

Moral Value Of Srintil's Character In Ahmad Tohari's Novel Ronggeng Dukuh Paruk

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ABSTRACT : The problem and this research are how the moral value of the character Srintil in the novel Ronggeng Dukuh Paruk by Ahmad Tohari. The purpose of this research is to describe the moral values of Srintil in the novel Ronggeng Dukuh Paruk by Ahmad Tohari. by using qualitative methods that produce descriptive data in the form of observed written words, not in the form of numbers. This study uses a sociological literature approach. This data collection technique is done by using reading and taking notes. The data validation used in this study was to use source triangulation and method triangulation. The analysis technique used in this research is a content analysis which discusses in depth written or printed information. The results of the research on the moral values of Srintil in the novel Ronggeng Dukuh Paruk by Ahmad Tohari consist of three moral values, namely: (1) human relationship with oneself, which consists of several kinds of parts obtained namely honesty, patient, responsible, sincere, firm, brave, and humble; (2) human relations with other humans, includes several types, namely: caring, helping, sharing, caring, encouraging and motivating, and working together; (3) human relationship with god, includes several kinds of research results, namely gratitude and good prejudice towards God.

KEYWORDS : Moral Value of Srintil Figures, Novel Ronggeng Dukuh Paruk.

I. INTRODUCTION

Indonesia is a developing country with a very large population and cannot be separated from problems, one of them is a moral problem. The emergence of this problem has made Indonesia not yet a developed country, because the problems have not been resolved properly and the problems are increasing. Various kinds of problems are often experienced by every individual or society which will have a positive and negative impact on the human person himself and on the society around him. In line with the opinion of Imawati and Susanto (2016) who explained that the low morality of this nation is a reflection of the behavior of characterless individuals. so that it has a negative impact on state management, companies, legal systems, which in the end will reduce the competitiveness of the nation in the international world, thus making Indonesia slumped socially, economically and culturally.

Humans cannot live alone and only prioritize their respective egos, but humans must live side by side with one another, by communicating, getting to know each other, and helping each other, however, with the advancement of technology that is increasingly developing, it requires people to make changes so that they are not left behind with other countries and are not left behind with the increasingly rapid development of the times. Therefore, with the existing developments around a society that can affect society, both by way of life of society, as well as the mindset of society. In line with the opinion of Aziz (2009) which explains that the philosophy of strong effects emerges then explains the impact and meaning of media intrusion for mass society and culture.

The existing crisis of moral values is getting worse and worse, shown by the rampant news on social media about the many cases of moral deviation that exist among the public, be it among teenagers, adults, and the elderly. For example, violent action behavior, lack of courtesy, disrespect for one another, brawls, theft, murder, sexual behavior outside of marriage, and some. The existence of violent behavior and actions in modern society is mainly caused by a very low moral level.

Nowadays, the behavior of adolescents is increasingly concerning, In today's society, teenagers are more free to express themselves, and today's teenagers also lack courtesy to older people or their colleagues. In line with the opinion of Jumala (2017) and Imawati and Susanto (2016) who explain that in the present, a fragile

generation is born with the characteristics of quickly giving up, do not have commitment and responsibility for the efforts they do, they often complain, are depressed, are easily influenced by a perverted culture, which makes them feel hostile to each other. And in line with Widyastuti's (2012) opinion which explains that basically humans have (1) *yen*, meaning that every human being has nobility, stories and humanity in his world; (2) every human being must maintain his balance.

Moral values are one of the values contained in the works of *satra*. Besides that, moral values can also be said to be a description of human behavior in people's lives. This is in line with the opinion of Achsani and Endang (2019) who say that moral values are values that are related to the good and bad of human behavior, if you have a good personality and are accepted by society then it can be said to be moral.

A very important moral principle is to do good actions and to reject bad actions. If this principle is not shared by every human being, there is no such thing as morality. This is in line with the opinion of Achsani and Endang (2019) who say that moral values are values that are related to human behavior, if you have a good personality and are accepted by society then it can be said to be moral. Not only behavior and actions, but the use of language is also very influential, because language is a way used by humans to socialize with one another or a tool to convey an idea to be conveyed. This opinion is supported by Archani Ferdian (2018) who states that language style can be interpreted as a way used by humans to express ideas through the language used.

