

**MORAL VALUES ANALYSIS IN THE RAINBOW TROOPS NOVEL  
WRITTEN BY ANDREA HIRATA**

THESIS

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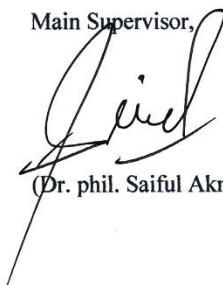
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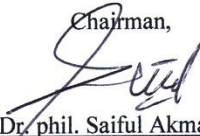
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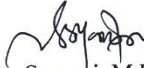
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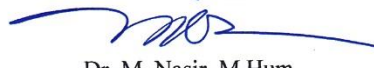
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Montasik, 01 February 2017

Syamsul Fajar

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Menyatakan bahwa sesungguhnya Skripsi yang berjudul: **“Moral Values Analysis in the Rainbow Troops Novel Written by Andrea Hirata”** adalah benar-benar karya asli saya, kecuali lampiran yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan di dalamnya, sepenuhnya menjadi tanggung jawab saya.

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Syamsul Fajar

## ABSTRACT

Novel, like other types of books, is used as a medium of education since it contains great figures with diverse events that come within an interesting plot. *The Rainbow Troops* is one of them that conveys the message of education, culture, religion, and values of life such as moral, appreciation of the honesty, courage to face the trials of life, solidarity in friendship, or thoughts that should be owned by a good person. This research attempts to find out and analyze moral values in this novel and the way the author presented them. The source of the data is *The Rainbow Troops* written by Andrea Hirata. The researcher did several steps of extracting the data commencing through reading the whole book carefully, categorizing the various moral values by highlighting phrases which are considered as moral values, to making table based on the specifications of moral values. The findings reveal that there are several moral value presented explicitly by the author in *The Rainbow Troops*. In terms of human relationship with themselves, the major type of moral value is tenacity, in respect of human relationship with others in society, including their relationship with nature, the dominant moral value is friendship, and regarding human relationship with God, the most presented type of moral value is obedience.

**Keyword:** Moral value, *The Rainbow Troops*.

# CHAPTER I

## INTRODUCTION

### **A. Background Study**

Literary work is author's reflection on life and livings. It is combined with the power of imagination and creativity which are supported by experience and observation. According to Klarer (2004, p.1) in most cases, literary work is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word. Furthermore, according to Goodman (2001, p.vii), literature includes forms of writing which are deliberately and creatively experimented with language in order to suggest images and ideas that engage the readers' imagination. Literature then, can be said as a creative writing by an author with aesthetic values which makes literature regarded as an art. Thus, literary works as creative works should be able to bring out beautiful creations and try to distribute the needs of human beauty. Literature must also be a place that is able to deliver ideas that are thought and felt by the writers about human life. A good piece of literature is something that is capable to reflect the principles of humanity. It tells the problems of human life in their interaction with the environments and others, interaction with themselves well as their interaction with God (Nurgiyantoro, 2005). This will encourage readers to be aware of the issues of life and living.

Novel is a form of literature. Novel is a story about a real search of authentic values that organize the whole words of novel implicitly, not explicitly.



Novel is normally a prose work of quite some length and complexity which attempts to reflect and express something of the equality or value of human experience or conduct (Taylor, 1981). Novel as a literary genre offers a model that contains the value of life. Values are closely related to humans in term of ethics organizing human life, aesthetic fields related to beauty issues, and the value of entry by which human understands about the religion and religious beliefs. In addition, according to Bertens (2000, p.143-147.) the value is something that interest for us, something that we look for, something that pleases, something that loved, and in short value is something good. Value have good connotation. Likewise, the moral values are the message that was delivered by someone in a work of truth-values which is related to the human glory.

Having said that, moral value is often inserted by an author in theirs work as an attempt to express his views on the true values of human life. Veugelers (2008, p.1) says that moral values are values that express ideas about the good life. These values comes in the form of religious advices, advice, regulations, orders, and is inherited through religion and culture on how people should live well in order to be truly good human being. Through literature, the authors are able to set up the moral values that are patronizing, so that the moral message can be captured well by the ones whose interest is in the area of literature. Good literature always invites readers to uphold the norms and morals (Esten, 1993).

Like other type of book, novel is also used as a medium of education. The novel contains all of the great figures with diverse events that come with an interesting plot. This is an excellent medium to convey the mission of education,

culture, religion, and values of life such as moral, appreciation of the honesty, courage to face the trials of life, solidarity in friendship, or thoughts that should be owned by a good person. In a novel we might find the message that is completely hidden so that not many people can feel it, but, perhaps there is also a rather direct or clear message that can be easily understood by everyone (Nurgiyantoro, 2005).

In this present research, the researcher would like to analyze the messages or moral values that can be found in the "*Rainbow Troops*" which is written by Andrea Hirata. Basically, this novel was written to criticize the condition of education in Belitung which at that time was left far lag behind. Andrea Hirata as the author of the novel raised the topic of education as the core theme of the novel combined with elements of everyday events that Ikal experience with his friends. Additionally, there are also many other messages presented in the novel such as morals. In the world of education itself, morals denote something that ought to be taught. In other words, morals are taken into account as parts of education or what so-called moral education. This novel was particularly dedicated for Belitung children so that they can be encouraged to attempt to change their fate without abandoning the teachings or local wisdom of their birth place. Regarding the public readers, Andrea Hirata attempts to communicate with all the children of the country calling them to care about education and uphold moral values in this life.

The researcher decides to choose the novel due to several considerations. The first consideration is that the original novel struck a chord among Indonesian audience when it was released and was sold five million copies. The other consideration is that the novel also spawned a film that became Indonesia's

highest grossing movie of all the time, and it is the inspiration of the making of the three sequel novels (Beerman, 2013). Additionally, the novel does not merely concern with art and story, but also with politics, economics, culture, religion, ethic, and language. It is absolutely right to call this book as an inspiring novel in terms of moral values and education. Besides, the translated *Rainbow Troops* is the winner of New York Book Festival 2013 in term of general fiction category and is the winner of *Buchawards* 2013 Germany (Hirata, 2013). Moreover, like a good fable, the book imparts a simple moral. One example of the values of good moral education in the form of Sincerity in *Rainbow Troops* is as voiced by Ikal (the main characters in the novel): “we had learned the spirit of giving as much as possible, not taking as much as possible. That mentality made us always grateful, even in poverty” (Hirata, 2005).

There are many researches that have been conducted on analyzing the moral values in novels. The first research was conducted by Suryanigrum, Marbun, and Supardi (2015) under the title “*The Analysis of the Moral Values in the Novel Sense and Sensibility*”. The findings revealed that the novel contains some moral values which are divided into positive and negative moral values. The positive moral values are calmness, responsibility, kindness and good understanding. Meanwhile, the negative moral values are heartlessness, greed, slyness, oddity, excessive sensibility, and trickery. Those moral values can be applied in the teaching and learning process, especially in English Education Study Program. There are implementations of moral values in this novel for teaching and learning process. Based on their analysis, this novel is recommended

as one of the literature subject's material and suitable for the students considering the mentality of their age.

Other research was conducted by Madilao and Suciati (2006) entitled "*The Moral Values in Louisa May Alcotts Novels: Little Women and an Old-Fashioned Girl*". The results of the analysis showed that there are individual and social moralities in those novels, which are reflected through the main characters' beliefs or attitude. The significant moral characteristics in the novel are being honest, independent, caring, sacrificial and reliable for their family and friends. This can be witnessed where the main characters want to do anything to help their families and provide anything for them.

The reseracher also takes a review from the journal entitled "*Moral Values Reflected in "the House on Mango Street" Novel Written by Sandra Cisneros*" which was conducted by Ariyanti (2016). The reseracher found that all of the elements of moral values exist in the content of the novel except the point of "respect and care about others" exactly in the element of "not to hurt others".

Although the current research deals with the same subject as the previous ones did, the focus is on analysis of the moral values in the *Rainbow Troops*. Therefore, based on the explanations above, the reseracher is going to conduct a research to investigate the moral values in the *Rainbow Troops* under the title "MORAL VALUES ANALYSIS IN THE RAINBOW TROOPS NOVEL WRITTEN BY ANDREA HIRATA".

## **B. Research Question**

In the present research, the researcher intends to focus on the following problems:

1. What are the categories of moral values that the author tries to convey in *Rainbow Troops*?
2. How are the moral values presented in the *Rainbow Troops*?

## **C. Aims of Study**

Based on the research questions above, the aims of this study are as follows:

1. To find out the categories of moral values that the author tries to convey in *Rainbow Troops*.
2. To describe the way of presenting the moral values in the *Rainbow Troops*.

## **D. Significance of the Study**

The research is expected to have significances in both theory and practice.

1. Theoretical Significance

Theoretically, this research is helpful to provide the readers to know the moral values contained in the novel of *Rainbow Troops* written by Andrea Hirata. In addition, this research also can increase knowledge in the field of literature as well as a benchmark and guidelines for consideration and reference source for researchers who will conduct similar research.

## 2. Practical Significance

- a) For students and university students, this research is useful to increase the appreciation of literature and is expected to motivate them to produce new ideas that are more creative and innovative in the future.
- b) For the authors, this study can add insight and knowledge about the novel, especially on moral values contained in the novel.
- c) For the general public, this research can provide knowledge and open up horizons of thought for lovers of literature.

## **E. Terminology**

To simplify the understanding and avoid mistake in interpreting this research, the researcher will explain operational definition of terminology as stated below:

### 1. Moral Values

The moral in the literature is the message or lesson to be learned from the story or event. Moral is a term from the Latin language support, namely *mos* and in the plural *mores* which also means custom or way of life of a person by doing good deeds (decency) and avoid evils (Ruslan, 2004). Moral concerns something that is good and bad in human change in their life. Hornby, (2011, p.285) also says moral values are values concerning principles of right and wrong and the standards of behavior. Moral in literary works usually reflects the views of the author's life, views on the values of truth.

## 2. Novel

Novel is an imaginative prose narrative of some length, usually concerned with human experience and social behavior and normally cast in the form of a connected story the novel is genre of literature. According to Lukacs (1988, p.40) the novel is the epic of an age in which the extensive totality of life is no longer directly given, in which the immanence of meaning in life has become a problem, yet which still thinks in terms of totality. It would be superficial—a matter of a mere artistic technicality—to look for the only and decisive genre-defining criterion in the question of whether a work is written in verse or prose.

## 3. *Rainbow Troops*

*Rainbow Troops* is a translated novel from its original title “*Laskar pelangi*”. *Laskar Pelangi* novel is a masterpiece by Andrea Hirata, one of the famous novel writers in Indonesia. It was published in 2005 by *Bentang Pustaka*. This book was translated by Angie Kilbane at the end of March 2008 and was published on December 2009. This novel holds the original story from “*Laskar Pelangi*” which is based on writer’s experience and got a little marked up in story line, cultural translation, and its attendant quandaries. This novel contains the main theme of education, power in life, faith in humanity, etc. Thus, it is a kind of educational novel and is called as inspiring and motivating novel (Kilbane, in Hirata, 2009).

## 4. Andrea Hirata

Andrea Hirata is an Indonesian novelist. He was born on October, 24, 1975 in Belitung. He is an alumnus of university of Indonesia; he pursued his master’s

degree at Sorbonne University in Paris and then at Sheffield Hallam University in The United Kingdom both on Scholarships from the European Union. (Hirata, 2005).



## **CHAPTER II**

### **LITERATURE REVIEW**

This present chapter displays the theory of moral values that the researcher bases his study on. Moral values denote intrinsic aspects in novel in that they support the construction of a story. Accordingly, the discussion regarding the understanding of moral values and their types will be described here.

#### **A. Understanding of the Value**

Value is something high, valuable, important and useful for human. Value is a belief or feeling that is believed to be an identity which gives a special pattern to a way of thinking, feeling, attachment and behavior (Ahmadi, 1991). The value is closely related to the way people assess. Assessing means to consider human activities that connect something to something else, which is further to take a decision. This assessment is linked with elements in humans such as physical, creativity, initiative, sense and conviction.

Values and literature are complementary and are inseparable. Literary works were born and sourced from human life and have a high value. Literature will be a contribution to the formation of values so that lovers of literature will be civilized, well-mannered, and virtuous men, and agreeing with the applicable rules. The values in the literature usually reflect the views of the author's life or values that are attractive to the author and are necessary to convey to the readers.

## **B. Moral Understanding**

According to Hurlock, moral comes from the Latin word *mores*, meaning manners, customs, and folkways (Hurlock, 1977), which also means custom or way of life of a person by doing good deeds (decency) and avoid bad actions. Moral concerns something that is good and bad at people's change where they are humans in life. Moral is an ethical norm, a concept of life upheld by most certain societies. Moral is primarily concerned with the understanding good and bad. What good is regarded as moral, while the bad ones are considered as immoral or amoral. Barcalow says moral can evaluate with the actions and potential actions of others, may be evaluated as good or bad; right or wrong; morally acceptable or unacceptable (immoral); morally required, prohibited, or permitted; morally praiseworthy or blameworthy (Barcalow, 1994).

In relation to the values, morals are part of the value, namely moral values. Not all of the values are moral values. Moral values are related with human behavior about good and bad. Moral is good or bad doctrine accepted by society regarding the actions, attitudes, obligations, morals, manners, and decency (Alwi, 2008). Understanding certain good and bad things is relative. This means that something which is in general considered good for someone or a nation, not necessarily the same for other people or other nations. Someone's opinion about morals and values are usually influenced by the view of life.

Furthermore, moral values are the values which are associated with customs, manners, and behavior (Zuriah, 2007). The word 'moral' always refers to the good or the bad people as people, so that fields of human life are seen in

terms of kindness as human (Margis in Budiningsih 2004). Overall, the moral teachings are norms and understandings determining the things which are considered good and bad. Consideration of good or bad something is something that would generate moral, as a generic concept.

Moral is something to be conveyed by the author to the reader, where the meaning contained in a literature work and the suggested meaning is conveyed through stories (Nurgiyantoro, 2005). That means the authors express a moral message to the readers through literary works, either directly or indirectly. Moral in literature usually reflects the views of the authors' life, the views on the values of truth, and what the authors wants to deliver to the readers.

Based on description above, we can conclude that morality is the measurement used to determine what is right or wrong of human beings attitudes and actions in terms of the goodness and badness.

### **C. Types of Moral Values**

There are several forms derived from other words that are in one sense, the word moral, moralists, and morality (Salam, 2002). Furthermore, Salam also explains that when morals are inserted in context of the humanity, it owns several meanings as follows:

1. People who have a good considerations, a good personality, or have a high morality
2. People who act agreeing with the moral, action, behavior, or good manners.

A moralist is defined as person who is oriented to have great importance to others' moral setting, while the morality in this sense referring to the action, behavior or manners concerning the moral (Salam, 2002). Allah SWT, created human beings a perfectly formed and precious creatures. Perfection and glory attached to a set of moral norms that we must obey as a human being, either in the form of orders or prohibitions (Ali, 2011).

