

An Analysis of Moral Values Through Some Characters in the Novel *Lampuki* by Arafat Nur

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Abstrak

This thesis is a research on the moral values that exist in several characters and events in the novel *Lampuki*. This novel is concerned with the Aceh conflict and describes in detail about war, social behavior, characters, society, and human values. Many moral messages can be learned, as well as adding insight into the appearance of Aceh's struggle at that time. Therefore, the scope of this research is focused on "An Analysis of Moral Values Through Some Characters". The problem in this research is (1) How is the description of Acehnese people's relations regarding moral values in the novel? (2) What are the moral values of some characters in the novel? The methods used in this research are (1) library research, (2) and the techniques used are: reading the novel many times, taking the information related to the topic, specifying the data following the information. The results of this research concerned moral values in the several characters in the novel are; (1). The morality of divinity: worship, understanding religion, loving teachers, and some bad morals, namely, not covering the private parts, and adulterous; (2) Ideological morality and philosophical morality: care about unity and integrity; (3) The morality of ethics and decency: patience, caring for others, friendly, merciful, humility, and protective. And there are bad morals, namely, fierce, arrogant, and opinionated; (4) The morality of discipline and legal morality: refusing to become a marijuana farmer, refusing to consume marijuana, and bad morals are selling marijuana.

Keywords : *Novel, Lampuki, moral values, characters*

INTRODUCTION

Person's sensitivity regarding the welfare and rights of others is a subject of the moral realm(1). Such sensitivity may be reflected in a person's concern for the consequences of his actions for others and his orientation in shared ownership and allocation.”(2) suggest that Moral has a strong attachment from each individual to distinguish between right and wrong actions. Moral is also a person's control of every attitude and behavior.

Moral behavior is necessary for the realization of a peaceful life full of order, regularity and harmony.Morals are needed in social life. Each views other individuals or

other groups based on moral principles. Moral becomes a reference in viewing society as having good or bad social values. With moral processes that grow well in society, social processes will go well. Moral becomes a function to regulate, and maintain order, and harmony among members of society.

Morals can also be called characters, namely the science that describes the main ways of acting, feeling, and thinking related to the idea of good persons. Doing something physically is a form of behavior that is easy to see and measure. This measure is based on the system of values and norms that apply in society because of the inability to understand to choose a good way”.

Based on the definitions above, it can be concluded that morals are principles in a society's life as positive values that are applied in life, relating to good and bad, right and wrong, and about what can and cannot be done. This has become a stipulation and acceptance, in a joint decision of a community from each region, to create a peaceful life full of order, regularity and harmony. Moral is also a benchmark that distinguishes the quality of one human being from another human being. There are several types of morals, that is:

1. The Morality of Divinity

The morality of divinity is a moral value related to religion, which is based on the teachings of a particular religion and the effect on themselves. This Moral can be manifested in various aspects of human life. In practice, we can obey according to religious teachings by carrying out orders and staying away from prohibitions. Believing in the pillars of Faith and doing the pillars of Islam

2. Ideological Morality and Philosophical Morality

Ideological morality and philosophical morality are moral values related to the national spirit and loyalty to the ideals of the nation and state. This moral can be realized by upholding the basis of the Indonesian state, which is *Pancasila*. So believing in *Pancasila* in all life is one of the morals that must be obeyed. This is also a form of love for the country and relates to one's patriotic soul.

3. The Morality of Ethics and Decency

The morality of ethics and decency are moral values related to respectful and civilized attitudes, which are upheld by society in the life of the nation and state, as well as in culture and traditions. This moral can be realized by respecting the opinions of other people who are different, both in words and in deeds.

4. The Morality of Discipline and Legal Morality

The morality of discipline and legal morality are social and moral values that apply to professional codes of ethics and law in society and the country. Moral discipline and law can be realized by carrying out activities by existing rules.

(3) In a story, whether it's a movie, drama, short story, novel, etc. usually there is a character or actor who plays a story. According to Abrams (4) story characters are people who are shown in a narrative work, or drama which the reader interprets as having certain moral qualities and tendencies as expressed in what he says and what he does in action.

A character is a person who acts as an actor in a story. Characters in a work can be presented in the form of drama/theatre, short stories, or novels. The characteristic of a character is called characterization(5). The purpose of creating a characterization is to liven up the storyline of the character or actor.