Moral judgments can be seen in human kindness. The goodness of man that is contained in man can be judged from a physical and mental perspective, To make an assessment of something, a measure of something is needed, namely a moral measure. There are two different measures, namely that it can be done by conscience as a measure for humans and norms can be used as a reference so that humans can obey predetermined rules, with it humans can judge others and themselves. This opinion is supported by the opinion of Salman (2014) which explains that the form of what is good in itself is not an object or condition in the world, or human nature or quality. For Kant there was only one fact that was infinitely good, good in itself, namely good will.

Moral values in literary works can be viewed as mandates, messages, behavior, and even the elements contained in literary works are the basic ideas created by literary works. Researchers take the concept of moral, namely moral values related to the relationship between humans and themselves, human relations with others, and human relations with God. In addition, moral values are also categorized into good behavior towards God, behave well towards oneself and behave well to other appropriate environments. supported by the opinion of Nuruddin (2018). In addition, it is in line with the opinion of Nurfitriya Anggaeni (2015) that moral values in literature contain the life problems of characters in novels.

The *ronggeng* novel *Dukuh paruk* by Ahmad Tohari is a novel that tells the story of a *ronggeng* dancer named Srintil and Rasmus who work as soldiers. This novel takes the background of a small village hamlet that is ravaged by poverty, hunger, and ignorance. This novel was adopted at a time of turmoil about politics, namely in the 1960s.

In this study the researcher emphasizes the main character, namely the Srintil character only, researchers conducted researchers by looking for data related to the moral values contained in the Srintil character. Does not discuss all the characters in the novel. Srintil's character plays an important role in the novel, because it tells the story of someone from not becoming *ronggeng* to becoming *ronggeng* who is greatly admired and liked by many people, not only in the *Paruk* hamlet who liked him, but also in other hamlets who liked him very much.

II. THEORETICAL REVIEW

A. Novel

Novel comes from Italian *novella* which in German is *Novelle*. *Novella* literally means "a small new thing". Today the terms *novella* and *novelle* contain the same meaning as the Indonesian term 'noveau' (English *novellette*), which means a work of fictional prose that is sufficient in length, not too long, but also not too short (Nurgiyantoro, 2013: 11-12).

Waluyo (2011: 6) explains that a novel is a prose framework that is a story that tells an extraordinary event from people's lives. Based on the reason, the word novel comes from the word *novellus* which means new, it is said to be new because when compared to other types of literature such as poetry, drama and others, novels appear afterwards.

A novel is a type of literary work written in a narrative form that contains conflicts about the lives of the characters in the story. This is supported by Sumardjo's (1984: 65) opinion which explains that a novel is defined as only telling stories about a part of a person's life. such as before marriage after experiencing a period of love or a part of life when a character experiences a crisis in his soul and so on.

Based on some of the opinions above about the novel, So it can be concluded that the novel is a literary work which can be said to be a new literary work that is closely related to the intrinsic elements that have ideas or fantasies from the novel author.

B. The Form of Moral Values

Value relates to human actions and relates to events or actions performed by humans. This means that the values have transcendental dimensions. In general, values can be divided into two categories,

namely good and bad. However, regarding what is good and bad do not all have the same understanding (Dewantara, 2017: 41). In addition, Value is something that is valuable, quality, shows quality, and is useful for humans. Something is valuable, meaning that something is valuable or useful for human life (Wiyatmi, 2006: 112).

The word moral comes from the Latin *mos* (plural: *mores*) which also means customs and customs. Moral values relate to the human person, what specifically marks moral values is that these values relate to the responsible human person (Bertens, 2007: 4). In addition, the consideration of correctness is not limited to things that seem to be done automatically or because emotional feelings are considered to be correct actions (Nucci, 2003: 5).

