Aspects of Love Morality in Novel *Asmara lan Kuwadjiban* by Sri Hadijojo: A Structural Relation

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**Abstract**: *Asmara lan Kuwadjiban* is a Javanese novel published in 1962, containing the moral values of love and loyalty. Doctor Sudibja is very loving and loyal to Salindri since childhood. Sudibja physician's inner struggle was built by the narrator through the emergence of Sudjana figures who were mated with Salindri. How a duty as a doctor can go hand in hand with love in the Javanese view becomes the subject of the novel. The study of this novel uses descriptive analysis method, by explaining the elements in literature in detail and in depth. The objective approach that focuses on the literary works and structural theory developed by Burhan Nurgiyantoro is used to analyze the elements that make up the structure of literary works in this novel. The elements discussed in this study are characterizations, plots, backgrounds, themes, and morals.

**Keywords**: Love, loyalty, morals, novel

1. Introduction

Literature is the art of language. Literature is a spontaneous expression of deep feeling. Literature is the expression of the mind, all human mental activity in the language. Later, literature is the inspiration of life expressed in the form of beauty. Literature is all the books that contain a deep humanity and moral truth with a touch of sanctity, breadth of view, and a mesmerizing form.

The work of literature should be communicated to the reader so that the reader can feel satisfaction by being able to follow the flow of the literary text which makes the reader fascinated and dissolves in time to read it. The reader understands what will be presented in the literary work, then it can be called a literary work, but also depends on the reader's knowledge of a language. (Rahmat Djoko Pradopo, 1995: 108) also says that the attempt to understand the structure as a whole (not separate), one must know the elements of its formers are interconnected with each other.

To understand the content of the literature work, the focus of this research on the moral and culture of the novel, *Asmara lan Kuwadjiban*, the theme of this novel is romance in 1962. Therefore, the author will discuss three main issues that focus on research: How is the structure contained in the novel *Asmara lan Kuwadjiban*, how is morality in the novel *Asmara lan Kuwadjiban*, how love and obligations in the novel *Asmara lan Kuwadjiban*.

2. Research Method

The research method used is descriptive analysis method. Descriptive analysis method is done by describing the facts which then followed by the analysis (Ratna, 2007: 53) Analysis of the novel *Asmara lan Kuwadjiban* done by describing the story in the novel and analyze the structure in the story. After describing the element of story structure, the analysis continued by looking at the moral and cultural aspects contained in the novel. Moral refers to the generally accepted notion of good-badness about deeds, attitudes, duties, and so on; morals, manners, morals. In a literary work, the moral aspect is part of the story structure. The structure of stories is the elements that build literary works. The elements of the structure consist of characters-characterization, plot, background, theme,
and moral. The elements of the story structure can not be separated from one another. To obtain moral values in literary works must be supported by the structure of other stories because these elements are related to each other. The form of delivery of moral messages is divided into two, namely delivered directly and indirectly.

3. Results

The sign that Sudibja's doctor is very loyal and loves one girl Salindri, the moral that can be learned is proof of a loyalty is possible as long as it has a sincere intention. It comes in a sentence:

“.. aku nibakake prasetja, ora bakal rabi manawa ora bisa daup karo seliramu. Nganti saprene aku ngantepi prasetijaku iku marang potretmu kang wis 15 taun lawase tansah tumemppel ing kedjoting djedjantungku.” (ALK, 1962: 5).

".. I dropped loyalty, will not marry if you can not marry you. Until now I have maintained my loyalty to your 15 year old photograph stuck to my heartbeat. " (ALK, 1962: 5).

The quotation above shows that the promise in Sudibja's heart really happened.

Analysis moral in the novel Asmara lan Kuwadjiban is about the role of the main character who is patient and sincere with what happens to his life. Moral is related to the Javanese perspective of the value of life attitude of the people of Java according to Frans Magnis Suseno (1983). It comes in a sentence:

"Pak dokter sanalika njandak kersane bu Djana, kanggo nutupi wiranging kakunge, dilabuni ngurbanake rasane dewe." (ALK, 1962: 21)

"When the doctor receives Mrs Djana's request, to cover up the defiency of her husband, despite sacrificing her own feelings." (ALK, 1962: 21)

The quote above shows Sudibja not selfish:

A human being will achieve the success of life, can adapt to his fellow society, nature, and God. The ultimate success criterion is a psychological state, the state of slamet, or quiet inner calm. (Franz Magnis 138: 1983).

