

AN ANALYSIS OF SOCIOLOGICAL ASPECTS IN THE NOVEL *BULAN DI LANGIT PEDIR* BY AZMI ABUBAKAR: A POTRAIT OF SHARIA AND VARIOUS DEVIANTS OF CULTURAL BEHAVIOR IN ACEH

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ABSTRACT

This thesis is a research about An Analysis of Sociological Aspects in Novel *Bulan di Langit Pedir* by Azmi Abubakar. The objective of the research is to analysis various things that are the cause of why in Aceh which is thick with Islam there can be deviations in cultural behavior that has led to heresy and to find out the impact for Aceh province as a result of deviation that occurred in Acehnese society. The method used in this research is qualitative method. The data resource of this research was the novel "*Bulan di Langit Pedir*" which was published in 2017. In collecting the data, the researcher used library research, which is a data collection technique taken from library. This technique was done by searching, gathering, reading, and studying all the words, phrases, sentences, paragraphs that reveal structural aspects and problems contained in the novel. In the procedure of data collection, the researcher focused on categorize the data collection into primary data and secondary data. After reading the novel many times, the researcher found and selected the data that was of sentences have language functions and that would relevant to various variants of cultural behavior in Aceh. found and selected the data that the most of sentences have language functions based on its purpose taken from novel that relevance to various deviants of cultural behavior in Aceh and the researcher analysis of intrinsic elements aims to assist in the subsequent analysis process, namely the analysis of socio-cultural problems contained in the novel like the form of crime, cultural deviations, violations of community norms, violations of sharia law and environmental problems in Acehnese society. The research of this research shows in Aceh everything must be done based on sharia and the laws in force in Aceh but many parties have deviant behavior due to several factors such as money, love and contentment. This deviation has consequences for the social condition of Acehnese people. The consequences include the fading of traditional values and changing character of Aceh community. Aceh with religions character has change to hedonism character.

Key Words: Sociological Aspect, Sharia, Deviant of Cultural Behavior

INTRODUCTION

Literary works is the result of creative art from an author whose object is human and his life where the author uses language as his medium. As a creative work, literature must be able to create a beautiful creation and try to distribute human needs [1]. Therefore, the results of each literary work always have a difference even though the object being studied is the same. Jakob Sumardjo stated that literature is a product of society. It is in the middle of society because it is formed by community members based on emotional or rational impulses from the community [2]. So, it is clear that literature can be learned based on social science disciplines, including through a sociological approach. Literary works are seen from the aspect of sociology can be interpreted that the characteristics of a particular society can be seen in literary works. Meanwhile, According to Damono, literary works are created by litterateur to be enjoyed, understood and utilized. Damono also stated that literary works are evaluative responses to life, as a kind of mirror, literature reflects life after assessing and improving it [3].

Literary works have objects that stand alone and are bound by the world in words created by the author based on the author's reality and experience. This is in line with the thinking of Pradopo [4] which states that literary works are directly or indirectly influenced by the experience of the author's environment. As part of society, literature 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. This is in line with the opinion of Pradopo 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 [4]. 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.

One form of literary work is a novel. The novel is a work of fiction that contains the result of the imagination or ideas processed by the author that are connected with events around him or the experience of the writer itself and social cultural background of the community. The socio-cultural background displayed by the author included the procedures for life, customs, habits, attitudes, religious ceremonies, local conventions, courtesy, kinship in the community, ways of thinking, and ways of looking at things or perspectives of life [5]. To understand literary works related to society or

social elements contained in literary works, an approach or review is needed, namely sociology of literature.

Sociology of literature is an approach in understanding literary works by considering aspects of society [6]. Literary sociology studies produce the view that literary works are expressions and parts of society, thus literary works have links with networks of systems and values in that society. As expressed above that literary work is a translation of the journey of human life when humans come into contact with events that occur in their lives .

It is also said that literary work is a portrait of reality that is realized through language. Literary works can show the characteristics described by the author through language about all matters relating to social problems and cultural problems. Therefore, it can be said that literary work is a product of life that contains social and cultural values of a phenomenon of human life. Based on this, the literary work can be seen from the aspect of sociology. Literary works can be seen in the sociological approach by considering the social aspects that concern humans with God, humans with their environment, the structure of society and social processes.