The word moral always refers to the pros and cons of humans as humans. So it's not just about the pros and cons, for example as a lecturer, cook, lecturer, but as a human being. The moral field is the field of human life in terms of its goodness as a human being. Moral norms are benchmarks for determining whether or not human attitudes and actions are seen in terms of their pros and cons as humans and not as actors of certain and limited roles (Suseno, 2018: 19).

Moral values are related to the person of each individual who is responsible. Moral values result that each individual is guilty or innocent because each individual is responsible. A moral value can only be manifested in actions that are fully the responsibility of the individual concerned. Humans themselves make their behavior good or bad from a moral point of view (Bertens, 2007: 143).

Moral values are a part of values that deal with good or bad behavior of humans. The value of literary works is something that is variable according to the role of the factors of the semiotic model in certain concrete situations (Teeuw, 2013: 379).

According to Nurgiyantoro (2013: 441-445) Broadly speaking, the problems of life and human life can be divided into several problems, among others (1) Human relationship with self; (2) Human relations with other humans; (3) man's relationship with his god.

1. Human relationship with self

Man's problem with his god cannot be separated from the problem of living with oneself. These issues include self-esteem, self-confidence, revenge, loneliness

2. Human relations with other humans

Problems related to self can relate to problems such as self-existence, self-esteem, self-confidence, fear, death, longing, revenge, loneliness, vacillation between several options and others which are more involved in one's self and one's psyche individual.

3. man's relationship with his god

In the social sphere, among others, can be in the form of solid friendship problems, parent-child, love for husband and wife, children, parents, neighbors, and homeland, employer labor relations, subordinate superiors (Nurgiyantoro, 2013: 441-445).

III. METHODOLOGY

In analyzing the data in this study, the researcher used a sociological literary approach. The sociology of literature approach is an approach in literary studies that understands and assesses literary works by considering social aspects. The object of this approach focuses more on society as seen from the point of view of human relations and the process of human relations arising in society (Soekanto, 2015: 21).

This research belongs to literary research or literature research that is qualitative in nature. This study uses a qualitative research method because it aims to reveal and understand something behind the phenomenon that is difficult to reveal by other methods. Libraries can be in the form of books, articles, and several writings that relate to the discussion in research. The data collected is mainly in the form of words, sentences or pictures that have more meaning than just numbers or frequencies. Research emphasizes notes that describe actual situations to support data presentation.

This data collection technique is done by using reading and taking notes. the way this reading technique is by reading the data individually, the contents of the novel *Ronggeng Dukuh Paruk* by Ahmad Tohari, However the data taken is only the data of the main character, namely *Srintil*, does not discuss all the characters contained in the novel. Next is the technique of recording the results regarding the moral values of the *Srintil* character contained in the novel *Ronggeng Dukuh Paruk* by Ahmad Tohari. The data validation used in this study was to use source triangulation and method triangulation. Source triangulation is a way for researchers to collect data using various available data sources, means that the same data or similar data will be more valid when extracted from several different sources, whereas method triangulation is the researcher collecting similar data but using different data collection techniques or methods (Sutopo, 2002: 80). The analysis technique used in this research is content analysis which discusses in depth written or printed information.

IV. RESEACH AND DISCUSSION

The results obtained in this study found various forms of moral values contained in the character Srintil in the novel *Ronggeng Dukuh Paruk* by Ahmad Tohari, these results can be seen in the following table.

Table 1 Data of moral values "Human Relationship with Himself"