Based on the description above, it can be concluded that characters are fictional individuals in a story as actors who experience events in the story. It is the character who takes the role of guiding the reader to understand an event. Characters are important points that must be present in a story because the prose is there to tell these characters, whether they are characters with human roles, animal-shaped figures, or humanized objects according to the author's imagination. So In this research, the researcher will analyze moral values through some characters in the novel *Lampuki* (6).

METHOD

In this research, the researcher used the Library Research as the method. (7) defines that library research as research that uses methods to receive information data using existing facilities in libraries, such as manuscripts, books, magazines, documents, biographies, and notes on historical stories. (8) states that library research means data collection techniques that use research studies on books, manuscripts, literature, notes and reports that are related to the dilemma/problem that you want to solve.

The researcher must to collect data and following steps bellow:

- a. Reading the novel many times
- b. Taking the information related to topic
- c. Specify the data and follow the information

After that, the researcher needs to reduce the data. The data reduction involves summarizing the data, choosing and focusing on important data relevant to the topic analysis. After completing the reduced data, the researcher needs to display the data through data display. The data required to organize and have good form and structure. Then, the researcher requires verifying data, the data verification should be focused on the topic of the analysis. The data verification should be detailed the point analysis straight forward to the topic of discussion.

FINDINGS AND DISCUSSION

The moral values that will be analyzed from the novel *Lampuki* are the morality of divinity, ideological morality and philosophical morality, the morality of ethics and decency, the morality of discipline and legal morality. Below we will discuss the moral values of several characters in the novel *Lampuki*

1. The Morality of Divinity

The Morality of Divinity through Teungku Muhammad

Worship is obedience to religious rules. That obedience is shown by the character Tungku Muhammad. In this novel, Tengku is a religious figure who works as a construction worker and teaches the Qur'an at night. He understands very much about moral values. It has been stated in the following quotation :

“...Pada malam hari, bila situasi tidak kacau benar, aku mengajar anak-anak kampung ini yang Bengal dan bebal agar mereka dapat menguasai bacaan ayat Al-quran. Sedangkan pada siangnya, kalau sesekali aku tiada bekerja, balai ini menjadi tempat aku berihat, berleha-leha, atau sekedar berangin-anginan. Biasanya, setiap kali aku mengerjakan shalat atau selepasnya, aku berlama-lama duduk berkutat pada kitab suci, atau menekuni kitab melayu...” (Nur, 2010:15)

“ Sesungguhnya aku tidak membenci seorangpun dari murid-muridku sebagaimana yang terlihat dari penampilan luarnya. Sekalipun mereka bandel, hatiku sangatlah menyayangi mereka. Oleh karena itu pula, aku bersedia bersusah payah mengajari mereka tanpa menarik dan mengharapkan upah sedikitpun” (Nur, 2010: 102)

From the quote above we can see that Teungku Muhammad is a figure who has moral divinity and a good understanding of religion, as evidenced by his daily routine of praying, likes reading scriptures, he is even a teacher who teaches the *Qur'an* to children from Lampuki village. We can take an exemplary attitude from the figure Teungku Muhammad who was diligent in worship. He chose to read scriptures to utilize his time. Apart from that, he is also affectionate. His affection for his students made him willing to teach them and did not expect wages.

The Morality of Divinity through Halimah

Marriage is a form of worship in Islam. A wife's obligations refer to the responsibilities and duties expected of a woman after she marries. In Islam, wives should protect their husband's privacy. Some things can be shared and some things are private in the household. Maintaining household privacy is an obligation for both wives and husbands. Halimah is a woman who has a husband. She was the wife of a rebel named Ahmadi. In this case, Halimah is a wife who is not devoted to her husband. Here's a quote from the novel:

“Sulit bagiku mempercayai bahwa Halimah menunjukkan sesuatu yang amat terlarang dan tidak sepatutnya diperlihatkan kepada Jibril Si Rupawan”. (Nur, 2010: 144)

Based on the quote above, it explains that Halimah is a woman who does not cover her *aurat*. Moreover, it was done behind her husband's back. In Islam, women are instructed to maintain their honor by covering their private parts and being obedient to their husbands. So Halimah's character shows behavior that violates divine morals

