

Nilai Sosial dan Nilai Moral dalam Cerpen Pilihan Kompas 2022 serta Kelayakannya Sebagai Bahan Ajar Sastra Di SMA

Social and Moral Values in Kompas 2022 Selected Short Stories and Its Feasibility as Literature Teaching Materials in High School

ADENNIA THAFFANA¹, AGUS NURYATIN²

Pendidikan Bahasa dan Sastra Indonesia, Universitas Negeri Semarang, adennia@students.unnes.ac.id,
agusnuryatin@mail.unnes.ac.id

*Correspondence to: adennia@students.unnes.ac.id

Abstract: The massive influence of science and technology has gradually shifted a person's social and moral values. Without good self-control, the younger generation will fall into detrimental things. Such as the emergence of social deviations due to moral degradation. Instilling social and moral values can help students avoid such behavior in the school environment. Therefore, in integrating the instillation of social and moral values as an effort to deal with social deviations and moral degradation, one of the steps that can be taken is through literary works such as short stories in literature learning. The purpose of this study was to (1) describe the social and moral values contained in the 2022 Kompas Selected Short Stories and (2) see its suitability as literature teaching materials at the high school level. The method used is qualitative descriptive research with a sociology of literature approach. The data collection techniques used are note-taking and documentation techniques. This study focuses on words, phrases, sentences, paragraphs, and dialogues contained in the 2022 Kompas Selected Short Stories that contain social and moral values and are relevant as literature teaching materials in high school. The results of the study show that from the seven short stories analyzed in the 2022 Kompas Selected Short Stories, social values were found in the form of (1) personality, (2) material, (3) biological, (4) legal compliance, (5) knowledge, (6) religion, (7) beauty. Then, the moral values found were the relationship between humans and God, the relationship between humans and themselves, and the relationship between humans and their social environment. In terms of its relevance viewed from the aspects of language, psychology, and cultural background, the Selected Short Stories of Kompas 2022 are appropriate and relevant to be used as alternative teaching materials for literature appreciation in high school at the learning achievement phase F, where students are able to evaluate ideas and perspectives based on logical thinking principles from reading various types of texts (nonfiction and fiction) in print and electronic media. Students are able to appreciate fictional and nonfictional texts.

Keywords: short stories, social and moral values, literature teaching material.

Abstrak: Pengaruh ilmu pengetahuan dan teknologi yang begitu masif telah menggeser nilai-nilai sosial dan moral seseorang secara perlahan. Tanpa adanya pengendalian diri yang baik, generasi muda akan terjerumus pada hal-hal yang merugikan. Seperti munculnya penyimpangan sosial akibat degradasi moral. Penanaman nilai-nilai sosial dan moral dapat membantu siswa terhindar dari perilaku tersebut di lingkungan sekolah. Oleh karena itu, dalam mengintegrasikan penanaman nilai-nilai sosial dan moral sebagai upaya penanganan penyimpangan sosial dan degradasi moral, salah satu langkah yang dapat ditempuh adalah melalui karya sastra seperti cerpen dalam pembelajaran sastra. Tujuan penelitian ini adalah untuk (1) mendeskripsikan nilai-nilai sosial dan moral yang terkandung dalam Cerpen Pilihan Kompas 2022 dan (2) melihat kesesuaiannya sebagai bahan ajar sastra di jenjang SMA. Metode yang digunakan adalah penelitian deskriptif kualitatif dengan pendekatan sosiologi sastra. Teknik pengumpulan data yang digunakan adalah teknik catat dan dokumentasi. Penelitian ini berfokus pada kata, frasa, kalimat, paragraf, dan dialog yang terdapat dalam Cerpen Pilihan Kompas 2022 yang mengandung nilai-nilai sosial dan moral serta relevan sebagai bahan ajar sastra di SMA. Hasil penelitian menunjukkan bahwa dari ketujuh cerpen yang dianalisis dalam Cerpen Pilihan Kompas 2022, ditemukan nilai-nilai sosial berupa (1) kepribadian, (2) kebendaan, (3) biologis, (4) kepatuhan hukum, (5) pengetahuan, (6) agama, (7) keindahan. Kemudian, nilai-nilai moral yang ditemukan berupa hubungan manusia dengan Tuhan, hubungan manusia dengan dirinya sendiri, dan hubungan manusia dengan lingkungan sosialnya. Ditinjau dari relevansinya ditinjau dari aspek bahasa, psikologi, dan latar belakang budaya, Cerpen Pilihan Kompas 2022 layak dan relevan untuk dijadikan bahan ajar alternatif apresiasi sastra di SMA pada fase capaian pembelajaran F, di mana siswa mampu mengevaluasi gagasan dan perspektif berdasarkan kaidah berpikir logis dari membaca berbagai jenis teks (nonfiksi dan fiksi) di media cetak dan elektronik. Siswa mampu mengapresiasi teks fiksi dan nonfiksi.

Kata Kunci: cerita pendek, nilai-nilai sosial dan moral, bahan ajar sastra.

INTRODUCTION

A literary work as a reflection of reality has an important role in society because it can have a tremendous impact on life. From time to time, the functions and works of literature continue to experience dynamics following the conditions of the times at that time. From only functioning as entertainment, literary works change their function as conveyors of implied messages. In addition, literary works also often function as social criticism of a reality that occurs in society that provides deep moral messages to readers. Literary works can be used as an expression in connecting reality with a presentation context that is systematically organized, interesting and structured (Rahmatullah, 2020). From these various functions, it is not uncommon for authors to insert various values of life both explicitly and implicitly in their work. Social values and moral values are often found when reading literary works that are close to life.