In this research, the researcher discussed the portrait of the Acehese people in their life. Where the people in Aceh are required to live based on sharia on every aspect including government's regulations. However, despite living in sharia rule, there are still many deviant behaviors carried out by some individuals. The occurrence of deviant behavior in Acehese society is caused by many factors like romance, economy, social, and also faith. There are some individuals in Aceh that considered sharia only as a symbol of life but they do not implement it in everyday life. There are even individuals in Aceh who are willing to violate the sharia and choose the wrong path only for the sake of world satisfaction. This is highlighted in novel *Bulan di Langit Pedir* by Azmi Abu Bakar.

The main character in this novel is Zaidon and the supporting characters are Amru and Cut Buleun. In this novel there was a one-sided love and rejection that caused the rejected party to justify any means to achieve a goal without regard to the rules of the sharia and the injured party from what he has done. Therefore, from what is described in this novel, the researcher will conduct a sociology analysis of literature focused on the novel. In this research, the researcher will present the situation of the people depicted in the novel under research. In other words, this novel reflects a life of the people of Aceh which one side must obey the life based on sharia, but on the other side it turns out there are still many individuals in Aceh who used human services in coalition with things that are mystical.

METHOD

In this research, the researcher used qualitative research. Moleong defined a qualitative research as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior [7]. Descriptive data, namely data in the form of words, images, and not numbers [7]. Qualitative research is research that does not prioritize numbers, but prioritizes the depth of appreciation of the interaction between concepts being studied empirically [8].

Procedure of Data Collection

In this research the following data collection techniques used library research, which is a data collection technique that used written sources. This technique is done by searching, gathering, reading, and studying all the words, phrases, sentences, paragraphs that reveal structural aspects and problems contained in the novel *Bulan Di Langit Pedir* by Azmi Abubakar. The procedure of data collection, the researcher focused on categorize the data collection into primary data and secondary data.

Primary Data

The primary data refers to the main data that the researcher used for conducting the analysis called short novel. The main data of this research is a short novel from Acehnese author named Azmi Abubakar with title *Bulan Di Langit Pedir*, published by CV. Jejak, Sukabumi, West Java in 2017, the third printing 110 pages thick with dimensions of 14 x 20 cm. In conducting the analysis, the researcher focused on portrait of sharia and various deviants of cultural behavior in Aceh.

Secondary Data

The secondary data refers to the data that was taken from other sources, such as literary books, criticism, journals, and articles related to the subject of the research which were collected from library and access of internet. These data were important to support the primary data.

Technique of Data Analysis

Data analysis techniques in this study refer to Miles and Huberman (1994) cited by Sugiyono which is involving three steps: data reduction, data display, and conclusion / verification [9].

Data Reduction

Data reduction, defined as the process of selecting, focusing on simplifying, abstracting, and transforming "raw" data that arises from written records. Data reduction is a form of analysis that sharpens, classifies, directs, discards unnecessary, and organizes data in such a way that the final conclusions can be drawn and verified.

In the data reduction, the researcher summarized, chose things that were fundamental, focused on things that were important, looked for themes and patterns. The researcher limited and focused on important data and eliminated unimportant data. After reading the novel many times, the researcher found and selected the data that was of sentences have language functions and that would relevant to various variants of cultural behavior in Aceh. In data reduction the researcher has following many steps to collected the data, that is; a) Handing the novel, b) Reading the novel for many times, c) Taking the information relate to the topic, d) Specify the data follow the information.

Data Display

Miles and Huberman in Sugiyono states that the most frequent from of display data for qualitative research data in the past has been narrative text [9]. The researcher looking at display help us to understand what happening and to do something- further analysis or caution on that understanding. In the data display, the researcher identified and divided the data and then presented them into research problem. In the data display the researcher would displayed some quotations that have been translated into English which is related to various deviants of cultural behavior in Aceh in terms of paragraph.

Conclusion and verification

The researcher requires verifying the data, the data verification should be focused on the topic of the analysis. The data verification should be detailing the point of analysis straight forward to the topic of discussion.