The Morality of Divinity through Jibril

Good looks are a gift from God. Having a beautiful face is a blessing because it is filled with praise, opportunities, good wishes, and other benefits. However, tests and trials do not only come to people with less attractive looks, but they come to every human being. Good things and bad things will happen. Likewise with the character Jibril, the following is the data found about Jibril:

“Suatu pagi Jibril mengungkapkan kepadaku apa yang menyebabkan perempuan keras itu begitu bermurah hati kepadanya. Dia menceritakan tentang kunjungannya ke rumah jiran sebelah dan alangkah terkejutnya dia manakala Halimah menyambutnya dengan wajah cerah, penuh keakraban, tidak seperti kesan yang tergambar sebelumnya...” (Nur, 2010:145)

“Manakala aku memandang ke kerumunan anak-anak yang beranjak pulang, diam-diam aku mengamati mereka dari atas balai, lalu berpaling ke arah jalan kompleks. Tanpa sengaja aku melihat tiga orang bergerak di remang cahaya bulan dengan cara yang aneh. Sesosok anak, yang tak lain Anhar, jauh memisahkan diri di depan, sedangkan dua sosok tubuh lagi menyatu di belakangnya. Dari sosok bayangan itu dapat kukenali Jibril dan Hayati yang berlekatan. Aku percaya pada mataku yang belum lagi kelabu, mereka berjalan bersisian amat berdekatan bagai tanpa celah, hampir bergelayutan!” (Nur, 2010: 159)

The data excerpt above shows the bad sides of Jibril's figure. Even though he was tempted by women who were the wives of two rebels. He did not try to brush off and avoid the temptation but instead accepted it. They also have a relationship with Jibril in turn. As a recitation student, with his good looks, he was able to have an adulterous relationship with a guerrilla's wife. That's not good enough for a teenager of his age, he hasn't acquired divine morals.

2. Ideological Morality and Philosophical Morality

Ideological Morality and Philosophical Morality through Ahmadi

As community leaders who occupy an area, it should be our obligation together to protect the area. Patriotism is being brave, never giving up, and being willing to make sacrifices from small things to big things in any form for the glory and prosperity of one's homeland, in whatever way. The data found in this novel regarding the spirit of patriotism are:

“Kita sekalian wajiblah berperang meelawan kaum perusak yang sudah menginjak-injak tanah ini. Mereka betul-betul tidak tahu diri, biadab, dan kejam! Tiada pantas lagi bagi kita memberi hati atas kejahatan mereka yang tiada terperi. Kalau tidak, betapa hinanya kita ini, bangsa yang merupakan keturunan kaum beradab dan pemberani, bisa diperbudak oleh kaum lamit yang pernah dijajah berkali-kali. Terkutuklah anjing-anjing penjajah!” (Nur, 2010: 31)

“Jikalau bukan kita sekalian, siapa lagi yang akan berkorban? (Nur, 2010: 37)

“...aku tetap berpihak pada sikapnya yang menentang permusuhan antar penduduk. Dia memang kasar, berandal, dan garang, tetapi dia tidak suka antarsesama tetangga timbul

permusuhan, sebab, menurutnya, kaum ini amat beradab dan punya sejarah hebat. "Bersatulah membangunnya kembali. Musuh kita bukanlah jiran kita, melainkan penjajah" begitulah dia selalu berseru apabila ada penduduk yang berseteru" (Nur, 2010: 342)

These quotes explain that Ahmadis care about unity and integrity. He has a passion and soul that burns with what is happening during times of conflict. His behavior shows that he will not remain silent and will force things. Look at his efforts to gather strength, recruiting young people to fight with, instill a sense of pride in what the nation once had, and bring it back. Even if the movement carried out is illegal.

In another quote, when Ahmadi is faced with a problem that occurs in his village, he will act wisely in overcoming feuds between residents of his village to oppose hostility between people. Because he has the dream of restoring civilization in the history of Aceh, this shows that Ahmadi has a fighting spirit regarding Ideological Morality and Philosophical Morality.