Short stories or short stories are one of the ways writers pour their socio-cultural reflections in the form of literary works and insert social and moral values in them. Setiawan (2021) states that a short story is a story that describes events or events that involve all forms of soul problems or human life. Nowadays, short stories are often born from the media that raise various issues that develop in society. Then, writers absorb these various issues and process them into a new work. The characteristics of short stories that can be read in one sitting make the moral message or social criticism that the author tries to convey can be accepted more quickly by readers.

Today, along with the continuous changes in modern society, the complexity of the challenges that must be faced by the younger generation or students is getting higher and more diverse. The enormous influence of science and technology has entered into every line of life of the younger generation and gradually shifted the social values and moral values of a person. Based on observations of teachers and students in one of the high schools in Semarang, a number of problems related to social deviance and moral degradation were found. In social deviance, there were cases of verbal bullying by a group of students, secretly carrying cigarettes in the school area, and a student who openly admitted to having been involved in a motorcycle gang action with a sharp weapon. On the moral degradation of students, cases were found such as being disrespectful and disrespectful to educators, lying to educators with unreasonable reasons to rude speech and swearing. The facts that have been stated make it clear that the condition of the character of the Indonesian nation is at a severe level.

The explanation that has been stated above is in line with the focus of this research, namely, describing the social values and moral values in the anthology of Kompas Selected Short Stories 2022 and its feasibility as literature teaching material in high school. The short story collection has gone through a strict curation process by the jury so that the stories presented are the best works from all over Indonesia with various cultural backgrounds that are full of life values. There is a variety of ways of expression and new perspectives on various social, economic and cultural issues in these short stories that are interesting to examine. In addition to containing many life values, this short story also contains social and moral values. In this regard, it can be interpreted that the 2022 Kompas Selected Short Stories can potentially be used as an alternative literary teaching material to achieve the goal of instilling social and moral values in students in order to avoid social deviation and moral degradation.

Some previous relevant research has been conducted previously by Faozi et al (2020) with the title of their research "*Nilai Moral Pada Antologi Cerpen Kasur Tanah (Cerpen Pilihan Kompas 2017) dan Kelayakannya Sebagai Bahan Ajar Sastra Di SMA / MA*". There is also another research conducted by Nazhia et al (2023) entitled "*Nilai Sosial dalam Kumpulan Cerpen Potret Keluarga Karya Reda Gaudiamo dan Relevansinya sebagai Bahan Ajar Teks Cerpen Kelas IX*". Based on observations of a number of previous studies that have been described in the previous paragraphs, the short stories collected in Kompas 2022 are still relatively rare as objects of scientific study. The few existing studies tend to highlight stylistic and aesthetic aspects, such as language use and magical realism, but no studies have been found that specifically examine the social and moral values contained therein. Therefore, this research tries to offer a new perspective that has not been touched in depth in previous studies. Considering this, this research is here to fill the void by offering a comprehensive approach to the social and moral values in the short story selection of Kompas 2022.

Various forms of social values that grow in society have a function as a means of control or control in social life. According to Risdi (2019) in his book *Nilai-Nilai Sosial: Tinjauan Dari Sebuah Novel*, there are seven social values that live in society. Among them are personality values, vital or material values, legal compliance values, biological values, knowledge values, religious values, and beauty or aesthetic values. The seven values are social values that grow and develop in community life. On moral value itself, Nurgiyantoro (2015) explains that moral value is an objective description of the truth that lives and is carried out by a person in a community environment. In his book, Nurgiyantoro (2015) classifies moral values into three main aspects. 1) Moral values that describe the relationship between humans and themselves. 2) Moral values that describe the relationship between humans and other humans. 3) Moral values that describe the relationship between humans and God. All three have continuity with each other and cannot be separated.

Same as with other learning, in learning literature the reading books used in the teaching and learning process must meet the feasibility of being good teaching materials by considering all aspects. Consideration of these aspects aims to make the teaching materials given to students can be accepted and understood easily. According to Rahmanto (2005) in his book *Metode Pengajaran Sastra*, there are three main aspects that are important to note when choosing good literary learning materials. These three aspects are 1) language aspects, 2) aspects of mental maturity (psychology), and the cultural background of students.

METHODS

The research conducted is descriptive qualitative research with literary sociology theory. The data sources used in this research are divided into two, namely primary data and secondary data. In this study, the primary data presented in the form of words, phrases, sentences, discourses and dialog quotes that show the existence of social values and moral values in the 2022 Kompas Selected Short Stories. Meanwhile, the secondary data used comes from educational scientific journals, theoretical and research books, previous research reports, and information from the internet that is still related to this research. These data are used as support for the primary data in the form of a collection of short stories selected by Kompas 2022.

In this study, the data collection techniques used note-taking and documentation techniques. The note-taking technique in this study was carried out by the researcher by reading carefully and thoroughly the collection of short stories selected by Kompas 2022. After the reading process is complete, it is continued by looking for data containing social values and moral values in the collection of short stories. If the data has been found, then the researcher will record the results of the relevant data and conduct an analysis. The documentation technique is a way of collecting data by collecting data in the form of writings, images and other forms of work as guidelines to support the research process being carried out. In this study, researchers collected theories and records of quotations containing social values and moral values in the 2022 Kompas Selected Short Stories which could be used as references for literature teaching materials in high school. Furthermore, the researcher describes the quotations based on theories related to social values and moral values.

In this research, the data validity technique used is the theoretical triangulation technique. This triangulation technique is done by comparing various theories and approaches used as a scalpel to analyze social and moral values in short stories. The theories used in the research include literary sociology theory related to social values according to Risdi, moral or ethical theory according to Nurgiyantoro, and to assess the feasibility of short stories as teaching materials in high school using literature teaching theory according to Rahmanto. This technique is carried out based on the assumption that facts cannot be verified to a level of confidence with one or more theories. In the data analysis, this research uses the data analysis technique modeled by Miles and Huberman which is divided into three steps, namely (1) reducing data, (2) presenting data, and (3) drawing conclusions or verification.