Every literature offers moral message. The type or form of moral message contained in literature will depend on the author's beliefs, desires, and interests. Types and forms of moral teaching itself can include issues that could be said are unlimited. It can cover the whole issues of life and life itself. The whole issues that includes the human dignity. In a long story line of novel, we often get there is more than one moral message presented. It was barely under consideration and interpretation of the reader which also can be varied in terms of both quantity and type in determining the moral in the novel.

This kind of moral is always influenced by personality factors. Generally, the problems of life and human life can be distinguished by three, 1) the issue of human relationships with themselves, 2) the relationship of humans with other humans in the social live, including their relationship with nature, and 3) the human relationship with God (Nurgiyantoro, 2005).

### **1) The Issue of Human Relationship With Themselves (Individual)**

Individual moral value that is concerning human relationship with life or the way humans treat themselves. This moral values as basis and guide of human

life which is the direction and rules needed to do be done in everyday life. Personality and morals are very important in controlling behavior. Human affairs are divided into various types, all that could not be separated from relationships with others and with God. The separation was merely to facilitate the reader. It can be related to the problems that are wrapped into themselves and the psyche of an individual.

a) Honesty

Honesty (*Siddiq*) can be defined a lack of compatibility (alignment) between what is delivered (pronounced) with what was done or the fact that is existing. Johnson and Philip (2003, p.174) say honesty involves more than speaking the truth because speaking is only half of the communication process. More than that honesty means compatibility with the reality or facts.

Being honest with yourself can be started with honest intentions and wills. To be honest to others can begin to convey and act as appropriate, convey facts correctly and do not lie. Honest to God is realized with a sense of hope, love and trust on every intention of words and deeds.

b) Humility

Humility is the inner strength of people to see themselves in accordance with reality. McCloskey (2006, p.185) states humility is part of the cardinal virtue of temperance, which in turn is the internal balance essential for a good life. A

humble person not only see their weakness but also their strength, so that are aware of the limitations.

c) Sincerity

Sincerity is honesty and willingness to carry out activities or carry out responsibility without expecting recompense. According to Yahya (2003, p.2) Sincerity is "acting by complying to Allah's orders and without considering any personal benefits or any expectations in return." A sincere person turns to Allah with his heart and aims only at winning His consent by his every single deed, step, word and prayer. Sincerity value is trying to make all of the things and deeds in this world only aim to achieve the pleasure of Allah SWT. Because sincerity plays a very crucial role in Islam, many opinions talk about the meaning of sincerity. In Islam, sincerity is important and become priority to every Muslim.

d) Patience

Patience means capable of facing a problem. Patience is defined as calmness in facing troubles. Leaney (2004, p.30) explains when you have patience, you stay calm and do not get angry if you have to wait for a long time or do something that is difficult or complicated. Patience is a mental attitude that is displayed in the reception of something, either at the acceptance of the task in the form of messengers or restrictions as well as the acceptance of the treatment of others, and the attitude of facing a tragedy. Patience can be categorized into four

terms, being patient with God's command, patience for the ban on God, patience with the actions of, and be patient in accepting the tragedy.

e) Responsibility

Responsibility is a state obliged to bear all things. It is human's consciousness of their behaviors or actions, either intentionally or not. Responsibility also means act as an awareness of the obligation. Responsibility is predicated primarily of persons and only derivatively of their actions, that is, the subject and the object in the other word responsibility is the responsibility of a person for his or her actions – in light of his or her intentions – and their effects in the world (owen et al., 2013). Responsibility is natural. Its meaning has become part of human life so that every man is burdened with responsibility.

f) Yearning

The word 'yearning' is synonymous with the phrase 'want to meet'. Yearning is a feeling of someone who hopes to meet someone else (Hook, 1992). So, yearning is interpreted as the subject of longing, desires, and expectations. Such desire of a person is shown to parents, beloved people, friends, or good thing that have not been encountered, it could be about longing for past memories.

g) Tenacity

According to oxford dictionary tenacity is the quality or fact of being able to grip something firmly. Tenacity can be seen from several indications. For

example, someone with this principle shows obvious consideration in making decisions, is clearly assertive in supporting, is assertive in showing attitude, and has no doubt in facing obstacles. This kind of characteristic possibly does not belong to people whose faith is not firm. One of the destroyer of tenacity is bad impetus and greed. People who are greedy do only tend to sacrifice pride and principle, but also the friends, relatives, fellow human, and life. They also destroy civilization in order to realize all their wishes.

#### h) Self-Control

Self control means being fully aware of what to do. Self-control also means being able to put off short-term pleasure to get something better for the long term. In fact, self-control is the ability to restrain appetite or desire to limit the benefit of the egocentric (self-centered) which is excessive. Self-control can be seen in difficult situations that involve emotions (Srijanti, 2007). Srijanti also explained that anger is the most difficult mood to control. when someone gets angry, his mind is filled by self-justification so that he has very convincing reason to vent anger. In a situations of being angry, someone will vent his anger with various forms of both positive and negative actions.

#### i) Bravery

Bravery in Arabic is called *syaja'ah*. Being brave means to have a steady heart and a sense of confidence in dealing the danger and trouble.. Bravery is the quality or state of having or showing mental or moral strength to face danger, fear,



or difficulty Bravery is an attitude of self that enables someone to face risks as consequences of his true commitment (Merriam-Webster, 2017). The courage of him is shown in the determination to maintain the attitude that has been believed. Thus, bravery is a loyalty to conscience that expresses itself in a willingness to take risks.

j) Regret

Regret is a feeling of being unhappy (sad, disappointed, and so on) or being unfavorable (sin, guilt, and so on). Pareto explains that regret is deals with the emotional reaction people experience after making what they think is an error of judgment. Regret is the feeling of apologetic (Pareto, 2003).

k) Hard Work

Hard work is the maximum effort to meet the needs of life in this world and hereafter accompanied by optimistic attitude. Everyone should work to meet the necessities of life in this world and hereafter. Work hard (*hubbul amal*, Excellence) is one of the Islamic morals. Regarding this matter, Allah says:

"Then when the (*Jumu'ah*) *Salat* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful." (Surat al-Jumuah: 10)

l) Fear

Williams (2001, p.2) states that fear is “an unpleasant emotional state characterized by anticipation of pain or great distress and accompanied by heightened autonomic activity especially involving the nervous system. In other word, fear is an emotional response to a specific stimulation, such as pain or danger. Fear also means feel daunted (horror) dealing with something that is considered to be catastrophic, not brave (to do, take, suffer, etc), anxious or worried. Fear is also associated with a specific behaviors of escaping and avoiding, whereas anxiety is the result of the perception of threat that can not be controlled or avoided. Some psychologists have also mentioned that fear is one of the basic emotions, apart from happiness, sadness, and anger.

m) Hatred

Hatred means strongly dislike. Someone who has a feeling of hatred and hate in his characteristic is called a hater. Thus, the hatred is a very strong emotion and it symbolizes distaste, antipathy for other persons, things, or phenomena. It is also a desire to avoid, destroy and devastate. Staub as cited in Navarro says Hatred is a strong, negative feeling against the object of the hatred. The hater sees the object of their hatred as bad, immoral, dangerous, or all of this together (Navarro, 2013).

n) Hypocrisy

Hypocrisy means someone's saying something that does not match his deeds. Hypocrisy is defined as a case or a hypocritical act. According to Wikander (2002, p.xix) hypocrisy is a constant feature of human existence. Social performance is as bad as acting: bad faith, what Sartre calls "the refusal to be what one is," contaminates all human relations. A person affected by hypocrisy tend to say anything that is not true, and pretend to recognize everything that he does. Hypocrisy is a source of difficulty for the hypocrites themselves and for others. The people with this characteristic shows madness and gloom of his soul. They are desolate from Allah and have no personality.

o) Grudge

Grudge in Arabic is also called the *al-hiqdu*. Grudge means fierce desire to avenge (crime). Grudge starts from bad temper. If this characteristic is maintained and is not immediately treated with the characteristic of forgiveness, it will revenge against those who offend us. Definition of the term grudge is a feeling of wanting to revenge for the hurt that exists as of hostilities, and someone with this characteristic always looks for opportunities to vent the pain, make the opponent get hurt s that he is satisfied. In this matter, Allah says,  
 "Take what is given freely, enjoin what is good, and turn away from the ignorant"  
 (QS. Al-Araf: 199)

## **2) The Human Relationship With Other Human Beings, Including Their Relationship With the Natural Environment (Social)**

Social moral values are actions of someone toward others, where the actions area direct impacts on life among humans. This moral usually cover all of life. In conducting these relationships, people also need to understand the norms that apply in order their relationship will be able to run smoothly and to avoid misunderstandings.

As the social creatures, humans were created in a state of interdependence with each other, as well as the environment of the universe. Thus, each of us should cover the lack that exisst between of us.

"But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters "(QS.Al- Qasas: 77)

The problems in the form of human relationships, among others, are as follows.

### **a) Friendship**

Friendship is a fraternity or transportation as a friend. Friendship is a term that describes the behavior of mutual support between two or more social identities. The term "friendship" describes a relationship that involves knowledge, appreciation and affection. Companions will welcome the presence of each other and show loyalty to one another. They will also engage in mutually helping

behavior such as in an exchange of advice. Greif (2009, p.53) states that friendship is a relationship between two people who like each other, who trust each other, have a reasonable number of commonalities that bring or bind them together, and communicate often enough to support, build, and maintain that friendship.

Friend is one who reflects someone's behavior. However, for many people, friendship is often no more than the belief of someone who assumes his friend will not harm him. Values which are in friendships are often what are produced when a friend shows consistently the tendency to want what is best for each other, sympathy and empathy, honesty, and perhaps in situations that are difficult for others to speak the truth.

#### b) Kinship

Kinship is a matter which is characterized by a family. family is a communion of life that is based on a legal marriage consisting of the husband and wife, and parents of children (Salam, 2005). Furthermore, Salam explained in fostering a prosperous family, moral principles need enforcing by implementing moral obligations which become necessity. In this case, it includes relationship of spouses, parent and child, and the love of husband or wife. Such a relationship includes the value of love, loyalty, caring, appreciation, and so on.

c) Loyalty

Loyalty means persistence. Loyalty is sincerity where someone does not violate a promise or betray, and is a struggle and grace, as well as maintaining and keeping the promise of love together. When something goes wrong, there is nothing done by someone loyal but to forget soon, forgive, and do not fling it to others, while recalling the kindness and advantages of himself. Keller (2007, p.vii) says loyalty is not just a matter of how you act; it is also a matter of how you think, and how you are motivated. If you are loyal to something, then thoughts of it may inflame your passions, it may be something towards which you feel warmth and affection, and you may be saddened by thoughts of its suffering or demise.

d) Superior and Subordinate

Superior linguistically means higher, above, or leader. Leaders are guidance so the leadership is defined as a matter of a leader or manner of how to lead. The relationship between superiors and subordinates should be based on moral values, including the value of humility, loyalty, caring, and so forth. A good leader is a person who has an attitude of service because the higher position he has, the more the people he must lead. Babalola et, al (2014, p.30) say that a leader must have visions, develop team work, counselling wisdom, discipline, goal getter and influence the followers who may be referred to as subordinates in the world of work in order to achieve results.

In addition, if a leader expect loyalty from those he leads, he must first have the patience and loyalty to lead. Reciprocal loyalty between leaders and subordinates can be measured by how much they support each other in both good and bad situations. That support can be either moral or material. In that case, good communication is also very important in relation superiors and subordinates in order to increase the motivation by informing and clarifying the tasks that must be done to the subordinates.

e) Harmony

Harmony is an ideal state that is expected to be maintained in all social relations. Harmony shows the concrete manifestation of the two parties (individuals or groups) who live side by side comfortably and harmoniously. Meanwhile, tolerance deals with values and behavior or attitude displayed by a person or group of people in order to live in harmony. The harmony is a term that is filled by the fullness of meaning and peace. The point is, to live together in society with unity of hearts and agreement is not to create disagreement and contention.

f) Mutual Help

As a matter of fact, humans are born in need of help from others, as well as adults and working, even when they die, they need others since human beings can not bury themselves. To help means the act of helping each other, the forms of this act can be: 1. Mutual help to ease the burden (of suffering and hardship) 2.

Mutual assistance in order to do something, 3. Help each other to save themselves from danger and to ease the burden associated with problems encountered.

g) The Natural Environment

It is known that the process of creation of man is an inseparable part of the universe. In the system of the cosmos, man and the universe is a unity that can not be separated. Because of having the advantage of consciousness system, the universe becomes an object that is very important in human life.

The advancement of knowledge on the nature and technologies applied makes the nature stand on the position as a source of boundless life. Consequently, the more knowledge obtained, the clearer the symbiotic relationship between humans and the universe. Humans would be subordinate to the laws of nature and are unable to change it, but they can cope with it. He can take a part of nature at the same distance. But harmony does not always grace the human relationship with the universe. At one time, when life was very simple, human instincts running consistent with natural law. Humans live in caves, hunting with stone axes and arrows and eat natural foods. But the development of human knowledge in responding to the difficulty regarding the self adaptation with nature finally result in creations exceeding natural properties. The exploitation of nature destroys the balance of the relationship that has lasted billions of year. The global crisis environment affects the relationship between man and the universe at the moment (Azra, 2002).



A moral man are capable of addressing the environment as well as possible. He can manage the environment so as to produce benefits for humans and also maintain it in order not to run out and disappear.

### **3) Relationship With God**

Human relationship with themselves and other human beings in social realm, including their relationship with the natural environment can not be separated from the issues about human relationship with God (Nurgiyantoro 2005). The problems denote human relationship with God are as follows.

#### a) obedience

Literally, obedience means the action of continuous abiding to the God, not to cheat; being pious, and worship. Obedience is defined as adherence, loyalty and piety. Obedience is the attitude and act of obedient or faithful to the values, norms, and laws which are derived from God, from state, and from society prevailing in together life. According to Leveille (2011, p.1) Obedience is a part of the foundation of society. Without obedience, naught would exist but chaos and anarchy. Without stability, productivity and the well-being of the citizens become non-existent.

#### b) Have Positive Thought

To have positive thought is a attitude of having good perception to God. We should have a good perception that God would do us favor, forgive our sins

and would not let us fall in misery and everlasting suffering. Yucel (2014, p.102) explains that positive thinking is first meant to be held towards God and the Universe including all its contents and events and human beings. A person should reflect on God's being and attributes and observe their manifestations in this world.

#### c) Gratitude

Gratitude is an attitude that indicates someone's acceptance of a gift or grace by using it according to the will of the giver. According to Wood et al (2010, p.2) gratitude is an emotion which occurs after people receive aid which is perceived as costly, valuable, and altruistic. Being grateful for the gift is shown by using the grace of God genuinely to make ourselves closer to Him. Thanking to God can be expressed in two ways, either through words or actions. At fact, gratitude is not for God since He does not need it, but human do. It is just like what Allah said:

" And whoever is grateful is grateful for [the benefit of] himself" (QS.31: 12).

#### d) Repentance

Humans cannot be separated from the tendency of committing sins. When someone commits doing sin, he should rapidly remember Allah, regret that his actions are wrong, ask for forgiveness and return back to the truth. Repentance

means being conscious and regretting sin (wrong deeds or evil). The ones who would like to repent also seem to edify their conduct and actions.