3. The Morality of Ethics and Decency

The Morality of Ethics and Decency through Teungku Muhammad

Concern is an attitude of involving oneself in existing problems, about the circumstances or conditions that occur around us. People who have a sense of caring are those who are called to do something to inspire change and goodness in the environment around them. We can see the form of the moral value of caring from the novel quote below:

"Sejauh ini aku tidak mendengarkan gunjingan di seputar hayati dan Jibril dan aku pun tidak ingin mengetahui bagaimana hubungan antar penghuni perumahan. Aku tidak peduli seperti apa Jibril, Halimah, Hayati, Rukiyah Yahya, Saniyah, dan semua orang disana yang menyangkut kehidupan mereka yang kurang wajar dan kurang ajar". (Nur, 2010: 160)

The piece of the novel above shows the nature of a patient Tengku. Even though he was upset with his situation, regarding his neighbor's life, and also about the problems of the people of his village. In his irritated state, he said that he didn't care about the people mentioned. But the truth was that he had already thought and knew a lot about the people around him. It is proven that Tengku is a person who has empathy and social concern. In addition, in the life of society and neighbors, Teungku was a patient figure. He was patient in

dealing with various things that happened to him, including dealing with his neighbor who lacked morals, here are the quotes in the novel:

“Sudah kukatakan kepadanya berulang-ulang bahwa tempat ini haruslah bersih dan suci, di sini aku menghadap Tuhan dan mengajar mengaji, tetapi kenapa kepala botak itu tidak mengerti? Aku harus berlapang dada dan melupakan kotoran binatang binatang itu agar kekesalan hatiku tiada berlarut-larut. Aku mengucapkan istighfar, memohon ampunan atas segala dosa yang kulakukan, baik yang kusengaja maupun yang tidak kusengaja, karena memang tidak seorangpun di dunia ini dapat menghindari dari berbuat salah dan dosa. Sejenak kemudian perasaanku pulih kembali, agak lebih baik.” (Nur, 2010: 243)

From the quote above, it can be seen that Teungku Muhammad was a patient person, even though he had repeatedly faced the same problems that bothered him, he was able to control his emotions and was able to overcome his anger by asking for forgiveness a lot. With that, he still maintains good relations with his neighbors. Although he often complains about the problems that happen to him, from this quote we can see that Teungku Muhammad remains patient and can control himself.

The Morality of Ethics and Decency through Ahmadi

A leader is a person who has charisma, and ability and influences the environment in which he is located. Leaders should be the center of attention regarding their appearance. Good or bad appearance also influences a person's attitudes and behavior. So, apart from improving external appearance, one should also improve one's attitude. Moreover, a leader. So how about the appearance of Ahmadi as a Laskar leader? Here's the review in quotes:

“Lelaki gagah itu punya kumis yang sangat tebal, helai demi helainya kasar dan kaku, menyemak hebat di bawah cuping hidungnya yang mancung, tiada seorang pun di antara kami yang tidak mengenalnya. Nama lelaki itu begitu masyhur, orang-orang menyebut dirinya hampir di saban percakapan. Dialah Ahmadi si kumis tebal, lelaki yang menakutkan sekalian orang” (Nur, 2010: 17)

“Sementara, dia sangat santai menikmati semuanya. Lagak angkuhnya serupa keagungan seorang pemimpin yang berada di tengah-tengah himpunan orang yang mesti patuh dan taat pada semua kehendaknya, kesan yang semakin menambah rasa kesal hatiku pada bentuk kumisnya yang amat mengganggu itu”. (Nur, 2010: 22)

These quotes explain that His arrival was scary and respected because he had a bad temper and his mustache added to the ferocity that was on him. Ahmadi is not liked in his community, so his treatment often becomes the subject of gossip in the community. Plus Ahmadi is a rebel, which adds to fear and poses a threat to people. As we know, a rebel acts like a delinquent, where things must go according to his wishes. I don't know if he was carrying a weapon. No one knows if there is something that doesn't touch their heart and will threaten someone's existence. In the other quotation:

“Sehabis lidahnya meraun mencari sisa-sisa makanan yang tersangkut di sela-sela gusi dan pangkal giginya, dia meludah, dan air liurnya segera disambut terpaan angin yang datang seketika. Sebelum jatuh ke tanah, terpaan ludah itu sempat menampias halus ke mukaku. Aku menahan kesal, mengusap-usap mukaku perlahan setelah menunggu beberapa lama, memastikan betul tak ada mata yang memandang ke arahku”. (Nur, 2010: 20)

