

SOCIAL PROBLEMS AS REFLECTED IN *THE PREMAN*, ANTHOLOGY OF THE SHORT STORY BY TIWIEK SA

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Abstract

This study analyzed social problems as reflected in the *Preman*, an anthology of short story by Tiwiek SA. The social problems were encountered in the attitudes the characters of the stories occurred. The study used content analysis that use psycholinguistics as an analysis of a literary work. Sources of the study was an anthology consisting of six short stories. The study revealed that social conflict in the story reflected problems in social daily life where Javanese community normally faced. The problems include: thuggery, clashes, greediness, infidelity, prostitution, economy, and social inequality. Themes of good and bad conducts also appeared as performed by the primary characters.

Keywords: social problems, thuggery, community life, social inequity.

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1. INTRODUCTION

A short story (Cerkak) as a form of literary fiction can be a means of learning Javanese in education from primary school (SD) to High School (SMA). Cerkak particularly literary work can convey the educational values to learners. Through the messages, learners will not get bored and be more interesting to read.

The *Preman* (the thuggery), an anthology of short story written by Tiwiek SA tells many social problems encountered in the society. The anthology can perform as a means of entertainment and as a medium to see how life and social relations. The anthology also show experiences that serve various matters of social life everyday.

Tiwiek SA was born in Tulungagung on June 8, 1948. Tiwiek SA is better known than his real name that is Suwignyo Adi. In the world of modern literature, he is already well known. Started to compose and produce literature in 1972 with the short story epidemic entitled *Milah* published in the magazine *Panjebar Excitement* No. 27, year 1972. From there, his works continue to flow like water, not only on short story but the novel, folklore, children's story, the story of a teenager, puppet stories, reportage and some educational articles. Only the ghost story or poem of Javanese that has never written. Many of his works are scattered in magazines Java language that ever existed

and still exists today as Panjebar Semangat and Jayabaya (Surabaya), Mekar Sari and Djaka Lodang (Yogyakarta), Parikeshit, Panakawan, Jawa Anyar, Solopos (Sala), Parikshit, Damarjati (Jakarta), Reader Candra (Semarang) and Arrow (Tulungagung).

In addition to diligent writing, Tiwiek SA which sometimes uses the pseudonym Nuwur S also often visited the workshop or seminar related to the Java language and literature anywhere, including the Javanese Language Congress (KBJ I-V), The First Javanese Literature Congress in 2014 in Surakarta. Until December 2015 number of works that have been published in Javanese magazines were 291 works, consisting of 32 novels, short stories 197 titles, the story of a teenager 7 titles, children stories 33 titles, series of children's literature 7 titles, series of folklore 13 titles, and story puppet 2 titles. Besides the Javanese he was also fabricated the stories using Indonesian, especially children's novel published into a book. There are 6 titles works that were purchased by the government based on INPRES project for elementary students reading/SMP.

Storytelling presented in literary works often combine the theme of family, social, romance and crime are mixed with a style that is very interesting. In the anthology Tiwiek work S.A, there are 22 short stories, where themes of family problems, social themes, the theme of love, the theme of crime, and religious themes are covered. Unlike the anthology of short stories previously has published, *Trubus Kang Mranggas* (2010) and *Prasetyaning Ati* (2013) which presents the theme of education or teacher. The authors took the titles for the anthology with as it is considered more interesting and catchy despite the titles are not poetic.

Tiwiek SA in the stories was able to pack the social problems in a good and attractive setting. A social problem that is underestimated and escaped from our attention, can be written attractively. This study focusd on the social problem and education values appeared in the *Preman*, and the focuses are: (1). What are the social problems contained in the *Preman*, the anthology sixth short story by Tiwiek SA?, and (2). How is the value of moral education contained in the *Preman*, the anthology of sixth short stories by Tiwiek SA?

2. REVIEW OF LITERATURE

2.1. Sosiology of Literature

Etymologically the word literature comes from the Sanskrit literature sas- which means directing, teaching, guidance, or instruction and suffix -tra which usually indicates a tool, a means. Literature etymologically means "tool" to teach, user guide, instruction book or instructor (Teeuw, 1984:23). According to Ratna sociology of literature derived from the sociology and literature. Sociology is from the root socio (Greece) (socios means together, united, comrade, friend) and again (logos meaning word, speech, imagery). The next development the meaning of socios means community, and logos meaning science. Thus, sociology is the science of the origins and growth of society; it is the science that studies the whole network of relationships within the community, generally in nature, rational and empirical. Literature from the root word sas (Sanskrit) means directing, teaching, guidance, and instruction. So,

literary means a collection of tools for teaching, manual or book a good teaching (Ratna, 2003:1-2).

