

Moral and Theological Values in a Literary Work: The Novel *Robohnya Surau Kami* by A.A. Navis

Moh. Ramdon*, Dede Fatinova, Ratna Juwitasari Emha, Natalia Endah, Yuli Iskandari

Dasuki Universitas Pamulang, Tangerang Selatan, Indonesia

**Corresponding author email: dosen01761@unpam.ac.id*

ABSTRACT. Non-fiction literary works that enhance morality, or called educative works, use rationality in its analysis so that it can arouse the character become a hard worker, persevering, efficient, and others. Through the meaning of these non-fiction literary works, any moral values do not need to be shown explicitly, but it can be also deliberately explicit for educational purposes. The novel *Robohnya Surau Kami* contains of many social criticisms. It also raises several characters of Indonesian society. A.A. Navis, the novelist of the novel, delivers the social criticism of the character of Indonesian society through the novel *Robohnya surau kami* in two methods, explicitly and implicitly. Both of these methods are used by novelists to address moral messages to thereaders. Based on Geography condition, Indonesia has a huge amount of arable lands and natural resources. But this prosperius-land condition actually make some Indonesian society even lazy and reluctant to work hard to become rich so that they can do good deeds, charities, help the poor, go hajj. The criticism by A.A. Navis in this phenomenal novel has the intention so that Indonesian society do not have the wrong understanding in life perspective as described by him in one of characters in this novel. This novel contains a moral message that has religious value. A.A. Navis, through the novel *Robohnya surau kami*, illustrates the negative impact that arises as a result of the neglected of moral and religious values by Indonesian society. So, through this non-fiction literary work, he tries to reprimand Indonesian Society. One cognitive value of a novel or other literary work is its psychological aspect, a novelist can teach more about human nature than the psychologist did.

Keywords: *Moral, theological, novel, Literary.*

1. INTRODUCTION

A novel or literary work often has a different tendency value from one another. One of them is best seller of literature from agreat Indonesian writer who has given monumental works in the history of Indonesian literature. He is known as a critical writer, often used as an self-criticism for every religion in Indonesia and in other part of the world.

The wisdom that can be taken by the readers of this novel is a moral message and a noble theological message, humans should be able to balance two different aspects. Immaterial aspect an material aspect, even though many modern humans are trapped in a life that is full of materialism.

It seems that the symptoms obtained by the author were already occurred when the author raised this theme in the life of Indonesian society at that time. While at the same time eastern societies who are concern with moral phenomena that require a balance, both the fulfillment of material and also the fulfillment of non-material such as spiritual or religiousity. But apparently there are some individual who no longer care about the fulfillment of material needs, people will judge is a something extraordinary. But aside from that, it turns out to have even more extraordinary consequences, both in religious life and in religious values. That the neglect of social values and the

prioritize of religious values cannot always run smoothly, because it often causes contradictions in the human soul itself.

Not to mention religiously, which turned out to have a negative impact and was wrong with what it should apply in everyday life. The contradictions of a value is in tune with the applied contradictions as described by A.A.Navis in the novel.

This Novel itself is actually a collection of short stories that he wrote at some in time, like other literary work, he inserted moral and religious message in accordance with the Indonesian human character.

Interestingly, like other writers, he has a sharp style of criticism in his time, he often brings up in the form of self-criticism to improve the order of his own society, the Indonesian people who are experiencing a shift with foreign cultures.

Local morality and religious morality, which his people believe he intentionally present as a final solution so that the society is more intelligent in accordance with the values of essential rules, not based on subjective judgments of a person or a handful of people

2. RESEARCH METHOD

The way to read moral and religious messages in literature, is used a detailed, thorough, and repeated reading method according to the intent of the text. In addition, the dialectic reading method is also used, which is to do a dialogue of the text intention with the socio-cultural conditions of the community, in order to obtain a concretization of meanings according to the context [1][2]. This moral and religious position becomes clear by relating it to the Indonesian situation, in accordance with the context of the novel. Meanwhile, the technique used in this study is the listening and note taking technique [3]. The application of this technique is by reading and taking notes carefully of words, phrases, sentences, paragraphs, and discourses in the text, to identify the characters, plots and messages which are hidden in the text, then contextualize it with other texts to explain the condition of social community. In this case, the text that is used is Muhtar Lubis' cultural speech, the state of Indonesia as a developing country both economically, socially, culturally and religiously

3. RESULT AND DISCUSSION

3.1 *The Value of Social Morality and Religiosity*

In the story of 'Robohnya Surau Kami' There is a dialogue between God and an Indonesian named Haji Saleh who always filled his life with fully worship. There were moral and religious values on it, especially in the storyline when God ask Haji Soleh about why did he let himself become a poor man so that all his descendant also get the impact of his poverty. Meanwhile, he lives in a prosperous country which has a huge amount of arable lands and all of the plants can be grown productively. His life could be better if he want to make it happen.

