

**RELIGIOSITY IN THE SHORT STORY *SALAWAT DEDAUN* BY YANUSA
NUGROHO AND ITS IMPLICATIONS FOR LITERATURE LEARNING IN HIGH
SCHOOL**

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Abstract

This paper aims to describe (1) the role of each element of story structure in building the integrity of the story; (2) obedience and deviation of a person (main character) to religious values; and (3) the implications of the results of the short story analysis as material for learning literature in high school. This research relies on pragmatic, structural, and religious literary approaches using descriptive, qualitative, and interpretive methods to understand the issue of religiosity. The research data is in the form of narrative text and passage of dialogue between stories that contain messages of religious value. Data collection is done through library research. Data analysis uses heuristic and hermeneutic readings, then the interpretation of meaning is in accordance with the research objectives. The results of the study show that the analysis of religious values in the short stories *Salawat Dedaun* leads to the teachings of Islam, including faith (belief and belief), worship (prayer), and morality (good behavior). In addition, there is an ambiguity in the heart or dual character in the main character, namely obedience and deviation from the Islam he adheres to. On the one hand, his willingness to ask forgiveness from God through good behavior is interceding and remembrance. However, on the other hand, the behavior of kindness is in the care and remembrance is not accompanied by worship services. This short story by Yanusa Nugroho is full of sentiments and learning about something that is appropriate and which is not feasible for many people to become godly people. Finally, the results of the analysis of religious values can be implied as material for learning literature in high school in the 2013 curriculum, especially class XII with basic competencies and core competencies. Basic competencies are related to intrinsic elements and extrinsic elements (religious values), namely understanding the structure and rules of the short story text. In addition, core competencies are related to interpreting meanings in short story texts.

Keywords: Value of religiosity, short story, structural research.

1. Introduction

Kurniawan says, “at present we are in the vortex of media hegemony, scientific revolution and technology that is not only capable of presenting a number of conveniences and conveniences for modern humans, but also invites a series of problems” (Kurniawan, 2013, p. 17). The progress of science and technology can reduce the value of humanity or what is called dehumanization. If this situation is left unchecked without serious handling, it is possible that this nation will be eroded by the progress of the times. This certainly creates social problems. “In that context, there needs to be serious efforts from all components of the nation to build a collective awareness of the importance of efforts to restore the nation’s character which is beginning to fade” (Sawali, 2010, p. 2).

To overcome the social problems that occur among the younger generation at this time, it is necessary to take steps to develop the personality of the young generation who are noble. One way is through literary appreciation learning. The learning is expected to be able to provide provisions to be able to develop the character of students in a better direction when they are in the community.

Understanding religious values can be learned through literary appreciation learning. This is in line with the objectives of literary appreciation learning to develop and grow a complete and harmonious spirit, attitude, and personality. “The essence of literary learning is introducing students to the values contained in literary works and inviting them to experience that experience specifically” (Abidin, 2012, p. 213). Literary learning aims to develop the sensitivity of learners to sensory values, values, affective values, religious values, and social values on their own or a combination of the whole as reflected in literature. In line with that, according to (Endraswara, 2011, p. 16) “literary learning activities in schools must be creative as well as organizing literature pilgrimage activities, literary tourism, literary work, or literary workshops with the aim that students are able to truly understand, appreciate, and create literature “. In addition, according to (Priyatni, 2010, p. 163) “reading short stories by means of critical literacy will build students’ critical awareness of the relationship between good and bad”. Based on this statement, it is implied that literary learning should be given by the teacher by designing it in such a way that the students’ interest in literature is growing. The creation of a creative learning atmosphere makes learning not monotonous, but makes the learning process enjoyable.

Teeuw asserts, “The creation of literary works is not born in situations of cultural emptiness” (Teeuw, 1991, p. 11). One of the authors’ self-expressions outlined in the literary work is an aesthetic experience about the religiosity of the authors. “Literature is also part of religion” (Atmosuwito, 1989, p. 126). The writers make religious life focus more on religious life for problem solving and as a democratic tool. From this view the term religious literature is known. In this regard, Mohamad (1969, p. 89) said that “authors who gouged out the experience of religious life are often referred to as areas that have not been much cultivated in our literature”.

Reviewing the elements of religion in literature has tended to “stimulate” the growth and development of good interpretations related to the religious life that is explored in literary works. As a cultural product, literary works, including short stories, reflect various aspects of life. Through literature, students will get spiritual intake in forming themselves as virtuous citizens. Universal experience based on religion, for example, often becomes an interesting issue revealed in the short story. Therefore, it is still deemed necessary to conduct a review with an emphasis on this element of religiosity on the short story *Salawat Dedaun* by Nugroho (2012).

The selection of the short story *Salawat Dedaun* as research material because this short story received an award as the best short story of the *Kompas* newspaper (2011). In addition, this short story presents various aspects of life and the problem is conveyed in an interesting and easy-to-understand language. Thus, it will make it easier for students to find the moral message in question. The selection of short stories *Salawat Dedaun* as research material is the right thing to convey information about moral messages to students.

This research reviews short stories related to religiosity. Determination of the structure of the short story as an object of research based on the consideration that these aspects are the main thing. This paper aims to describe (1) the role of each element of the structure (plot, character and characterization, background, and theme) in building the integrity of the story; (2) obedience and deviation of a person (main character) to religious values; (3) the implementation of the results of short story analysis as material for learning literature in high school.

