

## Conference Paper

# Moral Education Value in Ahmad Fuadi's Novel *Rantau Satu Muara*

**Dewi Susanti**

Master's Program Student, Fakultas Sastra, Universitas Islam Sumatera Utara, Medan, Indonesia

### Abstract

This study analyzes the moral education Value in the novel *Rantau Sastu Muara* written by A. Fuadi. The purpose of this study is to find out the moral values found in the novel which are depicted in the characterization of the characters. This study is also done with objective to reveal the intrinsic elements as the supporting elements in analyzing the moral values or lessons. The results of this study show that there are six moral values which can be taken from the novel: Religious, Hard Work, Love Country, Communicative/friendly, Love Reading, Responsibility. The theory used in this study is proposed by Lickhona (2012) and the method used in analyzing the problems is proposed by Moleong (2009). The findings of this study are hoped to be the reference of individuals to have good morality in life.

**Keywords:** moral, education, value, love

Corresponding Author:

Dewi Susanti

dewisusanti4378@gmail.com

Received: 13 March 2018

Accepted: 10 April 2018

Published: 19 April 2018

Publishing services provided by  
**Knowledge E**

© Dewi Susanti. This article is distributed under the terms of the [Creative Commons](#)

[Attribution License](#), which

permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the AICLL Conference Committee.

## 1. Introduction

Moral Education Values is a value made to create and give moral lessons to someone in order to become a qualified human being. Moral education values play a major role in the formation of one's personality. The formation of a good personality should start from an early age so that later one can recognize, care and internalize the values to behave in accordance with the values and norms that exist in society. Moral Education Values aims to form a strong, competent, noble, moral, science and technology-oriented person. The education of true morality does not just educate right and wrong, but includes the process of habituation of good behavior so that someone can understand, feel, and want to behave well [5]. Moral Education Value is a method of teaching habitual ways of thinking and behaving that help individuals to work together as members of family, society and state and help them to make responsible decisions.

 **OPEN ACCESS**

The strengthening of moral education value in the present context is very relevant to overcome the current moral crisis in our country. The crisis, among others, in the form of increasing promiscuity, the rise of violence of children and adolescents, crime against friends, theft of teenagers, cheating habits, drug abuse, poultry, and the destruction of property of others has become a social problem that until now cannot be solved completely, therefore the importance of moral education.

According to Lickona (2012), moral education value relates to moral concepts (moral knowing), moral attitude (moral feeling), and moral behavior (moral behavior). Based on these three components it can be stated that the good moral is supported by knowledge of goodness, the desire to do good, and do good deeds. The chart below is the third linked frame of mind. This opinion is the basis of the reason why this analysis of moral education value is carried out.

Another reason is that the problems in this research are the values of moral education in Ahmad Fuadi's novel *Rantau Satu Muara*. We often encounter in our environment that many people act contrary to moral education values, such as juvenile delinquency, ditching school, and still many actions that are done away from the values of moral education. The phenomenon shows that the low value of the existing moral education values found in society, especially in the school ages.

In the current era of globalization, education can be obtained widely one of them is by reading novels. The novel is a fictional literary work written normatively in the form of stories. Reading the novel readers can indirectly feel, experience, the various problems that exist in the novel and also can take advantages values from every sentence written from the novel.

According to Elmustian (2004) the novel is a work of literature that tells of an extraordinary event of the story character, where the incident caused an inner turmoil that changed the fate of his character journey. Elmustian (2004) concludes that the novel is a fictional story depicting a remarkable event of the life of a story-teller who created a crisis and an inner turmoil that changed his destiny.

In this study, researchers examine the values of moral education in novel *Rantau Satu Muara* by Ahmad Fuadi. The values related to religious, hardwork, love country, and communicative/friendly. This novel can be used as a guide for parents, teachers, and educators in growing and instilling the values of moral education for children. Therefore, the purpose of this study is to describe the values of moral education depicted in the novel. The purposes of the study are to reveal the moral education values found in the novel and to describe how the moral education values depicted in the novel.

## 2. Literature Review

### 2.1. Moral education value

According to Lickhona (2012) value is something that gives meaning to life, which gives a reference, starting point, and purpose of life. Value is something that is upheld, which can color and animate the action, the value is always about the mindset and action so there is a very close relationship between values and ethics.