Other people are allowed to enjoy the abundance of gifts that have been given by the most gracious God. Your behavior and habits are precisely deceptive between you, extort money each other, so that you don't care about your own destiny.

While God has given the country with abundant wealth, but most of citizens are not willing to work hard. They prefer to do nothing and being lazy or do worship which isn't spending physical exertion.

A good servant of God is someone who is capable of giving charity, giving alms, helping others, doing umrah and hajj. All those activities require abundant wealth. As God himself is not proud if only He is praised and worshiped, All the God wants is all of his servants to working hard to get the abundance of wealth spread over the earth.

On the other side of the Indonesian human character according to cultural observer Muhtar Lubis during a speech at Taman Ismail Marzuki on April 6, 1977, one of his cultural sub speeches concluded; that Indonesian people are not categorized as "economic animals", even that Indonesian people are often good at first releasing income that they have not yet received, which they will receive, or that they will never receive.

But on the same side, actually the face of Indonesian people actually according to Muhtar Lubis is santri, pious, obedient to carry out worship, dare to say the truth. They hold fast to the teachings of the prophet Muhammad who taught to speak the truth even though it was bitter, brave towards the king or the ruler who did wrong.

3.2 *Measurement Relation Between Akhlak-Morals and Worldly-Matters*

In the next sub discussion, the novelist illustrates a successful man in his life named Tompi with his son, Budiman. A father who wants his son to be successful like himself and even more. But in the end of the story, The son doesn't treat his parents well and even worse, he lets his parents suffered.

A Changing as the condition in the modern life society is considered by some social observers as a standard, because traditionalism is considered to be opposite to modernism. Traditionalists usually attached themselves tightly to past beliefs and practices.

Based on the theory above, a dilemma emerges for the condition of a developing society whose country is experiencing various aspects of changes, such as social, infrastructure, and so on. The identity of the nation or eastern society which is hold on to akhlak or moral or local wisdom is often at stake with modernity which is identical to worldly or materialism.

This is reflected in the portrait of the character of a man named Tompi, He has a perspective that somebody's succeed is measured by materialism. In his opinion, once the children succeed for achieving a title it would be provide him a prestige and materiality in his life. It isn't a success that will get the ignorance away and give more advantages of his experience and knowledge.

It is humane to aspire to something, especially if these is addressed to the children so that they become a successful like the parents do. However, if it is not accompanied by a hard work or concrete realization, it will always be a dream all time.

This happened to a character in the novel, named Tompi in his old age. He is intending to enjoy his retirement for the rest of his life, but because his

dreams were too high and not in accordance with his son's abilities. He is not even to enjoy his retirement. It is illustrated as in Indonesian proverb called 'Besak pasak daripada tiang', in the end the surrounding community judged him as a person who talk nonsense and it haunted him until the end of his life.

In the end, the behaviors and morals shown by a character named Tompi turn into negative, especially when all of his aspirations are always spelled out or boasted to others without any real effort, sooner or later the people will see it as futile. This was done by Tompi, the father of Budiman, who has a dream about his son become a doctor, a very noble and prestigious profession for Indonesian society from the past until now.

It is reflected by an example of Indonesian society, which has a character too exaggerated. They want to be praised by the people even though their achievement has not been a reality. It has similarity with the concept which is said by the cultural practitioner Muchtar Lubis. He said one of the Indonesian people types is to make everything simple because they hate deal with complicated stuffs.

Nowadays, some of Indonesian perspective and belief are still stuck in the old cultures such as animism, while the other one is stuck in modernism, with all modern values which reflected by everything changed rapidly. Indonesian people are always left behind with the times with various influences that occur, most of them are powerless to choose from the various changes, developments, and influences that are present in our lives. Everything is accepted and try to live with it in inequalities ways.