The way of Javanese act, like in the slogan here:

Sepi ing pamrih, ramè ing gawè, memayu hayuning bawana, we can translate like this: "To be free from self-interest, do its duty, beautify the world". Sepi ing pamrih developed by the Javanese through many more detailed attitudes. The characteristic attitudes of these attitudes are the combination of a calm stability, freedom from self-worship and willingness to confine themselves to a role in a predetermined world. The attitudes are about the Divine, self-centered and about others. This attitude is reflected by Sudibja with his duty as a doctor.

Some of the typical attitudes that are considered as a sign of moral maturity of the Javanese is being Sabar. Sabar is the sign of a good leader: he proceeds cautiously, "stepping by trial and error, as if he were stepping on an unknown board of strength" (Geertz in Franz 142-143: 1983). Sabar means having a deep breath in the realization that in due time a good fate will come. It comes in a sentence:

"..kang saben dinane nimba ngiseni kolah, ngumbah reta kabriolete kang rama, gujang djaran, reresik latar.." (ALK, 1962: 3)

"..who every day take water to be filled into the bath, wash cabriolet car father, horse nurse, clean the yard .." (ALK, 1962: 3)

The quote above shows that when Sudibja was kid, he is very patient with his life's destiny being a servant in Salindri’s house.
Other attitudes, owned by Sudibja are nrima and iklas. Nrima means accepting everything that comes to us, without protest and criticism for being misunderstood as a willingness to swallow everything apathetically. Actually nrima including a positive attitude of Java. Nrima means that people are in a state of disappointment and in difficulty reacts rationally, with no collapse, and also with no opposition to the free. The nrima attitude provides endurance to bear a bad fate. For those who have that attitude a catastrophic loss of misery. He still happy in his suffering and is concerned in his joy. Ikhlas means "willing". It contains a willingness to let go of individuality itself and fits into the great harmony of the universe as it has been cracked. Who possesses such characteristics can be called a berbudi luhur. Budi luhur attitude can be regarded as a summary of all what the Javanese deemed primary character. Who is berbudi luhur as if to shine the presence of God in man to his environment. Budi luhur also contains the most praiseworthy attitude towards each other. Budi luhur the opposite of all attributes that Javanese despise, such as the habit of interfering in other affairs, the low mind (drengki), the self, and so forth.

Budi luhur means having the right feeling of how to behave towards others, what can and what cannot be done and said. If the author relates to the story Asmara lan Kuwadjiban, the main character is doctor Sudibjais a figure who can describe the ethical attitude of Java, he is a man who has a berbudi luhur character. Proven in all matters and decisions that he did and Sudibja did not choose in helping people. It comes in a sentence:

"Ah, sampun djeng.. mboten dados punapa sukur dene kula saged mitulungi sasaming gesang. Mung kemawon ingkang dados manah malih,bade kados pundi kedadosanipun lelampahan punika. Ingkang mesti kemawon,wewados punika mboten saged katutupan terus.. mesti bade kewijak!" (ALK, 1962: 23)

"Ah it’s already djeng .. it’s okay, thanks if I can help others. It's just that (still) the mind, will be how the continuation of the story. To be sure, that shame can not continue to be covered ... will surely be uncovered!" (ALK, 1962: 23)

The quote above shows that the doctor Sudibja had a berbudi luhur character.