A functional approach of literary of sociology is a matter of what makes the community was unified, how the base or foundation of the social order is maintained and how the actions of individuals contribute to the society as a whole either conscious or not in literature. Sociology of literature functional approach seeks to learn the institutionalization of social-institutionalization in society and which are interconnected with each other so as to form a social integration (Faruk, 1994:105).

Sociology is a science that is still young despite it has experienced long development since human civilization and culture undergo a process of social life in the community. The literary work is unique because it is the combination of the author's imagination with a complex family life. Therefore, it is often said that the literary work can be considered as a mirror of society family life because of the problems described in the literature are problems that exist in the author's life as a member of society (Wahyuningtyas and Santosa, 2011: 17).

Sociological approach is the approach that analyze human in the society and the process of understanding the community to the individual. According to Ratna, the philosophical basis of sociological approach is the intrinsic relationship between literature and society. Relationships are meant caused by: a) literary works were produced by authors, b) the author himself was a member of the public, c) the authors used the wealth that exist in society, and d) the results of the literary work was used again by the community (Ratna 2004:60).

Damono noted, there are two major trends in the sociological analysis of the literature, the first, the approach that based on the assumption that literature is a reflection of the family-economical process alone. This approach moves from factors outside of literature to discuss literature; literature is only valuable in relation to factors outside of literature itself. In this case the literary text is not considered the main, it is only an epiphenomenon (the symptoms). Second, the approach that prioritizes the literary text as study material, the method used in the sociology of literature is the text analysis to determine its structure, to be used to understand more deeply the social phenomenon that is outside of literature (Damono, 1984:2).

Wellek and Warren explained that the sociology of literature can be done through several approaches. First, is the sociology of the authors, professional authors, and literary institutions. Problems related is the production of economics literature, social background, the status of the author, and the ideology of the authors involved in various activities outside of literary authors. Second, is the sociology of literature which question the literature itself, which it is intended, with regard to social issues. Third, is the sociology of literature that concerned readers and social effects of literature on society. Approaches that are concerned about the reader response to the presence of a work of literature and social influence of the literary work to the reader (Wellek and Warren, 1995:111).

Laurenson and Swingewood (1978) state sosisology is basically a scientific study of society that objective. Sociology is also a process for the study of social institutions. According Endraswara sociological approach is the reflective of literary

research branch. The research looked at literature as a mirror of people's lives (Endraswara, 2011:77).

2.2. Theory of Social Problem

The social problem is abnormal symptoms, the symptoms that are unnatural and undesirable in the community of the peoples concerned. It is because the elements of society can not function as expected by society, causing disappointments and suffering for the people (Soekanto, 1999:395).

Social problems arising from deficiencies in human beings or social group are derived from economic factors, biological, psychological, and cultural. Soekanto (1999:401) classifies the source of social problems into four groups: (1) The economic factors: poverty, unemployment, prostitution and crime; (2) biological factors: physical illnesses and disabilities; (3) Psychological factors: nerve pain, soul, weak memory, difficulty adjusting, suicide, and (4) Cultural factors: divorce, delinquency of young children, religious differences, ethnicity and race.

Social problems are addressed in this study is a problem that comes from economic factors, biological factors, factors psikologis, and cultural factors. Of the four factors above all intertwined it will disturb the balance in the life of society and vulnerable to experience problems in social life.

2.3. Moral Education Value in the Short Story

In general, moral refers to good and evil generally accepted on the actions and behavior, manners, and liabilities. Moral values are related to the human person. Moral is the act of human behavior that is seen of the values of good and bad, right and wrong, and by the customs in which the individual resides (Nurgiyantoro, 2002:319).

Moral is something to convey by the author to the reader, moral means meaning derived through stories. Morale can also be seen as a theme in a simple form, but it is not merely a moral is considered as a theme (Kenny in Nurgiyantoro, 2005:320). Moral is the view of the authors of the truth values and the views were to be conveyed to the reader. Morale also can mean a person's ability to distinguish between good and bad.

