

# CHAPTER I

## INTRODUCTION

### A. The Background of the Study

The development of a country is determined by human resource who can act as moral, influential, and intellectual human being. However, today's people have a lot susceptibilities and problems that threaten its future. Widyahening and Wardhani (2016:176) state phenomenas are supported by the present of globalization in public through its fast development of technology, internet, and social network media in public. The entry of vast foreign culture's influences through technology media (as the representation of globalization) more and more push the social problems.

As the result, the implications of the present of globalization in public are it can be used as reflection of lifestyle which influences the way of thinking, acting, and behaving of people, it impairs the cultural order of life, such as the waning sense of togetherness, the weakening of religious tolerance, the increasing of promiscuity, increasing of harshness, drug abused, pornography, and many others. Thus, it is the severity of the present of globalization towards people that hit many countries including Indonesia, as some cases recently happened in Indonesia such as the case of sexual abuse of minors, the case of rape that led to murder, social media abuse such as hate speech and fake news, insulting each other because different opinions related to blasphemy of *Al-Maidah; 51* and governor election of Jakarta, and the

emergence of some adolescents who recognized themselves as a public figure in social media with not educate works and many more.

These all shows the image of moral decline that hits Indonesia in multidimensional institutions. Masath (2013:103) states moral decline is referred to as moral decay/deterioration/erosion and can easily be explained by referring to behaviours associated to it. Moral decline shall refer to diminishing in moral values among individuals or a group of people in a particular society. Moral decline is associated to a number of factors. These include genetic factors such as inheritance of a difficult temperament; ineffective parenting; and living in a neighbourhood where violence is a norm, poverty, lack of education, family background, and drug abuse, media, culture and technology.

Certainly, moral decline becomes alarm to rebuild morality human being. Parents and educator can be the actor to do this, but literary work is also very relevant to address these issues. Khan (2014:6) says literature and literary works are playing very crucial role in shaping and cultivating our beliefs, cultural, aesthetic and moral senses. Duhan (2015:192), in literature, literary works is designed to portray human life and action through some characters who, by their words, action and reaction, convey certain messages for the purpose of education, information and entertainment. It is impossible to find a work of literature that excludes the attitudes, moral and values of the society, since no writer has been brought up completely unexposed to the world around him. Widyahening and Wardhani (2016:177) add literary works

assumed that it has considerably big roles for the development of character and interpreted as a means, a supporting facility to give guidance, to teach and to educate through moral values in literary works. In addition, moral values in literary work can be used to cultivate minds, nurture heart and teach the principles of how people can become successful and productive citizens in treating oneself and others.

Literary works as a result of the author's imagination and reflection on social phenomena of surroundings reflect the moral values of life in surrounding communities, such as individual moral values, social moral values, religious moral values, and cultural moral values of a civilization. Therefore, the present of literary works is part of life. It deals to literature is a source of human aspiration where moral values is learned through its complexity related to the human experiences (Muflihin, 2016:26).

Based on description above, in this research the writer brings back local literary work which contains a lot of moral values that need to be explored and analyzed. As rooted to culture and society, local literary works contains of moral values based on habit in religiosity, customs in a certain ethnical, and patterns of behavior and the other habit which expresses diversity. The local literary work used here is *Si Bulus-Bulus Si Rumbuk-Rumbuk* (1967) who written by Willem Iskander from Mandailing which contains 20 literary works, they are 12 poems namely 'Sikola'; 'Ajar Ni Amangna Di Anakna Na Kehe Tu Sikola'; 'Di Danak Na Mompas Godang'; 'Mandailing'; 'Mata Ni Ari'; 'Olo-Olo'; 'Di Amateon Boruna'; 'Na Mananom Na Mate'; 'Siakkak

*Dohot Landuk*’; *Undan Dohot Ura-Ura*’; *Ama Ni Marpuli Odong*’; *Marburu Di Bagasan Bilik*’; 1 short play entitled *Angkana Dohot Anggina*’; and 7 proses namely *Si Baroar*’; *Na Binuat Tingon Barita Ni Tuan Colombus*’; *Ni Olong Ni Roa Marangka Maranggi*’; *Sada Alak Pulonta On Na Mabiari Di Ahaila*’; *Na Dangol Muda Na So Binoto*’; *Amamete Ni Alak Na Lidang*’; and *Pidong Garuda Bosar*’. All these literary works created through Willem Iskander’s experience based on education, culture, social and religion to become the life goals and surely its moral values can be used as a device in building today’s moral human being.

