

Structuralism and religious values in zainul muttaqin's short story 'surga ada di rumah': A Robert Stanton perspective

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ABSTRAK

Penelitian ini menganalisis elemen struktural dan nilai-nilai agama dalam cerpen "Surga Ada di Rumah" oleh Zainul Muttaqin dalam kacamata strukturalisme Robert Stanton. Nilai-nilai agama khususnya nilai aqidah, ibadah, dan moral, dianalisis dengan melihat analisis terhadap elemen-elemen struktural seperti, plot, penokohan, dan latar yang diungkapkan dalam cerpen. Mustopa, tokoh utama, digambarkan sebagai sosok penuh ambisi untuk pergi ke Mekah untuk melaksanakan haji, yang pada akhirnya menyebabkannya abai dengan tanggung jawab moral terhadap ibunya, hingga ia sadar bahwa surga sebenarnya adalah di bawah telapak kaki ibunya. Analisis ini menunjukkan bahwa elemen struktural dalam cerpen tidak hanya membangun narasi tetapi juga menyampaikan pesan moral dan religius kepada pembaca. Penelitian ini memiliki kontribusi dalam memberi pemahaman tentang sastra berfungsi sebagai media untuk menyampaikan nilai-nilai agama melalui interaksi elemen-elemen struktural.

ABSTRACT

This study analyzes the structural elements and religious values in the short story "Surga Ada di Rumah" by Zainul Muttaqin through the perspective of Robert Stanton's structuralism. Religious values, especially the values of faith, worship, and morals, are analyzed by looking at the analysis of structural elements such as plot, characterization, and setting expressed in the short story. Mustopa, the main character, is described as a figure full of ambition to go to Mecca to perform the hajj, which ultimately causes him to neglect his moral responsibility towards his mother, until he realizes that heaven is actually under his mother's feet. This analysis shows that the structural elements in the short story not only build a narrative but also convey moral and religious messages to the reader. This study has contributed to providing an understanding of literature functioning as a medium to convey religious values through the interaction of structural elements.

Introduction

Literary works are generally studied to show the general public or readers how the literary work itself can be given meaning or can be given value. Values or meanings in literary works are guidelines and norms that will be applied in life. Accordingly, the term "literature" can be understood as a teaching instrument, a guide, or instruction if its etymological meaning is considered. According to this interpretation, literature is nothing more or less than a tool used to inform or educate its audience (Teeuw, 1988).

Many studies analyze structural analysis in literary works, but few relate it to the disclosure of moral values in them. Previous research on structural analysis in short stories conducted by Al Qorin et al. (2019); Panambunan et al. (2022); Salsabila et al.



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(2023); Rahmah et al. (2023); Hakim and Utami (2024); has discussed structural elements in short stories such as theme, characters, plot, setting, point of view, style of language, and morals. Although there is a moral, this study has not yet analyzed the deeper moral values revealed through structural analysis. Therefore, the research that the researcher will analyze regarding the analysis of structuralism and religious values in the short story entitled "Surga Ada di Rumah" by Zainul Muttaqin, will expand the structural study by focusing on the disclosure of religious values in short stories.

By analyzing literary works, especially short stories in this context, we will know whether the literary work provides benefits or not. Structural analysis is one of the specific research tools needed to analyze a short story. A literary work's structure implies an understanding of the reciprocal, mutually deciding, and mutually influencing connection between its inherent pieces, which come together to make a whole (Nurgiyantoro, 2012). This means that through structural analysis a short story will be analyzed by showing how its elements are interrelated. In addition to analyzing the structure, moral values are important to note in a short story. Through moral values, readers can understand what the author means in his work. According to Nofiyanti (2014), readers can gain new thoughts and experiences that are useful for life through literary works.

