

## **NOVEL *TANAH SURGA MERAH* BY ARAFAT NUR (2017): BETWEEN SACRIFICE AND BETRAYAL**

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### **Abstract**

The purpose of this research is 1) To analyze and describe how the main character's conflicts between sacrifice and betrayal, 2) To know the moral values in the novel *Tanah Surga Merah*, and 3) To know the religious values in the novel *Tanah Surga Merah*. The method utilized in this research is library research design. In collecting research data results, the researcher conducted primary data and secondary data. The primary data of this research was a novel by Arafat Nur entitled *Tanah Surga Merah*. To obtain the results from the primary data, the researcher focused on the point of sacrifice and betrayal, then focused on the values of this novel. Meanwhile, the research outcome from the secondary data in this research was obtained from reading the books, internets, articles, or other documents related to the novel *Tanah Surga Merah* by Arafat Nur. In analyzing the data results, the researcher adopted the technique form Miles & Huberman (1994) that consisted of data reduction, data display, and data verification. The extent of the sacrifice made by the main character and the betrayal committed by him for the path of morality and equity and how it is greatly portrayed in the novel's plot about the circumstances of the Acehese society that have changed substantially in terms of moral values and religious values was discovered as a result of analyzing the *Tanah Surga Merah* novel.

**Kata Kunci:** *Tanah Surga Merah* novel, sacrifice and betrayal, library research method, Acehese literature

### **INTRODUCTION**

Writing is one the four teaching and learning which must be mastered by the student and taught Literature is an expression of the human person in the form of experiences, thoughts, feelings, ideas, passions, beliefs in the form of a concrete picture that evokes charm with language tools [1]. One of the most popular forms of literature is novel. Literary works are seen as disclosure of what has been people think about and feel about. The most important aspects of life attract direct and strong interest so that in essence, literary works is an expression of life through the form of language (Hudson, 1961).

Literature as part of society cannot be separated from the fabric of society and culture. The creation of literary works is inseparably connected with the author's imagination in carrying out his creative process. [2] which states that literary works were born in the midst of society as the author's imagination and his reflection on the social phenomena that are around him. Thus, the literary work can be used by the author as a forum to express all the problems of human life. Besides that, literary works can also be said as a translation of human behavior in their lives.

Literary works, especially novels, are created by authors with the aim of to be enjoyed, understood, and utilized without forgetting that literature is actually a part of disclosure of life problems, philosophy, and psychology [3].

The term novel is a cut from the Italian word, namely novella which is the plural form of novellus, the final variant of novus which means new. The novella is a kind of enlarged anecdote as found in the Italian classic decameron of the 14th century. According to Bonn (2010: 112), novel is a long fictional narrative written in prose, which developed from the novella and other early forms of narrative. A novel is usually organized under a plot or theme with a focus on character development and action. So, an action and events of the novel usually relation with real life, characters development in the novel usually describe character of human in real life, love, experience, war, ambition, sadness, happiness, altogether show in the novel.

According to Scholes in Junus (1984:121), defined the novel as a story that is related to events imaginatively or fictitiously or in real terms. Where the story is part of the shadow of the author of the novel. The author gets an image in the mind through observation or experience.

A novel is supported by intrinsic and extrinsic elements. Intrinsic elements include themes, plots, characters, characterizations, language styles and messages. Extrinsic elements are all elements that make up a novel that come from outside including the author's background, community background and the values contained in the novel.

The various feelings expressed in a novel help the readers to enter and enjoy the storyline contained in the novel such as what had happened in the novel Tanah Surga Merah by Arafat Nur. Feelings of disappointment, anger, fear, and helpless, always appears in the main character, namely Murad. With the depiction of the main character who dare to fight against political power local, this novel is interesting to read and understood. The reality of people's lives in Aceh after the peace agreement that failed, was appointed by Arafat Nur in the novel entitled Tanah Surga Merah.