RESULT AND DISCUSSION

A. Social Values in Selected Short Stories of Kompas 2022

Selected Short Stories of Kompas 2022 contains seven social values in accordance with Risdi's theory. The seven values are reflected through dialogue between characters, attitudes or behaviors of characters towards themselves and the environment, as well as the depiction of characters by the author in the story. The social values in this short story anthology are manifested in the quotations contained in the short stories.

1. Personality Value

In this short story selected by Kompas 2022, the personality value that is reflected is the value of self-sacrifice. Self-sacrifice is an attitude that encourages a person to prioritize the interests of others or the general public. Even if it means sacrificing personal comfort and interests. This value is reflected in a short story entitled "*Kabar Gembira*" by Yulizar Lubay. Here is a quote that supports the statement.

Aku tak peduli dengan ucapan dokter. Kepalaku pusing. Pikiranku melantur.. Aku mau Bili panjang umur. "Suka merokok?"

"Suka, Dok," kataku.

Abang mencubit pahaku. Dokter Kencana menggeleng. "Sebagai calon pendonor hati, Bapak harus berhenti merokok dan rajin olahraga," "Siap, Dok," kata Bang Ibrahim dengan nada kurang yakin. (Kabar Gembira: 110-111)

I didn't care what the doctor said. My head is dizzy. My mind is wandering... I want Bili to live a long life. "Do you smoke?"

"I do, Doc," I said.

Brother pinched my thigh.

Doctor Kencana shook his head. "As a potential liver donor, you must stop smoking and exercise regularly,"

"Ready, Dok," said Bang Ibrahim in a less than confident tone. (Kabar Gembira: 110-111)

As stated in the quote above, the character Bang Ibrahim, who is the child's father, is determined that his child live a long life so that any means are taken to keep their child breathing. The husband's character, Ibrahim, is willing to sacrifice to donate his heart to keep his son alive. Although there are doubts in his heart with the requirements as a potential liver donor, but for the sake of healing his only child, one of the important organs in his body is willing to be sacrificed. The willingness to sacrifice here is shown by a father's sacrifice to donate his liver so that his son who has a rare disease can recover.

2. Material Value

Material value or vital value is a value related to the benefits of an object or thing for human survival. In this short story selected by Kompas 2022, the material value that is realized is "house". Material value or vital value is a value related to the benefits of an object or thing for human survival.

Menurut Pardi, diizinkan tinggal di rumah itu adalah berkah bagi Mbah Diman setelah beberapa tahun harus pindah dari tempat satu ke tempat lain di rumah-rumah mereka yang katanya kerabat. (Mbah Diman Terbang Bersayap Malam: 178)

According to Pardi, being allowed to live in the house was a blessing for Mbah Diman after several years of having to move from one place to another in the houses of those he said were relatives. (Mbah Diman Terbang Bersayap Malam: 178)

As stated in the quote above, a house for Mbah Diman is a blessing because he himself only lives by hitchhiking from one place to another. For the character, getting to live in a house is getting a "treasure" that means a lot materially. In this short story, material value is not only limited to a house in the

conventional sense as a permanent building, but in a broad sense is any form of physical structure that can provide protection and comfort for shelter and rest.

3. Legal Compliance Values

The value of legal compliance, is a value that intersects with the laws and regulations that have been regulated by the state. For example, the 1945 Constitution of the Republic of Indonesia. The form of legal compliance that is realized in this short story selected by Kompas 2022 is rejecting gratuities. This legal compliance is found in a short story entitled “*Binar yang Memudar dari Matanya*” by Rizqi Turama. The value of legal compliance lies in how the character, who is experiencing inner turmoil due to envy and high prestige in the success of his two brothers, still maintains the mandate at work not to accept bribes. He remains firm in his principle to refuse the illicit goods even though his desire to be seen as great by his mother. The value of legal compliance is reflected in the following quote.

Aku yang tetap begini-begini saja. Tak ada mobil baru. Tak ada uang banyak. Tak ada perhiasan mewah. Senyum Ibu tetap tak penuh. Keceriaannya tetap meremang. Binar matanya tetap pudar melihat bawaanku yang tak lebih dari martabak manis. (Binar yang Memudar dari Matanya: 168)

I'm the one who keeps doing the same thing. No new car. No big money. No fancy jewelry. Mom's smile was still not full. Her cheerfulness remained muted. The twinkle in her eyes still faded at the sight of my luggage, which was nothing more than a sweet martabak.
(Binar yang Memudar dari Matanya: 168)

Implicitly, the quote above conveys that the character refuses the bribe offered to him. Through the sentence "I'm the one who stays like this. No new car. No big money" the character conveys that he refuses bribes and gratuities that are about to be given to him.

4. Biological Value

In the short story selected by Kompas 2022, biological value not only describes a person's physical condition, but also implies a series of complex psychological aspects. One of the biological values that is realized is through the short story “*Mbah Diman Terbang Bersayap Malam*”. In this short story, the physiological condition reflects the health of Mbah Diman's body. In his old age, his body condition still looks healthy and fit.