This study responds to the shortcomings of previous studies by providing a more in-depth analysis of how religious values are expressed through story structure. This approach will provide an understanding of how structural elements convey messages in the story. Therefore, it can be concluded that this study aims to analyze the structure of the short story "Surga Ada di Rumah" by Zainul Muttaqin based on Robert Stanton's theory and identify religious values reflected through structural elements such as plot, setting, and character.

This study believes that the structural elements in the short story "Surga Ada di Rumah" by Zainul Muttaqin not only build a narrative but also function to convey religious values through interactions between elements such as plot, setting, and character. Using Robert Stanton's approach, elements such as plot, setting, and character can reflect Islamic values and can reveal valuable moral messages. The existence of literary works is a result of the presence of religion and religious components in it (Safar, 2022). Therefore, the study chose the short story "Surga Ada di Rumah" by Zainul Muttaqin because it has religious moral values that can be deeply experienced and contemplated by readers.

Literature Review

a. Structuralism

Structuralism is an intrinsic approach that discusses literary works from the elements contained therein. This approach examines literary works as stand-alone works without looking at the author's background, history, and everything outside the literary work

(Maulina et al., 2019). Stanton (2007) in Panambunan et al. (2022) mentions four intrinsic elements in a story, namely plot, setting, characters and characterization, and point of view.

1) Plot

According to Stanton (2007), a plot is a series of events in a story that has its laws, namely the plot must have a real, convincing, and logical beginning, middle, and end, can cause various surprises, and create and end tension.

2) Setting

The setting of a story is a place that interacts with an ongoing event or the environment that surrounds it (Stanton, 2007). The settings shown in this location include the place and time of the story, the socio-cultural background, and the period of social life in which the characters and events occur.

3) Characters and Characterization\

Characterization is an actor who has a role in the story so that he has a certain attitude according to what the author wants. According to Stanton (2007), characterization is usually used in two contexts. In the first context, the character refers to the individual who appears in the story. In the second context, a character refers to a mixture of various interests, desires, emotions, and moral principles, from these individuals. While the term character refers to the actor or person in the story, characterization has a broader meaning.

4) Point of view

Point of view is a way of seeing a story from the perspective of the person telling it. Point of view is the central position of consciousness from which we can understand every event in the story (Stanton, 2007). Furthermore, he states that the author must choose his point of view carefully so that the story he tells has the right effect.

b. Religious Values

The Islamic religious values that will be analyzed include aspects of aqidah, aspects of

worship, and aspects of morals.

1) Islamic Religious Values Aspects of Aqidah

Aqidah is the belief of Ali (2017) in Zikhri et al. (2023). Explanation regarding Islamic religious values related to faith which includes belief in Allah, the Almighty God, belief in angels, belief in holy books, belief in the Prophet and Rasulullah, as well as belief in the last day and belief in Qada and Qadar.

2) Islamic Religious Values Aspects of Worship

Worship is the process of serving God by instilling the awareness that humans live in the world with the main purpose of worshiping God (Ali, 2017).

3) Islamic Religious Values Moral Aspects

Morals are attitudes that influence how humans behave and act in everyday life (Ali, 2017). The morals of the Islamic religion show goodness and produce goodness.

Method

This study is a type of qualitative research used to examine the structure of short stories using Robert Stanton's perspective and to reveal the religious values contained in the short story "Surga Ada di Rumah" by Zainul Muttaqin. The data in this study are in the form of words, phrases, sentences, and paragraphs which are elements of the story, namely plot, characters, and setting. The primary data used is the short story "Surga Ada di Rumah" which is the object of analysis obtained from the website maarifnujateng.or.id. In addition, secondary data in the form of literature in the form of structuralism theory, religious values, and also studies from previous related studies.