“...Terkutuklah anjing-anjing penjajah!” (Nur, 2010: 31)

These quotes explain the disrespectful attitude of Ahmadi figures. He has bad habits and no ethics. His dirty habits disturb the comfort of those who are with him. Apart from that, he also often said rude words. His appearance was mighty and strong and brave indeed reflecting the spirit of leadership. But his rude and imposing attitude made him displeased. There was a situation where the army came with revenge due to previous attacks carried out by the Ahmadi group. During this siege, they managed to find the headquarters of the guerrillas who at that time were enjoying marijuana and were unaware of the siege. So the soldiers easily killed the guerrillas who were drunk. In this case, it embarrassed Ahmadi as the leader of the guerrillas. He defended his ego by covering up the truth of the incident. Here are the quotes:

“Terbunuhnya empat orang itu tiada lain adalah akibat kelalaian mereka sendiri”.
(Nur, 2010: 109)

“...Ahmadi tegas menyangkal. Dia bersikukuh bahwa jumlah sebetulnya dua orang, sedangkan dua orang korban lagi adalah petani kampung setempat. Namun tidak semua orang bisa dikelabui kumis itu sebagaimana Karim si pedagang ganja yang telah melewati banyak tempat dalam urusan niaganya”. (Nur, 2010: 110)

From the several quotes above, it can be concluded that Ahmadi has bad morals as a leader. He does not have a friendly nature and is respected by many people because of his distinctive mustache, apart from that he has bad habits, speaks harshly, and also lies to maintain his ego even though his stupidity is visible.

The Morality of Ethics and Decency through Halimah

Policies are guidelines and basic plans for carrying out work, leadership and ways of acting. Policies are usually applied to governments, organizations, and individuals. Policies guide actions that are most likely to obtain the results desired by a government or organization, to produce mutual agreement and not coerce a party. Likewise, taxes, especially taxes that are imposed without a collective decision, ensnare the community. The following is a quote in the novel about tax coercion:

“Halimah tidak segan-segan mengancam mereka yang tidak patuh atau enggan membayar sejumlah uang yang telah diterakan dalam catatan pajak dan ditetapkan dalam keniscayaan memaksa sebagai semacam kewajiban yang tiada boleh ditolak ataupun dilanggar...”

“... Orang kerap mendengar kalau dibalik rok hitamnya, barangkali dibagian paha kanan terselip sepucuk pistol buatan Italy yang selalu dibawa serta ke mana saja dia pergi, terutama selagi dia bertugas mengutip pajak.

The quote above explains that Halimah is a person who is disliked and avoided because of she has a fierce temperament and coercive attitude. Something that does involve many people, especially regarding an area or place, should have a mutual agreement through consensus, not a one-sided decision. Her actions regarding taxes have caused disturbed the public. The threatening actions he took made it uncomfortable

Halimah is Ahmadi's wife. She is tough, brave and confident, but also a little arrogant. Like Ahmadi who was famous in the village of Lampuki, so was Halimah as his wife. She is known as a tax collector. The taxes quoted were intended to support the movement of guerrilla groups. The truth is that the taxpayer's decision itself was not approved by the people of Lampuki village, because of the high number. This is forcing people who like it or don't have to pay for it. If not, threat will be obtained. Pada kutipan lain:

“Dia kerap mengenakan baju berkancing, rok gelap, dan kain penutup kepala sekenanya saja. Berjalan dengan langkah lepas, tiada beban dan tidak pernah menundukkan kepala bila bertemu atau berpapasan dengan siapa pun di jalan, bahkan dengan seorang lelaki yang pantas untuk disegani sekalipun. Sikap itu menunjukkan bahwa tiada manusia lain yang lebih tinggi harkat dan martabatnya dibandingkan dirinya...”(6)

The quote above describes Halimah's confident but arrogant attitude. She does not behave according to a woman's nature, that is, she does not show how a woman should behave according to her nature. Such as wearing closed clothes and lowering your gaze. We can conclude that the character Halimah is immoral in terms of ethics and decency, she is opinionated, overbearing and arrogant.