As it is in line with life goals, *Si Bulus-Bulus Si Rumbuk-Rumbuk* by Willem Iskander created in concepts of theme such as religious, love, education, nationalism, and introspective with the purpose to encourage and to inspire the readers or audiences to guide their action in a goodness range. The further explanation can be seen in page 8 of *Si Bulus-Bulus Si Rumbuk-Rumbuk*. For example, religious theme found in a poem entitled *Na Mananom Na Mate*. The part of that poem that indicates the religious theme provided in the sixth stanza as below:

*Dibaon ima 'le dongan ta!*  
*Masukkon on tu ate-ate:*  
*Tarimokasi di Debata,*  
*Mangolu dope amanta inanta*

For that reason I tell you  
 Bring it into the bottom of your heart  
 Be pleasure to the God  
 Because our parents is still alive

Based on the example above, related to the concept of moral values which refers to the right conducts and human character or behaviour about goodness, it is opposite from the concept of theme which refers to underlying concept,

the central idea, or the topic of a literary work. The theme of a literary work can be identified at many points, that is why a theme can't always be used as a message or moral lesson. For instance, greed or lust can be the theme of a story, but it can't be a lesson because it doesn't contain goodness values which deserves to be applied. Theme is a general concept already known to the reader rather or audience than be stated at the end of the story as a message or moral lesson. The themes that provided in *Si Bulus-Bulus Si Rumbuk-Rumbuk* should be mention as moral values because moral value is a message or moral lesson drawn from a literary work to be implemented or applied that may be stated at the end of the story by the author or it may be implicit in the text and has to be deciphered by the reader. Overall, the poem entitled *Na Mananom Na Mate* above properly called as a poem contains religious moral values, not religious theme.

Aside from resolving the confusion about theme and moral values in Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk*, the writer takes Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk* in order to explore more about its position as cultural heritage that must be preserved because it's a classic and legendary work which contains moral values in reaching moral human being particularly for today's people as it used to be a source of inspiration for Mandailingnese long times ago.

## **B. The Problems of the Study**

Based on the background of the study, the problems are formulated as the following:

1. What are moral values found in Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk*?
2. How is the relevant between moral values in Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk* and life viewed from sociological approach?

## **C. The Objectives of the Study**

Based on the problems statement, the objectives of the study are constructed as the following:

1. To find out moral values in Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk*.
2. To describe the relevant between moral values in Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk* and life viewed from sociological approach.

## **D. The Scope of the Study**

There are so many aspects which contains in Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk*. Therefore, it is impossible to discuss everything about Willem Iskander's work *Si Bulus-Bulus Si Rumbuk-Rumbuk*. So that, the focus will be narrowed down in order to make the specific research. The study will be focused on moral values in Willem Iskander's

work *Si Bulus-Bulus Si Rumbuk-Rumbuk* and the relevant with life viewed from sociological approach.

#### **E. The Significances of the Study**

The findings of the study are expectedly useful whether it is theoretically or practically to the readers.

##### **1. Theoretically**

This study is expected to enhance the knowledge about local literary works which contains subject matter of moral values viewed from sociological approach and give a deeper understanding about it.

##### **2. Practically**

- a. English teachers or lecturers who are interested in teaching the subject matter of moral values viewed from sociological approach.
- b. Students and those who are motivated to explore more information and knowledge about moral values or sociological approach to literature, especially moral values in literary works viewed from sociological approach.
- c. The researchers who are interested in conducting the similar study to get further information. This study can be addition and comparison to the theories, results, and others related to moral values or sociological approach to literature.