Moral values are often equated with ethical values, which is a value which measures whether humans should get along in social life. A moral is the human behavior or actions deemed of value individuals live. Moral education allows a human being to choose right and wrong in doing an act.

Moral as the norm and the concept of life upheld by society according to Widagdo (2001:30). The values of the moral education can change the actions, behaviors and attitudes as well as the moral obligation to the public good such as morals, manners and ethics. Widagdo stated as follows.

"Someone has not been said to have morale, when he saw immoral or crime cats and he didnot attempt to eradicate it, simply by reason of deeds and the crime was not harming him. As bearers of moral values, everyone should feel

compelled to hold the reaction, when and where the actions he show the tread moral values." (2001: 31-32)

Moral values contained in literature also aims to educate people to recognize the values of ethics and morality. Moral education values show the rules of behavior and customs of an individual from a group that includes behavior, manners uphold morality and moral values. This is the moral value associated with human behavior in everyday life.

3. METHOD

3.1. Source of Data and Data of this Study

The sources of data in this study primarily is the *Preman*, anthology of short story by Tiwiek SA. The primary data consisted of a series of intrinsic elements of the literary work that include facts of the story (characters, plot, setting), the theme, the means of literature (title, viewpoints, gayadan tone, symbolism, irony). The secondary data are the result of interviews with authors such as cultural attitudes about the author of the social problems. Secondary data also included books, articles which can provide information that is relevant to the subject in this study.

3.2. Techniques of Data Analysis

Data analysis is the process of arranging the order of the data, organize them into a pattern, category and unit basic description (Moleong, 2010:280). The techniques of data analysis in this study is interactive analysis that aims to simplify the data into a more readable form. Data analysis process starts with examining all available data from various sources. The analysis in qualitative research consists of three components: data reduction, data presentation, and conclusion (Miles and Huberman in Sutopo, 2006:113).

3.2.1. Data Reduction

Data reduction is a process of simplification by limiting the research problems and limit the central questions that need to be answered in the study (Sutopo, 2002:94). In this study the data analysis refers to Robert Stanton continued using sociological approach for the literature topics. The process of data reduction is done gradually since the beginning of doing the research. If it is delayed, the more reams of data and can be considered difficult for researchers (Sangidu, 2004:74). This stage begins with the reading and classifying data description that includes the building blocks of the short stories by Tiwiek SA, among characters, the theme, and the title, as well as data on sociological aspects that include the causes of the problems of the family, forms of social problems. In this phase, all the data collected were identified and classified.

3.2.2. Data Display

Data display is the presentation of data collected. The data that consist of field notes and comments of the researcher, documents, biographies, articles, interviews were organized, sorted and grouped (Moleong, 2010:103). This stage begins with reading and classifying data based on the description of the data, then they are presented in a structural analysis that build the short story. In doing this stage, all of the collected data

are described, identified and classified. The data that have been grouped according to their classification, they were displayed based on their characteristics. Afterwards, the description of each data is made to facilitate the interpretation phase.

3.3.3. Verification and Conclusion Drawing

Verification or conclusion is checking back (verified) on a record that has been created by researchers and then make an interim conclusion (Hutomo in Sangidu, 2004:178). The conclusion and verification process are based on data reduction and presentation are referred to as interactive model analysis (2003:87). The process of verifying data is done after the data collection, attempting to draw conclusions and verification based on all the matters contained in the reduction and data offerings. Conclusion formulates what has been obtained from the reduction or data collection activities.

4. RESULTS AND DISCUSSION

4.1. The Social Problems

Preman (literary means gangstar) tells about the life of society. No social life is apart with their social problems therein. Occurrence of social problems that are discussed in this section include: the economic factors, biological factors, cultural factors, psychological factors experienced by each individual or specific group in society.

a. Economic Problems

Social problems contained in the first short story 1 is experienced by Bares the protagonist. Bares is a head of a primary school. In his position, Bares should be able to live well, but in fact he faced very short life. To meet the daily life he made a lot of debts and paid his previous debts using a new debt. See quote (1).