Pujiharto informs, "The work of fiction is a manifestation of aesthetic experiences as well as the author's human experience" (Pujiharto, 2012, pp. 23--24). The experience was written in the form of the facts of the story. The short story *Salawat Dedaun* by Yanusa Nugroho is one of the works of fiction that can be used as an alternative teaching material in learning literature appreciation, especially the religious values contained in the short story. This is based on the author's ideas about the content of Islamic values and is easy to understand.

2. Literature Review

2.1 Synopsis

The story of the short story tells of a Haji Brahim who was concerned about the prosperity of the mosque he was leading. Since, maybe, 30 years ago he was trusted to be the head of the mosque, things have not changed. In fact, every Friday, the number of worshipers is at most 45 people. It was thought of expanding buildings, but funds were never enough. Finding donations is not easy, and Haji Brahim does not allow administrators to seek donations on the highway as many people do. "Just like a beggar ..." he murmured. As time goes by, the thought of expanding the building is just a dream. The mosque's cash is almost dusty because it is empty. That is also why the mosque cannot install electricity, enough with oil lamps.

One afternoon, after Friday prayers, when the people had all disappeared somewhere, Haji Brahim and two other administrators were still sitting cross-legged on the mosque floor. A moment when the two men would stand up, on the yard he saw an old grandmother sweeping away. Brahim Haji turned and saw the grandmother with a hunchbacked body, leaning closer.

"*Walaikum Salam...*, Grandma," answered one of the administrators, while handing out 500s of money.

But the grandmother is silent. Look at the money giver with his old gaze.

"What's wrong?" Asked Haji Brahim, approaching.

"I don't need money. I need forgiveness. "

From his lips a sentence of forgiveness and adulation to Kanjeng the Prophet Muhammad murmured. At each strand he picked up and stared at for a moment he muttered, "*Gusti, paringa loss aksama. Paringa kanugrahan came to Kanjeng Nabi*", before putting it in a plastic bag.

Brahim Hajj was thrilled by the grandmother's innocence and innocence. In his eyes, the grandmother seemed to want to witness before thousands of leaves that she was looking for a way of forgiveness.

The day rolled to *Maghrib* and the grandmother was still in its original place, almost not moving, picking up leaves that were always falling on the lawn. His tangled old body was wet with sweat. His breath panted.

Two days later, right when I heard *Asar's* time, the grandmother fell down and died. People were screaming, some tried to take him to the *puskesmas*, but somehow it didn't work.

Since the arrival of the grandmother the mosque became lively. I wonder what happened Brahim Hajj was choked. He suddenly felt a quiet ambush. He swept his eyes, there was something strange in his eyes. The scattered leaves vanished. The mosque's courtyard is clean. The black soil is fertile, like being swept away, and the deciduous leaves are held by giant nets so they don't reach the ground.

2.2 Author's Biography

Yanusa Nugroho was born in Surabaya on January 2, 1960. His short story, "People Who Laugh", has been translated into English, in a collection of short stories entitled "Diverse Lives". The short story "Yellow Fireflies" won the Multatuli award from Radio Netherlands, the short story "*Salawat Dedaun*" was chosen as the best short story of Kompas 2011 and the short story "Wening" received the 2006 Cultural Award from the Minister of Culture and Tourism. A collection of short stories that have been published: "*Bulan Bugil Bulat*", "*Stories on Leaves Tal*", "*Grasping Lightning*", "*Segulung Cerita Tua*", "*Winged Horse*" and "*Guests from Paris*". Yanusa Nugroho also wrote novels including "*Di Batas Angin Mayura*", and "*Boma*". The novel, entitled "*Boma*" received a literary award from the Language Center, Rawamangun, Ministry of Education and Culture, in 2007. Yanusa Nugroho also wrote "*Karno*" puppet stories in novel form.

2.3 Relevant Research

Research that discusses the analysis of religious elements in the short story *Salawat Dedaun* as far as the knowledge of researchers has never been done. However, there are several studies that can be used as references as follows.

A research conducted by (Suryaman, 2012) Nusatara Islamic University, Bandung entitled "Analysis of Short Story Intrinsic Elements 'Salawat Dedaun' by Yanusa Nugroho". This study concluded that the short story became one of the popular Kompas 2011 short stories because it has didactic values for its readers. The didactic value is the importance of readers seeking to prosper the mosque, including praying in congregation in mosques, caring for cleanliness, and building the development of mosque facilities for religious purposes.

Another research was conducted by (Yulisetiani, 2009) with the title "Prophetic in Short Stories of Yanusa Nugroho as Strengthening the Identity of the Young Generation". According to Yulisetiani, the prophetic dimension in short stories can be used as a reinforcement of the identity of the nation's generation in facing the negative cultural currents due to globalization. The implementation of prophetic values can shape the generation of *khaira ummah* who have awareness of humanization, liberation, and transcendence. This generation will have superior intellectual, virtuous, and ready to support the existence of opportunities and challenges of the ASEAN Economic Community.

Other studies related to the issue of religiosity were carried out by (Gusmarni, 2013) entitled "Analysis of Reality and Fictionality Values in Short Story Collections from 'Salawat Dedaun' to 'Fireflies in Sky Jakarta'", selected short stories of Kompas. Gusmarni's research

concluded that the short story is rich in the value of reality and the value of fictionality, including the value of social reality and the value of cultural reality. Fictionality values make the work in the short story collection have high aesthetic value. The value of reality and the value of short story fictionality are expected to be a tool of self-reflection on events in life in the socio-cultural community.

