ISLAMIC MORAL VALUES IN KUBAH BY AHMAD TOHARI

Cut Novita Srikandi
Muhammadiyah-University of Tangerang, West Java, Indonesia
cutsrikandi@gmail.com

Abstract

This study aims to explore the values of the Islamic moralism to be conveyed in Ahmad Tohari's novel. Islam is a religion that encompasses aspects of human life, aspects of life that are presented in literature. Therefore, Islam and literature cannot be separated. Human relationship with man and man's relationship with his god is a very basic Islamic teaching. Kubah is the first novel by Ahmad Tohari tells of a character named Karman and tells about events of September 30, 1965, during which the movement of the Indonesian Communist Party that was part of the history of Indonesia. Within this novel, narrated about suffering, experience, and a long journey and religious life of Karman figure when he joined the communist party.

Keywords; Islamic Moral Value, Communist Party, Moral Approach, Kubah

Introduction

Literature as a result of human creativity in addition to providing entertainment also loaded with value, good value and the beauty of the moral values of life. People can find out the values of life, customs arrangement, beliefs and views of the lives of others or the community through literary works. Literature is the object of study which very interesting and there will never be ending to be discussed. This is because literature is an inseparable part of social life. Literature is the embodiment pattern of behavior in public life with the problems that they have. In line with statement from M. Atar Semi (1988), "Literature is a form and the work of creative art object is a human being and his life with the use of language as a medium". Embodiments of human behavior in life in literature cannot be separated from the problem. These issues include relationships with fellow human beings, the relationship with nature and the most fundamental is the relationship with the Creator (God). Man's relationship with the Creator is a religious thing, as the opinion of Mangunwijaya (1988) "In the beginning, all literature is religious.". Therefore, Literature has a relationship that is inseparable from the problem of religious and human life in general.

Islam is a religion that covers the aspects of human life, aspects of the life that are presented in the literature. Because of that Islam and literature are inseparable. Human relationship with man and man's relationship with his god is a
very basic the teachings of Islam. Etymologically the word Islam is derived from
the same root with the word salam, which means peace. So literally, Islam is a
religion that demands peace among peoples that can lead to peace in themselves a
Muslim himself. Here we call it Hablumminannas, namely a Muslim’s relationship
with fellow human beings. Habluminallah is a Muslim’s relationship with his Lord
God Almighty. Thus Islam is a religion that requires improves by Hablumminannas
to achieve perfection Habluminallah.

The novel, entitled Kubah by Ahmad Tohari contain Islamic values
associated with Habluminallah and Habluminannas. Kubah is the first novel by
Ahmad Tohari which tells of a character named Karman with setting are events of
September 30, 1965, during which their movement. The movement of the
Communist Party of Indonesia was ruled State of Indonesia. Within this novel,
narrated about suffering, experience, and a long journey and religious life Karman
figure when he joined the communist party.

Kubah by Ahmad Tohari is a depiction of events the development of
communism in Indonesia in 1965. This story tells about the society of Pegaten
village, living peacefully, coexistence with the community and a sense of family,
but the peaceful is destroyed by a group of communist. They want to instill
understanding and the communist ideology in a society with a reason to fight for
lower class people who think they are oppressed by the class above. Karman is a
young man intelligent, persistent and hardworking, but Karman has been done a
mistake by joining the Communist Party. Karman who formerly was a devout and
always perform his duty as Muslims turn out to be one who no longer know God
(Atheism) since he joined the communist party. Within this novel, Communist
ideology teaches that religion is the opium that makes lulled the lower classes so
that they are not willing to fight for his class. So automatically Karman relationship
with God (Habluminallah) be disconnected so that he be the one who careless and
uncontrolled. Came at a time when Indonesia held a cleanup communism. Anyone
who joins and is associated with the Communist Party were arrested and thrown
into prison on the island of Buru including Karman. In the prison Karman really
self-conscious and introspection that during this time he had entered the wrong
ideology. On the instructions and advice of a captain named Somad, Karman wants
to return to the path of God, after all this time he was lost and forgotten their God.