In this research, the researcher would analysis of intrinsic elements aims to assist in the subsequent analysis process, namely the analysis of socio-cultural problems contained in the novel like the form of crime, cultural deviations, violations of community norms, violations of sharia law and environmental problems in Acehnese society. After analyzing socio-cultural problems, the researcher looked for the meaning of these problems to draw conclusions from the results of the analysis process.

FINDINGS AND DISCUSSION

Deviation of The Norms of Aceh Community In *Novel Bulan di Langit Pedir*

Over time, there have been deviations from the norms found in Acehnese society. This deviation does not only occur in one norm alone, but includes all norms. Religious norms, norms of decency,

norms of decency, and legal norms are not spared from the deviations committed by the people of Aceh. It is depicted in the novel *Bulan di Langit Pedir*

Deviation of Religious Norms

The nickname 'Serambi Mekkah' which is embedded in Aceh Province seems to be an acknowledgment of the Islamic values closely by the people of Aceh. It was because the people of Aceh made Islam as a guideline on how to act and apply in the association of life. The norms and laws that applied in Aceh society are based on Islam.

Aceh became the only province in Indonesia to implement Islamic sharia. The sharia of Islam in Aceh doesn't new thing, where its application has been known since the time of the former sultanate. Sharia or Islamic law is a set of rules of God that must be implemented by every Muslim. The implementation of laws and customs relating to teachings of Islam makes the people of Aceh live by upholding religious values. Religious law is a standard rule in doing everything, both in legal matters, in education, even in everyday behavior. Although they live within the scope of Islamic sharia and are guided by sharia, individuals in Aceh who behave in deviations from religion norm or Islamic values.

Deviations from religious norms or Islamic values that occur in the novel was used mystical. There were individuals in Aceh that even used instant methods like magic. Whereas in Islamic sharia it has been explained that using magic is a heresy. Allah ta'ala said in Qur'an Surah al-Baqarah:102:

"And follow that which the devils falsely related against the kingdom of Sulaiman. Sulaiman disbelieved; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieved (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew (Q.S. Al-Baqarah : 102).

According to Tafsir Al-Muyassar / Ministry of Religion of Saudi Arabia the purpose of this verses is after the Jews neglected the truth from their Lord, they then followed the path of sleaze and followed the relics of the sorcerers who had been recited by demons during the time of the Prophet Sulaiman, and the demons attributed the relics to the Prophet Sulaiman. So Allah declared that the

Prophet Sulaiman was free from magic with His words: (وما كفر سليمان) because Sulaiman is neither a witch nor a person who teaches magic, but demons are infidels who teach magic to humans and teach them how to separate them a married couple who were sent to two angels Harut and Marut in the city of Babel which until now the city is still standing in the country of Iraq. These two angels open the disgrace of the sorcerers that they are infidels, and sorcery is disbelief.

Based on this tafsir we have to know magic or sorcery was misguided in Islamic sharia and for individuals who are religious of Islam did magic was a grave sin. But some individuals have did use the magic, the reason they did this because of love. It was so unfortunate right? yeah it is love. Love is blind and love can make who falling in love be eyes blinded or heart blinded. We can say it was the power of love. It can be seen in the following quotation :

“Cut Buleun was sick, but the disease is a bit strange”. Mrs. Fat said while looking down.

“How the strange, ma’am..?”

“She looks like she’s been exposed to magic”

“What, witched..? I could not hide my surprise. A few months ago I could still talk to her.

“Zaid, Buleun often screams, Mrs. Fat cried again.

“A few weeks ago, a young man came to the house to propose Cut Buleun, but we refused...” Mrs. Fat is pouring out her heart out on me. (Abubakar, 2017: 86).

Based on the quotation above the researcher explained that portrait of deviation of Religion norm (Sharia) and cultural behavior in Aceh caused of love. Cut Buleun has been witched after she’s refused propose a young man. Cut Buleun refused that propose because she’s didn’t love the young man who came to propose her, and Cut Buleun has being Zaid girlfriend. That young man seemed to despair and hold a grudge, so that he could do witched to Cut Buleun. It can be seen in the following quotation:

“Amru seems to be desperate and holding a grudge so that he could did witched to Cut Buleun. Hearing that my ears like being struck by thunder. I did not think if Amru, my best friend could do it”.