The presence of religion and religious elements in literature is the existence of the literature itself. Moreover, literature also grew from something religious. Religious and religion is closely related each other, and even both can be merged into one single entity, but actually, both suggest different meanings. Religion is more connected with institutional worship of God through particular laws, while the religious aspects deal with personal conscience and the totality of the depth of personality. Religious moral values uphold human nature, conscience, dignity as well as the personal freedom (Mangunwijaya as cited in Nurgiyantoro 2005).

#### **D. Form of Presentation of Moral Values**

Through several angles, literary works can be viewed as a form where the author wishes to convey something. Something that might be a view about things, ideas, moral or mandate. This literary work can be seen as a means of communication. However, compared with other means of written or oral communication, literary work is one form of artwork that mostly carry aesthetic purposes, and of course has its own specialities in terms of conveying messages of moral.

In general, it can be said that the moral delivery form in fiction works may be explicit (direct) or implicit (indirect). According to Dinh (2012, p.4) the term implicit refer to phenomenon that are non-conscious and proceed

without deliberate intention while the term explicit refer to phenomenon that are accessible to conscious thought. However, the option actually election was only practical course because there might be a message conveyed that is quite straightforward. In a novel itself, messages might discovered completely hidden in that not many people can sense it, but there is also other message that may be a rather direct and as highlighted.

Direct form or explicit form of moral messages conveyance is identical to how decomposition or explanation. Author directly describe the disposition of the characters that are told or allows the reader to understand, it happened in the delivery of moral messages. The message or the moral values that can be taken directly from the novels called explicit meaning (Waluyo, 2005). In this sense, the author directly conveys message to the readers it appears like he tries to give a lecture to the reader.

Forms of indirect or implicit moral is only implied in the story, instilled coherently with other elements of story. An author is not immediately in conveying something because the author must firstly adjust to the storyline. The author also creates imagination. It is a word structure of words that can make the novels clearer or more concrete. Through imagination what is illustrated can be seen (visual imagination), be listened (auditory imagination) and be felt (tactile imagination) (Waluyo, 2005).

## **E. Definition of Novel**

The literary work is the results of an activity of thinking about human life. An Author makes literary works to describe complex human life to the real world. Lukacs (1988, p.24) states novel is the epic of an age in which the extensive totality of life is no longer directly given, in which the immanence of meaning in life has become a problem, yet which still thinks in terms of totality.

One type of literary works that presents pictures of human life is novel. Novel is a story that tells some episodes of human life. In the Italian language the term novel is called a novella. Novella is literally means "a new small stuff", and then interpreted as a short story in prose, as cited by Abrams in Nurgiyantoro (2005). Novel is a meaningful structure. Novel can describe a place in detail so that it provide a clear, concrete and definite image for a story. Novel is a totality that is artistic. As a literary work, novel has a number of elements that form the totality. The elements are intrinsic and extrinsic elements.

### **1. Intrinsic Element**

Intrinsic elements are the elements that consist of characterizations or disposition, events, plot, theme, the central narration and language style. The mentioned intrinsic elements are described as the following:

#### **a) Theme**

The theme essentially is meaning contained in the story or, briefly, the meaning of the story. Meaning of the story in a fiction work may be more than

one interpretation. The theme or central idea of a story corresponds to the meaning of a human experience; it may be anything that could make a memorable experience. It comments upon some aspect of life and has value outside the story (Stanton, 1965). It is related to the other elements of fiction more as a consequence than as parallel elements that can be separated identified. The reader can abstract it from the details of character and action that compose the story (Diyanni, 2004).

#### b) Character and Characterizations

Talking about fiction work, the terms which are usually are like character and characterization interchangeable, yet the meaning of both is somewhat the same. The term 'character' indicates the person, the actor of the story for example, the answer to the question: "who is the main character in this novel?". Characterizations indicate the attitude of the figures as interpreted by the reader, it refers to the quality of one's personal character. Characterization often equated with character and disposition that often means as the placement of certain figures with certain temperaments in a story (Nurgiyantoro, 2005). Furthermore, characterization is the mean by which writers present and reveal character. The method of characterization is narrative description with explicit judgment (Diyanni, 2004). We are given that it is divided into facts and interpretive comment.

Based on its characterization, the characters can be divided into simple and round characters. Categorizing rounded and simple characters can be identified

after an analysis of characterization. After a description of the characterization of a characters obtained, which category is more accountable will be determined. Simple character essentially is a figure that has only one certain personal qualities, or only certain characteristics. Unlike the simple characters, rounded or complex characters is a character who has revealed the possibility and terms of life, the personality and identity. As opposed to simple characters, rounded characters mostly resembles real human, they have not only variety of possible attitudes and act but also are often surprising.

#### c) Setting

Another factor of a fiction is setting or background of story that is closely related to the scene and the background. Since it is so important depiction in order to convince the reader, many authors conduct observations before writing a story. Setting is related with the time and place of storytelling. The timing can be the noon or night, day, month, or year, and it can also mean duration of the story. Setting is the element of fiction which reveals where and when of events. Setting denotes location, historical period and social surroundings in which the action of a text develops (Klarer,1999). Setting is divided into two parts, namely the place setting and time setting. The place setting leads to where the events occur and the time setting leads to when the events occur, further explanation is as follows:

## 1. The Place Setting

Background suggests the location where the events are told in a fiction work. Elements of places used may be places with a specific name, certain initials that may be locations without clear names.

## 2. Time Setting

Time setting deals with the problem of the timing of the events told in a fiction work. It is relating to factual time or is connected with historical events.

## d) Plot and Plotting

Plot is the plan or main story of a literary work. Danesi defined the plot as what the narrative is all about. He said that the term is sort of macro-reference to which the narrative draws attention (Danesi, 2004). Another explanation about this is that a plot is said to be the design of sequences of patterns that the incidents befall the characters (Rabiger, 2008). This explains that as a story runs, it needs to maintain logical relationship to what went before and what is yet to come. A plot discussions usually revolve around whether some events or characteristics are possible or not and what we expect to happen. This is said so because the plot represents the rules of the universe against what the characters struggle. And one for certain, a plot plays a frame in which to enact its author's intention (Rabiger, 2008).

Plotting is defined as technique or way of displaying the plot. According to its quantity, plot can be divided into tight and loose plots. Tight plot is the plot



that does not enable the branching of story. Loose plot are plots that enable the branching of story. According to its quality, plotting is divided into single and double plots. Single plot is the plot that is merely one in literary work. Double plot is a plot that has more than one in literature. In terms of time sequence, plotting are divided into straight and non-straight plots. Straight plot is the plot depicting events in sequence from the beginning to the end of the story. Non-straight plot is the plot which depicts no sequence from the beginning to the end of the story. Non-straight plot is regularly employs backtracking, flashback, or a mixture of both.

#### e) Point of View

Point of view is an author's decisions about who is to tell the story and how it is to be told is among the most important he or she makes (Diyanni, 2004). Central narration is the beginning of a story told by the narrator. The narrator here is the person that is created by the author to convey the story. There are two types of point of view, the narrator as the first person and as third-person. In telling the story, the author can use the narrator's point of view. In this case, the narrator is not the same as the author. The narrator is a character that conveys a story that can be done through a first-person perspective (I) or a third person (he or she). Therefore, the narrator is distinguished by the fact that who the narrator is, if he the first person, then called as the first person narrator, and if he is a third person, he is called as the third person narrator (Mahayana, 2005).

## **2. Extrinsic Elements**

Extrinsic elements are elements that are outside the literary works, but they indirectly affect the organization system of literary work. More specifically, they can be considered as elements that affect the story of a literary work, but do not come to be parts of it. Extrinsic element is the way of analyzing the literary works by using the suitable theory and relates the content of the works in order to get better understanding between the theory and the material that will be used. In extrinsic element in this thesis will reveal some point with suitable theory it is by using Marxism theory that was develop by Lukacs (1988) by stated about “Reflection of literary works it can be in reality of life”. The extrinsic elements in literary works are like background of the authors, economical and social factors, socio-political culture, religion, and values adopted by society, including moral values.

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter consists of the explanation about methodology for this study. It justifies the description of research location, research design, technique of data collection, procedures of data collection, and technique of data analysis.

#### **A. Research Design**

The approach used in this research is qualitative. In qualitative research, the researcher addresses research problems where the variables are unknown and require exploration (Creswell, 2012). Key concept, idea or process studied in this type of research is a central phenomenon. This type of research views something as a central phenomenon that is required to be explored and understood (Creswell, 2012).

A qualitative research, apart from its relation to unnominal data analysis, has six chief characteristics as suggested by Creswell (2012). The first is that to roam an issue and develop a sharp understanding of a central phenomenon. Then, it will entail the literature review that plays a minor role in justifying the problem. The third characteristic is that to determining the objective and research questions in a general and vast way in accordance to the participants' experiences. After that, it draws data based on words from a small number of individuals so that the participants' views are gained. Next, the data is analyzed for description using text analysis and interpreting the larger meaning of the findings. The last is that this

kind of research will reveal the report using flexible, emerging structures and evaluative criteria, and even the researchers' subjective reflexivity and bias. Furthermore, what it means by qualitative is that the data will be processed (collected, analyzed, interpreted) qualitatively in the form of words or symbols. This type of study needs grounded theory as foundation to start and then to reconstruct (Arikunto 2010).

The method used in assessing the *Rainbow Troops* written by Andrea Hirata is a qualitative descriptive method. The term of research methods as the type of research that the findings are not obtained through statistical procedures or other form as stated by Strauss and Corbin (1990). Additionally, descriptive research method is the kind of research that give an idea or commentary on the state of things as clear as possible without any treatment of the object studied (Kountour, 2003). Also, the researcher decides to employ the method in this study because it requires him to describe something, determine the existing conditions, and analyze the research findings without drawing a generalized conclusion from them (Sugiono, 2005)

Qualitative descriptive method aims to obtain in-depth data and close reading of the text, a data contains the meaning. The meaning is the actual data, definitive data, which is a value beyond the data that appears. Therefore, a qualitative study does not emphasize generalizations, yet concentrates more on the meaning to express a variety of qualitative information with careful and nuanced description to describe accurately the properties of case (individual or group), the state of the phenomenon, and it is not restricted on data collection, but rather

includes the analysis and interpretation. Descriptive assessment advised on the assessment is made solely based on the fact or phenomenon that empirically lives in its speakers (writer). This means that recorded and analyzed are elements in literary works as it is.

### **B. Source of Data**

The source of the data used in this study is the *Rainbow Troops* written by Andrea Hirata. *Rainbow Troops* is translated novel from original title “*Laskar Pelangi*”. This book was translated by Angie Kilbane at the end of March 2008 and was published on December 2009. It was published in 2005 by *Bentang Pustaka*. Surprisingly, this novel has been rendered into various languages such as French, Dutch, German, Korean, and Arabic and so on. The novel consists of 443 pages. The data in this study are intangible word phrases, and sentences related to moral values contained in *Rainbow Troops* by Andrea Hirata.

### **C. Technique of Collecting Data**

Document analysis is often used in combination with other qualitative research methods as a means of triangulation ‘the combination of methodologies in the study of the same phenomenon. Although document analysis has served mostly as a complement to others research method, it has also been used as a stand-alone method. Indeed, there are some specialized forms of qualitative research that completely rely on the analysis of documents. For example, Wild et al (2009) did a “diary study” that examined engineers’ information needs and

document usage. They used the data to generate new “document use” scenarios and “proof of concept” test of related software system.

Document can be served a variety of purposes as part of research undertaking (Bowen, 2009). He considers five specific functions of documentary material. First, document provides background information that can help researchers understand the historical roots of specific issues. Second, information contained in documents can provide some questions that need to be asked and situations that need to be observed as part of the research. Third, document provides additional research data. Information and insight derived from documents can be valuable additions to a knowledge base. Researchers should therefore browse library catalogues and archives for document to be analyzed as part of the research process. Fourth, documents provide a means of tracking change and development. Where various draft of a particular document are accessible, the researcher can compare them to identify the changes. Fifth, documents can be analyzed as a way to verify findings or support evidence from other sources.

This documentation techniques can be the main technique if researchers do content analysis (Arikunto, 1998). In using this technique, researchers as a key instrument to read carefully, directed, and scrupulous about the data sources that the literary works in this case a the *Rainbow Troops* novel in order to obtain the desired data. The results of the data source will be recorded for use in prepare the research report in accordance with the aims and objectives to be achieved. The steps of data collection of this study are as follows:

1. Researcher reads the *Rainbow Troops* carefully.
2. The researcher categorizes the various moral values contained in *Rainbow Troops* by bolding a phrase that considered as moral value.
3. Researcher finds the moral values contained in *rainbow troops*.
4. Researcher makes a table based on the specifications of moral values.

#### **D. Technique of Data Analysis**

Data analysis in qualitative research is the process and the preparation are systematically obtained from the technical documentation, by way of organizing data into categories, describe into the units, synthesize, organize into a pattern, choose what is important and that will be studied and make conclusions invitation of words or phrases separated by category for the conclusion (Arikunto, 1998).

Data analysis techniques used in this study is by using textual studies. Textual research work system may use two models of reading that are reading techniques heuristic and hermeneutic. Readings heuristic is the study of words (line), and the terms of literature, while the hermeneutic reading an interpretation of the totality of literature (Endraswara, 2008).

Hermeneutic readings or retroactive heuristic is a continuation of reading for meaning in linguistic. Furthermore, the second step hermeneutic reading is performed by the reader by to work continuously through the reading of literary texts back and forth from start to finish. With these readings, the reader may recall events or happenings with each other to be able to find the meaning of a literary

work at the highest literary system, that the overall meaning of a literary text as a system of signs (Rifarette, in Endraswara, 2008).

The relationship between the heuristic with hermeneutic that by Rifarette also called retroactive, requiring the reading multiple times and critically (Nurgiyantoro, 2005). Heuristic and hermeneutic readings can be run simultaneously together, but theoretically in accordance with the scientific method to facilitate the understanding of the process of understanding can be analyzed gradually and systematically, that is mainly performed on hermeneutic reading.

The steps taken by researcher in the analysis of data as follows:

1. Clarifying or classifying data based on the specifications of each focus research problems.
2. Analyzing data based on data clarification.
3. Making Conclusions.



## **CHAPTER IV**

### **DATA ANALYSIS**

This chapter is deals with the data analysis and the discussion of research. In this chapter, the writer displays and analyzes the data on the moral values presented in the *Rainbow Troops*. This analysis is an attempt to answer the research problems in the first chapter.

#### **A. The Analysis of Moral Values in the *Rainbow Troops***

After the researcher read, understood and analyzed the *Rainbow Troops*, the researcher found that there are some moral values in the novel. These types of moral values are related to issues of life and the lives of the characters. These issues are about the issue of human relationships, either individually or socially, and the human relationship with God.

##### **1. Human relationships with themselves**

Individual human relationship found in the *Rainbow Troops* such as honesty, humility, sincerity, patience, responsibility, yearning, tenacity, self-control, bravery, regret, hard-working, fear, hatred, hypocrisy and grudge.