3. Research Method

This research uses descriptive qualitative method interpretive to understand religious issues by classifying research data based on the nature, form, and purpose. This kind of research technique in literary criticism is called qualitative descriptive interpretation. "Descriptive qualitative interpretation prioritizes describing data through words" (Endraswara, 2013, p. 176). "The method of descriptive analysis of interpretation is the method used by analyzing and describing data to describe the state of the object under study which is the center of attention of research" (Ratna, 2012, p. 39). In other words, the descriptive analysis method of interpretation is used to describe and describe the state of the object under study with the things that are the center of attention. The research data is in the form of narrative text and dialogue in the *Salawat Dedaun* short story by Yanusa Nugroho. The technique of collecting data uses a literature study by listening and recording the subject matter to be parsed.

The steps for obtaining and processing data are carried out as follows.

1. Reading the short story *Salawat Dedaun* by Yanusa Nugroho with heuristic and hermeneutic readings to understand the issue of religiosity;
2. Analyzing the short story *Salawat Dedaun* by Yanusa Nugroho carried out the interpretation of meaning in accordance with the purpose of the study;
3. Describe the problem through a pragmatic, structural, and religious literary approach;
4. Conclude the results of descriptions of religious values in the short story

3.1 Theoretical Basis

3.1.1 Pragmatics

Endraswara states, "Literary pragmatics when the emphasis is on reader-oriented criticism" (Endraswara, 2011, p. 117). In this case, there is the concept of the effect of literary communication which is often formulated in terms of giving teachings, giving pleasure and moving the reader. The pragmatic approach discusses the relationship between literary work and its readers, namely what moral messages are conveyed by literary works to readers. Moral theory in its journey still requires a pragmatic approach as a point of view in analyzing a literary work. In addition, the pragmatic and moral approaches together discuss the relationship between literary work and the reader, namely the moral message what is conveyed by literature to the reader. "Moral is something that the author wants to convey to the reader and is the meaning contained and the meaning suggested through the story" (Nurgiyantoro, 2015, p. 321). The moral of the story is usually "meant as a rather practical piece of moral message that can be taken from a story" (Sayuti, 2000, p. 188). Moral in literary works can be seen as a message or message. The mandate is an idea that forms the basis of writing a work, an idea that underlies the creation of literature as a supporter of the message.

The opinion can be concluded that the pragmatic approach views literature as a means to convey certain objectives to the reader. These objectives can be political, educational, moral, religious and other goals. In practice this approach tends to judge literature according to its success in achieving certain goals for its readers.

3.1.2 Religious nature

According to the Indonesian Latin Dictionary, the term religion comes from the Latin word, *relego*, which means “checking again, weighing, and contemplating the objection of conscience” (Adisubrata, Prent & Poerwadarminta, 1996). “Religious humans can be interpreted as human beings who have a serious conscience, piety, conscientiousness in inner considerations and so on. In this case, it has not been mentioned that someone adheres to which religion” (Mangunwijaya, 1988, p. 11).

Broadly speaking, the religious values of Islam develop a basic framework of Islamic teachings, including faith, worship, and morals. Marzuki explains, “*Akidah* is a fundamental belief system for all Muslim activities in life. The Islamic belief system or system is built on the basis of six beliefs or what is called the pillars of faith which are six” (Marzuki, 2012, p. 77). He also says, “Worship in this case can be done by prayer, obedience, remembrance, fasting, almsgiving, and pilgrimage” (Marzuki, 2012, p. 123). Then, he puts forward, “Morals explain that human behavior, or precisely the value of behavior, can be of good value (noble) or vice versa, behavior is bad (despicable)” (Marzuki, 2012, p. 81).

Initially all literature was a religious view (Mangunwijaya, 1988, p. 11). More clearly said by Mohamad (1969, p. 88) that “religious literature is a literary genre that intends to provide answers to the situation based on traditional religious values”. Religious value is a value associated with human attachment to God (Dojosantoso, 1986, p. 3). Literary works as creative works that dispute humanity and humanity based on the truth will inspire conscience and provide the possibility of inner consideration to the reader. “There are three fundamental areas which are the source of the creation of literary works for authors, namely the areas of religious, social and individual life” (Sayuti, 1999). Thus, literary works can function as a tool to strengthen and strengthen the reader’s inner atmosphere in carrying out his religious beliefs.

Teeuw informs that “Analysis of the structure of a literary work is a priority task for preliminary work” (Teeuw, 2010, p. 61). The analysis carried out to analyze the short story is a structural approach. By doing structural analysis, the intrinsic meaning of a literary work is obtained because a literary work is nothing more than the world in words. After the intrinsic meaning is obtained, it can be seen how the relationship of literature works with the world around.

3.1.3 Structural review

Literary appreciation is the interpretation of the quality of literature and the giving of reasonable values based on clear, conscious, and critical observations and experiences, as someone who has experience and observes literature not only can see and interpret, but can assess a literary work from its quality aspect (Tarigan, 1986).