“How could Amru turned evil, I just realized that we hadn't seen each other in seven years”.

“What did you do Amru..? Where are you..? I shouted in my heart, disappointed”.

(Abubakar, 2017: 87)

Based on quotation above this is tell about why a young man as Amru did witched to Cut Buleun. And the reason was loved and revenge. Revenge made Amru lost control. Zaid as Cut Buleun boyfriend didn't believe Amru did that, cause Amru was his best friend. Zaid so disappointed to Amru, in the past Amru was a smart kid, he is superior than his friend both in studied at school or at learn and read Al Qur'an and the Islamic laws. It can be seen in the following quotation:

Amru was a smart kid. Amru very easy to remember the lessons taught at school. The proof is that one morning, he got a punishment from Mrs. Rahimah, a mathematics teacher, because Amru left the classroom without permission.

“Amru you have to make the shape of limas and kubus!”

Amru immediately took the chalk and he smoothly managed to draw it. Likewise when learn and read Al Qur'an and the Islamic laws, he is superior than his friend.

(Abubakar, 2017: 27)

Based on the quotation above, the researcher made a conclusion Amru as young man who witched Cut Buleun was a smart kid at school and at learn and read Al Qur'an and the Islamic laws. Amru was grow up in in the sharia environment and in education based on sharia demands, but Amru turned to evil even Amru is willing to take the wrong path for revenge and love.

Deviant of Legal Norm

The nickname "Serambi Mekkah" pinned on the Aceh Province seems to be a recognition of the value of Islam which is held tightly by the people of Aceh. It was because the people of Aceh make Islamic sharia as a guideline on how to act and apply in their life. All norms that apply in Aceh society are based on Islamic sharia. Legal norms that apply in Aceh are based on Islam and based on the 1945 Constitution. In this research, the researcher described deviations from legal norms in Indonesia in general and Aceh in particular.

Over time many deviant behaviors occurred in Acehnese society, even law enforcers did things that are contrary with legal norm in Acehnese society. It can be seen in the following quotation:

A funny phenomenon in a country of sharia, wherever the police are mentally depleted. A little mistake, they're made it to be a big problem as a violation of several articles in the form of a book.

The books containing this clause was often placed in the guard post. A Mr. once was colonized by this police officer because his rearview mirror tilted, consequently he was late attending the funeral of a family who passed away. (Abubakar, 2017: 75-76)

Based on the quotation above the researcher explained that portrait deviants of sharia and cultural behavior in Aceh in legal norm which is their live-in country who upholding sharia value but in reality there was many police as law enforcer has did a deviant of cultural behavior caused of money. In Sharia deplete behavior is despicable cause that harming others. Harming each other in sharia including a behavior of dzalim. The meaning of dzalim was putting something not in right position, either because it was lacking or due to additions, either because it was not appropriate in terms of time or in terms of place (Mufradat Allafzhil Qur'an Al Asfahani 537, quoted from Mausuh Akhlaq Durarus Saniyyah). Prohibition to do dzalim contained in Qur'an Surah Hud: 18.

“Now the curse of Allah is upon wrong-doers.”

There were many deviant behaviors of legal norms occurring in Aceh have been committed by law enforcement figures, they protect the criminals for several reasons for example the perpetrator of the crime was their family or their friend. It can be seen in the following quotation :

Five forest rangers came, and without saying a word, immediately let go of these two illegitimate lovers. I gasped, "What is this sir ..?" Why they freed, they turned to look at me with sharp eyes, like an eagle that wants to crush its enemy.

Without saying anything, the two non-mahram immediately got into the car, I was surprised by their attitude like this. They just let go. Or maybe the khalwat perpetrator was their friend, the forest ranger (Abubakar, 2017: 94).

Based on the quotation above the researcher explained the portrait of deviation of sharia and cultural behavior in legal norm. Because perpetrators of irregularities were friends of law enforcement, they were free. Whereas the punishment for khalwat perpetrators outside of wedlock in Aceh was very heavy. As has been implemented in Islamic sharia for unmarried adulterers subject to 100 lashes or stoning for those who are married. It is based on Pasal 33 Paragraph (1) of the Aceh Qanoon Number 6 of 2014 about the Law of Inayat. There were several deviant behaviors of legal

norms committed by some law enforcers, because the perpetrator of the crime was their family. It can be seen in the following quotation:

I don't know why I remembered his brother Amru, who had relatives in the police ranks. Could there have been an acetary between Amru and the police?