As a comparison with previous research, the authors describe several things about research regarding conflict in previous research. The previous research mentioned was conducted by Anwar (2017) entitled "Konflik Sosial Dalam Novel Tanah Surga Merah Karya Arafat Nur". The writer used descriptive analysis methods for the research and found conflicts in the novel Tanah Surga Merah by Arafat Nur and suggested to further research to examine more deeply related to the social conflict in the novel. The previous research is related to this research because there were several points raised about the same social conflict. However, the researcher focused more on the conflict of sacrifice and betrayal experienced by the main character in Arafat Nur's novel entitle Tanah Surga Merah. Hence, the researcher will conduct this research to analyze the sacrifices and betrayals that occurred during the Aceh conflict in the novel Tanah Surga Merah by Arafat Nur.

In this research, the researcher will use the library research by collecting data from library. This method uses descriptive analysis to find out how the sacrifice and betrayal of the main character in the novel.

## **METHOD**

The methodology used in this research was library research. Library research is a technique of collecting data by conducting a study of books, literature, records, and reports relating to problems solved. This is an important step when the researcher set the topic of research, the next step is to conduct studies about the theory related to the topic of research [4]. The technique of data collection utilized in this research was conducted in the form of primary data and secondary data. The primary data of this research was a novel entitled *Tanah Surga Merah* by Arafat Nur. In conducting the research, the researcher focused on the point of sacrifice and betrayal, then focused on the values of this novel. Meanwhile, the secondary data in this research was the data obtained from reading the books, internets, articles, documents and other resources related to the *Tanah Surga Merah* novel. In analyzing the data results, the researcher adopted the technique form Miles & Huberman (1994) that consisted of data reduction, data display, and data verification.

## FINDINGS AND DISCUSSION

The researcher made a data analysis that focused on the main character's conflict between sacrifice and betrayal and to recognize the moral and religious values in the Novel *Tanah Surga Merah*. The analysis of the novel *Tanah Surga Merah* by Arafat Nur (2017) is presented as follows:

### 3.1 The Main Character: Between Sacrifice and Betrayal

#### 3.1.1 Sacrifice

In life, there must be sacrifices. It is the same with the journey of the main character in the novel *Tanah Surga Merah* by Arafat Nur. Murad sacrificed many things to prove his extraordinary love for Aceh, his own homeland. It can be seen in the following quote:

*"Aku senantiasa diliputi rasa putus asa, sedih, dan kecewa yang teramat dalam terhadap dunia ini. Kecintaanku yang begitu besar terhadap tanah kelahiran justru amat mengecewakan. Namun, aku tetap mencintainya dengan seluruh jiwa raga dan napasku. Disinilah ketenangan, hidup dan juga matiku. Aku tidak bias hidup di tempat lain, bagaimana pun makmur dan indahny negeri itu."* (Arafat Nur, 2017: 21-22).

"I am always filled with despair, sadness, and deep disappointment in this world. My great love for my homeland is very disappointing. However, I still love it with all my body and soul. This is where my serenity, life and death are. I can't live anywhere else, however prosperous and beautiful the country is."

Based on the quote above, the researcher could describe that Murad's sacrifice for his homeland is very large, he still loves his homeland even the sacrifices he made did not make him well received in his own homeland. That is evidenced by the story in the novel that describes wherever he is, his life is always in danger as can be seen in the following quote:

*"Berdasarkan pengalamanku bergerilya di hutan, naluriku yang peka mengatakan sejak tadi ada seseorang yang diam-diam mengamati dari jauh. Sepertinya lelaki yang duduk di bangku teras kedai, yang tidak terlalu peduli pada sekelompok orang yang tengah bercakap-cakap itu, terus mengawasiku dengan pandangan seolah tak peduli." "Hei, coba lihat orang itu!" teriaknya yang membuatku tersentak dan menoleh ketempat asal suara.* (Arafat Nur, 2017: 13-14).

"Based on my experience in guerrilla warfare in the forest, my sensitive instincts tell me that someone has been secretly watching me from afar. It seems that the man sitting on the bench on the terrace of the tavern, who doesn't really care about the group of people talking, continues to watch me with an unconcerned look." "Hey, look at that person!" he shouted which made me flinch and turn to where the sound came from.

Even though Murad has not returned to his homeland for five years, he is still being united by the Partai Merah. As mentioned above, his life is always in danger. Murad is still recognized and continues to be wanted by the Partai Merah organization. After five years he migrated to Riau, he returned and was still under surveillance. It can be seen in the following quote:

*"Jalannya seperti gaya Murad!" seseorang berseru.  
"Bentuk wajahnya juga seperti Murad!" temannya menambahkan.  
"Hei, kau, Murad!" teriak orang lainnya. "Berhenti disitu!"  
(Arafat Nur, 2017:14).*

"He walks like Murad's style!" someone shouted.