The Morality of Ethics and Decency through Jibral

Humility is the opposite of arrogance. Someone who has a humble nature always acts calm, simple and serious about something. Whether you get a position, praise, wealth or other benefits, this does not make someone arrogant. Jibral is a teenager who is a student of Teungku Muhammad, his good looks make many people like him. Likewise children. The following data was found about Jibral:

“...kala dia mengajari anak-anak mengeja huruf hijaiyah, tidak ada kesan bahwa dirinya seorang teungku atau seorang guru pemula. Dia melarang anak-anak memanggilnya dengan sebutan “Teungku”. Anak-anak memanggilnya “Bang Jibral”! ...Cara dia menghadapi anak-anak tak ubahnya menghadapi teman-temannya sendiri, atau adik-adiknya, tidak ada tabir antara murid dan guru, dan mereka begitu akrab (6).

The quote above explains Jibral's attitude when dealing with children, patient and affectionate. He was also obedient when receiving assignments from his teacher to teach other students who were younger than him. When teaching children, it doesn't make them feel superior, but their humble attitude makes them more obedient and creates more closeness. That is a good moral value from a Jibral.

The Morality of Ethics and Decency through Puteh

Responsibility is doing something seriously, and being ready to bear all applicable risks. One important part of life that applies an attitude of responsibility is marriage. The priority of marriage is having good goals and ideals and choosing a partner with criteria that fulfill these goals. This is a big step, especially when marrying a woman who already has one

child and a dark past. However, that is what the character Puteh does following a quote from the novel:

“Di saat Hayati putus asa dan menjadi wanita setengah gila, Puteh dengan polos dan pongah datang melamar dan mengawini bekas lonte itu, tak ubahnya sikap seorang lelaki, yang tak punya harga diri, atau tepatnya serupa lelaki pesong, begitu kata Karim. Lelaki pesong itu menjadi keberuntungan bagi hayati. Dia menyelamatkan kehidupannya dari kehancuran, sekaligus budak pelindung yang andal...” (6)

“Melihat sikap Puteh yang terlalu akrab, mengasihi dan menyayangi Anhar, dengan sepenuh hati, bahkan agak berlebihan bila dibandingkan kasih sayang seorang ayah terhadap anak kandungnya sendiri...”

From the quote above, in this case it can be seen that Puteh is willing to accept whatever background his wife Hayati. Even though he received gossip from society about his decision to marry a woman with a prostitution past. The good side that we can take is the sense of responsibility of a Puteh who saved a woman's life and became her protector after the difficult times she experienced. He is also able to love and care for Anhar like his own child.

4. The Morality of Discipline and Legal Morality

The Morality of Discipline and Legal Morality through teungku Muhammad

As a human being, with various things that were faced and become life's problems, it was normal to sometimes get offers that support the defense of life, every human being must have been tempted by violations even if it was from a teacher. However, committing a violation or not, depended on the moral determination that exists in humans themselves. Up to this point, Tengku still had moral firmness and successfully rejected Karim's offer to become a farmer who guards his marijuana garden. As in the following quotation:

“Meskipun kemudian bayangan lembaran uang yang ditunjukkan Karim amat menggoda angan-anganku, aku segera melupakannya. Aku tidak ingin menambah persoalan di tengah ragam kesukaran lainnya hanya untuk sibuk berputar-putar di wilayah tanaman terlarang dengan dada selalu berdebar(6).

From the quotation above, we can know that Teungku Muhammad has a moral character of discipline and obedience to the law. He has a moral sense of what is good and what is bad and is also aware of the consequences of dealing with marijuana.

The Morality of Discipline and Legal Morality through Ahmadi

Ahmadi, as a lascar leader who often spent time with his followers in the forest, he was a man of strong convictions, steadfast in his ambition in carrying out the struggle. Even if his followers commit heinous deeds, he stays on his feet and does not waver. It is proven by the following novel quotation:

“Si kumis tebal selalu menolak kemurahan dari teman-temannya untuk menikmati sejumput daun candu. Baginya sudah cukup memadai dengan rokok buatan China tanpa dia punya keinginan mencoba ganja meskipun hanya selembur saja. Alasan yang diterapkannya kepada sekalian orang adalah, dia tidak ingin kepandaian otaknya direnggut daun itu...”