Mbah Diman berusia lebih dari 70 tahun, berperawakan kecil. Tubuhnya hampir tak berdaging, hanya kulit berbalut tulang. Meski demikian, dia terlihat sehat, wajahnya segar dan selalu tersenyum. Dia hidup sendiri. (Mbah Diman Terbang Bersayap Malam: 179)

Mbah Diman is over 70 years old, small in stature. Her body is almost devoid of flesh, just skin and bones. Nevertheless, she looks healthy, her face is fresh and always smiling. She lives alone. (Mbah Diman Terbang Bersayap Malam: 179)

Seen in the short story above, the physical condition of the character is described as small in stature, thin in body. Even so, he still looks healthy and fit. The biological value lies in the depiction of the character's body health, which despite his old age remains fresh and fit, unlike most elderly people in general. The character's condition shows vitality in old age. This short story also reflects that biological value is not only measured by physical form but also by the balance between organ function and body metabolism. As reflected in the smile and freshness of her face that shows the vitality that is maintained despite the character's advanced age.

5. Knowledge Value

The value of knowledge is a value that prioritizes truth and comes from everything that is based on facts and empirical evidence. In the short story “*Kabar Gembira*”, the value of knowledge appears through the delivery of medical information about biliary atresia, a rare disease that affects liver function. Here is the quote.

"Atresia bilier?" Abang mengulangi. Pertanyaan itu membentur maskernya sendiri.

"Iya, gangguan fungsi hati. Maaf ini bukan kabar gembira untuk Bapak dan Ibu."

"Penyebabnya, Dok?" Kataku.

"Sulit menjawab pertanyaan Ibu. Yang pasti ini adalah kondisi bawaan lahir, di mana saluran dari hati ke kantong empedu tidak terbentuk normal dan dengan cepat akan menyebabkan sirosis atau kerusakan hati. Limpa dan hati anak Ibu sudah mulai rusak." (Kabar Gembira: 110)

"Biliary atresia?" Abang repeated. The question hit his own mask.

"Yes, liver dysfunction. Sorry this is not good news for you."

"What's the cause, Doc?" I said.

"It's difficult to answer your question. What is certain is that it is a congenital condition, where the duct from the liver to the gallbladder does not form normally and will quickly lead to cirrhosis or liver damage. Your child's spleen and liver are already damaged."

(Kabar Gembira: 110)

The quote above shows how scientific knowledge plays a role in understanding health conditions and helping to make decisions for patients and their families. Some aspects of the value of knowledge that are visible are the delivery of medical facts based on empirical evidence. The doctor in the story explains the condition of biliary atresia through a scientific approach, showing that the understanding of this disease is based on medical research and clinical experience.

6. Religious Value

Religious value/ religiosity is a value that comes from relevance (revelation from God), for example, such as religious beliefs. A person never fails to bring the aspect of religion and what he believes in every line of his life. Whether in social, economic, and political aspects. In life, humans are always faced with two things that are interrelated with each other, namely the world and the hereafter. Balancing the two is important because effort and hard work are the path to success in the world and worship and charity are awareness in preparation for life after death. However, people often neglect the afterlife because they are too busy with their worldly affairs. This is reflected in the short story entitled *"Maut Di Ladang Jagung"* by A. Muttaqin. The character Matuwar works very hard to harvest his corn in the field until late at night. He does all that to make a living. However, he is so active in working that he puts aside his afterlife. The following quote reflects this.

"Nabi kita tentu gembira melihatmu sebab kau seperti manusia dalam sabda-Nya; tekun bekerja seolah-olah kau akan hidup selamanya. Andai saja lakumu juga seperti itu dalam beribadah...", kata si Tua dengan aksen aneh, seperti lelaki dari dunia entah. (Maut di Ladang Jagung: 98)

"Our Prophet would be happy to see you because you are like the man in his words; diligently working as if you will live forever. If only you were also like that in worship...", said the Old Man with a strange accent, like a man from the other side of the world. (Maut di Ladang Jagung: 98)

In the above passage, the religious value is reflected that the Old Man regrets the behavior of the character Matuwar who only focuses on the world without giving importance to the hereafter. In the sentence "Our prophet would be happy to see you because you are like a human being in His words; diligently working as if you will live forever," contains praise for the character Matuwar for his hard work which explains that working diligently related to world affairs is not wrong and is actually something that is recommended by the prophet because it is better than just being lazy. However, this becomes wrong when it is not balanced with diligent worship for the hereafter.

7. Beauty Value

The beauty of nature is always present as a reminder of the harmony created without human intervention. From the sunset light that wraps the sky with a golden tinge to the fields that sparkle under the last rays of the sun, nature presents a mesmerizing panorama without needing to be decorated or polished. This beauty through nature is reflected in the following short story “Maut Di Ladang Jagung”.

Saat itu, hari telah senja dan matuwar sendirian saja di ladangnya. ia sungguh terpesona tatkala melihat langit mulai dipenuhi cahaya merah keemasan. Ia begitu gembira melihat ladangnya juga dipenuhi tongkol keemasan seolah-olah ladangnya adalah bentangan langit lain dan tongkol jagungnya adalah bintang-bintang. (Maut di Ladang Jagung: 94)

At that time, it was dusk and matuwar was alone in his field. he was mesmerized when he saw the sky beginning to fill with golden red light. He was so happy to see his field also filled with golden cobs as if his field was another stretch of sky and his corn cobs were stars. (Maut di Ladang Jagung: 94)

The first beauty lies in the combination of colors and atmosphere, where the golden-red sunset sky creates harmony with the golden cornfields. This harmony of colors forms an aesthetically pleasing image and reinforces the connection between nature and human life. The field is not just a place to grow crops, but also a reflection of the sky, giving the impression that the beauty of the world can be found in simple daily life. In addition, there is beauty in metaphor and symbolism, where corn cobs are likened to stars, making the field seem as if it is “another sky.” This shows that beauty is not always limited to farming, but is also a reflection of the sky. This shows that beauty is not always limited to what is above-the ceiling, the firmament, and the stars-but can also be found in everyday life, in hard work, and in nature close to humans. In addition, there is beauty in metaphor and symbolism, where corn cobs are likened to stars, making the fields appear as “another sky.” This shows that beauty is not always limited to what is above, the firmament, and the stars. This shows that beauty is not always limited to what is above-the ceiling, the firmament, and the stars-but can also be found in everyday life, in hard work, and in nature close to humans.