"His face looks like Murad too!" his friend added.

"Hey, you, Murad!" someone else shouted. "Stop right there!"

Murad's feelings were so uneasy because he did not receive news of the whereabouts of his best friend, Imran. Of course Murad was very worried, he didn't want his best friend to be arrested by Red Party (Partai Merah) people for accommodating Murad in his house.

*"Betapapun parahnya yang aku alami, sungguh mati aku tidak ingin kejadian menimpa sahabat itu. Cukuplah aku saja yang menjadi korban politik keji ini. Orang-orang menderita seperti Imran seharusnya jangan ditambah susah lagi. Dan hatiku akan hancur bila melihat dia dan keluarganya teraniaya." (Nur, 2016:176)*

"No matter how bad I went through it, I really didn't want it to happen to my friend. Suffice it for me to become a victim of this heinous politics. People suffering like Imran shouldn't have any more trouble. And my heart will break when I see him and his family being abused."

### 3.1.2 Betrayal

In a very complex reality of life, there are many stories that occur in everyday life, both internal and external conflicts. Likewise in the story in the novel Tanah Surga Merah by Arafat Nur, for example the betrayal told by the author in the novel. The main character is told by the author to betray the freedom fighters who are members of the Partai Merah. Not without reason the main character commits treason, but because of an unpleasant act committed by a member of the Partai Merah, Jumadil, he raped a girl who was a good friend of Murad. Not only that, Jumadil is too greedy to seize project money for his personal interests by taking advantage of his position on the board, his arrogant attitude and likes to play with women.

Murad's betrayal was shooting Jumadil when he was about to rape Fitri, Murad's best friend. It can be seen in the following quote:

*"Namun, yang lebih memicuku untuk membunuh lelaki hidung belang itu adalah kejadian yang tak terencana ketika pada suatu malam dia hendak memerkosa Fitri, gadis Buloh yang masih kerabat dekatku. Sudah berulang kali Fitri mengeluh bahwa lelaki yang memiliki tiga istri dan masih juga suka pelesir ke Medan itu memaksa kawin dengannya. Setiap kali datang, dia membawa uang berjuta, bahkan berjanji akan membuatkan rumah. Dia mengancam dan menakut-nakuti orangtua Fitri dengan meletakkan pistolnya di meja, walaupun dia bersikap seolah-olah benda itu bukan sengaja untuk diperlihatkan." (Arafat Nur, 2017: 25-26).*

"However, what triggered me more to kill the masher was an unplanned incident when one night he was about to rape Fitri, a Buloh girl who is still a close relative of mine. Fitri has repeatedly complained that the man who has three wives and still likes to travel to Medan is forcing him to marry her. Every time he came, he brought millions of money, even promised to make a house. He threatened and scared Fitri's parents by putting his gun on the table, even though he acted as if it wasn't meant to be shown."

Unable to hear what Fitri is saying, Murad finds the man who was about to rape Fitri when he arrives at his house before Isha. Not long after Murad heard screams from the inside of Fitri's house, which happened at the same time, the girl's parents were not at home. It can be seen in the following quote:

*"Begitu mendengar jeritan dari dalam, darah juangku seketika menyala. Aku mendobrak pintu dan langsung memuntahkan tembakan ketubuh Jumadil yang menatapku ketakutan—sampai lima peluru yang tersisa habis keluar, semuanya mengenai sasaran. Sebutir sengaja kuaarahkan ke kelaminnya sehingga alat penting itu hancur tak berbentuk, sebagaimana yang ku ketahui kemudian lewat omongan orang-orang, karena berita koran tidak menjelaskan sampai ke bagian situ, selain hanya menyebutkan luka di*

*pangkal paha saja.” (Arafat Nur, 2017: 25-26).*

“As soon as I heard screams from within, my battle blood ignited instantly. I broke down the door and immediately fired shots at Jumadil's body who was looking at me in terror—until the remaining five bullets were gone, all of them hitting the target. I purposely aimed one at his genitals so that the important organ fell apart, as I found out later through people's talk, because the newspaper reports didn't explain that part, other than mentioning a groin wound.”