Darma is one of Javanese ethics. Darma is the sacred duty of God carried by man in the framework of a mission to realize the tranquility of the universe. Darma is usually done simultaneously with the descent of the grace of God (revelation) to the chosen human being to carry out missions on earth. Darma is performed on the basis of the status and role that man has, for example the darma contained in the Asmara lan Kuwadjiban, is the darma of a Doctor. Darma can be described in more detail based on their respective roles, such as in terms of speech, attitude, behavior, which should lead to principles of honesty, discipline, courage, truth, virtue, and justice. Darma a figure of Sudibja as a doctor is when he runs his duty or his darma to help his patients, including Salindri as a woman who he loved very much. It comes in a sentence:“Ketudjune dr. Dibja mitulungi, wani nangung sarta maringi djuru rawat-wanita gigiliran, kersa ngrawuhi, njelak-njelakake bola-bali nuweni kang dujju gerah. Pak dokter prasasat ora ngetung sajahe dewe. Esuk awan-sore tansah nuweni lan gatekake lelarane djeng Salindri." (ALK, 1962: 38) "Fortunately dr. Dibja helps, dare to bear to give woman nurses take turns, want to visit, give priority to visit the sick. The doctor does not count his own fatigue. Morning in the afternoon must visit and pay attention to his disease djeng Salindri. " (ALK, 1962: 38)

The quote above shows that the doctor Sudibja performs his duty as a doctor to the person he loves. In Achmad Chodjim's article a human must have the practice of Panca Wedha, which consists of prayoga (good, proper), pranata (takluk), prasaja (honest), prasetya (promises to remain faithful), and prayitna (wary) to Practiced in everyday life. And the main character in Asmara lan Kuwadjiban, has done these five things in the context of Sudibja who served the country as a doctor.
The romance in *Asmara lan Kuwadjiban* is the love of Sudibja who kept in the heart since he was 14-15 years old to adult. His love is clearly visible in how he treat Salindri, for example when Salindri is sick and treated, Sudibja really cares for her tirelessly, although she has to care for her other patients. Like the sentence below:

".. gedoning pitulungane pak dokter marang putrine. Andak ija kelakon ana sawidijining dokter, nganti kersa sare ing kursi males, meh sawengi natas, perlu paring pitulungan samangsamangsa, nalika banget-bangete djeng Salindri." (ALK, 1962: 39)

"... How big a help to the doctor to his daughter. Yes it happened to one of the doctors, to going to sleep in a rocking chair, almost a full night, to give help at any time, when the djeng Salindri sick." (ALK, 1962: 39)

The quote above is a proof of the doctor Sudibja who always took care of Salindri all the times. This is a testament to the love and loyalty of a man. If, implemented to the real world in the Javanese perspective, the author takes the example of a *macapat* song titled *Asmarandana*, another example, the author took from the characters Damarwulan and Kencanawungu. Damarwulan is just an ordinary person, then appointed to Senapati in Majapahit. Meanwhile, Kencanawungu is the queen of Majapahit kingdom. In the end, they can love each other. It can be concluded that the important figures in the Asmara lan Kuwadjiban story are also described as such. It comes in a sentence:

".. aku nibakake prasetja, ora bakal rabi manawa ora bisa daup karo seliramu. Nganti saprene aku ngantepi prasetijaku iku marang potretmu kang wis 15 taun lawase tansah tumemppel ing kedjoting djedjantungku." (ALK, 1962: 5).

".. I dropped loyalty, will not marry if you can not marry you. Until now I have maintained my loyalty to your 15 year old photograph stuck to my heartbeat." (ALK, 1962: 5).

The above quote proves that Sudibja not only loves Salindri. The next quote is when the doctor Sudibja should hold his feelings and remember his duty as a doctor when he got the patient, Isbanu Sudjana children who just introduced the week before is a prospective husband Salindri. Moral that can be learned is Sudibja task is a doctor, and can not choose who the patient. It comes in a sentence:

"Sanalika Djana sadjak rada kogel, kengetan nalika ditepungake ing Natapuspitan dek Minggu kepungkur, tjalon garwane djeng Ling.. Lah saiki djebul arep mriksakake putrane kang diemban ibune iku.." (ALK, 1962: 18)

"Suddenly Djana looks a little unbearable, remembered when introduced in Natapuspitan last Sunday, his future wife djeng Ling .. Now he want to treat his son who cared for his mother .. " (ALK, 1962: 18)