Short stories are a form of fiction. Short story, “as the name implies, shows a very short nature, both the events revealed, the contents of the story, the number of actors, and the number of words used” (Priyatni, 2010, p. 126). This comparison will appear if it is associated with other forms of prose, for example novels. As the name implies, “short stories can be interpreted as stories in the form of short prose” (Suyanto, 2012, p. 46). Short stories are “short stories and are a round of ideas” (Rosidi, 1991, p. 9). So, it can be concluded, a short story or short story is an essay in the form of fictional prose that is read out once sitting or does not take long to complete a story.

3.1.4 Structure of short stories

Short stories are built on two important elements, namely intrinsic elements and extrinsic elements. Intrinsic element is an element that builds directly a literary work (short

story). The intrinsic elements of the short story include "plot or character, characterization, setting, theme, while extrinsic elements are elements that are outside the literary work, but indirectly affect the building or system of literary organisms" (Nurgiyantoro, 2015, p. 23). There is also a short story extrinsic elements including the author and objective reality, which relates to the author. That is, the universal reality includes norms, ideology, values, cultural conventions, literary conventions, and short story language conventions. The intrinsic structure of the short story includes the facts of the story including the theme, character and characterization, plot, and theme as follows.

1. Grooves or Plots

Aminuddin says that "Flow is a series of stories formed by the stages of events so as to form a story that is presented by the actors in a story" (Aminuddin, 2013, p. 83). Grooves are usually divided into two types, namely forward and backward grooves. Usually in the short story, most only use the forward groove.

2. Figure and Characterization

Aminuddin states that "Actors who carry out events in fictional stories so that events form a story are called characters" (Aminuddin, 2013, p. 79). "Figures in short stories that live in the community experience various events and twists and turns of life that describe real life" (Minderop, 2011, p. 5). The way the author displays the character or actor is called characterization. Usually the characters in a story have different roles, some become the main characters or there are also additional characters or supporting figures.

3. Background

Satoto informs that "The setting in the complete sense includes the aspects of space and the time of occurrence of events" (Satoto, 2012, p. 55). Flow is interpreted "as an event that is told at length in a particular series and based on the relationship of consistency that has a structure" (Sayuti, 2000, p.31). Background depiction that occurs in a short story only requires an outline depiction, or even just implicitly, as long as it has been able to provide the intended atmosphere and social settings "(Nurgiyantoro, 2015).

4. Themes

The theme is the idea that underlies a story so that it also acts as the starting point of the author in describing the fictional work he created. (Stanton, 2012, p. 7) Themes provide strength and affirm the unity of events that are being told while telling life in its most common context. Themes in a fiction can be related to social, cultural, religious, and educational or other universal problems.

5. Mandate

Mandate is "a solution given by an author to a problem in a literary work" (Sadikin, 2011). The mandate can be called a moral meaning or message. The meaning of an author is called intention, whereas the meaning of the charge is the meaning contained in a literary work.

4. Results and Discussion

4.1 Structure Analysis in the Short Story *Salawat Dedaun* by Yanusa Nugroho

4.1.1 Themes

The issue raised in the short story entitled “*Salawat Dedaun*” shows the matter of deeds in the world which in the hereafter will be accounted before God. In general, the theme of the short story is about social criticism of the community towards the environment. Many people don’t care about the cleanliness of public facilities. The theme or subject matter of the short story actually lies in the issue of Hajj Brahim who is worried about the prosperity of the mosque he leads. So, the theme in the short story prioritizes religion which relates to faith and piety. This can be seen in the following quote.

“Bagi Haji Brahim, keadaan itu merisaukannya. Sejak, mungkin, 30 tahun lalu dia dipercaya untuk menjadi ketua masjid, keadaan tidak berubah. Bahkan, setiap Jumat, jumlah jemaah, paling banyak 45 orang”. (Nugroho, 2012)

The quote about constructive criticism of the community when there were lack of public awareness of the prosperity of the mosque made the short story “*Salawat Dedaun*” a popular short story for the *Kompas* 2011 newspaper.

4.1.2 Characterization

Some figures in the short story make the storyline more structured. Each character has different characteristics. The main character who plays a role in the short story is a grandmother. The author displays the characters as follows.

(1) Grandma

Grandma’s figure is very special, whose appearance climaxed the problem and at the same time became the conflict resolver that occurred in this short story. Grandma’s figure has a hard and firm character. This was evident when grandma’s remained adamant about picking up leaves alone without being helped by the mosque administrator. Grandma also has a sincere character and is serious about doing a job. This can be seen in the following quote.

“Daun itu dipungutnya dengan kesungguhan, lalu dimasukkannya ke kantong plastik lusuh, yang tadi dilipat dan diselipkan di setagen yang melilit pinggangnya”. (Nugroho, 2012)

The quote shows that how hard the grandma did this simple job, but the grandmother still picked up scattered leaves, almost hoarding the surface of the yard.

(2) Brahim Haji

This figure is also the main character who is central to all the stories. This can be seen from the narration made by the author clearly telling the story of the struggle of Hajj Brahim to prosper his mosque. The author describes the official figure of the mosque’s Hajj Brahim. Hajj Brahim is the chief administrator of the mosque. His character is very patient, trustworthy, wise, and sincere working on his work. This can be seen in the following quote.

"Mencari sumbangan tidak mudah, dan Haji Brahim tak mengizinkan pengurus mencari sumbangan di jalan raya, sebagaimana dilakukan banyak orang. "Seperti pengemis saja." Gumamnya". (Nugroho, 2012).