The following is an excerpt of moral values that exist in the *Rainbow Troops*.

a) Honesty

Being honest can be started by conveying something and acting accordingly. This type of attitude is shown by Kucai to Bu Mus, as stated in the following passage.

“It was true that we had been used to working part-time after school, but Kucai had incited the members of Laskar Pelangi to leave school and work full time. In a very gentle manner, he asked Bu Mus to reduce the score he had received for Muhammadiyah Ethics to 2”. (Page, 385).

Kucai feels guilty to Bu Mus for having incited his friends to leave the school and go to work. His attitude actually contrasts to what is being taught in Muhammadiyah Elementary School in which it upholds educational values. Therefore, Kucai honestly confesses his mistakes and asks Bu Mus for the punishment by lowering the score of Muhammadiyah Ethics subject.

Another honesty value is also demonstrated by Ikal when he admits his actions that he hides the chalk, as stated in the following quote.

“I asked Bu Mus’ forgiveness. I kiss her hand and promise that after I returned the chalk that I had buried near the *filicium* tree, I would return to class”. (Page, 273).

This incident occurs when Ikal wants to meet A Ling finds a way to make chalks quickly as if it is used up so that he could go back to the store where A Ling lives. Ikal buries the chalk under the *fellicium* tree to make it look like as if it is used up. Then, finally, he realized his mistake and honestly confesses his foolishness to Bu Mus and promises to restore the chalk.

b) Humility

Someone who considers himself to be not better than anyone else and does not have overbearing attitude on him represents some of the characteristic of a humble person. That attitude is shown by Lintang toward his friends, as described in the following passage.

“When we had trouble with subjects, he helped us patiently and always encouraged us. His superiority didn’t threaten those around him, his brilliance didn’t cause jealousy, and his greatness didn’t give off even the slightest hint of arrogance”. (Page, 107).

Despite Lintang have better intelligence than that of his friends, it did not make him cocky or feel more powerful than others with his genius intelligent but happily does he help his friend who distress in lessons. With the humility he had, it made him respected by his friends.

Another humility attitude is portrayed by figure of Pak Harfan on the first day of school registration, as stated in the following passage.

“Pak Harfan went up to the parents and greeted them one by one”. (Page, 7).

On the first day of school registration, when Pak Harfan shows up, he greets all of the parents one by one including those children who initially assume that Pak harfan is a harsh old man. His attitude toward them shows that he is a friendly person who does not care about stratas in socializing so that people are happy with him.

c) Sincerity

Doing something with pleasure and without expecting recompense but only expecting the pleasure of Allah is the goal of sincerity. This characteristic is shown by figures of Bu Mus with his decision to teach in Muhammadiyah Elementary School, as said in the following quote.

“Her determined choice to become a teacher would later bring Bu Mus unimaginable hardships that no one else wanted to teach at our school because there was no salary. Being a teacher at poor private school, especially in our village, was a moneyless profession, only embarked on by those-according to village joke-who weren't quite right in the head”. (Page, 47).

Bu Mus' decision to teach *Belitung's* children in Muhammadiyah Elementary School without being paid at for some people is unreasonable and out of mind, but she was sincere in teaching so that the children get properly educated

Another excerpt that shows the sincerity is when Trapani gave his position to Sahara in Academic Challenge, as stated in the following quote.

“And so, for the sake of our team, Trapani, with an open heart, gave Sahara the chance to compete. He was a handsome young man with a big soul”. (Page, 300).

This happens when Muhammadiyah Elementary School participates in the Academic Challenge where the main candidates were Ikal, Lintang and Trapani. Unfortunately, although Trapani's overall scores are better than those of Sahara but Trapani's geography score is lower than that of Sahara which is the dominant subject in the challenge, then he willingly and happily leaves his position as a candidate to Sahara for the sake of their team.

## d) Patience

Someone who is able to refrain himself from emotions and passions and is able to survive in any difficult situation without complaining certainly has an incredible patience. This is as shown by figure of Pak Harfan when inviting *Belitung*'s children to school as stated in the following quote.

“Pak Harfan never gave up trying to convince them to go to school. He'd even bring them books in the middle of the sea. He'd search for them on the floodplains of the rivers where they caulked boats. He'd wait for them under pepper trees. But no one accepted his invitation. Sometimes their bosses, and even the children themselves, would chase Pak Harfan away”. (Page, 323).

Pak Harfan patiently invites these children to school so that they get an education, he will even seek and wait for them in that for some people it is probably a waste of time because none of them accepts his offer and even sometimes get harsh treatment of those who hire these children but he remains patient and confident of his efforts.

Another moment that illustrates patience is shown by Bu Mus who patiently listens to the questions repeatedly asked by Harun who has down syndrome, as stated in the following passage.

“In every class, no matter what we were studying, Harun would raise his hand once and ask the same question, all year round, year after year, “*Ibunda* Guru, when will we have our *Lebaran* school break?” “Soon, Harun, very soon,” Bu Mus answered softly, over and over again, thousands of times, all year round, year after year. Then Harun clapped his hands”. (Page, 63).

Harun was the only one who suffers from down syndrome at Muhammdiyah Elementary School in that it makes him a special student and especially treated by Bu Mus. In every class, irrespective of what lesson Bu Mus

teaches, Harun will ask the same question all over the year. Sometimes someone who deals with less-developed child like Harun is upset and ignores him. Yet, Bu Mus patiently hears Harun's question and answers softly, over and over again, thousands of times with the same answer.

#### e) Responsibility

Responsibility is a characteristic where someone is aware of his behavior or acts that could be intentional or unintentional and is ready to bear all the risks. This attitude is as shown by figure of Mahar who works to support his family after his father died, as presented in the following quote.

“Since the second grade, Mahar worked after school as a coolie, grating coconuts at a Chinese produce stall. Hour after hour, until evening, he kneaded coconut leftovers, causing his hands to develop an oily appearance that never went away. Mahar had to work to help his family survive. His father had already died and his mother was very ill”. (Page, 116).

After his father died and his mother who is ill made Mahar, the eldest son, bear the needs of his family, he had to work hard to support his entire family. Although Mahar is still a teenager and is still in school but he has a huge responsibility of his family and does not abandoning them.

The attitude of responsibility is also demonstrated by Kucai who is the president of class to his friends, as stated in the following passage.

“As class president, he felt that he was responsible. “What are you, crazy?!” he barked angrily. “Let me explain something for your thick skull. There can't possibly be a field down there. No one in their right mind would have a field on the edge of the Buta River unless they wanted to die for nothing!”. (Page, 235).

This happens when *laskar pelangi* takes part in the search for the missing girl, Flo, at that time Mahar decided to go deeper into the forest to look for Flo. As the class president Kucai feels that he should be responsible to his friends, he instantly got angry and tried to advise his friends that it was a reckless action with very high risk and it would even threaten their lives, although in the end they leave together for the forest.

f) Yearning

Longing for something is a sure thing which is experienced by everyone. Yearning can be something good or bad. Things like this as perceived by Ikal character to his friend Lintang, as described in the following excerpt.

“I stared longingly at the empty seat beside me. I gazed sadly at the *filicium*'s branch where he had perched to watch rainbows. He wasn't there. We felt lost and fretful. While we were studying, I stared at the first place of Academic Challenge trophy, the greatest achievement the poor coastal boy gave to our school. I missed Lintang”. (Page, 409).

After Lintang decided to leave the school and started to work to support his family after the death of his father, it made *laskar pelangi* loss one of the members. This makes Ikal miss the presence of his friend, he felt sad and lost whenever he saw the empty chair next to him and sometimes it makes him unfocus because he is distracted by a trophy awarded to Lintang for Muhammadiyah Elementary School.

Another case of the feeling of yearning is that Ikal who misses the mysterious girl from the *Sinar Harapan* store where he bought the chalks for the school, as stated in the following passage.

“Every day I was attacked by longing for that young girl with the beautiful fingernails. I felt breathless all the time. I longed for her face, her smooth nails, and her smile when she looked at me”. (Page, 202).

After he encountered accidentally a mysterious girl from *sinar harapan* store, A Ling, it makes Ikal constantly think about the girl. The longing that he feels continues to arise day by day as if he misses almost everything of the girl that he just met. So, he decided to see A Ling soon.

#### g) Tenacity

Those who show obvious consideration in making decisions and dare to defend their principle are people who have the tenacity inside themselves. For instance, Pak Harfan keeps teaching his students even though he is sick, as stated in the following quote.

“Even though his health was deteriorating, Pak Harfan was even more enthusiastic to teach after our victory in the Academic Challenge. He tirelessly prepared us to face our final exam”. (Page, 320).

As a teacher, Pak. Harfan is quite remarkable, his persistent principle to teach. The condition of being sick does not break his spirit, indeed tirelessly does he prepare his students for the final exam.

Other tenacity is performed by Bu Mus and her student's, *laskar pelangi* members, in learning, as described in the following passage.

“We studied while holding umbrellas. Bu Mus covered her head with a banana leaf. That was the most awe-inspiring school day of my entire life. For the next four months it rained nonstop, but we never missed school, never, and we never complained, not even a little”. (Page, 49).

When the rainy season comes, teaching and learning process in Muhammadiyah elementary school is still running although the school situation is



so severe, a leaky roof makes rain water spill into the room. However, their determination to run the learning process does not fade, Bu Mus teaches by covering her head with banana leaf and the student study while holding umbrella, there is no the slightest hint in their hearts to complain and leave the lesson. The rainy season which continued makes the situation worse but with the firmness of their principles they do not give up.

#### h) Self-control

Being able to refrain from doing things that are wrong is the basic principle of self-control, such characteristic can be seen in people who are able to control his emotions as just like figure of Bu Mus do to Lintang, as in the following quote.

“Lintang eagerly interrupted. We were stunned; Bu Mus smiled. She put her ego aside, not minding her lecture being cut short. Since the beginning, she had indeed deliberately created this kind of atmosphere in our classroom”. (Page, 105).

When someone interrupts others, it is considered as an offense and for some people it will make them irritable and angry. Unlike the characters in the story Bu Mus, from the beginning he has created an atmosphere of teaching and learning that freed her students to ask. It could be seen from the quotation above, Lintang figure who is curious and suddenly asked when Bu Mus explains. But, instead of getting angry or feeling offended, she just smiles and explains to Lintang something she did not understand.

The attitude of self - control is also demonstrated by Bu Mus when a school inspection performed by Mr. Samadikun who is at that time put the blame on Harun as the big problem in the school as stated in the following quote.

“Bu Mus tries very hard to keep her cool. We knew how very much she loved Harun, but we also understood that Mister Samadikun had made up his mind, and that sealed it”. (Page, 92).

At the time of school inspection performed by Mr. Samadikun of the school foundation which aims to check whether Muhammadiyah Elementary School deserves to be maintained. Mr. Samadikun who at first has been unhappy with the existence of Muhammadiyah Elementary School because incommode him decided to look for mistakes from the school who then makes Harun as a victim. Bu Mus who very fond of Harun became offended by Pak Harfan’s attitudes, he tries to keep cool although he is eager to deny Pak Harfan and scold him. He tries to control his emotions in order that not to cause a bigger problem.

#### i) Bravery

Bravery is an attitude that enables someone to face risks as consequences of his true commitment. Brave is in term of positive attitude not in terms of the negative one. It is as performed by the figure of Bu Mus and his students to defend Muhammadiyah Elementary School as described in the following quote.

“Destroy this school if you want, just destroy it. But you’ll have to do it over my dead body!” We instantly formed a human barrier in front of Bu Mus. If PN wanted to knock down our school and Bu Mus, they’d have to knock us down first”. (Page, 358).

Bu Mus bravely confronts PN workers who will knock down the Muhammadiyah Elementary School. Such courage made her students join to

support Bu Mus by making a barrier in front of her, they are ready with all the risks to defend their school that if PN insists on knocking down their school they must get to knock down them first. Their courage made a PN staff worry and delay their work.

Another example of courage is also shown by Bodenga when he faced with a crocodiles blocking the road as stated in the following passage.

“He passed by me as if I weren’t there. Then he approached the ruthless animal blocking the road. He touched it! He petted it gently and whispered something to it—it was so bizarre! The crocodile submitted to him, wagging its tail like a dog after its master’s heart”. (Page, 73).

This incident happened one morning when the Lintang wants to go to school, on the way to school he meets a crocodile that is blocking the road so there is no gap for him to past. Because of being fear of the danger in front of him, suddenly from the bush comes out Bodenga, a mystical guy nobody knows who he is, boldly and without the slightest fear Bodenga approaches the crocodile and whisperes something to the crocodile. As if listening to the orders of its superior, the crocodile back into the swamp and simply disappears from view.

#### j) Regret

When someone has done something wrong or harmed himself and others must be feeling guilty and useless, everything will be done to make amends as just like Lintang’s father did when registers Lintang to school as stated in the following quote.

“Each parent was busy filling out the form, except for Lintang’s father. He hesitantly took the form and held onto it, tensely.... He stood up with

puzzled expression. "Ibu Guru," he said slowly, "forgive me, I cannot read or write". (Page, 12).

When all the parents are busy filling their children's school enrollment forms, Lintang's father who is uneducated that he cannot read or write gets awkward and feels guilty to himself, he feels sorry for never having a chance to study in school, so he promises to support and to finance Lintang to study in the school as long as he can and he hopes Lintang will not be like him.

Feeling of regret is also felt by Pak Samadikun when he gives a very easy question to Harun when inspection of Muhammadiyah Elementary School is running as stated in the following passage.

"Because of seeing Harun's confidence, Mister Samadikun's face went stiff. He was aware that he had made a fatal error. The question was too easy! He was sorry he had asked such an easy question. He should have made it two times two". (Page, 96).

It happens when Pak Samadikun did an inspection at Muhammadiyah elementary school. He who seeks the fault of schools as an excuse to shut it down makes Harun as victims who does not know what is going on, he puts the blame on Harun who suffer from Down Syndrome. But, because of being too confident, Pak Samadikun confidently asks Harun *two plus two*. Pak Samadikun sees Harun's confidence who knows the answer, Pak Samadikun instantly becomes panic and regrets that has asked a very easy question to Harun and he does not dare to retract his words.

k) Hard work

Doing something earnestly to achieve a noble goal that could be related to the world or the hereafter, working to support life is considered as hard work as the Postman character who works all day to support his family as stated in the following quote.

“He worked alone, starting after *subuh* prayer at dawn, taking care of the post office and thousands of letters. In the afternoon he received letters, packages and outgoing money orders. In the evening, he opened the post office and sorted the letters; then he delivered them by riding bicycle throughout the village. Sometimes this task continued until the night. A postman’s work is very grueling”. (Page, 240).

To support his family, the Postman never complains to his job, he works starting after *subuh* prayer at dawn until late afternoon he manages and delivers letters or stuff from the senders by riding his bicycle from village to village and sometimes his work continued until night but he continued to work for the sake of people. It's noble work if done earnestly.

Another incident that shows the hard work is also experienced by Bu Mus as a teacher that is not paid as stated in the following quote.

“After a day of killing herself in class, Bu Mus received sewing orders and worked on lace food covers. She sewed until late at the night, and it was her livelihood”. (Page, 47).