My suspicions started to grow after we were arrested, my bag was searched. There are still many possibilities, the police could be involved in hiding Amru. I saw this sign when the rangers suddenly came to ambush us.

"Maybe Amru has been secured in a village ..." my feelings began to investigated (Abubakar, 2017: 95-96).

Based on the quotation above the researcher explained the portrait of deviant legal norm in Aceh conducted by members of the police. they protect the criminals because the perpetrators were their relatives. What the forest rangers did it was against the law in Acehnese society and UUD Indonesia country.

The people in Aceh was knows about sharia and about the rule of their live must be in Sharia, caused many factors their ignored it. They were wanted to achieve their life goals and satisfaction in life quickly so as to achieve all of that they take an instant and perverted path. To get lot of money many individuals in Aceh did things that was prohibited by sharia and Indonesia state laws, such as growing and selling cannabis. In sharia cannabis was harm. It can be seen in Kitab Fatwah Syaikhul Islam Ibnu Taimiyah 34/210

Syaikhul Islam Ibnu Taimiyah said when answering the question of cannabis law posed to him:

"The used of dried marijuana is haram, either intoxicating or not. As for the heady, the law is haram based on the agreement of the scholars. Whoever uses it assuming it is permissible must repent. If he refuses to repent, then he may be put to death as an apostate. His body will not be saluted nor buried in the cemetery of the Muslims".

Based on the stated above Marijuana was haram in sharia Islam because marijuana was a part of drugs and Allah curse who product, used, seller, buyer, delivery and people who ask to delivery it. And in Indonesia to produced marijuana was illegal. It based on Pasal 12 ayah (1) of Law 35/2009, group I narcotics (marijuana) was prohibited from being produced and / or used in the

production process, except in very limited quantities for the benefit of the development of science and technology.

Even though, there was so many individuals in Aceh that commit this prohibited act, because planting or selling was prohibited by the government, if there was those who plant it will be sold at a high price. Therefore, even though it is prohibited in sharia and the government, there was some people who still did it to get money quickly. And if caught doing this, it would be given a punishment according to regulations in Indonesia. It can be seen in the following quotation:

“I am so surprised, disbelief after hearing rumors from villagers if Amru has become a fugitive. He ran away after being involved in planting marijuana; his friend was caught (Abubakar, 2017: 87).”

Based on the quotation above the researcher explained that portrait of deviants' behavior in Aceh because economy factors. Amru came from poor family, his family's economic condition did not support him to study, young Amru must work hard to provide for his old mother. Zaid and Amru were friends since they were kids. Amru and Zaid came from different family conditions. Zaid parent was a teacher and he came from rich family. It can be seen in the following quotation:

I made friends with Amru, the child north of the village. His father was passed away, only he was with his sister and his mother.

Amru is a portrait of a poor family in Pedir village. He also studied in the same school with me, his clothes sometimes dirty neglected, maybe only a pair that he had. I often gave him cookies and I'm invited him to played together

The family economy did not support Amru's study. Besides studying, he also became a construction laborer. But a hope for learning still exists in Amru's eyes. In the other eye, I also saw that little Amru had to provide his aging mother. Amru is a tough person (Abubakar, 2017: 27-28).

Based on quotation above the researcher explained about economy condition in Aceh society, Amru become from poor family and in youngest he must work hard to provide for his mother. His life was so difficult since he was little that when he was an adult he chose to do deviant behavior to achieve his desires easily.

Deviants of Decency and Courtesy Norm

In Aceh, all norm based on sharia, all behavior that was not based on sharia is prohibited in Acehese society such as lying, stealing and adultery. In the novel *Bulan di Langit Pedir* there were

several deviations from the norm of decency that have occurred in Acehese society. It can be seen in the following quotation:

"Who was stole, don't be lie in front of you the holy Al-Qur'an" snapped the ustad from Java.

Finally seven students get up and to the front. They got slapped twice by the ustad (Abubakar, 2017 : 63).