According to Maman Lesmana (2010), for analyzing a literary work there
are a number of approaches that can be used, including: an objective approach, the
historical approach, the approach of moral, sociological approach, psychological
approach, the approach of archetypes, The approach of stylistic, pragmatic
approach, the approach of expressive, the approach of philosophy and semiotic
approach. In this discussion, the authors use the moral approach as a reference,
where the author wants to show the moral aspects, especially the value of Islamic
moralism how to convey the author of the novel entitled Kubah by Ahmad Tohari
this.

A study may refer to the studies that have been done before. It can be used
as a starting point for doing research. Therefore, a review of past research is
Research Kamaruddin (2007), entitled Analysis of Moral Values Novel Tuhan Izinkan Aku Menjadi Pelacur by Muhidin M. Dahlan, which describes a Muslim woman who was frustrated due to not achieving the desired ideals that enforce Islamic law in Indonesia, even an outlet for frustrations that all things that are in violation of the norms or the teachings of Islam.

Research on moral values has also been done by (Nurhayati, 2011). This novel describes the true nature of life. Ben figures that reflect the profile of teachers who live simple and unpretentious. Many of moral values can be taken from the character Ben in this novel. Nurhayati reveal the moral aspects contained in the novel The Master, among others: (1) affection towards his mother and his associates, (2) lifestyle understated, (3) diligence work, (4) honesty, (5) responsibility owned, (6) and the value of life.

Other studies have also been conducted by (Linda Arik Biyantari, 2011). This novel describes the adventures in the jungle by a group of collectors resin hunted by a tiger which starve. For days they tried to save themselves. And one by one they fall victim between the jaws of the tiger. On the other side also happens adventure inside each member of the group collecting amber. Under the pressure of threats tigers continue to hunt them inside each one, there is also a process of reflection about themselves that heightens their awareness of the strengths and weaknesses of members of their group. Among them instead to the realization that before killing the tigers that hunt them, not less important is to hunt the first tigers were in every child of man.

Although the study of morality in literature has been widely studied, but most of that studies only discussed about moral generally. Therefore, this study will present moral values in a specific novel, which is about the moral values of Islam

Ahmad Tohari Biography

Ahmad Tohari is a writer who is famous for his trilogy Ronggeng Dukuh Paruk novel, written in 1981. He recently was awarded the Java PWI PWI Award 2012 from the Central Java as literary works are considered able to arouse the world. Born in Tinggarjaya, Jatilawang, Banyumas, Central Java, on June 13, 1948, Ahmad Tohari finished his high school in Purwokerto. After that he studied at the Faculty of Medicine of Ibn Khaldun, Jakarta (1967-1970), Faculty of Economics, University of Sudirman, Purwokerto (1974-1975), and the Faculty of Social and Political Sudirman University (1975-1976). Ahmad Tohari has written novels, short stories and routinely been filling column resonance in the daily Republika. Ahmad Tohari works have also been published in various languages such as Japanese, Chinese, Dutch and German. Short story titled Jasa-jasa buat Sanwirya got a consolation prize contest held in 1975 for Gold Mill Radio Nederlands Wereldomroep. While Kubah, published in 1980 won the Main Book Foundation in 1980.

Islamic Moral Values
As we know the word moral comes from the Latin word "mos" which means the habit, said mos if it will be used as adverbs or the name of nature and get a change in the back, making a habit so moris, and morale is said the name of the nature of the habit, which originally reads moralist. Moral according Salam (2000) is the science of seeking harmony of man's deeds (human action) with the basics profusely obtained with human reason. The moral generally lead to better understanding of the doctrine of poorly received concerning actions, attitudes, obligations, manners, and so forth. Teens say immoral if they have a moral consciousness that it can assess the good things and the bad things that can be done and cannot do as well as things that are ethical and unethical. Teens are immoral in itself will appear in the assessment or moral reasoning as well as on good behavior, correct, and in accordance with ethical, Selly Tokan (in Budiningsih, 1999).