No.	Human Relationship with Himself
1.	Honesty Srintil adalah seorang yatim piatu, sisa sebuah malapetaka, yang membuat banyak anak Dukuh Paruk kehilangan ayah-ibu (hlm 21). Srintil is an orphan, the remains of a disaster, which made many of Dukuh Paruk's children lose their father and mother (page 21).
	Patient Karena di tuding tepat di depan mata maka Srintil mengangkat muka. Sementara wajah suami-istri Kartareja kelihatan kecut, Srintil hampir tidak memperlihatkan emosi apa pun. Tatapan matanya yang demikian tenang mendekati nyai Kartareja (hlm 151). Because he was accused right in front of his eyes, Srintil looked up. While the Kartareja husband and wife's faces looked sour, Srintil showed almost no emotion. Her calm eyes approach Nyai Kartareja (page 151).
3.	Responsible di mata Srintil, Bakar adalah ayah yang sangat layak. Ramah dan kelihatan paham akan banyak hal termasuk perasaan pribadi Srintil. Kebapakannya tidak hanya dibuktikan dengan bayaran tinggi yang selalu diberikannya kepada Srintil, tetapi dengan juga sikapnya yang dingin terhadap tujuan-tujuan erotik (hlm 228). In Srintil's eyes, Bakar is a very worthy father. Friendly and seems to understand many things including Srintil's personal feelings. His fatherhood was not only proven by the high pay he always gave Srintil, but with also his cold attitude toward erotic goals (Page 228).
	Sincere srintil temangu sejenak. Tak usah lama berpikir rupanya Srintil mengetahui juga mengapa aku berkata demikian. Naluri seorang perempuan lama kunanti tanggapan Srintil. Tetapi mulutnya yang mungil dan merah masih tekakup. Dia hanya bangkit memenuhi permintaanku menutup pintu kamar itu (hlm 54). srintil temangu for a moment. You don't have to think for long, but apparently Srintil knows why I said that. An old woman's instinct waits for Srintil's response. But her little red mouth was still closed. He just rose to fulfill my request to close the door of the room (page 54).
5.	Assertive tak usah. Kalau mau ambilkan aku daun bacang. Nanti <i>badongan</i> ini lebih baik. jawab Srintil (hlm 12). Nope. If you want to get me the chopped leaves. Later this badger will be better. answered Srintil (page 12).
	Brave mata Srintil terarah lurus kepadaku. tak lebih dari sepasang mata anak-anak. Aneh juga. Dari pemilik sepasang matang itu aku mengharap terlalu banyak. Tetapi aku tak merasa bersalah (hlm 55). Srintil's eyes are fixed on me. nothing more than a pair of children's eyes. That's weird. from the owner of that mature pair I was expecting too much. But I don't feel guilty (page 55).
7.	Humble Ya sudah! Aku rela menerima hukuman. Di bui apapun jadi! Bagaimana hati harus menari bila hati tak mau (hlm 162). Alright! I'm willing to accept punishment. In prison whatever so! How the heart must dance if the heart doesn't want to (page 162).

Table 2 Moral values "Human Relations with Others"

No.	Human Relations with Others
1.	Care Srintil menunggu tanggapan Sakum. Yang dinantinya adalah ledakan kegembiraan. Naik pentas berarti uang bagi seluruh anggota rombongan ronggeng. Keluarga Sakum yang hidup di atas titik pusat peta kemelaratan dukuh paruk harus menyambut dengan gembira. Tetapi laki-laki dengan sepasang mata keropos itu diam saja (hlm 164). Srintil awaits Sakum's response. What was waiting for was an explosion of joy. Taking the stage means money for all members of the ronggeng group. The Sakum family who live above the center point of the hamlet poverty map must welcome it with joy. But the man with a pair of porous eyes was silent (page 164).
	Mutual help

	Srintil menanak nasi dan merbus air buat aku dan nenek. Dia juga membuat telur dadar, makanan paling mewah yang sangat jarang dibuat orang di pedukuhan kecil itu (hlm 104).
	Srintil cooked rice and cooked water for me and my grandmother. She also makes an omelette, the most extravagant food that people rarely made in that little hamlet (page 104).
3.	Mutual sharing
	Srintil menghabiskan dua gelas air asam. Keringat terbit di sekujur tubuhnya. Dua orang laki-laki berlomba memberikan tempat duduknya kepada Srintil (hlm 206).
	Srintil spent two glasses of tamarind water. Sweat rose all over his body. Two men compete to give their seats to Srintil (page 206).
4.	Concerned
	Srintil menyerahkan uangnya. Lalu diperhatikannya Sakum yang berangkat menuju pasar Dawuan. Meski buta kedua matanya Sakum dapat mengenai jalan yang akan dilaluinya seperti dia mengenal setiap benda di ujung jari (hlm 336).
	Srintil hands over the money. Then he noticed Sakum leaving for the Dawuan market. Even though he is blind in both his eyes, Sakum can hit the path he will take as if he knows every object at his fingertips (page 336).
5.	Energizing and motivating
	ketika langkah Srintil di bawah pohon sawo di tengah halaman hatinya berbisik: inilah rumah yang sebenar-benarnya rumah, rumah yang memberikan kesan selaras dengan selera alam, rumah yang tidak menjadi tuan bagi pepohonan dan bebatuan di sekitarnya (hlm 208).
	when Srintil steps under the sapodilla tree in the middle of the courtyard his heart whispers: this is a house that is really home, a house that gives the impression of being in harmony with the tastes of nature, a house that is not master of the surrounding trees and rocks (page 208).
6.	Cooperate
	pak Marsusi, sampean sendiri sudah berkata zaman apakah sekarang ini. Aku tidak bisa sebebas dulu lagi. Aku merasa tidak sanggup membawa Srintil keluar dari Dukuh Paruk (hlm 285).
	Mr. Marsusi, You yourself have said what era it is today. I can't be as free as I used to be. I felt unable to take Srintil out of Dukuh Paruk (page 285).

Table 3 Moral Values "Human Relationship with God

No.	Human Relationship with God
1.	Grateful
	Srintil merasakan perubahan itu dari wajah-wajah yang dilihatnya sehari-hari. Kadang kecurigaan tidak lagi menjadi warna utama pada setiap pasang mata (hlm 366).
	Srintil feels the changes from the faces he sees everyday. Sometimes suspicion is no longer the main color of every pair of eyes (page 366).
2.	prejudice against God
	Duh, Gusti, Srintil melihat tanpa daya Rasus yang berjalan gagah tetapi hanya menoleh sejenak ke arah gubuknya. Jeruji bambu menghalang pandangan Rasus atas seorang perempuan muda yang sedang duduk lemas atau Rasus sengaja tidak ingin melihatku? Duh Gusti. (hlm 343).
	Duh, God, Srintil looked helplessly at Rasus who was walking dashing but only glanced briefly at his hut. Bamboo bars block Rasus's view of a young woman who is sitting limp or Rasus doesn't want to look at me on purpose? Oh my god. (page 343).

1. Human Relationship with Self

a. Honesty

Srintil is an orphan, the remains of a disaster, which made many of Dukuh Paruk's children lose their father and mother (page 21).

The quote above explains about honesty regarding Srintil who was an orphan and made havoc in the village or in their village. However, Srintil is a ronggeng figure who is very much in demand or liked by many people, referred to in the village.

b. Patient

Because he was accused right in front of his eyes, Srintil looked up. While the Kartareja husband and wife's faces looked sour, Srintil showed almost no emotion. Her calm eyes approach Nyai Kartareja (page 151).

This data describes Srintil as a dukuh paruk and the plantation heads always came to Dukuh Paruh to meet Srintil. Srintil is a woman that many people dream of, both from ordinary people and classy circles. In this situation, Srintil was very patient in facing the behavior of Marsusi who

accused him in front of himself and the crowd. He only heard accusations from Marsuri and ignored them.

c. Responsible

In Srintil's eyes, Bakar is a very worthy father. Friendly and seems to understand many things including Srintil's personal feelings. His fatherhood was not only proven by the high pay he always gave Srintil, but with also his cold attitude toward erotic goals (Page 228).

The quote above explains that according to Srintil Bakar is the figure of a responsible father, a father who really appreciates a wife and understands Srintil's feelings. Not only an attitude of respect for a wife, but he will not be seduced by insignificant goals. Besides that Bakar was greatly admired by Srintil because of his hospitality and knowledge of many things that are not widely known by others.

d. Sincere

srintil temangu for a moment. You don't have to think for long, but apparently Srintil knows why I said that. An old woman's instinct waits for Srintil's response. But her little red mouth was still closed. He just rose to fulfill my request to close the door of the room (page 54).