In this study, the researcher is the main research instrument by formulating concepts, starting from planning to reporting results. Several data collection steps are as follows: (a) Literature Study, a technique used to collect various secondary data in the form of books, journal articles, and previous research; (b) Text Analysis, the main technique used to analyze structural elements in primary data in the form of the short story "Surga Ada di Rumah". Both techniques are very necessary in order to produce an in-depth analysis of the structure and values of religion in the short story. The technique used by researchers in analyzing data is the content analysis technique which is a strategy to reveal messages from literary works. Then the data is collected using hermeneutic techniques. According to Hamidy & Yusrianto (2003), the hermeneutic techniques used are reading techniques, note-taking techniques, and conclusion techniques (Zikhri et al.,

2023).

Results and Discussion

Analysis the structural elements in the short story 'Surga Ada di Rumah' by Zainul Muttaqin using Robert Stanton perspective.

No.	Elements	Quote	Paragraph	Analysis
1.	Character and Characterization	<ul style="list-style-type: none"> Mustopa <ul style="list-style-type: none"> a. "Kepala Mustopa pusing memikirkan cara agar impiannya ibadah di Tanah Suci terkabul, ... ia selalu bermimpi dalam tidurnya melihat Ka'bah dari dekat ... melihat orang-orang ibadah di dekat Ka'bah diabadikan dalam kamera ponselnya." ; "... suatu saat pasti akan di sana dan akan berfoto sebanyak mungkin di depan Ka'bah, Hajar Aswad dan tempat-tempat sejarah peninggalan nabi." b. "Karena keinginan Mustopa yang teramat tinggi untuk sampai di Tanah Suci sebagaimana para tetangganya, ia mulai lupa merawat ibunya yang menderita di atas lincak seorang diri." c. "Mustopa selalu mengatakan ingin seperti tetangganya 	<p>Mustopa (8, 9, 12, 17)</p> <p>His mother (14, 15, 13)</p> <p>His neighbor (15, 16)</p>	<ul style="list-style-type: none"> Mustopa <ul style="list-style-type: none"> a. Data (a) shows that Mustopa is a man who has the ambition to go to Mecca because he believes that worshiping there will erase his sins and bring him closer to heaven. His ambitious nature aligns with Stanton's theory (2007) on character and characterization. b. Data (b) shows that Mustopa becomes a figure who is emotionally distant from his mother because of his excessive ambition, he often ignores his sick mother. This character shows that his great ambition has made him neglectful in caring for his mother or neglectful of his responsibilities as a child. c. Data (c) shows that Mustopa is a character who has been influenced by his neighbors' stereotype that taking pictures in the Holy Land and sharing them is a symbol of piety. He wants to show