Based on the quotation above the researcher explained that portrait of deviants in norm of decency and punishment of this norm has given by ustad, caused in norm of decency and courtesy punishment based on community agreement. There is another deviation from the norm of decency and courtesy that occurs in Aceh, namely adultery. It can be seen in the following quotation:

I saw the shirt scattered right in front of me, while in front of me still lay the bush. I smelled something wrong, like someone's voice.

I think I saw a woman's face without a headscarf, while another one is a man. "What are they doing in this forest, O Allah ..." I walked away, to call and then waited for some officers to come (Abubakar, 2017: 94).

Based on the quotation above the researcher explained the deviants of cultural behavior in norm decency and courtesy. In Aceh everything must be done based on sharia and the laws in force in Aceh and in the quotation above they are did committed acts that are strictly prohibited in Acehese society and violate the religious and decency norm. When individual in Aceh commit acts such as adultery and they was caught by the community, they would be shunned by everyone and punished in accordance with the prevailing customs and norms .

Deviant behavior in Acehese society was carried out by various circles, not only teenagers and adults, children also did it. It can be seen in the following the quotation:

There was one Amru habit that I didn't like a little bit, he likes to smoked in his young life. I thought it was because of a lack of attention from his family. His mother is getting sick. I also have ever been affected by Amru habits.

One time after came home from studying, Amru invited me to buy a leaf cigarette at Pedir village kiosk, Amru also invited his other friends. We ended up partying on a football field.

The incident was smelled by my mother, I brought some of the cigarettes to the house, wanted me to continue the party in the room alone, while turning on a candle to burn cigarettes. But my mother smelled my signs .

"Hi, what are you doing Son" asked mother full of interests, my mother eyes enlarged and scary. That time my reason was too weak on my mother. I reasoned that the candles in the room were for a science experiment in class. But my mother seen of that leaf cigarette (Abubakar, 2017: 28).

Based on quotation above this is tell about how children in Aceh did things that violate the norms that apply in society, Amru was an example of a child who lacks the attention of his parents, so at his young age he has done things he should not have done. Based on the quote above, the occurrence of deviant behavior among children is due to the lack of attention of parents, and the influence of the social environment. The attitude of some individual in Aceh also tends to be rude when it comes to things they don't like. Whereas in the rules of the living the people of Aceh have been taught to live with the sharia Islam with gentleness. It can be seen in the following the quotation:

I like to travel without friends, so they don't bother. The Egyptians were always very helpful, for example when I was drunk, Mr. whose mustache was so thick and round spectacles had given me a tissue with a smile so it revealed the two remaining teeth. I have become aware that is as loud as an Egyptian, but still has a soul and a great sense of help.

I didn't feel that way when I was in the L300 minibus in Aceh. It happened when I was reprimanded for bringing food back out of my stomach. There is a slight difference between the Malay and Arabic cultures. Malays, which should be softer but not properly conditioned, it was precisely gentleness in the hars Arab culture. And the Egyptians could unite themselves and elaborating the softness well (Abubakar, 2017: 10-11).

Based on the quotation above the researcher explained the deviants of cultural behavior in norm decency and courtesy. In Islam was teach to respect and help each other, but over time the sense of caring begins to fade in Acehnese society. Aceh with a Malay culture should really consider gentleness in every action, but in real life the cultural of Malay which is full of tenderness in Aceh it is not well realized.

Impact of Various Deviants of Shariah and Cultural Behavior in Aceh

The deviation of sharia and cultural behavior that was occurs in the people of Aceh in the novel *Bulan di Langit Pedir* has consequences for the social condition of Acehnese people. There were at least two main consequences caused by the deviation of social cultural in Aceh. These consequences include the fading of traditional values and the changing character of Aceh community.