The quote above explains that Ahmadi is an independent person. He refused to consume marijuana even though he got it for free. He also knows the bad effects of consuming these narcotics.

The Morality of Discipline and Legal Morality through Karim

Doing business is an effort carried out by individuals or groups by offering goods and services in order to gain profit. That is what the Prophet also did. But whether a business is good or bad depends on what is offered and how honestly and dishonestly in that business. Here is a Karim figure who is skilled in business.

Karim is a successful businessman. Karim is a person who is fun, friendly, easy to smile, and easy to get along with anyone, it supports his career as a trader. He is very influential and well-known among the people. No wonder he already has many networks and regular subscriptions. He has a pretty good business strategy. Unfortunately, his business is as a marijuana dealer which is illegal. Luckily, even though he was selling illicit goods, he still traded safely without fear of being arrested. He also cooperated with the police in his marijuana trading business. Here's a quote from the novel:

“Orang yang mengerti betul ihwal tanaman itu bisa segera tau hanya dengan mencium aromanya saja. Sampai sekarang pun, mutu ganja yang tumbuh di hutan sana belum terkalahkan dengan tanaman sejenis yang tumbuh di tempat lain di nusantara. Karim bilang karenanya pula hampir tidak ada kendala dalam memasarkannya di luar daerah. Polisi dan tentara yang baru saja datang untuk menjajah tanah ini merasa beruntung dapat bekerja sama menjalin hubungan niaga dengannya karena mereka perlu menambah penghasilan tersebut gaji mereka yang tidak seberapa dari pemerintah. Mereka juga berminat dan ternyata daun itu bisa pula menghilangkan rasa gundah dan lara.” (9)

Throughout his travels in commerce, whether in villages, forests, or outside the region, of course, he met many people. He is very wise and skilled, so he gets a lot of relationships. Karim knows a lot of confidential information about the movements of the rebels and their bases. He also knows about weapons and the illicit trade in weapons. Karim played an important role for the rebels and for the state apparatus as well, as the police and the army. Here's a quote from the novel:

“Sedikit banyaknya perkara ganja punya kaitan dengan senjata, Karim menjelaskan. Gerilyawan memiliki banyak jenis senjata. Selain berbagai jenis tabung pelontar, juga ada pistol baretta, FN, hingga bedil laras panjang AK-47, AK-56, dan M-16. Sebagian senjata merupakan hasil rampasan dari tentara dan polisi, baik yang dirampas secara lihai waktu musuh sedang lalai maupun dari mereka yang berhasil dibunuh. Sebagian besar senjata adalah barang belian dari pedagang gelap, sindikat internasional, dan mereka yang memang punya kepentingan dengan perang atau setidaknya orang-orang yang mendewakan uang.”(9)

Karim who is smart, wise, skilled, and has many relationships is a plus for a professional in business. Exemplary but the negative is in the type of business that is unlawful and violates

Conclusions

Based on the results and discussion of this research, it can be concluded as follows:

The morality of divinity

Moral values through the character based on the morality of divinity are :

- a. Teungku Muhammad : he has the moral values of worship, good understanding of religion, praying, reading religious books, sincere, and loving teacher (*good moral*)
- b. Halimah : not covering *the aurat* (*bad moral*)
- c. Jibril : adulterous (*bad moral*)

2) Ideological morality and philosophical morality

Moral values through the character based on Ideological morality and philosophical morality is:

- a. Ahmadi : care about unity and integrity (*good moral*)

3) The morality of ethics and decency

Moral values through the character based on the morality of ethics and decency are

- a. Teungku Muhammad : patience and caring for others (*good moral*)
- b. Ahmadi : Speaking harshly, annoying bad habits, and lying (*bad moral*)

- c. Halimah : fierce, arrogant, opinionated (*bad moral*)
- d. Jibril : friendly, merciful, and humility (*good moral*)
- e. Puteh : caring, merciful, and protective (*good moral*)

4) The morality of discipline and legal morality

Moral values through the character based on the morality of discipline and legal morality. Are :

- a. Teungku Muhammad : refusing to become a marijuana farmer (*good moral*)
- b. Ahmadi : refusing to consume marijuana (*good moral*)
- c. Karim : selling marijuana (*bad moral*)

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