The data above describes the sincerity of a Srintil, even though Srintil already knew what had happened, however, Srintil was sincere and accepted everything. He didn't want to say anything about the matter. Besides that Srintil also complied with Rasmus' wishes, he went straight into the room and closed his room, because he already wanted to discuss the problem that had occurred. According to Srintil, then let go.

e. Assertive

Nope. If you want to get me the chopped leaves. Later this badger will be better. answered Srintil (page 12).

The data quotation above describes Srintil being very firm with Rasmus, she didn't want Rasmus to make a clown for her, because she didn't want to wear that clown. Srintil just told Rasmus to take the stalk leaves, when Srintil told him he was very happy, because he was very happy to help Srintil both in distress and in happiness.

Srintil is very emphatic about this, because he really knows about Rasmus. His firmness made Rasmus startled and speechless, but if told by Srintil he would immediately want to even though he was confirmed by Srintil as, he will do it anyway.

f. Brave

Srintil eyes are fixed on me. nothing more than a pair of children's eyes. That's weird. From the owner of that mature pair I was expecting too much. But I don't feel guilty (page 55).

The data above explains that Srintil was very brave to look at Rasmus with questions. However Rasmus did not feel guilty towards Srintil, but what makes Rasmus ask is Srintil staring at Rasmus as if Rasmus is very stupid and doesn't know anything.

Rasmus was very brave, he didn't stop staring at Rasmus with a sharp gaze, she had too much hope for Rasmus, so he dared to look at Rasmus completely without the slightest bit.

g. Humble

Alright! I'm willing to accept punishment. Be confined to anything! How the heart has to dance if the heart doesn't want to (page 162).

The quote above explains that Srintil was very humble, he accepts whatever happens to him means going into custody. He will receive the consequences of the actions he has done. His srintil deed greatly disappointed the priyai and it was inappropriate for a villager like Srintil to do it.

Srintil realized that his actions were very, very outrageous, and he would really, really accept if he got any punishment, including the sentence put in prison.

2. Human Relations with Other Humans

a. Care

Srintil awaits Sakum response. What was waiting for was an explosion of joy. Taking the stage means money for all members of the ronggeng group. The Sakum family who live above the center point of the hamlet poverty map must welcome it with joy. But the man with a pair of porous eyes was silent (page 164).

This quote describes Sakum Srintil who really cares about Sakum, Srintil really wants Sakum to be happy. However, when the entire Ronggeng group and the Sakum family felt very happy, Sakum with his blank gaze felt silent. He didn't care what happened and he didn't feel happy. That is what makes Srintil very, very concerned about Sakum. Srintil wanted the same for Sakum, to live a happy, peaceful life, like most other people.

b. Mutual help

Srintil cooked rice and boiled water for me and my grandmother. He also made an omelette, the most extravagant dish people rarely made in the small hamlet (page 104).

The data above describes Srintil helping Rasus and his grandmother, Srintil made breakfast for the two of them. Rasus is very happy that Srintil helps him take care of his grandmother, because Rasus had not seen his grandmother for a long time. The kindness done by Srintil made Grandma and Rasus very happy, Moreover, he cooks an omelette which is rarely cooked by the people in Dukuh Paruk.

Srintil is very happy when cooking for the people he loves, because their happiness is their happiness too. Besides that Srintil is a woman who really likes to help others, both in a difficult state and in a happy state.

c. Mutual sharing

Srintil spent two glasses of tamarind water. Sweat rose all over his body. Two men compete to give their seats to Srintil (page 206).

The quote describes two men who competed to give a seat to Srintil, this sharing attitude makes Srintil feel amazed. Srintil there drinking two glasses of sour water, so that it made srintil sweating and pouring on his body. Besides that Srintil also feels happy, because they really care about each other, this caring attitude is shown by a sense of sharing between one human being and another.

d. Concerned

Srintil hands over the money. Then he noticed Sakum who was leaving for the Dawuan market. Even though he is blind in both his eyes, Sakum can hit the path he will take as if he knows every object at his fingertips (page 336).