		<ul style="list-style-type: none"> His mother <ul style="list-style-type: none"> a. <i>“Ia memang miskin sejak lahir. Menikah juga dengan lelaki miskin. Lengkaplah penderitaan hidup yang dialaminya. Takdir menggariskan kemiskinan sebagai jalan hidupnya hingga saat ini. Ia tidak pernah menolak menjadi orang miskin. Tuhan tak boleh digugat. Tuhan tahu yang terbaik bagi hidupnya.”;</i> “Kemiskinan tidak membuatnya memohon belas kasih tetangga.” b. <i>“Sejak kematian suaminya membuat perempuan tua itu terpaksa bekerja serabutan demi menghidupi diri dan anak semata wayangnya. Ia sering melawan hujan hanya untuk mencari barang rongsok dari kampung ke kampung, berjalan dengan kaki telanjang.”</i> His neighbor <ul style="list-style-type: none"> <i>“Seorang tetangga yang sudah naik haji lima kali tidak pernah memberinya sebutir beras pun kepada perempuan yang sudah berkali-kali ke Tanah Suci.”</i> 	<p>that poor people can also go to Mecca. This character wants to show that his great ambition will succeed and surprise his neighbors.</p> <ul style="list-style-type: none"> His mother <ul style="list-style-type: none"> a. Data (a) shows that Mustopa's mother is a strong and steadfast figure who lived a life full of poverty. She was destined to be poor from birth to death, and she never depended on her rich neighbors. b. Data (b) shows that Mustopa's mother is an independent and resilient single parent. After her husband died when Mustopa was still a child, she worked odd jobs and was willing to walk far to look for used goods to support herself and her child. His neighbor <p>The data on the side shows that Mustopa's neighbors are indifferent and do not care about their surroundings. They do not care about the difficulties of their neighbors, namely Mustopa's mother and Mustopa. This shows that they are selfish and lack empathy. Even though they have been to Mecca many times, Mustopa's neighbors prioritize the long</p>
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		<p><i>tua itu.”; “Rumah-rumah mewah mengepung rumah berupa gubuk milik perempuan tua itu. Sepengetahuan dirinya hampir semua tetangganya sudah pernah ke Tanah Suci. Meskipun begitu, ia tidak pernah tahu seperti apa rasa manisnya sebutir kurma.”</i></p>		<p>pilgrimage rather than helping their closest neighbors in need.</p>
2.	<p>Plot Stanton divides the plot into three interrelated parts: subplot, conflict, and climax (Syarifah et al., 2022).</p>	<ul style="list-style-type: none"> Subplot “Sejak kematian suaminya membuat perempuan tua itu terpaksa bekerja serabutan demi menghidupi diri dan anak semata wayangnya. Ia sering melawan hujan hanya untuk mencari barang rongsok dari kampung ke kampung, berjalan dengan kaki telanjang.”; “Kemiskinan tidak membuatnya memohon belas kasih tetangga.” Conflict “Kini Mustopa yang berniat keras ke Tanah Suci membuat perempuan tua itu was-was. Kecemasan bersarang dalam dadanya. Mustopa selalu mengatakan ingin seperti tetangganya yang sudah berkali-kali ke Tanah Suci. Ia akan mengabdiakan setiap 	<p>Subplot (13, 15)</p> <p>Conflict (17)</p> <p>Climax (23)</p>	<ul style="list-style-type: none"> Subplot The data on the side shows the subplot of Mustopa's mother struggle and persistence in poverty. Despite being poor, she remains steadfast, never complains, and never expects pity from the wealthier people around her. This section shows that besides the main plot in the form of Mustopa's obsession with wanting to go to Mecca, the subplot shows a storyline about his mother. Conflict The data on the side shows the conflict that occurred starting from a strong obsession to go to Mecca. He was sure he could go to heaven that way. Until finally he ignored his sick and immobile mother. This shows the conflict between personal ambition and

		<p><i>ibadahnya di Tanah Suci, semata-mata agar para tetangga mengetahuinya.”</i></p> <ul style="list-style-type: none"> • Climax “Memasuki dunia mimpi, Mustopa membakar ibunya. Dilemparkannya perempuan tua itu ke dalam jurang api. Perempuan tua itu tidak terbakar. Seberkas cahaya putih menjalar dari telapak kakinya dan memenuhi seluruh tubuhnya. Mustopa melihat telapak kaki ibunya mengeluarkan cahaya berkilauan mengalahkan kobaran api.” 		<p>obligation to the mother.</p> <ul style="list-style-type: none"> • Climax <p>The data on the side shows that the climax occurs when Mustopa has a nightmare about his mother. He burns his mother but from the soles of his mother's feet comes a very bright light. Waking up from his dream, he realizes that his mother has died and sees the soles of his mother's feet, which are full of wounds shining with bright light. This is the moment when Mustopa realizes his big mistake that he is looking for heaven in a far away place while the real heaven is in his home, in the soles of his mother's feet.</p>
3.	Setting	<ul style="list-style-type: none"> • Mustopa and his mother's house “Mustopa tidak tahu, kapan malaikat Izrail itu datang ke rumahnya.” • Night “Memasuki dunia mimpi, Mustopa membakar ibunya.” • Morning “Ia membawa sarapan pagi untuk ibunya.” 	<p>Mustopa and his mother's house (27)</p> <p>Night (23)</p> <p>Morning (26)</p>	<p>This story uses a forward plot. A forward or progressive plot in a novel occurs when the story starts from the beginning, middle, and end of an event (Nurgiyantoro, 2022).</p> <ul style="list-style-type: none"> • Mustopa and his mother's house <p>The data on the side shows the place setting where Mustopa and his mother's house is the center of the story. This house is where Mustopa lives with his sick mother.</p> <ul style="list-style-type: none"> • Night and Morning <p>The data on the side shows the time setting in which the events took place in Mustopa and his mother's house.</p>