(3) Mijo

This figure is complementary to the story and only appears during the *Fajr* azan event. This can be seen in the following quote.

"Begitu subuh tiba, Mijo yang akan azan Subuh mendapati si nenek masih saja melakukan gerakan yang sama". (Nugroho, 2012)

(4) My character

This figure plays a role in this short story. From the information, the reader can read the story of Haji Brahim who struggled to prosper his mosque. Although it is not revealed by the author, as the manifestation of his being, the existence of this character feels as if my character tells the story of someone else. In this short story, the author clearly positioned himself as the first person in this short story. This can be seen in the following quote.

*"...jika kau memperhatikan, kau akan segera tahu usia bangunan itu sudah sangat tua".
"...Lantainya menggunakan keramik putih kuduga itu baru kemudian dipasang, karena modelnya masih bisa dijumpai di toko-toko material". (Nugroho, 2012)*

4.1.3 Flow

(1) Beginning part

The short story "*Salawat Dedaun*" follows an advanced path, told from beginning to end. If you read this short story from the beginning, there is actually a social phenomenon that is quite jerking. A quiet mosque of worshipers is an irony. This can be seen in the following quote.

"Masjid ini sepi. Terutama jika siang hari. Subuh ada lima orang berjemaah, itu pun pengurus semua. Maghrib, masih lumayan, bisa mencapai dua saf. Isya... hanya paling banyak lima orang. Begitu setiap hari, entah sejak kapan dan akan sampai kapan hal itu berlangsung". (Nugroho, 2012)

The quotation illustrates that at the beginning of the short story the author describes the environmental conditions that occur in the short story. The environmental conditions that occur in the short story are marked by the reaction of the character in responding to this situation feeling anxious.

(2) Middle part

The climax is illustrated when the lack of public awareness of the prosperity of the mosque, until the cash of the mosque is empty, the courtyard of the mosque is lush with falling leaves and no electricity. This can be seen in the following quote.

“Kas masjid nyaris berdebu karena kosong melompong. Dan itu pula sebabnya masjid itu tak bisa memasang listrik, cukup dengan lampu minyak”. (Nugroho, 2012)

(3) Final Part

The last part of this story turns out that the author gave a conflict resolution through the figure of a grandmother who picked up leaves scattered on the mosque's courtyard. The attitude of this character turned out to make the attention of the community and flocked to go to the mosque to disperse his fame. However, accidentally the mosque became crowded. After the grandmother's departure the mosque prospered.

“Peristiwa si nenek itu ternyata mengundang perhatian banyak orang. Mereka berdatangan ke masjid. Niat mereka mungkin ingin menyaksikan si nenek, tetapi begitu bertepatan waktu salat masuk, mereka melakukan shalat berjemaah. Tanpa mereka sadari sepenuhnya, masjid itu jadi semarak”. (Nugroho, 2012)

The quotation explained that the short story was wrapped in simple grooves and language that was easy to follow, still provoked a high imagination. The gloom of community religiosity is addressed in very exemplary ways. Doing is the best way to encourage a change in attitude. Although changes in people's attitudes then occur due to different reasons, the drive to change is triggered by acts of not giving up.

4.1.4 Background

A story is essentially an event or event that happens or is done by one or several people at a certain time and at a certain place. Background can be divided into three main elements, including the location setting, time setting, and social background as follows.

(1) Place background

The place setting refers to the location of the event told in a work of fiction. The place element used may be a place with a certain name and certain initials. In this short story, the main setting is in a small mosque with wide pages.

“Masjid itu kecil saja, mungkin hanya bisa menampung sekitar 50 orang berjemaah”. (Nugroho, 2012)

In addition to the mosque this incident took place also at the *Puskesmas*. This can be seen in the following quote.

“Orang-orang terpekik, ada yang mencoba membawanya ke puskesmas”. (Nugroho, 2012)

This event is in the Betawi region. This can be seen from the use of the language “*Ji*” which characterizes Betawi. This can be seen in the following quot.

“Memangnya bisa begitu, Ji?” (Nugroho, 2012)

(2) Timeline

The time frame relates to the "when" issue of the event told in a work of fiction. In this short story, it is not illustrated when the event occurred. This becomes an abstract time, can occur at any time in an environment that has a small mosque.

(3) Social background

Social background refers to matters relating to the social behavior of the community in a place that is told in the work of fiction. The procedure for the social life of the community includes a variety of problems in a fairly complex scope and can be in the form of life habits, customs, traditions, beliefs, views of life, ways of thinking and behaving. This short story clearly tells the social background of the community who were initially indifferent to the mosque either because of busy work and family.

"Pernah terpikirkan untuk memperluas bangunan, tetapi dana tak pernah cukup. Mencari sumbangan tidak mudah, dan Haji Brahim tak mengizinkan pengurus mencari sumbangan di jalan raya—sebagaimana dilakukan banyak orang. "Seperti pengemis saja," gumamnya". (Nugroho, 2012)

The quotation shows that the mosque management group is very guarding the honor and good name of the religion. Even though it requires funds, it does not beg to ask for food on the road.

4.2 Moral Message in the Short Story "Salawat Dedaun"

This short story contains a moral message through grandmother's character so that people really earnest in doing a job, let alone asking forgiveness to God. Every action done with strong enthusiasm and determination will pay off. This short story also entrusts a moral message so that humans maintain the cleanliness and beauty of public facilities, including places of worship such as mosques.