B. Moral Values in Selected Short Stories Kompas 2022

Kompas 2022 Selected Short Stories contains many moral values in it that can be utilized in classroom learning. Moral values in Nurgiyantoro's theory have three main values. Among them are the moral values of man's relationship with himself, man's relationship with his god and man's relationship with his environment.

1. Moral Values That Describe The Relationship Between Human and God

Tawakal to the Creator is one form of moral value that is realized in this collection of short stories. This attitude is a form of resignation born from the belief that everything happens according to His will. This is reflected in the short story “Mbah Diman Terbang Bersayap Malam”. In this short story, the character is an elderly man who has a high attitude of submission regarding the life he lives.

“Ndhuk, gaman hidup ini hanyalah tekad untuk terus berjalan ke depan, menempatkan yang sudah lewat di belakang. Ilmunya pasrah, berserah. Mantranya keadilan dari Sang Pemberi Hidup, Pangeran Ingkang Paring Gesang.” (Mbah Diman Terbang Bersayap Malam: 184)

"Ndhuk, the guarantor of this life is just the determination to keep going forward, putting the past behind. The science is surrender, surrender. The mantra is justice from the Giver of Life, Prince Ingkang Paring Gesang." (Mbah Diman Terbang Bersayap Malam: 184)

From the excerpt above, the moral value of tawakal to the Creator can be seen from how the character accepts his fate with full awareness and calmness. Tawakal in this context is not just resignation

without effort, but rather resignation based on the belief that everything happens according to God's will so there is no point as a human being, fighting what is beyond his control.

2. Moral Values That Describe The Relationship Between Human and Themselves

The manifestation of the moral value of a human being with himself can be seen in the short story entitled "*Binar yang Memudar Dari Matanya*". In the short story, an honest attitude and high integrity at work are reflected. In addition, the attitude of trustworthiness also shows that the moral principles instilled in him are high and strong. One of the quotes that reflects the firmness of moral principles in him is as follows.

"Aku yang tetap begini-begini saja. Tak ada mobil baru. Tak ada uang banyak. Tak ada perhiasan mewah. Senyum Ibu tetap tak penuh. Keceriaannya tetap meremang. Binar matanya tetap pudar melihat bawaanku yang tak lebih dari martabak manis. (Binar yang Memudar dari Matanya: 168)

"I'm the one who stays the same. No new car. No big money. No fancy jewelry. Mom's smile is still not full. Her cheerfulness remained muted. The twinkle in her eyes still faded at the sight of my luggage that was nothing more than a sweet martabak. (Binar yang Memudar dari Matanya: 168)

The short story excerpt above implies that the character has moral values in the form of honesty, firmness, trustworthiness and high integrity from how he says that his life is just so-so. Although on the one hand the tone of the dialog seems like resignation and despair because they have to accept the situation, on the other hand there are strong moral values that are trying to be shown implicitly. Which makes him not have to bear the moral burden of hiding a lie or cheating.

3. Moral Values That Describe The Relationship between Human and Environment

Moral values related to the environment are found in the short story entitled "*Ihwal Nama Majid Pucuk*". One of them is the form of solidarity action in the form of demonstrations carried out by the community where Abdul Majid's character lives to voice justice regarding Abdul Majid's release. As seen in the following quote.

Kami datang ke Gedung DPRD kota dan provinsi, meminta para wakil rakyat itu mendesak polisi melakukan tiga hal: mengeluarkan Abdul Majid dari tahanan, mengungkap pelaku sebenarnya, dan menghukum oknum-oknum yang memaksanya membuat pengakuan palsu. Pemberitaan di media juga makin kencang. Kapolres ikut berkomentar, pun Kapolda, bahkan Menteri. Mereka mengecam upaya kambing hitam Abdul Majid. (Ihwal Nama Majid Pucuk: 18)

We went to the city and provincial legislatures, asking them to urge the police to do three things: release Abdul Majid from detention, expose the real perpetrators, and punish those who forced him to make the false confession. Media coverage also intensified. The police chief commented, as did the police chief and even the minister. They criticized Abdul Majid's scapegoating efforts. (Ihwal Nama Majid Pucuk: 18)

The quote above describes the mass demonstration as a form of solidarity and concern for the unfortunate fate that befell Abdul Majid because he was blamed for the murder of his own neighbor. The moral value of the relationship between humans and the environment can be seen from how the community is willing to spend their time and energy to take to the streets, to the front of the city and provincial DPRD buildings just to free one person from all the accusations charged to him. This attitude or action of solidarity usually arises and is carried out by someone because of a sense of concern, empathy and a feeling of being on the same side. The mass demonstrations carried out to voice justice are a form of social participation to demand change and fight for rights that are considered important.

C. Relevance of Kompas 2022 Selected Short Stories as Literature Teaching Materials in Senior High School

In his book entitled *Metode Pengajaran Sastra*, Rahmanto (1998) explains that to be able to choose and sort out the right and appropriate literary teaching materials, there are several aspects that need to be considered. These include the linguistic aspect, the psychological aspect (mental maturity), and the cultural background of the students. By considering these three main aspects, if a short story fulfills all three, then the short story is declared suitable to be used as an alternative teaching material in literature learning.