After such a great sacrifice was made by Murad, but he was still betrayed by the people of the Partai Merah. It had been so long that Murad had not been in his hometown, when he returned it turned out that he was still a fugitive, so wherever he set foot, he was suspected and even killed by those Partai Merah people. As contained in the following quote:

*“Akhirnya diujung jalan dekat terminal angkutan kota di pinggir laut yang baru dibangun, lelaki yang berbadan tegap tadi berhasil mencengkeram punggung kemejaku dan membuat semua kancing didepan terlepas. Tatkala aku merontaronta, mengibas tas tangan secara serampangan, seseorang yang lainnya malah merampas dan menangkap tas itu terlepas dari tangganku dan isinya meruuh kejalan”. (Nur, 2016:15).*

“Finally, at the end of the road near the newly built city transportation terminal on the seafont, the well-built man managed to grab the back of my shirt and make all the front buttons come off. When I struggled, shaking the handbag randomly, someone else grabbed it and caught the bag, slipped from my hand and its contents spilled out into the street.”

Not only that, Murad was actually considered a traitor and they beat him to a pulp like they had prepared when they met Murad. It can be seen from the quote below:

*“Tak lama kemudian yang lain berhasil mencaipaku ada yang meninju mukaku, menendang kakiku, dan memukuliku dimana saja yang bisa mereka pukul. Aku mengaduh minta ampun, tetapi mereka tidak menghiraukannya; menyumpahiku sebagai pembunuh, penghianat, dan entah apalagi”*  
(Nur, 2016:15).

It wasn't long before the others got to me and were punching me in the face, kicking my legs and hitting me wherever they could. I groaned for mercy, but they paid him no heed; swearing at me as a murderer, traitor, and who knows what else.

### 3.2 The Moral Values in the Tanah Surga Merah Novel

Moral values are values related to good and bad deeds, which guide people's lives in general. Moral values are values that can motivate people to act or do something and are a source of motivation. In other words, moral values tend to regulate and limit our actions in everyday life.

Moral is an attitude of good deeds that is accepted in society. Moral values include attitudes, morals, actions, character, morality. All of these things are already familiar. Everyone has different moral standards. As the author tells about the main character in this Tanah Surga Merah novel. Researchers get several moral values in this novel. The moral values contained in this novel can be seen from the following quote:

*“Memang sulit sekali mempercayai kalau kota ini sekarang dipimpin oleh Suardin, teman seperjuanganku yang sebelumnya pernah memerkosa seorang gadis tanggung dikampungnya”. (Arafat Nur : 2017 : 12-13).*

*"It's really hard to believe that this city is now led by Suardin, my comrade in arms who previously raped a girl in his village."*

From the quotes above reflected the moral values of the Acehnese, the moral value that can be seen from the quotes is rape. As a leader, especially regional leaders, they should reflect good and positive attitudes and behavior to the community. On the other hand, in this novel, it tells the story of a leader who has bad morals, as in the quote above, a leader actually does things that are inappropriate and even very unethical so that the morals shown are not exemplary. There are other quotes that show that human attitudes towards each other show very minimal moral values. Such as the findings of researchers on the attitudes and morals of children who have fallen and do not respect those who are older than them. This can be seen in the following quote:

*"Belum lagi siswa laki-lakinya yang sangat bandel dan nakal, berani melawan guru, terang-terangan menantang." (Arafat Nur, 2017: 35)*

"Not to mention the male students who are very stubborn and naughty, dare to fight the teacher, openly challenge."

The quotes above reflected that there are students who have bad morals, do not respect those who are older than them and do not obey their teachers. In other quotes, the researcher finds examples that show moral values in this story, which can be seen in the following quote:

*"Sekalipun dulu aku masih kecil, aku ingat apa yang dikatakan Teungku Balah. Anak-anak harus punya adab dengan orangtua dan guru mengaji." (Arafat Nur, 2017: 241)*

"Even though I was little, I remember what Tengku Balah said. Children must have attitude with their parents and islamic teachers."