- (1) Memang setelah terkena musibah- istrinya sakit kanker otak sampai jadi meninggalnya- ekonominya Bares berantakan. Gajinya minus. Untuk hidup sehari-hari terpaksa tutup lubang gali lubang. Selamatnya keadaan tersebut tidak mempengaruhi rusaknya pekerjaannya. Tanggungjawabnya sebagai Kepala SD tetap baik tidak goyah. (Tiwiek SA, 2016.30)

Translation:

Indeed, after his wife suffered from brain cancer and died, Bares's economic condition was messed. His salary is minus. To cope his daily living, he must make a debt and pay using the new dept. After the debt is paid, it does not affect the survival of the damage of the daily life. However, the responsibilities as Head of the SD remained well not be shaken. (Tiwiek SA, 2016.30)

One that causes deprivation of Bares economic is that his money has been spent to cure his wife who suffered from the brain cancer. Costs incurred as a cure for cancer is certainly very expensive and much, so until now Bares finance is still profanity to

repay the loan he had borrowed. The economic problem is a problem that is very complex in life. Economic problems could lead to someone willing to do anything to get money and cause a person to abandon its responsibilities. Besides economic problems could also impact the amount of debt and can also cause crime if a person who is having economic problems can not be trying to fix it or find a way out. But the economic problem does not seem to apply to Bares as seen he still performs the duties and responsibilities well.

b. Social Inequality

Social inequality is a state of social imbalance that exists in society that makes a significant difference. Social inequality in quote (2) indicates how people received invitation for a party conducted by upper position in a society and the lower ones.

- (2) “Lima puluh ribu itu paling sedikit. Idealnya ya seratus ribu, Pak. Kepala dinasnya ya disini salahnya. Karena sudah terlanjur salah kaprah. Jika yang punya hajat pejabat dan kaya, sumbangannya semakin besar. Kebalikannya jika yang punya hajat tukang kebun, sumbangannya sedikit. Seperti ini kan tidak adil,” kata Nimpuna. Tiwiek SA, 2016. 29-30)

Translation:

"Fifty thousand was the least. Ideally it should be one hundred thousand, Sir. Here it is the fault of the Head of Agency. Because it was already wrong. If who have invitation are officials and rich, the greater the contribution. The converse if gardeners who have invitation, a little contribution. It is not fair," said Nimpuna. (Tiwiek SA, 2016. 29-30)

The quote above indeed indicates the case that exists until now. When we get invited to come for a party by the rich person, we will think about how much money we have to contribute and certainly a lot amount is allocated because we think it would be bad if we donate the slight money. Whereas if we got an invitation from someone who does not own positions and ranks in the society, we will not think about the how much money. Money given to contribute was not as many because we think it will not make us ashamed. We contribute with more money to people with a lower position but more for rich and rank people. It is the social inequalities in society.

c. Thuggery

Thuggery is a problem that is really to be eradicated since long ago. The thuggish actions often make local residents uneasy. This thuggery members did not call themselves thugs but they stated the name of a social institution in order to make it easier to get money from the public. Quote (3) extracted from short story 2 tells of Panjul which is one of the gang members, but he used to say if he is a member of an NGO.

- (3) “Aku sedang bersungguh-sungguh mengetik naskah novel baru di kamar kerja ketika terdengar swara salam. Istriku menjawab salamnya dan menyuruh masuk.

Aku juga segera keluar menemui. Ternyata yang bertamu itu Panjul, preman pasar yang sering mengaku anggota LSM. Entah LSM apa namanya. (Tiwiek SA, 2016. 45)

Translation:

"I am very serious to type the text on a new novel when it heard the sound greetings. My wife answered his greeting and asked to enter. I also soon found out. It turns out that Panjul visited, the market thugh who often claimed as the member of an NGO. I don't know what kind of NGO it is. (Hereby SA, 2016. 45)

The above quotation indicates that thuggery is very often encountered. Not only in big cities but also in villages. Thuggery is a problem that is very difficult to be eliminated in public life. This thuggery very makes people uneasy. At the present time thuggery activities to achieve their own benefits use to a claim that the thuggery is an NGO member. They use it to keep them safe and not be arrested by the police. So they are often claimed to be one of the NGO members to earn money from the public.

d. Clashes

At the present time there are still many conflicts or disputes among members of the community. The clashes sometimes occur because of misunderstanding or one of the community members easily terprofokasi so there was dissension among the members of society. The short story 2 is about one of the characters named Panjul. Panjul is a market thug, but he often calls himself is a member of the NGO. The story is about clashes between Panjul with Mr. Wiyata. See quote (4).