Bu Mus works as a school teacher without salary. To support her life, Bu Mus have to work out of the school schedule. After a day of teaching in the schools, at night she received sewing orders and she worked until late at night and has to wake up early to teach her beloved students in the morning, that was her livelihood as a hero to *Laskar Pelangi*.

## 1) Fear

Someone would get scared when feeling powerless or feel weak against something thus makes him do not dare to take action. Fear can be a good thing or a bad thing as perceived by Ikal character who is not willing to look at his father as in described the following quote.

*“I didn’t have the heart to look him in the eye. It would probably be better if I just went home, forgot about school, followed in the footsteps of some of my older brothers and cousins, and become a coolie...”* (Page, 3).

In his first day of school Ikal who is escorted by his father does not dare to look into his father's eyes because of the fear that he is not able to fulfill his father's wish, moreover he felt that it is better to go home to forget about school and start to work like his other sibling and family. This fear made him feel guilty and the fear of disappointing his parents.

Fear is also felt by Lintang to Bodenga after the incident he mets the crocodile and was saved by Bodenga as presented in the following passage.

*“I didn’t have the guts to look at him. My courage collapsed; with just one pull, he could have drowned me in the water. But he just passed by”.* (Page, 73).

After his experience of being helped by Bodenga whene at that time Lintang was very scared, not only to crocodile but he was more afraid of Bodenga because of rumors that spreadd in their village. Bodenga who is known as the mystical no one knows what he does or what he can do because his life is always aloof. Lintang tells the incident to his friends which at the time they stated about how Bodenga’s look. Lintang not even dare to look at Bodenga moreover his face, the fear he experienced made his courage disappear instantly.

m) Hatred

Hatred is characteristic that could be found in almost every human. Feeling to dislike others or an object or an event which makes excessive emotions so that we want to avoid or get rid of it. This kind of feeling is frequently encountered in life as Ikal did, who hates the circumstance when he was unable to help his bestfriend as described in the following quotes.

“I hated those who lived in the lap of luxury at the Estate. I hated myself and my classmates for not being able to help Lintang because our families were too poor”. (Page, 413).

Very upset of having to let one of his best friends, Lintang, go, because he has to stop studying at the school that he works for his family after the death of his father, Ikal hates that time of situation because he is unable to help his bestfriend to continue studying at the school. At fact, he hates his other friends and especially those who live in luxury at the estate who do not have a sense of compassion for the poor people like them.

Hatred is also shown by A Miauw to the students of Muhammadiyah elementary school every time they buy chalks as in the following passage.

“Every time we passed through, A Miauw didn’t even look at us. He flicked at the *sempoa* loudly with his fingers, as if to remind us of our mounting debt. For A Miauw, we were unprofitable customers: in other words, we were just troubling him”. (Page, 168).

*Sinar harapan* is the name of the shop where A Miauw sells goods of daily needs including chalk used by Muhammadiyah Elementary School. A Miauw is known for being curt, difficult to socialize but have an excellent salesmanship. Whenever students from Muhammadiyah Elementary School buy chalk in his shop, he will not even see them. A Miauw hates those who owe, it is shown by

him by flicking at the *sempoa* loudly with his fingers, for A Miauw they are not a source of profit but only a burden.

n) Hypocrisy

A person affected by hypocrisy tend to say anything that is not true, and pretend to recognize everything that he does. Hypocrites tend to tell lies and his actions could harm others and himself. This kind of action is carried out by an organization or an institution to Muhammadiyah Elementary School when the crisis that school will be demolished as in the following quote.

“Someone wanted to pay Bu Mus for her years of unrewarded service; organizations and institutions were ready to fix our school. Because all of that was for personal gain, Bu Mus politely declined all the aid”. (Page, 367).

After the news of Muhammadiyah elementary school is torn down and Bu Mus courage to deter PN workers emerge to the surface and many media who publish it, organization or institution from among the various kinds offers for their help which is basically not aimed at saving Muhammadiyah elementary school but is against it to gain the public attention and enlarge their popularity, it is proved after the crisis subsides all organizations or institutions disappeared without a track.

Hypocrisy is also shown by PN School with their registration system as stated in the following passage.

“The PN School was *Belitung's* most discriminating club. That School only accepted children of the Staff who lived in the estate. There was an official rule that regulated which rank of employees could enroll their children at the PN School”. (Page, 37).



For the people of *Belitung* PN School is regarded as the best school at the time. But the hypocrisy of PN School who does not accept those children who do not live in the estate made them the most discriminating school, yet they took the name of *Belitung* as their local. There are special rules in their registration systems that is only the children of the staff PN are eligible to apply to the PN School.

o) Grudge

Grudge means fierce desire to revenge, this is an act that is caused by the hatred that has long been buried. Grudges can be caused because of someone's actions or event that make someone's emotions cannot be blocked but tries to revange against the object as just done by the citizens of *Belitung* after deterioration of PN, they destroyed real estate, as illustrated in the following excerpt.

“The natives who, because of the gap created by PN, had withheld their resentment for the Estate for dozens of years, who felt they had been treated unjustly, whose property had been destroyed and whose land had been seized, looted the luxurious Victorian homes in the ownerless prestigious residential area. The PN Special Police ran for their lives”. (Page, 449).

After a long periode citizen of *Belitung* life under discrimination of estate resident because the gap created by PN that at one time they suffered a setback so it went bankrupt and had to go because they could not bear the harsh living, estate residents have to return to his hometown where almost all of them own foreign nationality. At one night after a deterioration of PN, the grudge that has long been buried the souls of residents of *Belitung* could not be stopped. It was overflowing

with emotion that they destroyed real estate razed to the ground even the police officers PN must relinquish his duties to be safe from the wrath of citizen.

## **2. The relationship of humans with other humans**

The relationship of humans with other humans or social relationship among humans in the *Rainbow Troops* which are in the form of friendship, kinship, loyalty, superior dan subordinate, harmony, dan mutual help. Below is an excerpt of moral values related to the relationship of humans with other humans that exist in the novel, as described as follows.

### a) Friendship

Friendship is a bond between people who trust each other and help each other to face problems. For some people, friendship is not just a belief but more than that, it is a condition where one is ready to sacrifice everything for his friend, as figure of Ikal did to his bestfriend Lintang as in the following excerpt.

“I was moved whenever I thought of it; I had quietly fallen in love with Lintang’s plan. So I prayed, frequently, that he’d achieve his dream. Suppose, just suppose, that God asked someone to sacrifice his or her dream so Lintang could achieve his. I would sacrifice mine for Lintang”. (Page, 293).

Lintang’s aspiration to become mathematicians that touched Ikal who is his bestfriend who wonders how can a fisherman's son may have such a high aspiration. Hence, in his deep heart Ikal prays for his friend that Lintang aspiration could be achieved. Everything would Ikal do to help his friend achieve his dream, and he was determined if the only had to sacrifice his dream for his friend in order

to achieve his objectives Ikal is ready with all the risks. Although in the end fate is in the hands of God.

Friendship is also shown by the other members of *Laskar Pelangi* as stated in the following passage.

“Whenever they had free time, Samson, A Kiong, and Sahara would visit Harun”. (Page, 456).

Although they have been living a life of each but *Laskar Pelangi's* friendship remains intertwined. Several years after graduating days, when the life of each character has changed, Harun remains with his illness, down syndrome. But, this is not the reason for his companions to leave. Samson, A Kiong, and Sahara whenever they had free time, they would visit Harun, listening to his story that never changes about his three-striped cat giving birth to three kittens, which also had three stripes, on the third day of the month.

#### b) Kinship

Kinship is a bond of love and affection in a family that could be affection between husband and wife or parents to children and also the children to his parents. Kinship is not limited in terms of care only, but also about willingness to sacrifice for the family and willingness to subordinate everything else for the sake of family. In this case, Lintang and his father do so as stated in the following quote.

“Fffooh ... fffooh ... fourteen, son, no doubt about it, no more, no less,” he answered while panting to catch his breath, but wearing a wide smile full of pride. Lintang stared deep into his father's eyes. He felt a pang in his heart, a pang that made him make a promise to himself, *I have to be an*

*intelligent person*. Lintang knew that answer didn't come from his father". (Page, 80).

Once Lintang asked his father about the lessons. The father who loves his son does not want to look stupid in front of Lintang, with all his strength he ran out of the house looking for answers and returned in a few minutes, proudly the father answered, even if his answers is wrong Lintang who is filial to parents and love them wholeheartedly does not say such mistakes even though he knows it is not the answer of his father, but in his heart he has promised to be intelligent person and make his father proud of him.

The same behavior was illustrated by his Lintang's mother that she was willing to do anything to pay the tuition of Lintang's school as in the following passage.

"This is the wedding ring my father gave my mother," he said shakily. "My mother doesn't want me to miss school because of the bicycle. She said that I have to study hard so I can win the Academic Challenge". (Page, 147).

The condition of Lintang family's life which is very poor and a number of needs of the family make their living costs are very high. Also, for the schoolfee, Lintang can barely afford, not to mention to repair his worn bicycle. But, because of the affection of his mother to Lintang who hopes that her child be successful, she plans to sell her wedding ring so that Lintang can fix the bicycle and can continue his study. That is the love of a mother who cannot see her child go through a very long journey to school so that she gave up the ring which is the symbol of her marriage.

c) Loyalty

Loyalty may exist in a friendship, workplace, and in a family between husband and wife. Loyalty could mean sincerity where someone does not violate a promise or betray, as well as maintain and keep the promise of love together. Attitudes that A Kiong done to his friend Mahar is as stated in the following passage.

“Since the first grade, he was Mahar’s faithful follower. He believed that, with all of his soul, whatever Mahar said, he regards Mahar as a master and spiritual advisor”. (Page, 126).

A Kiong since the first grade regarded Mahar as his master and spiritual advisor. Everything done by Mahar, either it is positive or negative, A Kiong will faithfully follow, even all the Mahar’s words that sometimes do not make sense to other friends, A Kiong will be happily agree with it, wherever and whenever Mahar is, A kiong faithfully accompanies his friend because Mahar for him is the best friend and teacher.

Another loyalty attitude is also potrayed by oleh *Laskar Pelangi* when searching for a young little girl in the mountain as stated in the following passage.

“So we headed toward the region of death—the flood plain of the Buta River—only to accompany Mahar. We accompanied him to satisfy his ego and protect him from his own stupidity. We hated his fanaticism for the shaman Tuk Bayan Tula, but he was somehow still our friend, a member of Laskar Pelangi”. (Page, 235).

In the event of the search of young little girl, *Laskar Pelangi* who participated in the search got internal problems. Mahar who highly admired Tuk Bayan Tula, a shaman in *Belitung*, informs the others that the missing girl was deep in the woods in the flood plain of the Buta River. Mahar insisted that he

would look for the girl to prove the words of Tuk Bayan Tula. The other members initially disagree because it is a deadly act. Yet, since the sense of loyalty has long been grown in *Laskar Pelangi* group, they decide to go through the forest to satisfy Mahar's ego and protect him from his own stupidity.

d) Superior and subordinate

A good leader would treat his subordinates well because his position is higher than them in an office. A good leader must be firm in making decisions and constantly care for and encourage his subordinates and willingly advise them if they commit mistakes. This attitude is as illustrated by figure of Bu Mus to Mahar because of his negligence in collecting duties such in the following quote.

“This time, I didn't give you the best score in order to teach you a lesson,” said Bu Mus to an apathetic Mahar. “It is not because your work lacked quality; no matter what kind of work we do, we must have discipline. Talented people with a bad attitude are useless”. (page, 155).

Once Bu Mus give assignment of art and Mahar is the last student who collects his duty, instantly does Bu Mus take decisions and advise Mahar. That Bu Mus reduces the score of the Mahar's assignment arts does not mean his job is bad but rather to make it the deterrent so that he will not neglect the mandate to collect assignments on time.

Bu Mus also shows an example of good leadership as stated in the following passage.

“Bu Mus promised us, both personally and in the name of the school, that if we got a perfect test score or won a special award, she would give us a present what we want—as long as it was something she was *capable of fulfilling*”. (Page, 199).

Bu Mus promises her students that she would give us a prize the students want if only they get a perfect test score or win a special award. It is like a good leader who will give award to the employees if a job is done well or if they produce something. This is the attitude that should exist in a superior toward his subordinate, he should always pay attention to his workers and appreciate them so that they work confidently.

e) Harmony

A peaceful, safe and secure life can be accomplished if people live in harmony. Harmony itself is created if every individual in society owns tolerance toward each other and the willingness to live side by side as stated in the following quote.

“Working at the post office was our school holiday activity. At night we slept at the al Hikmah Mosque. At the mosque, we told each other all kinds of stories. We will be never tired of telling the story of the day we searched for Flo at the mountain and Tuk Bayan Tula’s proven message”. (Page, 241).

It is told when the school holidays *Laskar Pelangi* spend their time in the morning to help the postman post office, and spend the night at the mosque while telling all sorts of stories, they were joking freely. The harmony they create cannot be divorced from their tolerance toward others where they do not look down on others and they create their days of peace.

The harmony is also shown by the children of fishermen in *Belitong* as perceived by Ikal as stated in the following passage.

“As evening approached, I lingered happily, sitting at the top of a hill to the west. I listened to the faint sounds of fishermen’s children, boys and

girls, kicking buoys, playing football without goalposts. Their shouts were peaceful”. (Page, 149).

When a school trip to the beach as a holiday program. Ikal who at that time alone to enjoy the beauty of Allah's creation Nature, he felt the harmony lived by coastal people including their children who play and joke, very peaceful with no clashes.

f) Mutual help

Helping each other is the basic principle in social life because a man cannot live without others. Helping could occur because of the mutual benefits of a helper and who is helped or it could be because of the sincerity of rescuers to help others. It is as did by *laskar pelangi* when joining to help the search of Flo as told in the following quote.

“The police, the Search and Rescue Team, different Scout troops and members of the community at large who were willing to help were all ready to climb the mountain to look for the lost little girl”. (Page, 226).

When the news of the disappearance of a PN school girl, Flo, at the mountain is disseminated, they have mobilized a team to search for the child, when policemen visited Muhammadiyah elementary school to tell the news. The police, the Search and Rescue Team, different Scout troops and members of the community come to help the search mission but they have not found the existence of Flo. *Laskar pelangi* decided to come to help the search of Flo who is in the middle of the story became a new member of *laskar pelangi*.

Another mutual help that is shown by *Laskar Pelangi* is helping the postman as said in the following passage.



“During school holidays, we often helped the postman. Our poor village postman”. (Page, 240).

On every school holidays *Laskar Pelangi* often helps Postman in their village. They are helping Postman who contributes to the *Belitong* village and always continues working tirelessly.

### 3. The human relationship with God

The human relationship with God in the *Rainbow Troops* in the form of problems is related to the value of obedience positive thinking, gratitude and repentance. The followings are excerpts of the moral values of relationship with God in the novel, further described as follows.

#### a) Obedience

Obedience to God can be implemented by obeying all his orders and avoid his prohibition. Obedience means doing everything that God commands. This sort of values is as told in the novel to be quiet when the call for prayer (*azan*), as illustrated in the following quote.