According to Adisusilo (2012) values or moral education or character is not enough just to know or understand the values or morals without implementing it, will only produce the smart, but immoral. According to him education will be very useful if proceeded at the stage of moral filling.

In this case, there are six aspects of emotion that must be felt by a person to become a moral person or character, that is conscience, self esteem, empathy, loving the truth, self control (self-control), and humility.

Moral education includes and complements a broad range of educational approaches such as whole child education, service learning, social-emotional learning, and civic education. All share a commitment to helping young people become responsible, caring, and contributing citizens (Adisusilo, 2012: 56).

Moral education is not new and it is something we can all agree on. It was an important objective for public schools and today it is mandated or encouraged in most schools. The current movement is simply a reminder of education's long history of stressing shared values and character.

### 2.2. Values of moral education in literary works

Lickona (2012: 79) defines moral education as a genuine effort to help one understand, care, and act with the core foundations of ethical values. He also identifies eighteen moral values derived from religion, *Pancasila*, culture, and national education goals, namely (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) (10) the spirit of nationalism, (11) the love of the homeland, (12) appreciate achievement, (13) friendly/communicative, (14) love for peace, (15) love reading, (16) care about the environment, (17) social care, and (18) responsibility. The eighteen values will be described in more detail as follows.

### 2.3. Religiousness

Lickhona (2012: 134), Zubaedi, (2011: 74) reveals that the religion is a submissive attitude and behavior to implement the religious teachings that are adhered to, tolerant of the implementation of other religious services, and live in harmony with the followers of other religions.

Religious is attitudes and behaviors that adhere to the implementation of religious teachings that are adhered to, tolerant of the implementation of other religious worship, and live in harmony with the followers of other religions [9]. The formation of religious character of this child can certainly be done if all components of stake holders of education can participate and participate, including the parents of the students themselves [7].

### 2.4. Hard Work

According to Lickhona (2012: 146), hard work is a term that complements a continuous effort (never give up) in completing the work that became his task to completion. Hard work is an activity that is done seriously without tireless or stop before the target work is achieved and always prioritize or pay attention to the satisfaction of results in every activity undertaken Kesuma (2012). Hard work can be interpreted to work has a serious nature to achieve the goals to be achieved. They can take advantage of the optimal time so sometimes do not recognize the time, distance, and difficulties it faces. They are very excited and strive to achieve good and maximum results.

### 2.5. Loving the country

The way of thinking, acting, and doing that shows, loyalty, awareness, appreciation, and high interests on the language, environment, social, economic, and politics of nations and nations. Love of the country is the love of the nation itself, namely the emergence of feelings of love by citizens for his country by willing to serve, sacrifice, maintain unity and unity, protect his homeland from all the threats, disturbances and challenges faced by his country Lickhona (2012).

## 2.6. Friendly communication

The actions performed and show the pleasure of talking, socializing, and cooperating with others. Communicative is able to deliver the message well. meaning the message received by the recipient is the same as the message delivered by the sender of the message Lickhona (2012).

## 2.7. Love of reading

The habit of taking the time to read the various readings that give, the many insights, and the benefits of virtue for him. Fond of reading can be interpreted diligent or like reading or can be interpreted as like to read Lickhona (2012).

# 3. Research Method

This research includes the type of qualitative research with descriptive analysis method. This research also uses the approach of literary sociology as well as content analysis techniques [6]. Data source in this research is novel *Rantau Satu Muara* by Ahmad Fuadi published in 2013 with number of page 395 by *PT Gramedia Pustaka Utama*. In this study used the first printing in 2013.

The data of this research is a dialogue and exposure story containing the values of moral education related to religious, hard work, homeland love, friendly or communicative, likes to read and responsibility. The main instrument in this study is the researchers themselves. The researchers recorded and analyzed data during the study to collect data such as quotations taken in the novel text. Then the researchers themselves process and analyze data in detail.

# 4. Discussion

## 4.1. Moral education values related to religious

### 4.1.1. Sincerity

One indicator of educational values of religious character is sincerity. A sincere character relates to the actions and behaviors of a person who is done unconditionally, merely hoping for the blessings of God.