In the linguistic aspect, appropriate and suitable teaching materials pay attention to the selection of vocabulary or diction, grammar, and the way of writing used by the author. In this regard, the short stories are found to use communicative language, use figurative language, interesting authorial style, and consider new vocabulary. In the short stories analyzed, there is no vocabulary containing hate speech, pornography and racial discrimination. The stories told in the short stories take social themes that are close to the community with the use of language that is easy to understand in accordance with the language used in everyday life.

In the aspect of mental maturity or psychology of learners, short stories selected by Kompas 2022 are in accordance with the stage of psychological development in accordance with the theory proposed by Rahmanto. High school students are at the generalization stage where children already have the ability to generalize complex, abstract, and deep problems and determine cause and effect and make decisions related to morals.

In the aspect of learners cultural setting, the short stories of Kompas 2022 reveal how cultural heritage, local traditions, and community norms shape the worldview and behavior of individuals. Values such as personality, materialism, biology, legal compliance, knowledge, religion, and beauty in the stories do not stand alone; they are reflections of cultural distinctiveness that have been embedded in the daily lives of Indonesians.

From the description above related to the feasibility of the 2022 Kompas Selected Short Stories seen from the aspects of language, mental maturity (psychology), and cultural background, the 2022 Kompas Selected Short Stories can be used as an alternative reference for teaching materials for literary appreciation in high school. Namely in phase F learning outcomes of reading and viewing elements, namely "Learners are able to evaluate ideas and views based on the rules of logical thinking from reading various types of text (nonfiction and fiction) in print and electronic media. Learners are able to appreciate fiction and nonfiction texts."

CONCLUSION

Based on the results of the analysis, it can be concluded that the short story collection of Kompas 2022 contains seven social values in accordance with the theory proposed by Risdi, namely the value of personality, material or vital, biological, legal compliance, knowledge, religion, and the value of beauty. Then, on moral values according to the theory proposed by Nurgiyantoro, this collection of short stories contains moral values of human relationships with God, human relationships with themselves, and human relationships to their social environment. In terms of language, psychology, and cultural background, this short story meets the criteria for being suitable as an alternative teaching material for literature appreciation in high school, especially in phase F learning outcomes, namely learners are able to evaluate ideas and views based on the rules of logical thinking from reading various types of texts (nonfiction and fiction) in print and electronic media. Learners are able to appreciate fiction and nonfiction texts.

REFERENCES

- Al-Falah, M. D. (2022). Nilai Moral Dan Teladan Dalam Novel Ayat-Ayat Cinta Karya Habiburrahman El Shirazy. *Jurnal Edukasi Khatulistiwa*, 5(1), 42–48.
- Aminuddin. (2013). *Pengantar Apresiasi Karya Sastra*. Sinar Baru Algensindo.