"Rupanya, menurut Haji Brahim kepadaku, nenek itu hadir mungkin sebagai contoh. "Mungkin juga dia memang berdosa besar—sesuai pengakuannya kepada saya," ucap Haji Brahim kepadaku beberapa waktu lalu. "Dan... dia melakukan semacam istigfar dengan mengumpulkan sebanyak mungkin daun yang ada di halaman, mungkin begitu... saya tak yakin. Yang jelas, mata kami jadi terbuka. Sekarang masjid kami cukup ramai." (Nugroho, 2012).

The quotation explains that the short story *Salawat Dedaun* is full of life demands that rely on the devotion to God. A sign of divine greatness is displayed in front of humans as a symbol that God works with His magical hands. The winding path of human life, which sometimes drags people into the abyss of evil can return to clean by repenting to Him with intentions and a sincere and sincere heart. No matter how small the deeds that humans do, as long as they are accompanied by a clean heart, God will surely give His forgiveness in the future.

4.3 Value of Religiosity in the Short Story "Salawat Dedaun"

The religious value in the short story leads to the teachings of Islam, including the creeds (beliefs and beliefs), worship (*shalat*), and morals (good behavior). The analysis of religious

values in the short story is more dominant in the teachings of Islam, namely faith (belief or belief) to God.

From Islam in harmony, there is only faith and trust in God in the short story. In the short story the worship behavior is carried out by prayer. The attention of several figures towards the grandmother's character is a kindness that cares for each other. Giving a prayer and remembrance while picking up *Trembesi* leaves in the courtyard of the mosque as did the grandmother is also a kindness behavior.

Based on this opinion, Islamic religious values are summarized into two forms, namely the form of obedience and the form of deviation of the main character (grandmother) towards Islamic religious values. So that more details about the two forms will be described one by one as follows.

4.3.1 Obedience to grandma's figures

From the title already implied there is a fairly thick element of religiosity or religion, with the word *salawat*. Taking care of Muslims means saying a prayer of praise or prayer of hope to God. Remember *Salawat Nabi* or *Salawat Barzanzi*? *Salawat* is often read and hummed on various occasions by Muslims. *Salawat* leaves? This title provides a fairly strange understanding, because the one who is in charge is usually human beings, not other creatures but leaves. This title tickles the reader to want to know more.

Events that occur within one's mind that often become literary material, are reflections of one's relationship with others or with society and foster certain social attitudes or even to spark certain social events. This is what the author is trying to prove in this short story.

Literature presents a picture of life. In this sense, life includes relationships, between people, and between events that occur within one's mind. Therefore, looking at literature as a depiction of the world and human life, the main criteria imposed are "the truth" of the description, or what is intended to be described. The truth that is to be described in this story is that there is an incident that tickles the sense of curiosity of the community will be responded directly.

"Orang datang berduyun-duyun, membawa makanan untuk si nenek, atau sekadar memberinya minum. Dan, semuanya selalu berjemaah di masjid". (Nugroho, 2012)

The quote illustrates that society today is a busy society, a society that spends much of its time in worldly affairs rather than end. This is a reality everywhere. So busy today people, to fill the time of worship in a mosque in the neighborhood sometimes there is no time, even to work together to clean the mosque yard though.

"Daun Trembesi jatuh setiap hari, seperti bunga peziarah makam. Buah-buahan tua berserakan di halaman. Jelas tidak ada yang secara khusus menyapu halaman setiap hari". (Nugroho, 2012)

The quote illustrates that literature was created to be enjoyed, understood, and utilized by society. Literature can contain ideas that might be used to foster certain social characteristics or even trigger certain social events. Therefore, in the short story "*Salawat Dedaun*" the reader can read a moral message that is implied by the desire of the grandmother to clean the courtyard of the mosque from a pile of leaves as a way to erase her sins in the past.

Does this also imply God's intervention? It is clear to give a rebuke to His people, sometimes God works with His magical hands. Just pay attention to a mosque that was once quiet from the congregation suddenly returned full only because of curiosity to know what

the grandmother was doing. God works with His power to make humanity aware of repentance not as complicated as imagined. Look at the grandmother, because she felt a lot of sinning in the past, trying to do charity even if it was as small as just removing her sins. He only hoped that God would take away his many sins like the scattered leaves he picked up one by one.

"Haji Brahim dan seorang pengurus kemudian ikut turun dan mengambil sapu lidi.

"Jangan... jangan pakai sapu lidi... dan biarkan saya sendiri melakukan ini."

"Tapi nanti nenek lelah."

"Adakah yang lebih melelahkan daripada menanggung dosa?" ujar si nenek seperti bergumam.

Haji Brahim tercekat. Ada sesuatu yang menyelinap di sanubarinya". (Nugroho, 2012)

The quote tells us that actually what the grandmother's character meant by diligently picking up leaves scattered one by one without wanting to be helped? My grandmother had the belief or belief in God that by picking up *Trembesi* leaves one by one he got forgiveness for the sins he had committed. Grandma has seriousness in reading *salawat* on the Prophet and begging forgiveness to the Almighty by picking up leaves. This can be seen in the following quote.

"Dilihatnya si nenek kembali memungut dan memungut daun-daun itu helai demi helai. Dan, demi mendengar apa yang tergumam dari bibir tua itu, Haji Brahim menangis.