I sat kneeling in front of Amak and did not dare to move until I heard the answer. After a few moments of silence, Amak repeated his advice again, "Wherever and whatever we do, always renews our intention that our short life is only because of God and to bring benefits. Do not be material-oriented. If it is a school that far brings benefits and intention as worship, go." (Fuadi, 2013: 174)

In the above quotation it appears that the value of religious education with a sincere indicator is the advice of Amak which states that this short life is only because of God. Therefore, use it in the way that He blessed and practice all good deeds of worship.

#### 4.1.2. Diligence in praying

The second educational indicator of religious value is diligent praying. Prayer is a form of worship to God Almighty. Through prayer we will build closeness with the creator. Prayer is the most important form of worship and is the essence of human devotion to its creator. By doing prayers in an orderly and timely manner indicates the obedience and worship of a servant to his Lord. In the novel *Rantau Satu Muara (R1M)* the Alif character strives to perform midnight prayers or tahajud prayers in addition to the obligatory prayers, and he feels the greatness of God in his prayers. This is seen in the following quotation.

The nights I wake up and lie on the prayer mat for ease in my life and career.  
(Fuadi, 2013: 71)

In the above quotation, denotes Alif carrying out Allah's commands by performing the prayers and practicing good deeds worthy of worship in order to obtain the blessings of Allah SWT which then gives inner peace within him.

### 4.2. Moral education values related to hard work

#### 4.2.1. Seriousness

Being earnest is a work hard and earnest to achieve a goal. Really does not have to physically exert energy, but this attitude can also be done with genuine thought in executing the work. Working earnestly to achieve goals or accomplishments and then accompanied by surrender to Allah SWT both for the benefit of the world and the hereafter. Thus, this earnest attitude can be done in studying, seeking sustenance,

and performing duties in accordance with their respective professions. This is shown by Alif's character in the following quotation.

"Because my profession as a writer will be stuck, then the business of applying for a job cannot be delayed anymore. The night of March 9 I stayed up late to write a cover letter and the next morning I had arrived at the big post office of Bandung to send the correspondence." (Fuadi, 2013: 18)

In the above quotation Alif looks persistent in trying to get a job. Alif's seriousness in this effort should be taken as an example for us to achieve a job.

#### 4.2.2. Never giving up

Abstinence is the attitude of doing something seriously and seriously. Abstinence to surrender is all forms of business done with an effort that always based on sincerity, hard work in the form of struggle. When someone wants to reach what he wants, then people cannot escape from perseverance or struggle. This is shown by Mas Garuda's character in the following quotation

When my boss did not continue the contract, I decided to look for other jobs in Arab. Although I do not have a work permit, I'm desperate. I work anything, odd jobs. Never sell sandals, so a sweeper, a driver to the cook. Anyway my determination was to raise capital to buy a house for parents and treat my Mbok pain. I also want to open a business, build a shop, and certainly apply for a wife. (Fuadi, 2013: 216)

The unyielding attitude that Mas Garuda performs is seen in his determination to find a job by working as long as it is halal from selling sandals, so a sweeper, a driver to a chef. Mas Garuda intention wants to make his parents happy and also wants to raise capital to open a business.

### 4.3. Moral education values related to love country

#### 4.3.1. Nationalism

Nationalists are an attitude of society or individuals in feeling a deep loyalty to their own nation. The word nationalist in a large Indonesian dictionary (2008: 775) is defined as lovers of *nusa* and nation itself. The love attitude of the homeland within this novel is shown by the character of Alif in the following quotation.

I interrupted, "do not forget, Indonesia is longing to have elections democratic. The June election will be defended and guarded by everyone. I disagree with your opinion. In my opinion, on the other hand, this is the beginning of the rise of Indonesia. Maybe in five years it will be smooth sailing."  
(Fuadi, 2013: 103)

In the above quotation, the defense of Alif's character against the homeland was expressed by the opinion of disagreeing to the foreign journalist about his view of the reform era and Alif hoped that Indonesia would rise.

#### 4.3.2. Diversity appreciation

We live in a country full of diversity, whether from ethnicity, religion, culture or culture. To live peacefully and side by side would require tolerance of each other. Respect for diversity is open behavior and appreciate all the differences that exist with others. Usually people who tolerate cultural and religious differences are people who value diversity. Respecting diversity means respecting and learning from others. An example is religious role, where adherents of morality in a society allow the existence of other religions. As contained in the text of the novel *Rantau Satu Muara*.