According to Kamus Besar Bahasa Indonesia (KBBI), the notion of the moral is (teachings) of the received bad good overview of the actions, attitudes, obligations, etc.; morals; character; immorality. Broadly speaking, a moral arrangements or measure regulating the behavior, actions and habits of humans are considered to be good and bad by the people concerned. Good and bad people to one another at times are not the same. The community therefore provides basic guidelines for behavior, habits, and actions that have been prepared and well-regarded by all members of the community.

Al-Ghazali mentions Islam as the moral behavior that appears automatically on the basis of obedience and submission to the message (the provisions of) Allah Almighty Universal. A Muslim who acted thus would directing their way of life on a broad spectrum, not narrow-minded or exclusive. He can accept diverse social realities and foster relationships with various groups without restricting themselves to the partition of the religion, culture, and fanaticism. This is what is meant by word of Allah Almighty,

"O mankind! We created you from a male and a female and made you nations and tribes that ye may know each other. Verily the noblest among you in the sight of Allah is the most righteous among you. Lo! Allah is Knower, Aware. (Surah Al-Hujarat (49): 13)."

The verse implies that Islam is a moral piety itself. That is the power of virtue of piety, a Muslim is able to instill Islamic morals in the midst of social and cultural differences in society as tolerant, democratic, open, and without any claim to the right. A good literary work is a literary which contains not only the aesthetic value or beauty aspect, but also contains a message to the reader to do a kindness. "The message to the reader to do a kindness" that became the foundation for the basic act based on good and bad basic values or ethics termed "moral". Therefore, literature can also be used as a means of moral education for the reader or audience. Similar with religion and philosophy education, literature is a mirror of society, who are not
directly study the life of society and having similar aims as a means to foster life -
humanist spirit, the soul is a moral, humane and cultured. Therefore, literature
appears not only to be enjoyed in terms of aesthetics only, but also to destroy the
moral degradation towards human development is virtuous, humane, and cultured.
That’s all moral and literary linkages.

According to Maman Lesmana in the book Literary Criticism of Arab and
Islamic Literature (2010), one of the approaches to be used as reference in the
analysis of a literary work is a moral approach. Moral approach that literary
criticism that wants to show the moral aspects in a literary work. In this approach,
literary criticism is regarded as something that should be able to boost the morale
of the community, in addition to educating and as a means of entertainment. So, the
target of criticism only the content of a literary work, not a form. Therefore, this
study explores in depth the moral values in the text . To convey the novel entitles
"Kubah" is, by reading the entire text of the novel and take the moral values in the
text and then is categorized based on the principles of moralism in the teachings of
Islam.

Methodology

This study used a qualitative approach. Creswell (2008) revealed that
qualitative research is oriented eksplorating and understanding of a particular
phenomenon or life problems. A qualitative approach was conducted using
descriptive analysis to describe the facts in the novel Kubah. The next stage is to
analyze and describe the main character and characterization of the novel. Next,
describing Islamic mora values that surround the life of the main character, a way
to analyze and describe the object under study.

Finding

In the teachings of Islam, there are five Moral Values is also known as the
Islamic version of of the Ten Commandments. These commands are listed in the
Quran surah Al-An’aam 6: 150-153 in which God called it a Straight Way (Shirathal
Mustaqim), namely: the value of liberation (Tauhid), family values (marriage), the
value of humanity (hayat), the value of fairness (fair), and the value of honesty
(mandate). Inside Kubah, the novels by Ahmad Tohari moral values of Islam are to
be conveyed either explicitly or implicitly. In this part, we discuss about that Islamic
moral values in Kubah by Ahmad Tohari.

a. The Value of Liberation (Tauhid)

Say: "Bring your witnesses who can testify that Allah has forbidden you
have forbidden." If they testify, do not you come (also) be a witness with
them; and do not follow the desires of those who deny Our revelations,
and those who believe not in the Hereafter, and they ascribe their Lord.
Say: "Let me to read what was forbidden upon you by your Lord, namely: do not associate anything with Him (Q.S. Al-An’am)"

The concept of God in Islam upholds the principles of personal universality of perfect God and overshadows all the corners of the universe. God in Islam is a concept Rabbul Alamin Lord of all, God for the universe (surah Al-Fatihah). When God was "talking" and presented Himself as God, then all that is addressed to the whole universe, including all humans, not just Muslims. One the other hand, the concept of God in Islam is open, open to humans of class, ethnicity, race and from any religion. They were allowed to learn, without having to trust and convert to Islam first.