The quote above reflected moral values, these moral values are about the importance of attitude. Children must be educated about attitude from an early age so that they become someone who has good manners, because attitude is above all. Without attitude, then the person is of no value even though he is a knowledgeable person. It is very important to teach moral values, such as how to respect those who are older than them and cherish those who are younger than them. Apart from the quote above, there is still a moral value contained in the novel Tanah Surga Merah, as in the quote below:

*"Anak-anak harus punya adab dengan orang tua dan guru mengaji." (Arafat Nur, 2017: 241)*

"Children must have adab with their parents and teachers reciting the Koran."

The quotes reflected moral values was pointed out about the importance of *adab*. Children must be taught the importance of *adab* from an early age so that they become civilized human beings and have good ethics wherever they are. Even if you have high knowledge, if you don't have *adab*, then all of that is considered nothing, because *adab* is above everything, including knowledge. It is very important to educate them to respect those who are older than them, love those who are younger and respect those who are their own age.

### **3.3 The Religious Values of the Tanah Surga Merah Novel**

Religious values are one of the sides that bind a human being with God, the creator of nature and everything in it. Religion is the main foundation in human life, which is a guide and guide for human life. Religion can be interpreted as the dynamics of life, or giving meaning to life. Through religion, humans can maintain the integrity of society so that they live in a social pattern that has been set for us to lead as a way to achieve a better future. There are several religious values that the author conveys in this Tanah Surga Merah novel, as in the quote below:

*"Aku bersyukur Tuhan masih memberiku umur panjang." (Arafat Nur, 2017: 8).*  
"I'm grateful that God still gives me a long life."

The quote above portrayed religious values, the religious values in the quote explain that it is a form of gratitude to God Almighty. It is a feeling of obedience to God. Where we as humans who have religion must have gratitude. Gratitude can make the heart peaceful and serene. In addition to these quotes, the author also presents stories that belong to religious values, such as the quote below:

*"Seusai mendirikan Magrib, aku bangkit melipat sajadah, sambil terus memikirkan Tuhan; dan untuk pertama kalinya aku memulai mengerjakan shalat setelah begitu lama kutinggalkan." (Arafat Nur, 2017: 29).*

*"After doing Maghrib prayer, I got up and folded my prayer rug, while still thinking about God; and for the first time I started to pray after being away for so long."*

The quotes above explained the implementation of the Maghrib prayer for the first time after being left for so long while he was guerrilla in the forest and fled overseas. The religious value contained is an act of repentance to God. Prayer is one of the pillars of Islam that must be carried out by Muslims. Another quote that reflects religious values is about the obligation of prayer for Muslims. Which can be seen in the following quote:

*"Semua orang Islam memang harus shalat!" (Arafat Nur, 2017: 219).*

*"All Muslims must pray!"*

It can be seen from the quote above, we can see that prayer is obligatory for Muslims and is the second pillar of Islam that is ordered for Muslims. Even though you are sick, it is still obligatory to pray, this means that it is obligatory for us to establish fard prayers. In addition to requiring prayer, religion also teaches us to always maintain cleanliness. It can be seen from the following quote:

*"Tampaknya mereka tidak membutuhkan sumur untuk cebok, sebagaimana kelakuan sejumlah pemberontak dulu kala berada di hutan yang merasa tidak perlu membasuh kelaminnya." (Arafat Nur, 2017: 149).*

*"Apparently they don't need a well to clean, as did some rebels in the past in the forest who felt they didn't need to wash their genitals."*

The quote above explained about ignoring how to maintain cleanliness, namely people who don't clean themselves after defecating. Religion teaches us the importance of keeping clean. As we often hear in the advice quote "Kebersihan adalah sebagian dari Iman." Quoting from the book *Ihya' Ulumiddin* by Imam Al Ghazali (2016), the Prophet ﷺ made cleanliness half of faith. he said,

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Meaning: "Cleanliness is half of faith." (Muslim HR).

People who do not maintain cleanliness then their worship is not valid. So the quote above is not very good to be used as an example for us readers.

### 3.3.1 Moral Values of the Acehese People Post Conflict and Tsunami

Aceh is one of the many areas affected by the disaster. About eighteen years ago, Aceh came to the world's attention because it went through two major disasters. The first disaster tragedy was the end of the period of political conflict after 30 years between the Gerakan Aceh Merdeka (GAM) and the Government of Indonesia, while the next tragedy was the earthquake and Tsunami that hit Aceh on Sunday morning coinciding with December 26, 2004. So with the biggest disaster what happened in Aceh at that time, now every December 26, 2004 is commemorated as the Aceh Tsunami commemoration day. After the two major disasters, there was a shift in the values of life for the people of Aceh, especially religious values. The shift in religious values is mentioned as a process of behavior change created from the development of an increasingly advanced era and post-conflict and tsunami, the shift in religious values can be seen from changes in the behavior of teenagers who do not instill Islamic values today.

Along with the times and the changes that have taken place in Aceh, Aceh is now no longer the area for the development of Islam which is very majestic as before. This can happen because of the deviations that have been made by the people of Aceh, especially young people who do a lot of deviant things due to bad associations, so they commit many deviations from the Islamic Shari'a which is so boasted on earth Serambi Mekkah.

The moral values of young people or the people of Aceh before the conflict and tsunami were very good, even the children did not forget to recite the Koran at home when they finished performing the Maghrib prayer and continued to recite the Koran in the mosque or Meunasah. There are several research findings regarding the moral values contained in the Tanah Surga Merah novel. For example, the post-conflict Acehese youth deviated from Islamic law as quoted in the following quote:

*"Aku hampir tidak percaya, pengunjung-pengunjung itu, laki-laki dan perempuan, duduk amat berdekatan, memeluk, meraba, bahkan aku menangkap seorang lelaki sedang menyelusupkan kepalanya dalam dada seorang gadis yang duduk di bangku pojok yang temaram."* (Arafat Nur, 2017: 66)

"I could hardly believe it, the visitors, men and women, were sitting so close together, hugging, groping, I even caught a man burying his head in the chest of a girl sitting on a dimly lit corner bench."

This showed that the treatment of young people is not in accordance with the Shari'a, this proves that the Acehese youth do not have strong religious values like the period before the conflict. The Acehese people are used to seeing things like that and don't rebuke wrong actions. As stated in the following quote:

*"Si pemilik kedai dan juga pengunjung lainnya tampak tak saling peduli dengan apa yang dilakukan pasangan-pasangan itu."* (Arafat Nur, 2017: 66)

"The shop owner and the other patrons didn't seem to care about what the couple was doing."

It can be seen from the quotes above that Acehese society post conflict is very different from before the conflict. Of course, this is not the case in Aceh, which applies Islamic Shari'a in Aceh, and no one even gives advice to each other in daily life.

### 3.3.2 Arafat Nur's Novel as Media of Communication Post Conflict and Tsunami

Communication is one way for a message to be conveyed to the recipient by a sender or messenger. In this research, the type of communication media used is print communication media. In print communication media, the channel used to convey messages is by using printed forms of writing. The function of the communication media referred to in this study is to function as a transmitter of information. Communication media is an accurate means of conveying messages and information to the recipient of the message.

In this research, Arafat Nur as the author of the novel tells the history that occurred in Aceh during the conflict in accordance with the actual situation (factual reality). In the novel Tanah Surga Merah by Arafat Nur there is transmitter of information that can be used as a medium to communicate something related to the problems that are happening in Aceh, so this is its function to build and create awareness when read by readers. The awareness in question is between sacrifice and betrayal that occurred during the Aceh conflict. The writer communicates that those who seek the truth or do the right thing are considered traitors, but those who commit mistakes or betrayal are considered as the truth.

This novel tells about the struggle and recovery of the community after experiencing the conflict and tsunami that destroyed their area. This novel can be considered as a medium of communication that describes the human journey in facing tragedy, fighting adversity, and rebuilding their lives.



The story in this novel begins with a conflict that occurs in the area described in detail by the author. The conflict may involve ethnic, political, religious, or other social factors. As a result of this conflict, the region felt deep damage and destruction. Arafat Nur described the tsunami that hit the region, resulting in further damage and further desolation of the community. The tsunami exacerbated an already difficult situation caused by the previous conflict. However, in the midst of desolation and despair, this novel offers hope and perseverance.

Therefore, Arafat Nur's novel becomes a media of communication that shows how humans can survive and rise after experiencing a devastating tragedy. This shows that in the midst of despair and desolation, there is hope for restoring life. Messages such as solidarity, peace and togetherness can be found in this story, setting an example for readers in dealing with difficult times.