The quote above shows that his duty as a doctor, can not be matched by personal problems. As well as an obligation the main character as a doctor remains well run, not sacrificed by love, or intended doctor Sudibja not give priority to his own feelings. It comes in a sentence:

"Pak dokter sanalika njandak kersane bu Djana, kanggo nutupi wiranging kakunge, dilabuni ngurbanake rasane dewe. Mesti wae ora genah wangsulane kang dapur sandiwara dadakan iku." (ALK, 1962: 21)

"The doctor then agreed to Mrs Djana request, to cover up his grandfather's disgrace, until Mr. Doctor sacrificed his own feelings. It's certainly not clear the answer (from) the impromptu play." (ALK, 1962: 21)
The quote above is proof that as a doctor, he should behave properly, Sudibja doctors do not want the atmosphere in his office to be murky, so he chose the best way to help Aminah. In the end love and duty can both go well. And the fate of love unites Sudibja and Salindri in a timely manner. A message about the main terms of the relationship of men and women when they are about to build a household. That is the guideline of life that every believer should believe, even though at the end of the story is not told that the doctors Sudibja and Salindri get married, but the macapat song can be an illustration of their love story, which is contained in the quote "Dudu bandha dudu rupa, amung ati pawitane" Has a meaning "not treasure of the likes, only the heart of the provision".

The duty of the main character as a doctor remains well run, not sacrificed by love, or intended by the doctor Sudibja does not give priority to his own feelings. It comes in a sentence:

"Pak dokter sanalika njandak kersane bu Djana, kanggo nutupi wiranging kakunge, dilabuni ngurbanake rasane dewe. Mesti wae ora genah wangsulane kang dapur sandiwara dadakan iku." (ALK, 1962: 21)

"The doctor then agreed to Doran's request, to cover up his grandfather's disgrace, until Mr. Doctor sacrificed his own feelings. It's certainly not clear the answer (from) the impromptu play." (ALK, 1962: 21)

4. Conclusions

The structural elements in the Asmara lan Kuwadjiban story are interconnected with one another. In this research have found the structural elements, such as character-characterization, plot, background, theme and moral. The main character in the story Asmara lan Kuwadjiban is Sudibja, who has a profession as a doctor, he loves a girl named Salindri since childhood, he promised not to marry other women than Salindri. Then the most dominant additional character or role from the beginning of the story to the end in the story Asmara lan Kuwadjiban is Salindri, Sudjana, and Aminah. Characteristics of the authors describe, only the main character figure Sudibja who has the character of virtuous and wise and additional figures. The author makes a figure diagram, which has a function to facilitate the reader in understanding the figures contained in the story Asmara lan Kuwadjiban. The plot contained in the Asmara lan Kuwadjiban story is progressive or straight. Then, the background used in the story is the background of time, the hours and days, the background of the place, namely in Mangkubumen, Sala, RSU Kadipala, Examination Room, Clinic, Workshop PU, and Gunung Giri in Wonogiri and socio-cultural background, Made a socio-cultural backdrop to the revolutionary period and when the Salindri figure mentioned himself as an ordinary person who showed the life and perspective of Javanese society of the era.

The theme found in Asmara lan Kuwadjiban is Sudibja's love and loyalty from childhood to becoming a doctor to Salindri. The loyalty is evident in Sudibja who waits until the time that unites their love together. Despite the conflicts and misunderstandings, but in the end they are both happy. After the other elements have been mentioned by the author, then the last element is moral. The moral that the author wishes to convey in the Asmara lan Kuwadjiban is implied, and the author succeeds in conveying whatever moral is contained. The morals contained in Asmara lan Kuwadjiban are the attitudes of the Sudibja doctors to be imitated by humans today. His virtuous attitude, and Sudibja run his darma or holy duty as best as a doctor, then Sudibja has a wise character, can decide all his problems well, as well as his loyalty in love with one girl, namely Salindri. Therefore, the doctor Sudibja can achieve the happiness of his life.
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