- (4) "Ahhh .. tidak usah alasan! Pokoknya anda tidak berhak melarang siapapun yang mencari buah kersen itu!" (Tiwiek SA, 2016.46)

Translation:

'Ahh.. no argument! You are not allowed to stop anyone to catch the charry fruit.'" (Tiwiek SA, 2016.4)

The showdown happens must not to be imitated, the dispute is actually just a misunderstanding. Panjul can not accept the good intentions Mr. Wiyata but he is direct grumpy and blames Pak Wiyata. Mr. Wiyata has good intentions but not for Panjul. The dispute would only amount to no harmony in the society. If we do not like a thing done by our neighbors we should say and talk fairly, not to directly scold or fighting that will make us feel uncomfortable in social life.

e. Unemployment

The story in story 3 describes Kamdi figures who is an unemployment or he has jobs that are odd. He was unemployed and did not have a good job so finally she was divorced by his wife.

- (5) Suatu pagi, kurang dua hari mendapat giliran jaga, aku ada tamu seorang pemuda. Namanya Kamdi. Kamdi ini sebenarnya masih termasuk tetangga dekat hanya saja beda RT. Dia itu duda lama. Dulunya terpaksa dimintai cerai oleh istrinya karena si Kamdi tidak memiliki pekerjaan yang bagus. Datangnya ke rumahku pagi ini dengan keperluan menawarkan tenaga. (Tiwiek SA, 2016. 50)

Translation

One morning, less than two days got a shift, a young man came as a guest. His name Kamdi. Kamdi is actually still a close neighbor to me. Our homes is only different block. He has been a widower for so long time. Once he was forced to divorce by his wife as he was an employment. His arrival to my house in the morning with the purpose of offering his helps. (Tiwiek SA, 2016. 50)

The above quotation explains how to be unemployed or bad work that have made a spouse divorced. The problem of unemployment can change someone's life. Someone who is unemployed or do not have full-time jobs will become a byword. Unemployment is not only in big cities in the village was also very much unemployment.

f. Prostitution

Prostitution is the sale of services of themselves for the sake of earning money. Prostitution happens is not only in the big cities and metropolis, it is also found in the many small towns. Story 3 tells a dancer named Sarwendah as a very good dancer and has a very pretty face. In addition to her professional dance she also became a prostitute.

- (6) Di depan kan sudah aku ceritakan. Aku ini penari kondang. Terkenal dengan tariannya, terkenal dengan cantiknya dan terkenal mau 'dipakai' siapa saja. Yang penting dompetnya tebal. Nah, salah satu langganannya saya itu kan pejabat kabupaten. Ya termasuk kaya, orang jabatannya tinggi. Dia juga sangat puas sekali dengan pelayananku. Akhirnya dia ingin menjadikan aku sebagai istri simpanan. Dengan syarat, aku tidak boleh melayani lelaki lain. Selain itu aku harus mengurangi pentasku. (Tiwiek SA, 2016. 103)

Translation

I tell right away before. I'm a famous dancer. Famous with the dance, famous and well-known my beauty, and anyone is allowed to sleep with me. The important thing is he has a thick wallet. Well, one that is my subscriptions is an official from the regency. Yes, including the rich, the high position. He is also very satisfied with my service. Finally, he wanted to make me as a mistress. With the proviso, I should not serve another man. Also, I should reduce my show. (Tiwiek SA, 2016 103)

The quote above describes Sarwendah who is the most famous dancer in her district. Besides being very good at Remong dancing, she has a beautiful face, still single, and also serves prostitution, provided that the men have a thick wallet can afford it. Sarwendah does it to get much money. Most of the dancers were doing that including, but many dancers do not do this sort of thing.

g. Infidelity

The story 4 illustrates the affair between Sarwendah and Thomas Dalijo. Thomas Dalijo is one of the district employees who already has a wife, but he often asks serviced from Sarwendah. Finally, Thomas Dalijo decided to ask Sarwendah as his mistress.