The fading of traditional values of Aceh Community

Aceh community had been synonymous with people who uphold the values of Islam. In fact, Aceh was the only community that contributes to made Islamic law as a law that applies in its area. However, the pattern of behavior of its people was no longer based on Islamic values. Caused many factors like money, love and contentment people in Aceh did various deviants of cultural behavior in all norm. Like in legal norm they are did a mystic and lot of deviants in legal norm. In decency and courtesy norm they are did sex outside marriage was increasingly infecting society, especially teenagers and some individuals, even though in Aceh engaging in khalwat or sex outside of marriage is strictly prohibited and it is very contrary to Islamic law that applies in Acehnese society, and they still did it for several reasons, it was proves that there is a shift in cultural and sharia values that occurred in Acehnese society. It can be seen in the following quotation:

Even as I recall, Pedir was more than that. The streets are dominated by snot-nosed children dating, many have fallen victim, pity the farmers who transport their crops by bicycle tails should be victims (Abubakar, 2017: 9).

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Five forest rangers came, and without saying a word, immediately let go of these two illegitimate lovers. I gasped, "What is this sir ..?" Why were they freed, they turned to look at me with sharp eyes, like an eagle that wants to crush its enemy.

Without saying anything, the two non-mahram immediately got into the car, I was surprised by their attitude like this. They just let go. Or maybe the khalwat perpetrator was their friend, the forest ranger (Abubakar, 2007: 94).

Based on the quotation above the researcher explained the portrait of many various deviation of sharia and cultural behavior in Aceh. This deviant behavior was very much at odds with all value in Acehnese society. At present, many people in Aceh have begun to ignore traditional customs and traditions that have prevailed in society and they have begun to follow the developments of modern mode. It can be seen in the following quotation:

There is a vibration that indicates that Pedir village is aging, older than the villagers to Meunasah every Magrib arrives. There are no more Acehnese houses as they used to be.

If in the eighties Rumoh Aceh still stood proudly to smile at the kampong people, but somehow in the last ten years the villagers began to pounce and execute one by one Aceh houses.

I remember, in Pedir only left one or two more Acehese houses, it was also a few years away to be executed as well as the villagers. Whereas the old people used to be smart by building a house with a stage construction to stop the flooding (Abubakar, 2017: 17).

Based on quotation above, the researcher showed that society in Aceh has ignored about their traditional values. These things reflect the fading state of traditional values in society. Local wisdom that becomes the identity or identity of the community was now slowly starting to be abandoned. Pride in local culture began to erode in the community, especially the younger generation. People no longer realize that their culture was of high value. Local cultures containing philosophical values should be developed to survive and be passed down to the next generation. In addition, the failure of educational institutions also influenced the fading of traditional values in society. The shift of the function of the school as one of the educational institutions from the beginning as a means of teaching learning process becomes a place to find a diploma sheet for a good future making the failure of the devolution of traditional values to the new generation.

Change of Religious character to Hedonism character

The strong value of the Islamic religion that was held also affects the character of the people of Aceh. Norms based on Islam regulate patterns of behavior in the daily life of the people of Aceh. This made the people of Aceh have a religious character that is known by the nickname as '*Serambi Mekkah*'. However, in recent times the character of the people of Aceh has changed. The deviations that occur made their character turn into a hedonistic character. Now society in Aceh prioritizing the fulfillment of physical satisfactions such as material, love and so on, so that they didn't care about religious values. This can be seen from the deviations made by the characters in the novel *Bulan di Langit Pedir*.

CONCLUSION

In this research, the researcher found various deviants of cultural behavior in Aceh at the novel *Bulan di Langit Pedir* especially deviation of the norms of Aceh community. Norm deviation didn't occur in one norm, but includes all norms. Religious norms, courtesy norm of courtesy, norm of decency, and legal norms are not spared from the deviations committed by the people of Aceh.

Various deviants of cultural behavior in Aceh caused by many factors, especially economic factors, social jealousy, and the factor of faith and piety in some individuals in Aceh was low. There were some individuals in Aceh that consider sharia only as a symbol of life in Aceh but they didn't apply it in everyday life. There were even individuals in Aceh who were willing to violate the sharia and choose the wrong path for the sake of world satisfaction. In other words, in the novel *Bulan di*

Langit Pedir reflects a life of the people of Aceh which one side must obey the life based on sharia, but on the other side some individual in Aceh still used human services in coalition with things that was mystical. This deviation has consequences for the social condition of Acehnese people. This deviation of sharia and cultural behavior that occurs in Aceh community has consequences include the fading of traditional values and changing character of Aceh community. Aceh with religions character has change to hedonism character.

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