The only comfortable and unused place on Friday is a room called Miriam's Kitchen in the basement. it turns out this church pastor allowed us to use this room as a place for Friday prayers. Incidentally we held several social activities together with the caretaker of this church. "(Fuadi, 2013: 210)

The value of moral education with an appreciative diversity indicator is seen in the above quote that the church pastor gave permission to Muslim students who want to worship the Friday prayers, before which students and pastors have established good relationships by holding social activities together.

### 4.4. Moral education values related to communicative/friendly

#### 4.4.1. Cooperation

Human social beings cannot be separated from the community. Every human being in this world no one can stand alone doing all activities to meet the needs without the help of others. Every success of his business there must be the role of someone or another party. Cooperation will make it easier for us to do something possible if we do

it ourselves will be difficult and thanks to the cooperation will feel lighter. Cooperation essentially indicates an agreement between two or more people who are mutually beneficial and in need of one another. This is shown by Mas Aji's figure who supported Alif and gave him a leave of absence in work to continue his studies abroad with Alif's notes as a correspondence for *Derap* magazine, during which he worked as a journalist in *Derap*.

I shake his hand and I shake it hard. I do not think Mas Aji supports me like this. She smiled her mustache till it followed her lips. (Fuadi, 2013: 176)

#### 4.4.2. Social care

Humans are essentially social beings who cannot live alone and need others. Therefore, humans are expected to help each other and benefit others. Humans in social life must respect each other, love and care about the environment. Social concern means the attitude of caring for others in helping to solve the problems facing them with the goals of kindness and peace.

"Tomorrow Wira's day will appear in front of my room." Lif, want to come in? To the solidarity of fellow students who died in Jakarta in the Sate building with friends. "(Fuadi, 2013: 21)

In the second quote, there is a concern for others shown by the Wira leaders by inviting Alif to join the solidarity of students who died in Jakarta and join with other friends.

## 5. Conclusion

By reading the novel *Rantau Satu Muara* by Ahmad Fuadi indirectly it teaches us about moral education and it becomes one of alternative way to improve moral crisis in our life. Moral education needs to control our behavior so we can do right behavior. As a religious person we must be able to differentiate which is good behavior and which is not. The most important thing to remember is that a good literary work is creative, "clever" (or gifted or talented), and heaving much knowledge and experience [8]. A good novel has two characteristics, to educate and to amuse. The term to amuse does not necessarily mean to take people laugh but it can arouse the feelings of sadness, curiosity, love, horror, beauty from the readers. A good novel, however, will always be created by author, usually be read by a great number if readers. A good novel usually

brings something interesting like a new story or a new style and some useful like knowledge, experience, and moral values [8].

## References

- [1] Adisusilo. 2012. *Pendidikan Karakter*. Bandung: PT. Remaja Rosdakarya.
- [2] Elmustian. 2004. *Morality and Its Perspective*. Singapore. Oxford Universty Press
- [3] Fuadi, Ahmad. 2013. *Rantau 1 Muara*. Jakarta: Gramedia Pustaka Utama
- [4] Kesuma. 2012. *Inovasi Pembelajaran dalam Pemantapan Pendidikan Karakter*. Yogyakarta: Pustaka Pelajar.
- [5] Lickhona, T. 2012. *Moral Values: Educating for Character*. Cortland: Center for 4<sup>th</sup> and 5<sup>th</sup>
- [6] Moleong, Lexy J. 2009. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- [7] Samani, Muchlas dan Hariyanto. 2011. *Pendidikan Karakter*. Bandung: PT. Remaja Rosdakarya.
- [8] Subhan, M.S, Bustami. 2003. *A Guide to Literary Criticism*. Debut Press: Yogyakarta.
- [9] Suparlan. 2010, *Moralitas Bangsa: Aplikasinya dalam Bernegara*. Jakarta. Pustaka Pelajar
- [10] Zubaedi. 2011. *Desain Pendidikan Karakter: Konsep dan Aplikasinya Dalam Lembaga Pendidikan*. Jakarta: kencana Prenada Media Group.