Meanwhile, the difference between the standards of morals and worldly materials are increasingly blurred, perhaps because the notions of capitalism and materialism have penetrated every aspect of Indonesian human life as well as humans in the world in general. It is even clearer when people today always measure somebody's success through a material that can be seen, felt, and used.

3.3 The Impact of Social Behavior On Moral And Human Life

Another sub story, 'Datangnya dan Perginya', tells about the behavior of a father who does not have noble morals, causing disasters for his own children and grandchildren. The profound moral message for adult men who are often unable to act patiently, fairly, and take responsibility for their wives and children is that they will receive an unexpected burden afterwards.

Despite of the misery and despair of losing his wife, Masri's father prefers to marry another woman which becomes a havoc.

In the end he prefers to change partners more frequently since he is such a wealthy man. However he does not get any joy and happiness through that journey.

Due to deviant social behaviour, there is a incestuous marriage that is strictly prohibited by religion. This phenomenon triggers the destruction of the social moral and religious values in the society.

The ultimate problem is the ignorance of one of the moral and religious values in society: silaturahmi (good relationship). Ignorance of any family members who are blood related due to lack of silaturahmi can cause incest that is prohibited by religion and also condemned by the medical world.

4. CONCLUSION

The moral-religious message implied by a litterateur has its own role when it compared to the moral-religious message that is often uttered by public figures and religious leaders even in eastern society.

Because it is conveyed in an artistic or literary way, usually people will not feel offended but rather got inside their souls slowly. It is different when it conveyed by religious leaders or community leaders who are conveyed all the things straight to the point, it often makes the general public less able to accept it even though they aware about it just when they're listening to it.

This might be the difference between the moral-religious that are conveyed directly or openly with moral-religious that are conveyed by a writing. The moral-religious which is conveyed by the writing has some artistic and literary values beautifully in order to captivate the human heart.

The existence mode of literary works itself is not about real and inanimate objects such as sculpture, mental or psychology such as pain, but literature is norms system of the intersubjective ideal concepts. In other words, almost all existing literary works will not come out of the norm structures and value structures as described above.

As long as it is able to be accessed or obtained at any time, as one of the requirements of a human activity or human creativity that can be considered as a literary work if it can be enjoyed by others. since literature has a close relationship with philosophy and religion.

ACKNOWLEDGMENT

Literary work is an imaginative and artistic language work which contain both meanings and messages [4], [5]. The artistically of literary works bring the messages and essential meanings implicitly to the reader, furthermore these impacted the readers unconsciously [5]. They are unaware that they've directed into a certain value and norm. According to a sociologist, the meanings and messages of the novel are contextual (considering) the background of society conditions [6], [7]. These can be seen in the form of comments, suggestions, approvals, or harsh criticism of social situations.

One of the situations in society that often responded by the literature is the moral and religious aspects of society. Literary work is close to moral and religious messages. It's because the literature has a humanist character and aims to civilize humans. Through literature, morality and religiosity are discouraged and conveyed to control and direct the people, especially the novel readers, to the right path. The discourse of morality and religiosity will be a tool of analysis in reading the novel *Robohnya Surau Kami*, to see how far this novel responds to the social situation of society, especially the condition of

Indonesia as a developing country which is close to the tension of modernity and traditionality, and also the tension of material and religious perspectives. AA Navis as the author of the novel is assumed provide messages and meanings in the novel in a way to balancing the tensions in the novel artistically.

REFERENCES

- [1] S. J. Damono, *Pedoman Penelitian Sastra*. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2002.
- [2] S. Endraswara, *Teori Pengkajian Sosiologi Sastra*. Yogyakarta: UNY, 2012.
- [3] Sudaryanto, *Metode Dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana University Press, 1993.
- [4] M. Esten, *Kesusastraan Pengantar Teori dan Sejarah*. Bandung: Penerbit Angkasa, 1978.
- [5] R. Warren and Welleck Austin, *Teori Kesusastraan*. Jakarta: PT.Gramedia Pustaka Utama, 2014.
- [6] S. J. Damono, *Sosiologi Sastra: Sebuah Pengantar Ringkas*. Jakarta: Depdikbud, 1979.
- [7] Wiyatmi, *Sosiologi Sastra*. Jakarta: Kanwa Publisher, 1993.