- Anan, N. (2021). PENGEMBANGAN MODUL PEMBELAJARAN MENULIS CERITA PENDEK TERINTEGRASI SIFAT-SIFAT NABI MUHAMMAD SAW PADA SISWA KELAS IV SDN 50 BULU DATU. Institut Agama Islam Negeri (IAIN Palopo).
- Artika, I. W. (2022). *Buku Praktis Sosiologi Sastra*. Pustaka Larasan.
- Banjarnahor, I., & Lesmana, H. J. (2025). Nilai Sosial dalam Cerpen Setan Atau Malaikat Karya Vivin Sunarko: Kajian Sosiologi Sastra. *Jurnal Bahasa dan Sastra*, 12(1).
- Damono, S. D. (1978). *Sosiologi Sastra Sebuah Pengantar*. Pusat Pembinaan dan Pengembangan Bahasa.
- Darma, B. (2020). *Solilokui-Kumpulan Esai Sastra*. PT Gramedia Pustaka Utama.
- Dewi, R. A., & Setiawan, H. (2022). Nilai Sosial dalam Novel Perempuan Bersampur Merah Karya Intan Andaru. *Jurnal Bahasa Dan Sastra*, 9(2), 148–156.
- Endraswara, S. (2013). *Metodologi Penelitian Sastra*. Media Pressindo.
- Faozi, R., & Qomariyah, U. (2020). Nilai Moral Pada Antologi Cerpen Kasur Tanah (Cerpen Pilihan Kompas 2017) dan Kelayakannya Sebagai Bahan Ajar Sastra Di SMA/MA. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 9(1), 49–57. <http://journal.unnes.ac.id/sju/index.php/jpbsi>
- Fiyani, M. (2022). Nilai Sosial dan Nilai Moral dalam Novel Bukan Pasar Malam Karya Pramoedya Ananta Toer serta Relevansinya dengan Pembelajaran Bahasa dan Sastra di SMA. *Seminar Nasional Pendidikan, Bahasa, Sastra, Seni Dan Budaya (Mateandrau)*, 1(1), 209–246.
- Harun, A., Triyadi, S., & Muhtarom, I. (2022). Analisis Nilai-Nilai Sosial dalam Novel Ancika Karya Pidi Baiq (Tinjauan Sosiologi Sastra). *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra*, 8(2), 466–474. <https://doi.org/10.30605/onoma.v8i2.1778>
- Jeriya, J., & Lizy, V. (2024). SOCIAL JUSTICE AND MORALITY IN THE NOVEL GREAT EXPECTATIONS BY CHARLES DICKENS. *International Journal Of Novel Research And Development (IJNRD)*, 9(12), 818–821.
- Junyanti, E., & Umayana, N. M. (2024). Manifestasi Nilai Kemanusiaan dalam Cerpen Kontemporer dan Relevansinya Sebagai Materi. 2(6), 135–146.
- Keraf, G. (2009). *Diksi dan Gaya Bahasa*. Gramedia Pustaka Utama.
- Kompas. (2023). *Cerpen Pilihan Kompas 2022: Ikhwal Nama Majid Pucuk*. PT Kompas Media Nusantara.
- Kosasih, E. (2021). *Pengembangan Bahan Ajar*. Bumi Aksara.
- Lbs, F. H., & Ichsan. (2023). Analisis Faktor-Faktor Yang Mempengaruhi Konsep Diri dan Moralitas Remaja dari Aspek Sosial-Religius. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(2), 175–182.
- Liah, A. N., Maulana, F. S., Aulia, G. N., Syahira, S., Nurhaliza, S., Rozak, R. W. A., & Insani, N. N. (2023). Pengaruh media sosial terhadap degradasi moral generasi Z. *Nautical: Jurnal Ilmiah Multidisiplin Indonesia*, 2(1), 68–73.
- Luthfiani, & Rahmantlya, T. S. (2021). Implementasi Bahan Ajar Melalui Nilai Moral Dalam Cerita Rakyat Batu Menangis Dengan Cerita Rakyat Malin Kundang. *PROSIDING SAMASTA Seminar Nasional Bahasa Dan Sastra Indonesia*, 1, 485–291.
- Mardiyani, F. (2022). *Nilai-Nilai Sosial Budaya yang Terkandung Dalam Film Bumi Manusia*. IAIN Batusangkar.
- Marufah, N., Rahmat, H. K., & Widana, I. D. K. K. (2020). Degradasi moral sebagai dampak kejahatan siber pada generasi millennial di Indonesia. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 7(1), 191–201.
- Marwoto. (2009). *Tema dan Amanat dalam Cerita Pendek Indonesia*. ALPRIN.
- Nafisah, Z. (2024). KAJIAN SOSIOLOGI SASTRA IAN WATT DALAM BUKU KARYA BUDI DARMA "ORANG-ORANG BLOOMINGTON. *SENAPASTRA: Prosiding Seminar Nasional Pendidikan Bahasa Dan Sastra Indonesia*, 2, 62–70. <https://ejournal.unhasy.ac.id/index.php/Senapastra/article/view/8338>
- Naziha, S. A., Muhtarom, I., & Mujtaba, S. (2023). Nilai Sosial dalam Kumpulan Cerpen Potret Keluarga Karya Reda Gaudiamo dan Relevansinya sebagai Bahan Ajar Teks Cerpen Kelas IX. *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra*, 9(2), 1144–1152. <https://doi.org/10.30605/onoma.v9i2.2513>
- Nilawijaya, R., & Awalludin, A. (2021). Tinjauan Sosiologi Sastra dalam Novel Hafalan Shalat Delisa Karya Tere Liye dan Relevansinya terhadap Pembelajaran Sastra di SMA. *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing*, 4(1), 13–24. <https://doi.org/10.31540/silamparibisa.v4i1.1212>
- Novita, A., & Maulidiah, Ri. H. (2023). Analisis Nilai Kehidupan Pada Novel Kado Terbaik Karya J.S. Khairan Dan Relevansinya Dengan Pembelajaran Sastra Di Sma (Tinjauan Sosiologi Sastra). *ENGGANG: Jurnal*