As a media of communication, the novel "Tanah Surga Merah" provides an opportunity for readers to understand the complexities of conflict and disaster, and promotes truth, empathy, peace and solidarity. In the process, it can help build bridges between individuals affected by conflict and disasters, and provide inspiration to act towards a better future.

Arafat Nur's novel is a literary work with the theme of struggle and recovery after the conflict and tsunami. This novel is a powerful communication media to convey messages about trauma, hope, and efforts to rebuild life after a major devastating disaster. In the story "Tanah Surga Merah", Arafat Nur takes readers into a coastal village affected by an armed conflict and a devastating tsunami. Through the perspective of the main character, we are introduced to a scene full of desolation, deep loss, and a sense of trauma that pervades society.

However, this novel also presents a nuance of hope and persistence in the face of adversity. The main character, who is a tough young man from a troubled background, struggles to recover and help the people around him in the recovery process. The main character determined to rebuild their village and create a "Tanah Surga Merah" that symbolizes a prosperous and happy life.

The messages carried by this novel are very relevant as a communication medium after the conflict and tsunami. First, this novel highlights the importance of solidarity and cooperation in dealing with disasters. The characters in the story help each other and work together to overcome the difficulties that exist. This reflects how important it is to rebuild social bonds and support one another to overcome trauma and recover.

Second, "Tanah Surga Merah" emphasizes the importance of courage and resilience in facing challenges. The main character faces various obstacles and difficulties, but is still determined to get up and fight for a better future. It provides inspiration for readers not to give up in facing difficult situations and to keep fighting despite the challenges that come their way.

Third, this novel teaches the importance of forgiving and letting go of grudges. The conflict in the story creates tension and disputes between residents, but through the journey of the main character, the reader is given a message about the importance of forgiving and building peace. It serves as a reminder that only by moving beyond grudges and repairing damaged relationships can society grow and build a better future.

Overall, the novel "Tanah Surga Merah" by Arafat Nur is an effective communication medium for conveying messages about trauma, hope, and the post-conflict and tsunami recovery process. By presenting a strong and inspiring story, this novel invites readers to see how important it is to build awareness, solidarity, courage and peace in rebuilding life after a disaster.

## CONCLUSION

In this research, the researcher found out how the main character's sacrifice in guarding his beloved homeland, it was seen that there were sacrifices and betrayals described by the author of the novel *Tanah Surga Merah*, Arafat Nur in the storyline. The researcher found several examples related to sacrifice in this novel, for example when the main character protects his homeland from the hands of irresponsible people who want to occupy an office in Aceh, have to lose their home and family and also have to leave their hometown which he loved very much for a very long time in exile,

then returned to his hometown and is still a fugitive from the Partai Merah who is often sought and beaten.

In addition, the researcher also found several examples restated to the betrayal of the main character that reflects the life of the Acehnese, such as when the main character had to kill Jumadil, his friend who only thought about wealth and women. The form of betrayal committed by the main character is by shooting him at a moment when Jumadil wants to rape a woman.

In this novel, the researcher discovered several conditions of the Acehnese society that have changed greatly in terms of moral values and religious values. In terms of moral values, the researcher found that the morals of the Acehnese people were very different from the conditions before the conflict, where there were many deviations committed, especially by Acehnese youth. Before the conflict, young people especially women, kept their honor and uphold moral values, but what happened post the conflict was that many young people deviated from the Islamic Shari'a which was once highly respected in Aceh. Examples of deviations against Islamic law that are carried out by young people in Aceh today are many couples who are not yet lawful together, hugging and even kissing in public places such as tourist attractions. This has become like a normal thing, as evidenced by the Acehnese people who are no longer reprimanding and advising each other about these deviant things.

The religious value that the researcher finds in this novel is that when a person is far from God, his life seems undirected, has no future and is haunted by anxiety, fear and has no other choice but to give up. But when our lives are close to God, doing what God commands, our lives are more focused, have more goals in life, try a lot and can think well. As contained in this novel, the main character tries to get closer to Allah after a long time he has never done his duty. As in the motivational sentence, "if you want to improve your life, then improve your prayer."

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