“The call for *magrib* prayer echoed among the high posts of stilted Malay homes, calling out from mosques. The time tunnel was swallowed by the night. We had been taught not to speak while the call to prayer sounded. “Be quiet and listen attentively to the call to glory,” our parents instructed”. (Page, 127).

When adzan is performed Muslims should stop all activity and hasten to perform prayers, as ordered by Allah. The parents in the novel constantly advised

their children in order to be quiet when call for prayer is voiced, to do is listen to it and hasten to perform prayers, this is an example of a proof of obedience to God.

Obedience is also demonstrated by *Laskar Pelangi* when they are about to show performance in August 17th parade, as said in the following passage.

“Before the parade began, we gathered round, held hands and lowered our heads to say a prayer; it was very touching”. (Page, 189).

As a Muslim, to pray before doing anything is a proof of a submission and obedience to God in order to earn the pleasure of Allah. It is like what is done by *Laskar Pelangi* when will begin to show their performance of August 17th parade, before showing their performances, first they gather and pray together expecting that the show goes smoothly. The goal is that God bless them. This is an example of obedience shown by *Laskar Pelangi*.

b) Have positive thought

To have positive thought is to sincerely accept any fate from Allah, have a good perception that God would do us favor, forgive our sins and would not let us fall in misery and everlasting suffering. It is as illustrated by figure of Bu Mus when advising her students to be patient, as said in the following passage.

“Just be patient,” she coaxed. “After hardships, easier times will surely come”. (Page, 100).

This happening occurs when the Muhammadiyah elementary school will be torn down and no one is willing to help them. It was when Bu Mus quotes verses of the Koran to encourage students, which mean “just be patient, after hardship, easier time will surely come. He assured the students that God will

provide aid to them from unknown direction at all. She says to have good thought to God that God will surely help them out of trouble.

Having positive thought is also shown as an advice of Bu Mus to *Laskar Pelangi* when the first time they learn in the school.

“Perform your prayers on time, and later your reward will be greater,” Bu Mus advised”. (Page, 48).

Bu Mus as a teacher who never complains always advises her disciples, she advises them to have a positive thought to God. It is just like her advice which is about praying on time and Allah increases the reward of his servants who want to do so. To have god thought is believe that God’a reward will definitely worth the deeds of his servants.

### c) Gratitude

Gratitude means thanking God to draw selves closer to Him. This process can be by saying words or performing actions. The illustration about this as taught by Ikal’s father to his son, as stated in the following passage.

“I remember something my father told me a few days before my first day of school. “My son, Muhammdiyah teacher like Pak Harfan and Bu Mus, fisherman, oil workers, coconut workers and dam keepers live in such poor conditions. You must be grateful to Allah for what we have”. (Page, 44).

Ikal’s father who works as coolie, whose status is as a middle-class society in *belitong* has salary which is just enough to support his family. Despite living in a state of mediocrity, he gives thanks to God with his life. He also teaches his children including Ikal to be grateful with what they have because other people whose lives more difficult than them could not live the way they live.

Other expression of gratitude is shown by Bu Mus at the time of Academic challenge who is amazed by the Lintang's ingenuity as in the following passage.

“A moment later, a soft voice escaped her mouth, “*Subhanallah*, my goodness, Lintang, praise Allah's holiness, praise Allah's holiness...” (Page, 55).

At the time of Academic Challenge, Lintang proves his genius though their opponents are better learning school and above the standard of Muhammadiyah elementary school. Immediately Bu Musis amazed and is thankful to God by saying praise to God. This is proof of his gratitude to God on intelligence is held by Lintang that is farthest Muhammadiyah elementary school the school where someone is recognized is awarded a genius student like Lintang.

#### d) Repentance

When doing something wrong and committing sins against God someone will tend to remember Allah and beg for forgiveness and then go back to the right path. In addition, not all people want to repent because apart from the will of God the strong determination of the people to go back to the beaten path is also required, it as an events of the following quote.

“His father was a famous crocodile shaman. As Islam spreads into the villages, people began to shun Bodenga and his father because they refuse to stop worshipping crocodiles as gods”. (Page, 75).

Before Islam is disseminated to *Belitung* the community were worshipping something other than God, when Islam has been up to *Belitung* they repent to God

and embrace Islam in order to return to the right path. But there are some people who still hold to the principle of so that they were expelled from the village.

## **B. Discussion**

After presenting the classification of moral value in the *Rainbow Troops*, I intend to discuss the findings and how they answer the research questions proposed in the first chapter. There are two research questions that are concerned with the moral value in the novel.

The first question concerns about category of moral values in the *Rainbow Troops* the author tries to convey which have been answered earlier, the classification of moral values in the novel. These issues are about the issues of human relationships with themselves that are honesty, humility, sincerity, patience, responsibility, yearning, tenacity, self-control, bravery, regret, hard work, fear, hatred, hypocrisy and grudge. The relationship of human with others is like friendship, kinship, loyalty, superiority and subordinate, harmony and mutual help. The last is the human relationship with God which collects the value of obedience, have positive thought, gratitude and repentance. In conclusion, the three mentioned types of moral values can be classified from most frequent type to the least one. The category of relationship about human and themselves ranks as the highest category; it is followed by the second category which is the relationship of humans with others. The last and least category found is relationship of human with God. The fact that relationship of human with God ranks as the least can be caused by the basic concern of the novel which is

concentrating on delivering educational messages in general by displaying the struggle of "*Laskar Pelangi*" instead of specific Islamic values.

After analyzing the data, it appears that the most frequent value in term of human relationship with themselves is tenacity. It is proven from the majority of the plot that the member of *Laskar Pelangi* keep studying, irrespective of their poverty, far distance between the school and their homes, and villager denying the existence of the school. It is followed by the most dominant value of the case of human relationship with others that is friendship. It is vivid that all *Laskar Pelangi* help each other whenever they are. Also, they show a warm togetherness despite the difference of social strata's and mental disorder of one of them. Finally, obedience is the major value found in the aspect of human relationship with god. This is indicated by the characters in the novel that always obey the commands of God, performing prayer on time, pray before doing activities, and obey the rules in their religion. Out of these values, the author does not present the value of human relation with natural environment. It can be witnessed from the fact that even though the author tells that the setting of the story is in several spots of village, he seems to never specify the endeavors of *Laskar Pelangi* or other characters regarding the preservation of environment.

The second research question is how the author presents the moral values in the *Rainbow Troops* where it could be seen from the excerpts of moral values conveyed by the author, either explicitly or implicitly. But, what is more dominant is what is being conveyed explicitly. Explicit way is easier for the reader to get what the author intends to convey because the moral are directly described in the

phrase. This is in line with what has been explained by Waluyo that the message or the moral values can be taken directly from the novels called explicit meaning (Waluyo, 2005). In this sense, the author conveys overall message of the story very clearly by using understandable language that does not result in multiple interpretations. Therefore, the readers can get attain fine understanding successfully.

## BAB V

### CONCLUSION AND SUGGESTION

After the researcher presented the data and analyze them in the preceeding chapter, he then intends to draw the conclusion of this study. Additionally, he also owns several suggestios to offer that could be beneficial for readers or other researchers.

#### A. Conclusion

In the *Rainbow Troops*, there are moral values conveyed by author where the most dominant is the values that are being conveyed explicitly, can be easily seen by the readers. Based on the analysis, the results reveal that there are moral values in the *Rainbow Troops* written by Andrea Hirata which are presented through the actions and statements of characters as well as the depiction of the atmosphere in the novel. These moral values are about the issues of human relationships with themselves (individuality), the relationship of humans with other (society), and the human relationship with God (god). The issues of human relationships with themselves are honesty, humility, sincerity, patience, responsibility, yearning, tenacity, self-control, bravery, regret, hard work, fear, hatred, hypocrisy and grudge. Next is the relationship of humans with other humans are friendship, kinship, loyalty, superior and subordinate, harmony and mutual help. Finally the human relationship with God are obedience, have positive thought, gratitude and repentance.



Moral values presented in the *Rainbow Troops* can be used as a guide to live a life meaningfully. This novel describes how we establish a good relationship with ourselves, fellow humans, and God. Living their lives, people deal with their own conscience so that the author delivers that tenacity is something to be realized and implemented in every occasion. People are also social creatures where they cannot possibly dwell in a place without the existence of others. The author, in this respect strengthens the point of friendship to be kept well in society. Furthermore, people are dependent on God. The author emphasizes the point of obedience as it is mostly portrayed in the characters activities when performing prayer on time. This fact is unsurprisingly in harmony with Islamic principles that is being upheld by our university. The values found in the lives of the characters teach us to be better human beings.

## **B. Suggestions**

Based on the results and discussion of this research, there is some suggestion that the researcher intends to convey:

1. For those who are interested in analyzing moral values the novel, they should search for many other novels that present moral values.
2. For the academics who read the findings of this study, the researcher suggests them to instill the moral values adapted from the *Rainbow Troops* in their students' souls.

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**I. The issue of human relationship with themself (individual)**

No	Data	Kind of Moral Value
1	My father sat beside me, hugging my shoulders with both of his arm <b>as he nodded and smiled to each parent and child sitting side by side</b> on the bench in front of us. (Page, 1)	Humility
2	I know he was nervous, and I was aware that <b>it wasn't easy for a 47-years-old miner with a lot of children and a small salary to send his son to school.</b> (Page, 2)	Tenacity
3	<b>I didn't have the heart to look him in the eye.</b> <i>It would probably be better if I just went home, forgot about school, followed in the footsteps of some of my older brothers and cousins, and become a coolie...</i> (Page, 3)	Fear
	Pak Harfan went up to the parents and <b>greeted them one by one.</b> (Page, 7)	Pumility
4	Bu Mus went up to each parent seated on the long benches, <b>striking up friendly conversation with them</b> before taking roll call. (Page, 9)	Humility
5	This year, <b>Lintang's father wanted to break that cycle.</b> His eldest son, Lintang, would not become a fisherman like himself. (Page, 11)	Tenacity
6	For Lintang, the city district of our school was like a metropolitan city, and to get there <b>he had to begin his bicycle journey at subuh</b> , early morning player, around four o'clock a.m. (Page, 11)	Hard work
7	When I caught to Lintang inside the classroom, <b>he greeted me with a strong handshake</b> , like a father shaking hands with his daughter's first suitor. (Page, 12)	Humility

8	Each parent was busy filling out the form, except for Lintang's father. He hesitantly took the form and held onto it, tensely.... He stood up with puzzled expression. "Ibu Guru," he said slowly, <b>"forgive me, I cannot read or write."</b> (Page, 12)	Regret
9	Suddenly Lintang got up from his seat and went over his father, took the form from his hand and exclaimed, <b>"I will be the one to fill out this form later, Ibunda Guru, after I have learned how to read and write!"</b> (Page, 13)	Responsibility
10	What is more interesting is the people <b>who dedicated their lives to ensuring the survival of a school like this.</b> Those people are none other our school principal, Pak Harfan, and Bu Mus. (Page, 21)	Tenacity
11	For the sake of Islamic education, <b>Pak Harfan had been serving the Muhammadiyah School for dozens of years without payment.</b> (Page, 24)	Sincerity
12	But when he began to speak to us that first morning, <b>his welcome address emerged like poetic pearls of wisdom, and joyous atmosphere enveloped his humble school.</b> Almost immedietly, he won our hearts. (Page, 24)	Humility
13	Then Pak Harfan cooled down the mood with a story of suffering experienced by founders of our school- <b>how they were suppressed by colonial Dutch, abandoned by government, cared about by no one, but nonetheless stood firmly to pursue their big dreams for education.</b> (Page, 25)	Tenacity
14	When Pak Harfan wanted to test us on the story he just finished, <b>our hands shot up-even though we weren't sure wether or not we knew the answer- and vied for the chance to answer</b> before he even had a chance to ask his question.(Page, 27)	Bravery

15	The general course from Pak Harfan on our first day at Muhammadiyah Elementary School strongly imbedded in our hearts the desire <b>to defend this nearly collapsing school, no matter what.</b> (Page, 27)	Tenacity
16	Finally it was A Kiong's turn. <b>His tears had subsided, but he was still sobbing.</b> He was asked to come up to the front of the room, and he was delighted. In between sob, he smiled. (Page, 27)	Fear
17	Even after Indonesia gained its freedom, PN's treatment of its native employees remained very discriminatory. <b>The treatment differed based on caste-like groups.</b> (Page, 32)	Hypocrisy (Amoral)
18	The PN School was Belitong's most discriminating club. <b>That School only accepted children of the Staff who lived in the estate.</b> There was an official rule that regulated which rank of employees could enroll their children at the PN School. (Page, 37)	Hypocrisy (Amoral)
19	Their meals were accompanied by bickering, husbands complaining about the menu-always the cheapest fish for breakfast, lunch, and dinner. The complaint was then countered by a hysterical blast from the wife, <b>"I should have been the wife of a worker in the Estate instead. You are just a coolie, be grateful for your fish!"</b> (Page, 42)	Hatred (Amoral)
20	<b>"I want to be a teacher,"</b> said the fifteen-year-old. She spoke calmly and slowly. But whoever was there when she spoke that sentence would know that Bu Mus dug every letter of each word deep in her heart, and that the word "teacher" bubbled in her mind because she admired the noble profession of teaching. (Page, 46)	Tenacity
21	<b>Her determined choice to become a teacher would later bring Bu Mus unimaginable hardships-no one else wanted</b>	Sincerity