This Kubah novel tells the neighbor a piece of life Karman is regretted his actions for having joined the Communist Party. Karman who was bright young man, religious, and always surrenders to Allah turns into a no longer knows God (Atheists). Doctrine and communist ideology for whom religion as an opiate to anesthetize of the oppressed. Author implicitly expressed in this citation;

From a piece of text describes mentioned above author directly (implicit) regarding figures who incidentally Karman, said that he did not want to know God more and to decide themselves on what is called religion. Karman has been associating God with communist doctrine taught by the group. He follows people - those who have gone astray and away from God. The moral Karman is contrary to the moral teachings of Islamic monotheism. Author initially describes the actions other Karman showed he started away from the value of divinity. However, the authors actually want to convey a moral message to readers that "bad things would definitely be bad," much less the act has been far from what we like to call the value of monotheism.

Karman who had been arrogant with his comfortable life, became one part of the communist collapse heyday. At that time, when the communist parties in Indonesia are trying to be eradicated by the government, Karman affected so great. He fled after he knew that the fellow communist was killed by the authorities. He went into hiding to avoid pursuit by the authorities. Until one day he regretted his actions, but everything was too late.

ah, aku mengerti kesadaran ini datang terlambat. Masalahnya aku takut mengahadapi regu tembak. Aku..." (tohari 179)
When Karman’s life in hiding very concerning. He suffered from various diseases and hunger, until finally he was arrested and exiled to Buru island for twelve years. Arriving at the prison was, lived Karman no less afflicted. One and his only hope for survival is his wife Marni decides to remarry.

“Tahun 1971 Marni memaksakan diri mengubah pendiriannya. Ia mau mengikuti sanak sanak famili. Maka sehelai surat ditulis untuk suaminya. Dengan surat itu Marni meminta pengertian dan keikhlasan suami. Marni sudah mengambil keputusan hendak kawin lagi.” (Tohari, 12)

The most terrible thing for husband is to face these kinds of problems. Tohari illustrates the suffering of the problems in a Karman life really is very complicated. That problem adds regret in the hearts of Karman. The problems faced by Karman is essentially since he has misguided and away from God. Karman is suffering because he had left the Lord and worship. Worship has been obligated in Islam, and is included in the pillars of faith. All forms of worship in Islam is designed as an exercise and training to enable someone to get moral and correct habits and living right, for examples, prayer can be distanced temptation of Satan. Prayer is a form of worship obligatory, such as exercises to which humans attracted by the interest and willingness. It does so continuously, so that his life may be free from all diseases and the body can be healthy and strong. To keep away from the cruel, unjust and to purify themselves from bad deeds is also the reality of prayer. If the forms of worship cannot purify the human heart, if they do not produce the best quality in their work, and if they do not improve and make the relationship between God and His servants become stronger, then there is nothing left to man except destruction and catastrophe, as experienced by characterization of Karman.

b. Family Value

Family values here includes marriage, be kind to mother and father, do the best to relatives. The novel depicts Kubah of good relations among leaders - his figures in the family. Karman’s father past away since he was a child. He lived with his mother and a sister who was a child. Small Karman is a devoted son to his mother. Karman young has shown his devotion to his parents. He thought about the fate of his mother and sister who live full of flaws after bereaved father.