The data above describes Srintil's concerns with Sakum. Sakum is a very good blind man, even though Sakum could not see he could still know the path he wanted to take correctly and precisely. Besides that, Sakum also knows the objects he is holding by knowing the shape of these shapes.

Sakum's life makes Srintil very, very concerned, but Sakum did not feel burdened by his seeing nothing. Sakum still went to the Dawuan market with his eyes open relying on his hand that held the objects around him.

e. Energizing and motivating

when Srintil steps under the sapodilla tree in the middle of the courtyard his heart whispers: this is a house that is really home, a house that gives the impression of being in harmony with the tastes of nature, a house that is not master of the surrounding trees and rocks (page 208).

The above quote explains that Srintil encouraged and motivated himself, that this is what the house says. This house is very beautiful according to Srintil, a house that can provide a sense of comfort, cool, and be the master of the plants that are there. Srintil is very motivated by the house, he is even motivated to make the house as he sees it today.

f. Cooperate

Mr. Marsusi, Sampean himself has said what era it is today. I can't be as free as I used to be. I felt unable to take Srintil out of Dukuh Paruk (page 285).

The data above describes Mr. Marsusi who is working with Nyai Kartareja to bring Srintil out of Dukuh Pauh, however, Mr. Marsusi was not brave and could not afford to take Srintil out of Dukuh Paruk. Mr. Marsusi will be ready to help whatever Nyai Kartareja wants, but in order to get Srintil out of the Dukuh Paruh, he could not help her and cooperate with him on this matter.

3. Human Relationship with God

a. Grateful

Srintil feels the changes from the faces he sees everyday. Sometimes suspicion is no longer the main color in every pair of eyes (page 366).

This data shows that Srintil feels grateful for the changes that have occurred in the faces of the people he sees. He also felt that he had returned to the favor of many people in the beak and in the hamlet next door. The suspicion that had arisen in Srintil had started to diminish, that is what makes Srinti feel happy and grateful for the pleasure that God has given her.

b. Prejudice against God

Duh, Gusti, Srintil looked helplessly at Rasus who was walking dashing but only glanced briefly at his hut. Bamboo bars block Rasus's view of a young woman who is sitting limp or Rasus doesn't want to look at me on purpose? Duh Gusti. (page 343).

The quote above explains that Srintil accidentally saw Rass walking with his squad mates, they walk gallantly past Sriti's house, but there Srintil felt very shocked and weak. He gave everything to God, because he was confused about what else to do. Rasus immediately glanced at Srintil's house, but was blocked by the sharp bamboo that enclosed Srintil's house.

Other than that, with prejudice towards God, Srintil will feel calm and will not feel anxious and weak again when he will meet Rasmus, someone whom he loves very much and who has not seen him for a long time will soon reunite with him in the same place when they first met, namely at the Paruk hamlet.

V. CONCLUSION

Based on the results of research conducted by researchers on the moral value of the character Srintil in the novel *Ronggeng Dukuh Paruk* by Ahmad Tohari, So it can be concluded that this novel is a novel that tells the story of a ronggeng dancer named Srintil. Other than that, This novel also teaches and tells its readers about the life of being a ronggeng. This novel also describes the love struggle between Srintik and Rasmus in Dukuh Paruh, Their struggle is very, very depicted in this novel, starting from Rasmus who did not accept Srintil to do the *bukak-klambu* event, until Srintil became Ronggeng who was completely in the Dukuh and made him very liked and admired by others, both from the lower classes to the priyai.

The moral values in the novel *Ronggeng Dukuh Paruh* by Ahmad Tohari include several results, namely: (1) human relationship with oneself, There are several kinds, namely honesty, patience, responsibility, sincerity, firmness, courage and humility; (2) human relations with other people, Researchers get several kinds of results which include: caring, help helping, sharing, worrying, encouraging and motivating, and working together; (3) human relationship with god, which includes being grateful and prejudiced against God.

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