Dari bibirnya tergumam kalimat permintaan ampun dan sanjungan kepada Kanjeng Nabi Muhammad. Pada setiap helai yang dipungut dan ditatapnya sesaat dia menggumamkan "Gusti, muji paringa aksama. Paringa kanugrahan dateng Kanjeng Nabi." Sebelum dimasukkannya ke kantong plastik". (Nugroho, 2012)

The quote explains that there are sentences in Javanese: "*Gusti, paringa losers aksama. Paringa kanugrahan came to Kanjeng Nabi*". The sentence means "God, may forgive, give salvation to the Prophet." The sentence was said by grandmother when picking up leaves. Grandma hopes to get a way of forgiveness of sins from God. Grandma keeps picking up leaves *trembesi* day and night without stopping. The habit of picking up *trembesi* leaves on the mosque's yard turned out to attract many people's attention because it brought benefits to the local community.

"Peristiwa si nenek itu ternyata mengundang perhatian banyak orang. Mereka berdatangan ke masjid. Niat mereka mungkin ingin menyaksikan si nenek, tetapi begitu bertepatan waktu salat masuk, mereka melakukan salat berjemaah.

Dua hari kemudian, tepat ketika kumandang waktu Ashar terdengar, si nenek tersungkur dan meninggal. Orang-orang terpekik, ada yang mencoba membawanya ke puskesmas, tetapi entah mengapa tak jadi". (Nugroho, 2012)

The quotation illustrates that it was said that the grandmother eventually died while picking up *trembesi* leaves. He does not carry an identity so that everyone does not know the origin of his family. Grandma is buried behind the mosque. After the grandmother's departure, the community was only aware of the beauty of the mosque, the yard was clean, with no scattered leaves. It means that the incident of grandmother picking up *trembesi* leaves on the mosque's yard made people aware of how to maintain and maintain cleanliness of public facilities including mosques, not only to hand over to their administrators, but joint responsibility.

Besides religiosity, this “*Salawat Dedaun*” short story contains social criticism. “Religiosity is first religious; religious. Second, religious appreciation and the depth of belief expressed by performing daily worship, praying and reading the scriptures. Third, the form of harmonious interaction between parties who have a higher position, namely the God of beings uses three basic concepts, namely faith, Islam, and ihsan” (Shihab, 2006, p. 3).

In addition, this “*Salawat Dedaun*” short story contains social criticism. In general, it satirizes the phenomenon in people who do not care about public facilities, especially mosques. The community also never paid attention to the beauty and cleanliness of the mosque. Many people do not want to maintain and care for public facilities, but want to use them. In particular, this short story is intended for Muslims to maintain and care for the cleanliness and tidiness of mosques to be comfortable in worship.

What more secrets are there in connection with this aspect of Godhead? When the grandmother finally passed away, maybe the angel of heaven would want to give a tribute to the grandmother who sincerely cleansed the leaves on the mosque’s courtyard and had returned to the full mosque with the people. Although the reader does not know whether the grandmother’s sins are forgiven by God, nature has read more clearly the sincerity of a human being. The following sections are moving and amazing.

“Ketika semua orang sibuk, Haji Brahim tercekat. Dia tiba-tiba merasa sunyi menyergapnya. Dia menyapu pandang, ada yang aneh di matanya. Dedaunan yang berserak itu lenyap. Halaman masjid bersih. Menghitam subur tanahnya, seperti disapu, dan daun yang gugur ditahan oleh jaring raksasa hingga tak mencapai tanah.

Sudut mata Haji Brahim membasah. “Semoga kau temukan jalanmu, nek,” gumamnya”. (Nugroho, 2012)

The quote shows that Muslim grandmothers who have good morals, who always obey and practice the teachings of Islam, so that in their lives always colored Islamic actions. The form of obedience of the grandmother in this short story can be seen from the activity only concerning belief or belief in God by doing good behavior by taking care and reciting remembrance.

4.3.2 *Deviations from Islamic religious values*

A human being will seek the way of forgiveness of sins when he feels he has committed a sin. It may be that the sin in question is a sin committed as a result of breaking God’s commands. The best way to eradicate sin by praying, repenting begs forgiveness to God, and sincerely does not commit sin again. The relationship between man and God makes prayer as a way to ask forgiveness for all sins.

However, the grandmother chose to pick up the leaves of the *trambesi* tree which fell around the mosque while going to bed and begging forgiveness to God. Leaves that have never been cleaned by residents around the mosque. The grandmother figures picking up *trambesi* leaves that are in full care and repent until the end of his life.

Next, when Brahim Haji gave him the advice to pick up using a broom stick, the figure of Grandma also refused. In fact, when someone also asked him to rest because it was late at night, Grandma refused. The attention of several figures towards the grandmother’s character is a kindness that cares for each other.

Deviations from Islamic religious values carried out by grandmothers in this short story in the form of action. Even though the grandmother carried out the behavior of goodness in the care and asking for forgiveness of sins, in the short story, it was told that she did not perform the prayer as suggested by Brahim Haji. Can this be justified if someone who asks

for forgiveness of sins from God only does good behavior without carrying out obligatory worship such as the five daily prayers? This can be seen in the following quote.