- (7) Maka aku belum memikirkan suami. Kawatir jika mendapat suami seperti suaminya Lastri. Memilih sendiri saja. Tetapi meskipun aku belum mempunyai suami, tidak berarti aku masih perawan lho! Jujur saja, aku sudah sering dipakai. Lho, anda kok senyum sinis, to? Aku katakan ya salah satu terkenal dan kellarisanku itu selain memang aku pintar ngremong ya karena aku belum punya suami tetapi bisa dipakai itu! Hi, hik! (Tiwiek SA, 2016.102)

Terjemahan :

So I have not thought to have a husband. Worry if you get a husband like Lastri's husband. Choosing alone. But even though I do not have a husband, does not mean I'm a virgin, you know! Honestly, I've often made love. Well, you really smirk? I tell yes one of the reputed and the sale is apart from Remong skills, yes indeed I'm smart because I have not had a husband but can wear it! Hi, hic! (Tiwiek SA, 2016.102)

The quote above describes that Sarwendah eventually became a mistress of Thomas Dalijo who is a county authority. She has reduced her show and not even serve man other than Thomas Dalijo. Sarwendah also moved the furnished home given by Thomas Dalijo. All the things Sarwendah desired were supplied by Thomas Dalijo. Sarwendah feels of moral hazard is no problem because of all the things she wanted could happen without having to work as she was the mistress of Thomas Dalijo.

h. Greediness

Story 4 is about the nature of greediness of Thomas Dalijo. He is a district authority but it looks like it is made less satisfied with what he gets so he did corruption.

- (8) Menjadi istri simpanannya Mas Thomas hanya kuat empat tahun. Karena Mas Thomas keburu dipenjara karena ketahuan korupsi. Semua harta yang diberikan padaku disita negara. Terpaksa aku kembali ke rumah lama. Terpaksa aku melayani tanggapan. Terpaksa aku melayani lelaki siapa saja yang terpenting mampu membayar. Begitu seterusnya. (Tiwiek SA, 2016:104)

Terjemahan :

Being the mistress of Thomas Dalijo is only four years. Because Thomas was jailed for corruption. Any property given to me was seized. I was forced to return to the old house. I served the shows again. I was forced to serve the most important man who can afford to pay. And so on. (Tiwiek SA, 2016: 104)

Thomas Dalijo who is an authority of regency remains to do corruption. This is likely done for him now because he has to earn two wives, the first is his legal wife and second wife is the mistress, Sarwendah. To meet the needs of their wives and children they need much money. It also affects their lifestyle by buying luxury items for his wives so that the things he could do is with corruption to enrich themselves with the state's money.

Social problems contained in the sixth anthology are still very much going on and many are found in everyday life. The social problem is still very relevant to people's lives today. The social problems can be experienced by anyone, anywhere. As part of the community as much as possible we should be able to avoid social problems that may happen to us with other people, so as not to create an insulation barrier in social life. Wherever possible we should be able to prevent or properly in addressing the social problems being faced sehigga will make social life to be good.

4.2. Values of Moral Education

Moral values are a part of the value, i.e. the value of the limit of human behavior in social life. Morale is always associated with the value, but not all values are moral values. Behaviors are associated with moral or human action. This is a more moral value associated with the behavior of our daily lives. Of the six stories there are moral values that can be good and bad values to be emulated or be left behind.

Moral values contained in the story 1 "Buwuh--attending a party" is reflected in the figures that is Dalijo. Dalijo is an office staff who is also a driver Head of the Office. As a staff he is an employee who was very polite and obedient to his superiors, as the quote below.

- (9) Sebelum menutup rapatdinas hari itu, Kacabdin melambaikan tangan kepada Dalijo staf kantor yang merangkap menjadi sopir. Yang dipanggil datang dengan membungkuk. Kacabdin memberikan perintah, entah apa yang dikatakan karena hanya berbisik-bisik. Peserta rapat dinas yang terjadi dari para kepala SD, yang memenuhi ruang rapat tidak sampai mendengar. (Tiwiek SA, 2016. 27)

Translation

Before closing an official meeting that day, the head of officer waved his hand to Dalijo Kacabdin office staff who doubles as a driver. Dalijo came with a bow. Kacabdin give orders, what was said nobody hears because he only whisper. Participants of the official meetings that consisted of primary school principals, heard nothing. (Tiwiek SA, 2016. 27)

Good moral attitude was exemplified by Dalijo. H could perform as an instance where in the work we should be obedient and respectful to superiors. It is something that must be done in order to create mutual respect between superiors and subordinates in the workplace. It also shows the loyalty.