“Maka Karman yang masih bocah biasa mengumpulkan singkong dari ladang orang dan dibawa pulang sebagai bahan makanan. Singkong direbus, singkong ditunak, atau malah singkong cukup dibenam dalam api sampai empuk; semuanya cukup buat mengganjal perut Karman bersama ibu dan adiknya.” (Tohari, p. 61)
Family values in this novel is also demonstrated by the two children of Karman that still recognize him as father. Tini and Rudio who are Karman’s children Karman still recognize as their father, although Karman is a former convict. They still respect as their father. Although Karman had been doing mistake, he are still their parents, who must be respected and loved.

c. The Value of Humanity (Hayat)

As we already know, that called humanity is everything regard with the individual and social human beings, along with components that support the humanity itself. Human self contains spiritual and physical aspects, so that the concept of humanity in Islam also include harmonization of human spiritual and physical, in order to materialize the human was born and his heart filled with value of human nature, based recognition of the manifestation of God as creator. These human values are including the mutual forgiveness. Karman a former prisoner is languishing Buru island for twelve years came home with incredible feelings of shame and guilt towards society Pegaten. He thought people would shoo Pegaten and no longer accept his presence. On the contrary, the public Pegaten including relatives receive back the presence of Karman without disturbing past.

*Bu Gono berlari dan langsung memeluk Karman. Tangisnya meledak sehingga anak–anak berhambur keluar ingin tahu apa yang terjadi, “Ya Tuhan….Mas Karman?! Kau masih hidup, Mas Karman?”*(Tohari)

The quotation above illustrates the compassion, happiness and distrust of bu Gono, who is a cousin of Karman accepted the presence of Karman. There is not a bu Gono reluctantly accept returns despite the presence Karman Karman an ex-convict. Haji Bakir, an Old man who was betrayed by Karman when he joined the Communist Party and became an atheist. Karman ever damaged and destroyed parts of the mosque Haji Bakir because he felt resentment and hurt to him. However he is also forgive Karman and tried to forget the mistakes - mistakes Karman in the past. Karman is believed by him to build another dome of the mosque in the village pegaten. Karman feel reinvent herself, find her dignity.

d. The Value of Fairness (Fair)

Islam is a religion that upholds the values of justice. In fact Allah ordered us to remain valid fair though to the person or people who we hate. God also gives the degree of piety to people who can be fair. In a large dictionary Indonesian, equal weight is defined fair, not biased, impartial or favor the right. But justice does not always have the same weight or equally
large. In practice, the fair can also be defined as an attitude the mid (moderate), proportional and is also puts things in place.

_Zakat_ is one manifestation of justice in Islam. God commands us to do justice, especially in terms of property. When there was a rich man and the other is a shortage of people, and then it is obligatory for the rich to donate his wealth to the poor, is called Zakat.

_Kubah_ by Ahmad Tohari described how a landlord, Haji Bakir who live in the maelstrom treasure of rice is always not forget the fate of local residents in need. During which their community is very difficult to obtain rice. Rice is something precious and valuable. However Haji Bakir not forget to always give alms to the surrounding community who lack.

Besides zakat, _bawon_ also an embodiment of justice illustrate the rich to the poor in this novel. _Bawon_ wage harvesting rice. Every harvest a small community in the village Pegaten compete to reaping paddy capable people. His reward of rice according rice which they can reap. This is a special time for the whole community to participate Pegaten because they feel the pleasure of eating rice when it was difficult to find. A form of justice here, we can see that the owners of the fields with a fair reward to the people who help harvest rice in accordance with their work. Pay zakat and _bawon_ is the embodiment of justice that the authors are trying to create in the novel entitled _Kubah_.

e. The Value of Honesty (Mandate)

Margo attitude and friends in their efforts to attract Karman is a lie shrouded attitude. They poison the minds of the previous Karman, from honest and innocent man to be cruel man. Every act honestly would bring someone into goodness, but instead every action lies will lead one to the path of crime and disasters. As listed in the verses of the Qur'an that describe the position of honest people among others: QS. Ali Imran (3): 15-17, An-Nisa (4): 69, Al-Maidah (5): 119. Likewise, the Prophet explicitly stated with his saying: "Mandatory upon you to be honest, because it will bring good honest, and goodness will show the way to heaven, so does someone always honest and pay attention to honesty, so that will be set out on the side of God for his honesty. Instead, tell lies, because lies will lead to evil, and evil will bring to the hell, someone who always lie, and pay attention to the lie, so it was recorded with Allah as a liar" (HR. Bukhari-Muslim from Ibn Mas'ud).