"Silakan nenek ambil wudu dan salat," ujar Haji Brahim sambil tersenyum. Nenek itu diam beberapa saat. Tanpa berkata apa pun, dia kemudian memungut/daun yang tergeletak di halaman". (Nugroho, 2012)

The quote explains that there is a phenomenon that is photographed from the story in this short story that there is a deviation between good and worship behavior. The grandmother did a kindness but she did not perform the prayer service.

Is it by doing a kindness but not performing the prayer service that compulsory worship can be aborted? The answer is no. As Muslims, humans have been ordered by God to do worship, one of which is prayer. The obligatory charity worship even received special emphasis from the Prophet. Prayers for example, this worship in a hadith is stated as a worship that was first observed on the Day of Judgment.

It is clear that the worship required by God is something that a Muslim must not abandon. If he leaves the worship, surely he will get sin. The sin will be accounted for in the hereafter. One of them was put in hell first to purify sin and then he was allowed to enter heaven. Forgiveness can be given by God to His servants who want to truly repent. He is merciful, again merciful. Of course, anyone, including the grandmother in this story, has the opportunity to forgive God.

In the short story *Salawat Dedaun* there are instructions justifying this; this indication can be seen in the final paragraph of the story.

"Maksudnya, ampunan Allah? Ya, saya yakin bisa saja. Allah maha-berkehendak, apa pun jika Dia berkenan, masak tidak dikabulkan?" ucap Haji Brahim tenang. Aku terdiam. Kubayangkan dedaunan itu, yang jumlahnya mungkin ribuan helai itu, melayang ke hadirat Allah, membawa goresan permohonan ampun". (Nugroho, 2012)

The quote shows that worship (*salat*) will still be taken into account in the hereafter. It could be that the grandmother in the short story will still be carried out by her deeds before actually being put into heaven. The secret of the hereafter is only God knows. Humans as servants, should carry out the worship that is required by Him for the path of forgiveness of sins and the way that God will lower His mercy. Giving a prayer and remembrance while picking up *trambesi* leaves in the courtyard of the mosque as did the grandmother is also a kindness behavior. However, should you just leave the required worship? Surely the Forgiving God will give many ways to his servants to obtain the way of forgiveness of sins.

4.4 Implications of Analysis of Short Story *Salawat Dedaun* in Literature Learning in High School

Students are encouraged to read the short story *Salawat Dedaun* which will be used as teaching material so that in the learning process students can receive and understand the content contained in the short story in more depth. Some aspects need to be considered so that the teacher can choose literary teaching materials appropriately. Teaching materials used in the learning process use short story building elements, namely intrinsic and extrinsic elements. The implications of the short story analysis in learning literature in high school can be applied into several categories.

The first category which is based on literary functions includes, namely as a tool to 1) stimulate students to describe their experiences, feelings, and opinions; 2) help students

develop their intellectual and emotional abilities; 3) giving a stimulus in obtaining language skills. The second category is based on the learning function of literature: 1) motivating students to absorb language expressions; 2) simulative tools in language acquisition; 3) media in understanding people's culture; 4) tools for developing interpretation skills; 5) means to educate students as whole people. The third category is based on the selection criteria for literary teaching materials. Analysis of the short story *Salawat Dedaun* can be implied as a literary teaching material in high school through 1) language angle; 2) aspects of mental maturity or psychology; 3) cultural background of students (Rahmanto, 2004, p. 26).

Thus, the results of the analysis of religious values in the short story can be implicated as material for learning literature in high school in the 2013 curriculum, especially class XII with basic competencies and core competencies. Basic competencies are related to intrinsic elements (themes, characters, plot and background) and the value of extrinsic elements (religious values) of the short story is to understand the structure and rules of short story texts. In addition, core competencies are related to interpreting meanings in short story texts.

5. Conclusions

Based on the results of the analysis carried out in the *Salawat Dedaun* short story by Yanusa Nugroho it can be concluded as follows. The analysis of the structure that builds the short story is the fact of the story. The facts of the story include the plot, characterization, setting, and theme. The theme is prioritizing religious values related to faith and piety. The main character named Haji Brahim and grandmother while additional figures, namely Mijo and figure I.

Flow based on time sequence using forward flow. The background is divided into three, namely the geographical setting of the place in a small mosque with wide pages. The time frame is not described when the event occurs and becomes an abstract time, can occur at any time in an environment that has a small mosque. The social setting tells the people who were initially indifferent to the mosque. The analysis of religious values in the short story leads to the teachings of Islam, including *aqidah* (beliefs and beliefs), worship (*shalat*), and morals (good behavior). The religious value in the short story is more dominant in the teachings of Islam, namely faith. In addition, there is an ambiguity in the heart or a dual character in the main character: obedience and deviation from the Islam he adheres to.

On the one hand, the character's willingness to ask forgiveness from God through good behavior is interceding and remembrance. However, on the other hand, the behavior of kindness is in the care and remembrance is not accompanied by worship services. Nugroho's short story is full of sentiments and learning about something that is appropriate and not feasible to be done by many people as godly people. The results of the analysis of religious values in the short story can be implemented as material for learning literature in high schools in the 2013 curriculum, especially class XII with basic competencies and core competencies. Basic competencies are related to intrinsic elements (themes, characters, plot and background) and the value of extrinsic elements (religious values) of the short story is to understand the structure and rules of the short story text. In addition, core competencies are related to interpreting meanings in short story texts.

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