- (10) “Memang tidak ada aturan yang mewajibkan undangan harus didatangi,” katanya. Suasana menjadi senyap. Suara berisik sirna. Lalu, “Tetapi sekali ini yang memberi undangan atasan kita, Bapak Kepala Dinas. Untuk menunjukkan bakti dan loyal kita kepada atasan, sebaiknya anda semua hadir. (Tiwieki SA, 2016. 28)

Translation

"There is no rule requiring an invitation to attend," he said. The atmosphere was quiet. The noise disappeared. Then, "But all this give us an invitation boss, Mr. Head. To show our devotion and loyalty to the boss, you should all be present. (Hereby SA, 2016. 28)

The above quotation describes the adherence and loyalty to superiors indicated by advising the teachers to come to the wedding ceremony of the Head of the Office. Good moral is indicated by Bares.

Bares still fulfill his responsibilities as head of SD. Although Bares is experiencing disaster and big problems he remains good and responsible in performing their duties as principal. It is very good to be emulated where we should be responsible for the task we bear responsibility. Good morale value can be further exemplified by Nimpuna as seen in the quote below.

- (11) Hidupnya memang termasuk kecukupan. Karena selain gaji, dia memiliki pemasukan lain dari menyambi sebagai penulis. Nulis buku paket, LKS, buku bacaan dan nulis apa saja di koran dan majalah yang dilakukan mulai dia masih menjadi guru baru. Hasilnya lumayan, malah kadang melebihi gajinya. Kebiasaan nulis ini masih lestari sampai sekarang. (Tiwiek SA, 2016. 31)

Translation

His life was indeed rich. Because the salary, he had other income from the moonlighting as a writer. Writing textbooks, worksheets, and anything in the newspapers and magazines that he did starting he was a new teacher. The result is tolerable, sometimes even exceed his salary. This writing habits remain to do this day. (Tiwiek SA, 2016. 31)

Nimpuna who is the principal still took time to write. It could even be said to be very diligent in writing. It is the very nice example because even though we are very busy we have keep produce the works. We can create and increase our revenue.

- (12) Di kalangan Guru dan Kepala SD di daerah situ, Nimpuna memang termasuk ringan tangan, dermawan, dan senang membantu teman. Selain itu dia memiliki kebiasaan yang berbedadari kewajaran. Contohnya, dia itu senang menyumbang di kondangan. Pokoknya dapat undangan pasti didatangi, tidak memandang yang mengundang kaya atau miskin. Tetapi ketika dia memiliki hajat menikahkan sampai dua kali sama sekali tidak mau menerima uang sumbangan. Tamu undangan yang datang waktu resepsi cukup dimintai doa restu dan sebagai saksi, lalu diajak makan bersama-sama. Tiwiek SA, 2016. 31)

Translation

Among Elementary Teachers and Principals in the areas, Nimpuna is a light hand, generous, and happy to help friends. In addition, he has a habit of fairness. For example, he was happy to contribute in the invitation. He certainly attends, an invitation to party for the rich or the poor. When he had the intent to marry up his sons to two times he did not want to accept donations. The invited guests coming to the reception are just to do blessing and as a witness, and eat together. Tiwiek SA, 2016. 31)

Nimpuna is a very good-hearted person and eager to help others. It is very nice to be emulated because by helping the distress of others at least we helped to relieve some of the burden at hand.

5. CONCLUSION

Based on the analysis and discussion of the anthology two conclusion can be made as follows: (1) The social problem contained in the anthology often arise in the community. Various social problems are generated in each character in the story. Every social problem presented by the authors is a problem that is still relevant to life in today's world so dealam story also presented the settlement of the problem. (2) The anthology has a moral educational value to its readers. The value of moral education is illustrated in the figures contained in the story. The values of moral education is able to give examples of good and bad of a thing. Moral values as well as for the moral values that developed in the community so as to facilitate the reader to learn the values of moral education that exist and thrive in society.

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