	<p><b>to teach at our school because there was no payment.</b> Being a teacher at poor private school, especially in our village, was a moneyless profession, only embarked on by those-according to village joke-who weren't quite right in the head. (Page, 47)</p>	
22	<p><b>After a day of killing herself in class, Bu Mus received sewing orders and worked on lace food covers.</b> She sewed until late into the night, and that was her livelihood. (Page, 47)</p>	Hard work
23	<p><b>We studied while holding umbrellas. Bu Mus covered her head with a banana leaf.</b> That was the most awe-inspiring school day of my entire life. For the next four months it rained nonstop, but we never missed school, never, and we never complained, not even a little. (Page, 49)</p>	Tenacity
24	<p><b>They taught us</b> to make toy houses from bamboo, showed us the way to cleanse before prayer, taught us to pray before bed, pumped air back into our flattened bicycle tires, sucked poison from our legs if we were bitten by a snake, and from time to time made us orange juice with their bare hands.(Page, 49)</p>	Responsibility
25	<p>When the school day was over, we complained about going home. <b>When we were given ten homework assignments, we asked for twenty.</b> When it came close to Sunday, our day off, we couldn't wait for Monday. (Page, 53)</p>	Tenacity
26	<p>The boy from the coast stood up, <b>"I would like to fill it out now, Ibunda. I already promised my father."</b> We were all startled. Bu Mus hesitated, "You can fill it out?" "I can, <i>Ibunda</i>," Lintang answered clearly. (Page, 54)</p>	Responsibility
27	<p>Kucaai was much better than other Indonesian politicians. While they smeared others' names behind their backs, <b>Kucaai just came right out and said it to our faces.</b> (Page, 60)</p>	Bravery
28	<p><b>He wanted to become a teacher and teach in isolated areas</b> when he grew up to help improve education and the condition</p>	Tenacity

	of life for back-country Malays—a truly noble aspiration. (Page, 62)	
29	<b>Even if she were about to walk the plank over a flaming sea and a lie could save her life,</b> not one would escape her mouth. (Page, 62)	Honesty
30	In every class, no matter what we were studying, Harun would raise his hand once and ask the same question, all year round, year after year, “ <i>Ibunda</i> Guru, when will we have our <i>Lebaran</i> school break?” “Soon, Harun, very soon,” <b>Bu Mus answered softly, over and over again, thousands of times, all year round, year after year.</b> Then Harun clapped his hands. (Page, 63)	Patience
31	From then on, Borek was no longer interested in anything other than making his muscles bigger. <b>Because of hard work and exercise,</b> he was successful and earned himself the nickname <i>Samson</i> —a noble title that he bore proudly. (Page, 65)	Hard work
32	<b>We were like small mollusks clinging together to defend ourselves from the pounding waves in the ocean of knowledge.</b> (Page, 70)	Hard work
33	<b>“I was already more than halfway here. I wasn’t about to turn around just because of that stupid crocodile.”</b> (Page, 71)	Tenacity
34	“He passed by me as if I weren’t there. <b>Then he approached the ruthless animal blocking the road. He touched it! He petted it gently and whispered something to it</b> —it was so bizarre! The crocodile submitted to him, wagging its tail like a dog after its master’s heart. (Page, 73)	Bravery
35	<b>I didn’t have the guts to look at him.</b> My courage collapsed; with just one pull, he could have drowned me in the water. But	Fear

	he just passed by.” (Page, 73)	
36	His father died by wrapping himself from head to toe in <i>jawi</i> roots and throwing himself into the Mirang River. He deliberately fed his body to the ferocious crocodiles of the river. The only uncovered remain was the stump he used as a second leg. <b>Now Bodenga spends most of his time staring into the currents of the Mirang River, all alone and far into the night.</b> (Page, 75)	Yearning
37	<b>Nevertheless, he never missed a day of school. He pedaled 80 kilometers roundtrip every day.</b> If school activities went until late in the afternoon, he didn’t arrive home until after dark. (Page, 77)	Tenacity
38	<b>When he arrived home, he didn’t rest; he joined the other village children his age to work as copra coolies.</b> That was the price he paid for the “ <i>privilege</i> ” of schooling. (Page, 79)	Hard work
39	He hoped that one day Lintang could send his five younger siblings—each born one year after the other—to school and also free them from the cycle of poverty. <b>So, as hard as he could, he supported Lintang’s education in his own way, to the best of his ability.</b> (Page, 79)	Responsibility
40	Each day Lintang’s father <b>waited for neighbors with boats or skippers to give him work. He didn’t get a percentage of the catch but was paid based on his physical strength.</b> He was a man making a living by selling his bodily power. (Page, 81)	Hard work
41	Mister Samadikun himself once bragged to his superior, “ <b>ah, let me take care of the Muhammadiyah school problem. With one kick I could bring them down.</b> I wouldn’t even have to do that—a strong wind could finish off the school. In no time at all, it’d be flattened to the ground.” (Page, 87)	Hatred (Amoral)

42	Backed into a corner, Bu Mus became even paler. “Your children look like mouse deer hunters, not students!” <b>Bu Mus took the insult, but it was clear that it did nothing to diminish her pride in us.</b> (Page, 90)	Patience
43	On the other hand, <b>Bu Mus’ attitude showed that she was willing to sacrifice anything for the sake of her students.</b> (Page, 91)	Bravery
44	<b>Bu Mus tried very hard to keep her cool.</b> We knew how very much she loved Harun, but we also understood that Mister Samadikun had made up his mind, and that sealed it. (Page, 92)	Self - control
45	“What do you want to be, Harun?” Mister Samadikun asked again. <b>He bashfully pointed at Trapani.</b> Mister Samadikun and Bu Mus looked at Trapani. Trapani was puzzled. (Page, 94)	Honesty
46	Upon seeing Harun’s confidence, Mister Samadikun’s face went stiff. He was aware that he had made a fatal error. The question was too easy! <b>He was sorry he had asked such an easy question.</b> He should have made it two times two. (Page, 96)	Regret
47	Lintang eagerly interrupted. We were stunned; Bu Mus smiled. <b>She put her ego aside, not minding her lecture being cut short.</b> Since the beginning, she had indeed deliberately created this kind of atmosphere in our classroom. (Page, 105)	Self - control
48	When we had trouble with subjects, <b>he helped us patiently and always encouraged us.</b> His superiority didn’t threaten those around him, his brilliance didn’t cause jealousy, and his greatness didn’t give off even the slightest hint of arrogance. (Page, 107)	Humility
49	<b>Bu Mus covered her face with her hands. She was trying</b>	Self - control

	<b>very hard to hold back laughter as she listened to A Kiong’s howling.</b> (Page, 113)	
50	Since the second grade, Mahar worked after school as a coolie, grating coconuts at a Chinese produce stall. Hour after hour, until evening, he kneaded coconut leftovers, causing his hands to develop an oily appearance that never went away. <b>Mahar had to work to help his family survive.</b> His father had already died and his mother was very ill. (Page, 116)	Responsibility
51	Bu Mus was right, and we all agreed. Harun’s exemplary behavior deserved to be rewarded with an eight. <b>The ironic thing was that on the contrary, we, who had a <i>more normal way of thinking</i>, never received eights in Ethics class.</b> (page, 136)	Regret
52	Samson, Kucai and Trapani shook Syahdan, trying to wake him up. But he lay motionless. His lips were pale and his body cold as ice. <b>Sahara began sobbing. “Syahdan ... Syahdan ... wake up!” she pleaded.</b> (Page, 142)	Fear
53	I was stunned. <b>“She asked that I sell this ring for money to buy a new bicycle chain.”</b> Lintang’s eyes were glassy. My chest tightened. (Page, 148)	Sincerity
54	“You repay your mother’s sacrifice by winning that Academic Challenge, <i>Boi!</i> ” I said boisterously, hoping he would forget his sadness. <i>Boi</i> is a nickname for close friends among Belitong-Malay boys. <b>Lintang looked at me earnestly, “I promise, <i>Boi.</i>”</b> (Page, 148)	Tenacity
55	The situation grew chaotic as news that Mahar had seen <i>pelintang pulau</i> birds spread to the village, <b>prompting fisherman to cancel their plans to go to sea.</b> Bu Mus felt bad because she didn’t know how to pacify the situation. Mahar was cornered. (Page, 153)	Fear

56	I half-heartedly mounted the bicycle, and, <b>with the first turn of the wheel, I was already angry with myself, cursing this task, the stinking store, and our stupid agreement.</b> (Page, 162)	Regret
57	There were times when I felt curious to see what the owner of these heavenly nails looked like. Was she as lovely as her nails? Were the nails on her left hand as gorgeous as those on her right? Or did she only have one hand? Did she even have a face? <b>But all of these thoughts were only in my heart.</b> (Page, 167)	Self-control
58	Every time we passed through, A Miauw didn't even look at us. <b>He flicked at the <i>sempoa</i> loudly with his fingers, as if to remind us of our mounting debt.</b> For A Miauw, we were unprofitable customers: in other words, we were just troubling him. (Page, 168)	Hatred
59	I watched Mahar from a distance. Poor Mahar was the lonely artist, <b>never receiving his due appreciation</b> , always the butt of our jokes. (Page, 182)	Patience
60	After that, every evening after school, <b>we worked very hard practicing a strange dance from a faraway land.</b> According to Mahar, it had to be performed quickly and energetically. (Page, 184)	Hard work
61	<b>After years of our ridicule, Mahar had both gotten his revenge and, at the same time, walked away with the most coveted award.</b> He was a genius. He killed two birds with one stone. It must have been a sweet revenge for him, very sweet—as sweet as <i>bintang</i> fruit. (Page, 195)	Patience
62	<b>Every day I was attacked by longing for that young girl with the beautiful fingernails.</b> I felt breathless all the time. I longed for her face, her smooth nails, her smile when she	Yearning

	looked at me. (Page, 202)	
63	He may not have been the smartest student, but he was a loyal friend. <b>As long as he could help, he never turned down a friend in need.</b> My theatrics melted his heart. (Page, 209)	Humility
64	<b>As class president, he felt responsible.</b> “What are you, crazy?!” he barked angrily. “Let me explain something for your thick skull. There can’t possibly be a field down there. No one in their right mind would have a field on the edge of the Buta River unless they wanted to die for nothing!” (Page, 235)	Responsibility
65	Mahar seemed indifferent. We began to leave and, as we moved, Mahar said very calmly, <b>“You can all go home, I’ll go down alone.”</b> (Page, 235)	Tenacity
66	He worked alone, <b>starting after <i>subuh</i> prayer at dawn, taking care of the post office and thousands of letters. In the afternoon he received letters, packages and outgoing money orders. In the evening, he opened the post office and sorted the letters; then he delivered them by bicycle throughout the village. Sometimes this task continued on into the night.</b> A postman’s work is very grueling. (Page, 240)	Hard work
67	<b>The postman gave us a little money for shouldering the postal sacks and let us read books</b> with stories like the one about the Yellowstone Native Americans. (Page, 241)	Humility
68	One’s stamina surely would be tested during a bicycle ride on the short but steep ascent to Selinsing Village. <b>Young Malay men trying to impress their sweethearts wouldn’t stoop to ask their girls to hop off the back of the bike on the way up, determined to pedal up to the peak using all of their power, teetering along the road.</b> (Page, 245)	Hard work
69	<b>I soon felt lonely among the bustle.</b> My eyes couldn’t be	Yearning

	peeled away from a four sided red box down below. (Page, 250)	
70	I pedaled the bicycle as fast as I could from <i>Sinar Harapan</i> toward the school. Dozens of kilometers, steep grade after steep grade, I never slowed down. <b>Exhaustion wasn't an option; I had to get to the schoolyard.</b> (Page, 258)	Tenacity
71	<b>My eyes didn't blink staring at the empty blue sky, as empty as my heart.</b> (Page, 258)	Yearning
72	My soul mate had been torn away from me, leaving my heart shattered. The sky was empty once again. <b>Goodbye, my first love.</b> (Page, 259)	Sincerity
73	I couldn't think straight, had nightmares, and was haunted by bizarre fantasies. If I heard birds chirping, it became the drone of a mystical bird carrying news of death. <b>I thought everyone—shopkeepers, the postman, coconut graters, civil service police and coolies—was conspiring against me.</b> (Page, 262)	Fear
74	I could not get over how such an absurd reaction was possible. But now, the same fate had befallen me. <b>I had ridiculed Bang Jumari, and now I was struck by the same rock. Karma surely applies here.</b> (Page, 263)	Regret
75	I randomly was overcome with a feeling of emptiness. It wasn't easy to forget A Ling. <b>A void filled my chest, and my longing made it hard to breathe.</b> (Page, 267)	Yearning
76	After 480 hours, 37 minutes, and 12 seconds of mourning my loss of A Ling, <b>i decided to stop feeling sorry for myself and dwelling on my first love.</b> (Page, 271)	Self - control
77	<b>I asked Bu Mus' forgiveness. I kissed her hand while promising that after I returned the chalk I had buried near the <i>filicium</i> tree, I would return to class.</b> (Page, 273)	Honesty



78	How dare he! <b>bu Mus tried very hard to contain her emotions.</b> I knew she wanted lay into Mahar. Her patient face grew red. She left the room to calm herself down. (Page, 278)	Self - control
79	But Lintang and his extraordinary abilities gave us confidence. He opened our eyes to the possibility that we could become more than we had ever dreamed. <b>He gave us encouragement, even though we were full of limitations.</b> (Page, 292)	Humility
80	And so, for the sake of our team, Trapani, <b>with an open heart, gave Sahara the chance to compete.</b> He was a handsome young man with a big soul. (Page, 300)	Sincerity
81	<b>Sahara and I hadn't been able to perform up to Bu Mus' expectations in our fields of expertise.</b> (Page, 307)	Regret
82	Drs. Zulfikar's behavior was a classic problem in Indonesia: <b>smart people talking in circles with lofty terms and high-level theories not for the sake of scientific progress, but to trick the poor who were silent and unable to find the words to argue.</b> (Page, 313)	Hypocrisy
83	<b>Even though his health was deteriorating, Pak Harfan was even more enthusiastic to teach after our victory in the Academic Challenge.</b> He tirelessly prepared us to face our final exam. (Page, 320)	Tenacity
84	<b>He sold the produce in order to buy us school books.</b> On his way home he stopped by the municipal library. There, he borrowed books with sample final exam questions from years past. (Page, 321)	Humility
85	<b>Pak Harfan never gave up trying to convince them to go to school.</b> He'd even bring them books in the middle of the sea. He'd search for them on the floodplains of the rivers where they caulked boats. He'd wait for them under pepper trees. But no one accepted his invitation. Sometimes their	Patience

	bosses, and even the children themselves, would chase Pak Harfan away. (Page, 323)	
86	Since the passing of Pak Harfan, it was her duty to teach all of the lessons, over come the school's financial difficulties, prepare for exams, face Mister Samadikun's threat, and now the biggest problem of them all: the menace of the dredges. <b>That young girl faced all of this alone.</b> (Page, 334)	Patience
87	<b>We were unable to digest what he had just done because we were too afraid of Mister Samadikun and imagining the fate of our school,</b> which was sure to be run aground in a matter of minutes. (Page, 337)	Fear
88	<b>"I will keep on studying until the sacred beam supporting this school collapses,"</b> he said to me with conviction. (Page, 346)	Tenacity
89	That news had already spread through the village. Bu Mus looked Mahar in the eye. <b>"I would never trade you all for anything!"</b> (Page, 351)	Sincerity
90	<b>"As long as I can still stand, this class will not lose a single student."</b> (Page, 356)	Tenacity
91	<b>"Destroy this school if you want, just destroy it. But you'll have to do it over my dead body!"</b> We instantly formed a human barrier in front of Bu Mus. If PN wanted to knock down our school and Bu Mus, they'd have to knock us down first. (Page, 358)	Bravery
92	"Foreman, this is not my school, it is the people's school. Moreover, I have already said it again and again: <b>We will not sell this school, however decrepit, or the land it stands on, no matter how high the offer.</b> " (Page, 362)	Honesty
93	<b>Someone wanted to pay Bu Mus for her years of unrewarded service; organizations and institutions were</b>	Hypocrisy