As if to stand on it the author, Ahmad Tohari want to describe a piece of the trust in the novel _Kubah_. Margo and friends - friends who since the beginning portrayed fond of inciting, and poison the minds of the public with lies for the sake of the group ended a tragic fate. They were shot dead by the authorities. Likewise with Karman who have been affected by them and began to lose his honesty since joining Margo group also fared poorly. He was exiled and put into prison island of Buru during the teenage years. Here it seems clear that the lie is not a good thing then draft a pack of bad deeds is not a good thing anyway.
Conclusion

From discussion above, the authors conclude that this novel entitled *Kubah* by Ahmad Tohari is a real picture of the value of Islamic morality, including: the value of *Tauhid*, family values, human values, the values of justice, and honesty. The authors describe the moral values explicitly so as readers, we can immediately reap the moral message to be delivered Ahmad Tohari, the author of the novel *Kubah*. At the end of the story the author pluck a piece of verse of the Qur'an, the last four verses of surat Al Fajr: "O soul of man that is peaceful, that has come to the ultimate truth. Back thee to God. Then you go to the line servant - my servant. And you go into eternal peace, in my paradise." A piece of the verse reinforces moral message to be conveyed to the reader, which aims to improve public morals reader of literature in general, and in particular the reader of this novel.
References

Barry, Peter. 2010. *Beginning Theory: Pengantar Komprehensif Teori Sastra dan Budaya*. Yogyakarta: Jalasutra.

Biantri, Linda Arik. 2009. *Aspek Moral dalam Novel Harimau-Harimau Karya Moecthar Loebis*. Skripsi. Surakarta: Universitas Muhammadiyah

Budianta, Melani, (ed). 2003. *Membaca Sastra*. Magelang: Indonesia Tera.

Budiningsih, Asri. 2008. *Pembelajaran Moral*. Jakarta: PT Rineka

Creswell, J.W. 2008. *Mixed Method Reader*. New York: Sage Publication.

Haeruddin, Dingding. 2012. *Mengkaji Nilai – Nilai Moral Melalui Karya Sastra*, (online). (http://id.scibd.com/doc/42242964/ mengkaji-nilai-moral-melalui—karya-sastra, Retrieved on 8 November 2012).

Kamarudin. 2007. *Nilai Moral dalam Novel “ Tuhan Izinkan Aku Menjadi Pelacur“ karya Muhidin M.Dahlan*. Retrieved on 29 Mei 2012.

KBBI.web.id. diakses tanggal 12 September 2016, pukul 22.00 WIB

Lesmana, Maman. 2010. *Kritik Sastra Arab dan Islam*. Depok: FIB UI.

Mangunjaya, Y. B. 1988. *Sastra dan Religiositas*. Yogyakarta: Kanisius.

Nurhayati. 2008. *Nilai Moral dalam Novel Sang Guru karya Gerson Poyk: Tinjauan Semiotik*. Skripsi. Surakarta: Universitas Muhammadiyah

Salam, Burhanudin. 2000. *Etika Individual; Pola Dasar Filsafat Moral*. Jakarta: PT. Gramedia Pustaka Utama,

Saridjo, Marwan. 2006. *Sastra dan Agama: Tinjauan Kesusastraan Indonesia Modern Bercorak Islam*. Jakarta: Yayasan Ngali Aksara.

Semi, M. Atar. 1988. *Anatomi Sastra*. Padang: Angkasa Raya.

Tohari, Ahmad. 2012. *Kubah*. Jakarta: Gramedia.