- Pendidikan, Bahasa, Sastra, Seni, Dan Budaya, 3(2), 227-237.
<https://doi.org/10.37304/enggang.v3i2.8856>
- Nurachmana, A., Purwaka, A., Supardi, S., & Yuliani, Y. (2020). Analisis Nilai Edukatif dalam Novel Orang-orang Biasa Karya Andrea Hirata: Tinjauan Sosiologi Sastra. *ENGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya*, 1(1), 57-66.
- Nurgiyantoro, B. (2013). *Teori Pengkajian Fiksi*. Gajah Mada University Press.
- Pradopo, R. J. (2008). *Beberapa Teori Sastra, Metode Kritik dan Penerapannya*. Pustaka Pelajar.
- Pribadi, B. A., & Putri Dewi, A. P. (2019). *Pengembangan Bahan Ajar*. Universitas Terbuka.
- Priyatni, E. T. (2010). *Membaca Sastra dengan Ancangan Literasi Kritis*. Bumi Aksara.
- Probowati, A. R., & Yuliana, R. (2021). Menelaah Struktur Teks Cerita Pendek Karya Siswa sebagai Alternatif Bahan Ajar. *Media Nusantara*, 18, 279-284.
<https://ojs.uninus.ac.id/index.php/MediaNusantara/article/view/1341>
- Purnama, A. M. (2023). *REALITAS SOSIAL DALAM NOVEL ORANG-ORANG PROYEK KARYA AHMAD TOHARI KAJIAN SOSIOLOGI SASTRA*. Universitas Negeri Jakarta.
- Putri, A. D., Agustina, E., & Sarwono, S. (2024). Nilai Moral dalam Cerita Rakyat Ogan Komering Ulu dan Relevansinya dengan Pembelajaran Sastra di SMA. *Jurnal Ilmiah Korpus*, 8(2), 203-210.
- Rahmanto. (2005). *Metode Pengajaran Sastra*. Kanisius.
- Rahmatullah, D., & Sunanda, A. (2020). *Nilai Sosial Dalam Novel Yorick Karya Kirana Kejora: Tinjauan Sosiologi Sastra Dan Relevansinya Sebagai Bahan Ajar*. Universitas Muhammadiyah Surakarta
- Ramadhani, F. (2024, June). Plot dan Nilai Sosial dalam Novel “The Hunger Games Trilogy” Karya Suzanne Collins. In *SENNDIKA: Prosiding Seminar Nasional Pendidikan* (Vol. 1, No. 1, pp. 54-61).
- Ramadhanti. (2018). *Buku Ajar Apresiasi Prosa Indonesia*. Deepublish.
- Rasmi, I. G. A. D. C. (2022). Tema Mayor Dan Tema Minor Antologi Puisi “Seuntai Harap” Karya Peserta Didik Sma Negeri 8 Denpasar. *Jurnal Pendidikan Dan Pembelajaran Bahasa Indonesia*, 11(1), 11-23.
https://doi.org/10.23887/jurnal_bahasa.v11i1.921
- Ratna, N. K. (2003). *Stilistika Kajian Puitika Bahasa, Sastra dan Budaya*. Pustaka Pelajar.
- Risdi, A. (2019). *Nilai-Nilai Sosial: Tinjauan dari Sebuah Novel*. CV. Iqro.
- Santika, D. M., Saputri, H. N., & Sudiatmi, T. (2023). Aspek Moralitas Novel Rantau 1 Muara Karya Ahmad Fuadi Relevansi Bahan Ajar Sastra. *Jurnal Bahasa Indonesia Prima (BIP)*, 5(1), 73-79.
<https://doi.org/10.34012/jbip.v5i1.3343>
- Sasmita, A. C., Hartanto, E. C. S., & Inayati, R. (2023). *The Role Of Point Of View In Royyan Julian’s Dendam Pali*. 2(1), 46-54.
- Sijabat, S. G., Harahap, N., & Lubis, H. S. (2023). Nilai Moral dalam Cerpen Malu Karya Putu Wijaya: Pendekatan Sosiologi Sastra. *Jurnal Pendidikan Tambusai*, 7(3), 29290-29298.
<https://www.jptam.org/index.php/jptam/article/view/11686%0Ahttps://www.jptam.org/index.php/jptam/article/download/11686/9022>
- Sinaga, M. E. (2020). *ANALISIS NILAI PENDIDIKAN KARAKTER DAN UNSUR EKSTRINSIK DALAM NOVEL DIA ADALAH KAKAKKU KARYA TERE LIYE*. Universitas HKBP Nommensen.
- Suarningsih, N. M. (2024). Mengatasi Degradasi Moral Bangsa Melalui Pendidikan Karakter. *JOCER: Journal of Civic Education Research*, 2(1), 1-7.
- Sujaya, I. M., & Liswahyuningsih, N. L. G. (2024). SASTRA SEBAGAI WAHANA BERPIKIR: MENGURAI HUBUNGAN SASTRA DENGAN KOGNISI. *Pedalitra: Prosiding Pedagogi, Linguistik, Dan Sastra*, 378-384.
- Sukmawati, A. (2024). Realitas Sosial Dalam Kumpulan Cerpen Arum Manis Karya Teguh Affandi Serta Rekomendasi Sebagai Materi Ajar Di SMA (Kajian Sosiologi Sastra). *Jurnal Ilmiah Wahana Pendidikan*, 10(7), 261-274.
- Susilowati, D., & Andalas, E. F. (2022). NILAI SOSIAL DALAM NOVEL MISTERI RAMALAN JAYABAYA KARYA PETIR ABIMANYU. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya*, 6(3), 820-834.
- Swastihayu, R. A. (2023). Moral and Social Values in Arjuna Wiwaha’s Story and Its Relevance for Literature Learning in High School. *International Conference on Learning and Advanced Education (ICOLAE 2022)*, 1783-1795. https://doi.org/10.2991/978-2-38476-086-2_207

- Syaid, M. N. (2020). *Penyimpangan Sosial dan Pencegahannya*. ALPRIN.
- Tarigan, H. G. (1984). *Prinsip-Prinsip Dasar Sastra*. Angkasa.
- Teeuw, A. (1984). *Sastra dan Ilmu Sastra: Pengantar Teori Sastra*. Pustaka Jaya.
- Umar, & Hardiyanti. (2023). An Analysis Of Social Value In Novel "The Glass Castle" By Jeannette Walls. *Innovative: Journal Of Social Science ...*, 3(4), 5387–5394. <http://jinnovative.org/index.php/Innovative/article/view/4096%0Ahttp://jinnovative.org/index.php/Innovative/article/download/4096/2970>
- Umri, C. A., & Syah, E. F. (2021). Nilai-Nilai Budaya Dalam Cerita Rakyat Baturaden Pada Masyarakat Banyumas Sebagai Alternatif Bahan Ajar Sastra Di Sekolah Dasar. *Jurnal Perseda*, 4(2), 93–100. <https://www.jurnal.ummi.ac.id/index.php/perseda/article/view/1261>
- Vitasari, W., & Pasaribu, B. N. (2021). Kajian Tema dalam Novel Sang Pemimpi Karya Andrea Hirata. *Berasa: Beranda Sastra*, 1(1), 21–32. <https://berasa.ejournal.unri.ac.id/index.php/berasa>
- Waraulia, A. (2020). *Bahan Ajar: Teori & Prosedur Penyusunan*. UNIPMA Press.
- Wellek, R., & Warren, A. (2014). *Teori Kesusastraan*. PT Gramedia Pustaka Utama.
- Widiawati, R., & Ansori, Y. Z. (2023). Pentingnya Nilai-Nilai Sosial Dan Perilaku Sosial Pada Siswa. *Jurnal Ilmiah Pendidik Indonesia*, 2(1), 27–34.
- Wiyatmi. (2013). *Sosiologi Sastra Teori dan Kajian terhadap Sastra Indonesia*. Kanwa Publisher.
- Yundayani, A., Larassaty, B. L., & Sutrisno, B. (2021). When solidarity and misery meet in the shadow of a massacre: Moral values reflected in the novel "Human Acts." *EduLite: Journal of English Education, Literature and Culture*, 6(1), 105. <https://doi.org/10.30659/e.6.1.105-119>