	<b>ready to fix our school. Because all of that was for personal gain,</b> Bu Mus politely declined all the aid. (Page, 367)	
94	It was true that we had been used to working part-time after school, but Kucai had incited the members of Laskar Pelangi to leave school and work full time. <b>In a very gentlemanly manner, he asked Bu Mus to reduce the grade he had received for Muhammadiyah Ethics by two.</b> (Page, 385)	Honesty
95	Because of the worrisome problem, <b>Flo's father secretly conspired with Bu Frischa, the PN School principal, to lure Flo back to the PN School, where Bu Frischa had promised that Flo would receive grades to be proud of.</b> In order to try to tempt Flo, Bu Frischa sent a young, flashy PN teacher to approach her. (Page, 386)	Hypocrisy
96	The captain tried to turn around, but the 40 horsepower engine wasn't powerful enough. <b>He feared that if we tried to battle the waves, we would capsize.</b> The waves were in a frenzy. (Page, 391)	Fear
97	The captain acted quickly to lower the wind-torn sail, close the hold, get sharp objects out of the way, and kill the engine. <b>He ordered us to tie our bodies to the mast.</b> (Page, 392)	Responsibility
98	It seemed that in order to fulfill Mahar's request, he had to fight off thousands of ghosts. <b>Traces of regret appeared on Mahar's face.</b> He couldn't bear the thought of his beloved idol dying because of his request to pass the school exam. (Page, 397)	Regret
99	<b>I stared longingly at the empty seat beside me.</b> I gazed sadly at the <i>filicium's</i> branch where he had perched to watch rainbows. He wasn't there. We felt lost and fretful. While we were studying, I stared at the first place Academic Challenge trophy, the greatest achievement the poor coastal boy gave to	Yearning

	our school. I missed Lintang. (Page, 409)	
100	<b>As the oldest child of an impoverished fisherman's family, Lintang now had to support his mother, many siblings, grandparents and unemployed uncles.</b> (Page, 410)	Responsibility
101	<b>I felt incredibly sad because a super genius boy, a native of the richest island in Indonesia, had to leave school because of poverty.</b> Today, a little mouse died of starvation in a barn full of rice. (Page, 412)	Regret
102	<b>I hated those who lived in the lap of luxury at the Estate.</b> I hated myself and my classmates for not being able to help Lintang because our families were too poor. (Page, 413)	Hatred
103	<b>Bu Mus' lips quivered holding back tears, her eyes red. But not one tear fell from her eyes. She wanted us to be strong.</b> My chest ached seeing her like that. (Page, 413)	Self-control
104	Unfortunately, based on commercial considerations, there were no publishers willing to print the book. <b>They were more interested in pornographic literary books full of words like condom, masturbation, and orgasm because those kinds of books were more profitable.</b> The foolish publishers had forgotten the principle of <i>mens sana in corpore sano</i> . (Page, 419)	Hypocrisy
105	I was willing to work overtime and extra odd jobs as an English translator, typist, or part-time photocopier. <b>I would sacrifice anything, including pawning my tape recorder, my most valuable possession, to finance Eryn's studies.</b> (Page, 424)	Tenacity
106	Eryn's father was my brother, who had been laid off by PN. <b>I took over the responsibility of financing her schooling.</b> (Page, 424)	Responsibility
107	This was my Plan C: <b>i wanted to continue my education!</b> I	Tenacity

	<p>studied like crazy for the entrance exam at the university where Eryn studied. After being accepted, I began to live my life like a battle. I worked day and night sorting letters and doing any other odd jobs I could find in order to pay for school. (Page, 434)</p>	
108	<p>Those words further shattered my broken heart, and now I was angry. I was disappointed that so many intelligent children were forced to leave school for economic reasons. <b>I cursed all of the stupid people who arrogantly acted smart. I hated those children of the rich who threw away their educations.</b> (Page, 444)</p>	Hatred
109	<p>The natives who, because of the gap created by PN, had withheld their resentment for the Estate for dozens of years, <b>who felt they had been treated unjustly, whose property had been destroyed and whose land had been seized, looted the luxurious Victorian homes in the ownerless prestigious residential area.</b> The PN Special Police ran for their lives. (Page, 449)</p>	Grudge

## II. The Human Relationship With Other Human Beings, Including Their Relationship With the Natural Environment (Social)

No	Data	Kind of Moral Value
1	The first, Muhammadiyah elementary didn't require any fees, <b>and parents could contribute whatever they could afford whenever they could do so.</b> (Page, 4)	Harmony
2	<b>"We will wait until eleven o'clock," Pak Harfan said to Bu Mus and the already hopeless parents.</b> The atmosphere was silent. (Page, 5)	Superior and Subordinate
3	When we asked questions in class, <b>he would run toward us in small steps, staring at us meaningfully with his calm eyes</b> as if we were the most precious of Malay children. (Page, 26)	Superior and Subordinate
4	Bu mus coaxed him one last time. <b>"Okay, this is your last chance to introduce yourself. If you aren't ready yet, then you need to return to your seat."</b> (Page, 28)	Superior and Subordinate
5	That tree was a witness to the drama of our childhood. <b>In its branches we constructed three houses. Behind its leaves we played hide-and-seek. On its trunk we carved our promise to be forever friends. On its protruding roots, we sat around listening to Bu Mus tell the story of Robin Hood. And under the shade of its leaves, we played leapfrog, rehearsed plays, laughed, cried, sang, studied and quarreled.</b> (Page, 52)	Harmony
6	Through our shared trials and tribulations, <b>we gradually grew to be siblings and knew each other's quirks inside and out.</b> (Page, 57)	Friendship
7	<b>The two of them shared a unique emotional connection like the quirky friendship of the Mouse</b>	Friendship

	<p><b>and the Elephant.</b> Harun enthusiastically told a story about his three-striped cat giving birth to three kittens, which also had three stripes, on the third day of the month. Sahara patiently listened, even though Harun told this story every day, over and over again, thousands of times, all year round, year after year. (Page, 64)</p>	
8	<p>I think what you did with that tennis ball falls into the category of mental illness number five. <b>Pretty serious, Ikal! You'd better be careful—if you don't use common sense, that number will soon get even smaller!</b>" (Page, 69)</p>	Kindship
9	<p><b>"Fffooh ... fffooh ... fourteen, son, no doubt about it, no more, no less,"</b> he answered while panting to catch his breath, but wearing a wide smile full of pride. Lintang stared deep into his father's eyes. He felt a pang in his heart, a pang that made him make a promise to himself, <i>I have to be an intelligent person.</i> Lintang knew that answer didn't come from his father. (Page, 80)</p>	Kindship
10	<p><b>"Great, coastal boy, excellent!"</b> praised Bu Mus. (Page, 102)</p>	Superior and Subordinate
11	<p>He could solve complicated modern decomposition cases and <b>taught us the technique of calculating the area of polygons by breaking down its sides using the Euclidian Theorem.</b> (Page, 104)</p>	Mutual help
12	<p>That was about the time when I was tempted to answer, feeling hesitant, awkward and unsure—which usually resulted in me being wrong. <b>Lintang would correct my answers with the spirit of friendship.</b> (Page, 107)</p>	Friendship
13	<p>Ever since the first grade, <b>he was Mahar's faithful follower. He believed, with all of his soul, whatever</b></p>	Loyalty

	<b>Mahar said.</b> He regarded Mahar as a master and spiritual advisor. (Page, 126)	
14	<b>Lintang patted Mahar on the back, appreciating his amazing tale, but smirking and faking a cough to disguise his laughter.</b> (Page, 126)	Friendship
15	<b>“This is the wedding ring my father gave my mother,” he said shakily. “My mother doesn’t want me to miss school because of the bicycle.</b> She said I have to study hard so I can win the Academic Challenge.” (Page, 147)	Kindship
16	As evening approached, I lingered happily, sitting at the top of a hill to the west. <b>I listened to the faint sounds of fishermen’s children, boys and girls, kicking buoys, playing football without goalposts. Their shouts were peaceful.</b> (Page, 149)	Harmony
17	<b>“This time, I didn’t give you the best score in order to teach you a lesson,”</b> said Bu Mus to an apathetic Mahar. “It is not because your work lacked quality; no matter what kind of work we do, we must have discipline. Talented people with a bad attitude are useless.” (Page, 155)	Superior and Subordinate
18	Bu Mus promised us, both personally and in the name of the school, <b>that if we got a perfect test score or won a special award, she would give us a prize of our choosing—as long as it was something she was capable of fulfilling.</b> (Page, 199)	Superior and Subordinate
19	You should know that chalk is bought <b>with money from contributions of the religious community!</b> ” (Page, 204)	Mutual help
20	<b>The relationship among me, A Kiong, and Syahdan was one of mutual symbiosis, like a starling on a buffalo’s back.</b> (Page, 210)	Mutual help



21	<b>The police, the Search and Rescue Team, different Scout troops and members of the community at large wanting to help were all ready to climb the mountain to look for the lost little girl. (Page, 226)</b>	Mutual help
22	<b>So we headed toward the region of death—the flood plain of the Buta River—only to accompany Mahar. We accompanied him to satisfy his ego and protect him from his own stupidity. We hated his fanaticism for the shaman Tuk Bayan Tula, but he was still our friend, a member of Laskar Pelangi. (Page, 235)</b>	Loyalty
23	<b>During school holidays, we often helped the postman. Our poor village postman. (Page, 240)</b>	Mutual help
24	<b>Working at the post office was our school holiday activity. At night we slept at the alHikmah Mosque. At the mosque, we told each other all kinds of stories. We never tired of telling the story of the day we searched for Flo at the mountain and of Tuk Bayan Tula’s proven message. (Page, 241)</b>	Harmony
25	I was moved whenever I thought of it; I had quietly fallen in love with Lintang’s plan. <b>So I prayed, frequently, that he’d achieve his dream. Suppose, just suppose, that God asked someone to sacrifice his or her dream so Lintang could achieve his. I would sacrifice mine for Lintang. (Page, 293)</b>	Friendship
26	<b>“Brace yourself, Ikal,”</b> Trapani coached me. (Page, 301)	Friendship
27	<b>Flo and Mahar sat casually on a low branch of the <i>filicium</i>, like storytelling priests from a Sikh temple, while we, Laskar Pelangi, squatted brighteyed and astonished on our heels in a circle as we listened to their miraculous findings in the magical world. (Page,</b>	Harmony

	331)	
28	Bu Mus gave out tasks to restore our school. <b>We fixed the roof, re-hung the board on the wall, put up an extra support beam so our school wouldn't collapse, and rebuilt our destroyed flower garden.</b> (Page, 381)	Mutual help
29	<b>He jokingly challenged his boss to add to the load because he was strong enough to take more. Laughing, the boss threw another sack of rice onto the coolie's shoulder.</b> (Page, 431)	Harmony
30	<b>Whenever they had free time, Samson, A Kiong, and Sahara would visit Harun.</b> (Page, 456)	Friendship

### III. Man's Relationship With God

No	Data	Kind of Moral Value
1	<p>After I mastered Arabic in the second grade, I knew the sentence read <i>amar makruf nahi mungkar</i>, meaning “<b>do what good and prevent what is evil</b>”-the primary principle of Muhammadiyah..... Those word was ingrained in our souls and remained there throughout the journey to adulthood; we know them like the back of our own hands. (Page, 19)</p>	Obedience
2	<p>But God did not bless <i>Belitong</i> with tin to prevent boats sailing to the island from getting lost. <b>Instead, God had intended for the tin to be guide for inhabitants of the island itself.</b> (Page, 30)</p>	Have positive thought
3	<p>I remember something my father told me a few days before my first day of school. “My son, Muhammdiyah teacher like Pak Harfan and Bu Mus, fisherman, oil workers, coconut workers and dam keepers live in such poor conditions. <b>You must be grateful to Allah for what we have.</b>” (Page, 44)</p>	Gratitude
4	<p>“<b>Say your prayers on time, and later your reward will be greater,</b>” Bu Mus advised. (Page, 48)</p>	Have positive thought
5	<p>A moment later, a soft voice escaped her mouth,</p>	Gratitude

	<p><b>“Subhanallah, my goodness, Lintang, praise Allah’s holiness, praise Allah’s holiness...”</b> (Page, 55)</p>	
6	<p>His father was a famous crocodile shaman. <b>As Islam flowed into the villages</b>, people began to shun Bodenga and his father because they refused to stop worshipping crocodiles as gods. (Page, 75)</p>	Repentance
7	<p>Just as stupidity often goes unrealized, <b>some people are often unaware that they have been chosen, destined by God to be betrothed to knowledge.</b> (Page, 83)</p>	Have positive thought
8	<p>In today’s competitive education system, schools like ours could render the entire system inefficient. In that case, Mister Samadikun was right. <b>But doesn’t the future belong to God?</b> (Page, 88)</p>	Have positive thought
9	<p><b>We prayed to God almighty</b>, hoping Harun would answer correctly. (Page, 97)</p>	Obedience
10	<p>“Just be patient,” she coaxed. <b>“After hardships, easier times will surely come.”</b> (Page, 100)</p>	Have positive thought
11	<p>Bu Mus made every effort to stifle her giddy laughter. It was out of the question for Bu Mus to laugh boisterously—<b>her religious beliefs forbade it.</b> Instead, she shook her head with approval as a sign of her salute, and looked at Lintang as if she had been searching her whole life for a student like him. (Page, 103)</p>	Obedience

12	Not one of us was able to sing, and for that reason, Bu Mus put singing class at the end of the day. <b>Its purpose was to pass the minutes while we waited for <i>zuhur</i>—midday prayer, which marked the closing of the school day.</b> (Page, 115)	Obedience
13	The call for <i>magrib</i> prayer echoed among the high posts of stilted Malay homes, crying out from mosque to mosque. The time tunnel was swallowed by the night. We had been taught not to speak while the call to prayer sounded. <b>“Be quiet and listen attentively to the call to glory,”</b> our parents instructed. (Page, 127)	Obedience
14	The stuffy atmosphere didn’t lift until late at night. As dawn approached, the temperature fell drastically, testing the faith of the Prophet Muhammad’s followers, <b>challenging them to get out of their beds and head to the mosque for <i>subuh</i> prayer.</b> (Page, 146)	Obedience
15	Before the parade began, we gathered round, held hands and <b>lowered our heads to say a prayer; it was very touching.</b> (Page, 189)	Obedience
16	But as usual, Bu Mus lifted our spirits. She asked us <b>to pray so that nothing bad would happen to us.</b> We soon forgot the threat of the dredges.(Page, 211)	Have positive thought
17	<b>We could only pray and hope that the tin level around</b>	Have positive

	<p><b>our Muhammadiyah Elementary was low</b> so the dredges would have no need to pulverize our school.</p> <p>(Page, 225)</p>	thought
18	<p><b>“Live according to the teachings of al Qur’an and the hadiths:</b> That’s the guiding principle of Muhammadiyah.</p> <p>(Page, 278)</p>	Obedience
19	<p><b><i>Insyaallah</i>, God willing, later when you are older, you will be blessed with a halal livelihood and a devout spouse.”</b> (Page, 278)</p>	Have positive thought
20	<p><b>Before setting off to the PN central office in the Estate, we prayed together.</b> It was both exhilarating and heartrending. (Page, 373)</p>	Obedience
21	<p>I often heard a story from the Sarong people that if they are in a troubling situation at sea and there is nothing else they can do to help themselves, <b>their last resort is to ask Allah’s help through the azan.</b> (Page, 394)</p>	Repentance
21	<p>When we arrived, <b>the azan was ringing out from the mosques around Zaal Batu. We entered the old white building supported by tall pillars.</b> (Page, 426)</p>	Obedience
22	<p>The professor had a calm face, and <b>his fingers were moving over the beads of a <i>tasbih</i>—prayer beads—in his hand.</b> (Page, 427)</p>	Obedience

## **AUTOBIOGRAPHY**

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Banda Aceh, February 1<sup>st</sup>, 2017  
The Researcher,

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