4.	Point of View	<p>“<i>Kepala Mustopa pusing memikirkan cara agar impiannya ibadah di Tanah Suci terkabul.</i>”;</p> <p>“<i>Kini Mustopa yang berniat keras ke Tanah Suci membuat perempuan tua itu was-was.</i>”</p>	(8, 17)	<p>The data on the side shows that this short story uses a third-person omniscient point of view. The narrator is outside the story but knows deeply the feelings and thoughts experienced by the characters, especially Mustopa and his mother.</p>

Analysis the forms of religious values reflected through structural elements in the short story 'Surga Ada di Rumah' by Zainul Muttaqin.

No.	Religious Values	Quote	Paragraph	Analysis
1.	Islamic Religious Values Aspects of Aqidah	<p>a. “<i>Tidak ada yang tidak mungkin. Hidup ini memang berada dalam kemungkinan-kemungkinan yang tak seorang pun bisa menduganya.</i>”</p> <p>b. ““<i>Jika Allah berkehendak, kau pasti sampai di sana. Bersabarlah.</i>”</p> <p><i>Perempuan tua itu menyimpan air matanya.</i>”</p>	7 & 11	<p>a. Data (a) shows that the value of aqidah lies in the meaning that life and all events in it are part of Allah's provisions, showing belief in His destiny. This teaches that only Allah can we fully trust in living a life full of uncertainty.</p> <p>b. Data (b) shows that Mustopa's mother has great faith in the power of Allah who can realize whatever He wills, nothing is impossible for Him. This reflects the value of faith that believes that if Allah wills, it will happen, where human desires no matter how big can be realized if they have been destined by Him.</p>
2.	Islamic Religious Values Aspects of Worship	““ <i>Semua orang pasti ingin ke Tanah Suci, mencium Hajar Aswad, salat di dekat Ka'bah. Itu impian semua orang,</i> ” kata Mustopa kepada ibunya yang sedang terbaring sakit di atas lincak.”	3	<p>The data on the side shows that this quote contains a deep desire to worship in Mecca, which is the fifth pillar of Islam in Islam. The pilgrimage and pilgrimage to holy places show love and respect for Allah.</p>

3.	Islamic Religious Values Moral Aspects	<p>a. <i>"Seorang tetangga yang sudah naik haji lima kali tidak pernah memberinya sebutir beras pun kepada perempuan tua itu."</i></p> <p>b. <i>"Kenapa aku harus bersikeras jauh-jauh ingin ke Tanah Suci, kalau surga ada di rumah, di telapak kaki ibuku sendiri?"</i></p>	15 & 28	<p>a. Data (a) shows that the relationship between neighbors and Mustopa's mother is shown by an indifferent attitude. Even though they have gone on the hajj many times, they do not show any concern for Mustopa's mother. This relationship reflects a moral inequality that ignores social care and responsibility.</p> <p>b. Data (b) shows that, initially, Mustopa thought that he only worshipped in Mecca, even to the point of ignoring his mother for personal ambition. However, after his mother's death, Mustopa realized that heaven can be achieved through devotion to the mother. This awareness is Mustopa's point that closeness to God does not require a long journey but a simple action for parents, especially mothers.</p>
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Conclusion

The analysis of structural elements in the short story "Surga Ada di Rumah" by Zainul Muttaqin can be concluded in this section. