*Kebetulan hari ini ia mendapat pekerjaan sebagai kuli panggul beras. Sebagaimana lazimnya, kuli-kuli panggul di sana pun mayoritas laki-laki sehingga kuli panggul wanita seperti Marti akan menarik perhatian. Ternyata, selain Marti, ada lagi seorang wanita empat puluh tahunan yang menjadi kuli panggul di sana. Karena sama-sama menarik perhatian, pandangan mereka pun langsung bertemu ketika Marti berjalanan menghampiri truk distributor beras. Marti baru hendak menyungginggikan senyum ketika wanita itu mendahului dengan senyuman ramahnya (p. 8).*

That quotation describes the behavior of Marti’s figure and a woman who is hardworking and friendly. Both women continue to work hard even though their work is not easy. Usually, women do not want to work as pelvis because the job is for men. Unlike them, they still work and don’t choose jobs. Any work will be done. From the quote, too, there seemed a friendly attitude between the two women. Even though they were busy working, each of them gave a friendly smile to each other.


That quotation describes the behavior of the independent and strong character of Tirta. Tirta is described as a woman who has just lost her husband and child. Tirta does not dissolve in sadness and continues her life. Even though he is alone, Tirta still works passionately. Do everything yourself, do not expect the help of others.

*Saat hari kerja selesai dan pembagian honor hendak dilakukan, Bang Sadikin sebagai pemilik toko beras keluar dari ruang kerja kecilnya sambil membawa segenggam uang. Honor harian yang hendak dibagikan pada para kuli panggung yang sudah menunggu sambil beristirahat di depan toko. Akan tetapi sebelum itu, ia hendak memicu reaksi supir truk beras yang sudah menunggu di pintu samping toko. Kebetulan, Tirta ada di dalam toko. Segera Bang Sadikin menitipkan uang itu dengan penuh kepercayaan pada Tirta pergi menemui sopir. Tak disangka-sangka, Tirta dengan wajah polos tanpa dosa memasukkan uang ke saku celananya, mengendap-endap lewat samping gudang beras dan pergi melarikan diri (pp. 8-9).*

That quote describes the behavior of the Tirta character who stole. In addition to positive moral values, this short story also has negative moral values. Tirta is described as a person who is not trustworthy and a thief. Even though he has a hardworking and friendly character, it turns out that he is also a thief. From the quote, Tirta stole because there was
an opportunity. There is no intention of stealing from the beginning. Life is difficult to make Tirta do that.

The manifestation of individual moral values is contained in short stories Seperti Merah Putih by Kestia Bucha, in the following quote.

“Aji benar, aku tidak boleh menyerah!!!” kata Aras dalam batin. Ia lalu segera berlari ke lapangan mencari Aji.

“Ji, kamu benar! Aku tak boleh menyerah! Ayo kita latihan lagi! Kamu yang jadi lawanku yaa!!” teriak Aras sambil menarik lengan Aji.

Berkat hasil perjuangan Aras yang tidak mudah menyerah, Aras kini berhasil mewakili Indonesia di kejuaraan dunia (p. 19).

That quotation illustrates the moral value of the surrender. The short story tells the struggle of Aras in reaching its goals. On the way to achieving the ideals, Aras experienced a barrage of trials. The trial started from not getting his father’s blessing, getting injured and being expelled from the international championship candidate. Although all of these things made him sad, Aras remained passionate and did not give up to work on his ideals, namely becoming an international badminton champion.

The manifestation of individual moral values is contained in the short story Kata Mereka, Aku Sakit Jiwa by Miftahul Lutfiana, as in the following quote.

“Supaya terjamin masa tuanya, kalau tinggal sama saya, kan belum tentu terurus. Maklum, saya sangat sibuk,” ucap Dian, putri tunggalnya suatu saat. Sebenarnya, tak ada yang dilakukannya selain arisan, perawatan di salon atau sekedar mengukir kuku sambil merendam kaki dalam air hangat. Lalu apa yang dimaksudnya dengan sibuk?

Mungkin menurutnya, hanya dengan mengeluarkan uang beberapa lembar rupiah, dia akan terlepas dari kewajibannya sebagai seorang anak. Uang baginya bukan menjadi masalah karena dia telah menjadi istri seorang konglomerat batu bara. Dian hanya tak mau direpotkan oleh Nek Amah yang sudah azur (p. 30).

The quotation shows that Dian was an ungodly child. Grandma Amah was told as a parent who was abandoned by her child. Grandma was kept in a nursing home because Dian didn’t bother to take care of her old mother on busy grounds. In fact, Dian’s job was just having fun. It is the duty of a child to care for his parents. However, Dian did not do that. The quote is a manifestation of negative individual moral values. This act is not worthy of imitation.

4.3 Social Moral Values

Humans as social beings cannot escape from others. Humans must have a relationship with other humans in their daily lives, both in the family environment, society, and state. This is what is called social moral value. Muslich (2015, p. 18) said that in accordance with his nature as a free creature of God, human morality has the freedom to choose values and norms that are used as guidelines for acting, behaving in living together with other humans. The manifestation of social moral values found in short stories collection Misteri Daun Cengkih in the form of sharing, and caring. The manifestation of these values is reflected both in the narrative of the story and in the conversations of the characters and actions of the characters.

The manifestation of social moral values contained in the short story titled Di Persimpangan by Edo Blasnov can be seen in the following quote.

“Hei, kau…….” kata-kata Marti terhenti saat Tirta menyodorkan nasi bungkus di hadapannya dengan bahasa tubuh yang bersahabat. Marti pun memutuskan untuk menyimpan ucapanya sampai acara makan selesai (p. 10).

The quote shows that the Tirta character has a moral who likes to share. Tirta bought Marti nasi bungkus so she would not starve. In fact, Tirta is not in a state of excess until she can buy other people food. In addition, the manifestation of social moral values that appear in the quote is concern. Tirta cares about Marti who hasn’t eaten.

“Rasa nyaman dan hangat menyadarkan Marti dari lamunannya. Ternyata, Tirta menyelimutinya dengan potongan kain sisa konveksi.

“Ayo kita istirahat dulu,” ajak Tirta (p. 10)

That quote describes the manifestation of social moral values of attention. Tirta’s age is much younger than Marti making her more attentive to Marti. He covers Marti, even if only with pieces of fabric left over from the convection. This was done by Tirta so Marti would not be cold because they slept in the storehouse. Tirta’s concern and attention to Marti also appeared in the following short stories.

Marti membuka matanya, ia terkejut karena matanya begitu mudah dibuka. Biasanya, ia harus membasahi dan mengusap dahulu kelopaknya yang melekat.

“Selamat pagi.”

“….Oh….ya, pagi,” jawab Marti setelah terdiam sejenak karena ia baru teringat akan kehadiran Tirta.

“Ternyata, kau mempunyai penyakit mata yang cukup merepotkan.”

“Jadi kau yang kotoran mataku sebelum aku terbangun?”

“Ya, kenapa? Apa kurang bersih?”

“Tidak, terima kasih” (p. 11).

5. Conclusions

The moral values contained in short stories collection *Misteri Daun Cengkhih* can be used as a reflection or description of the character’s life and contained the values that can be learned. In the analysis of moral values there is a moral value that is reflected in the relationship between humans and God, moral values depicted from the relationship between humans and other humans, and moral values that are reflected in the relationship between humans and themselves with.

The conclusions from the data obtained are described as follows. The moral value of religion in short stories collection *Misteri Daun Cengkhih* are faith, prayer, trust in God, thankful and cautious. Individual moral values in short stories collection *Misteri Daun Cengkhih* include the positive and negative. The manifestation of positive individual moral values are keeping promises, hardworking, friendly, independent, tough, and never give up. The manifestation of negative moral values are stealing and lawlessness. Social moral values in short stories collection *Misteri Daun Cengkhih* are like sharing, and caring.
References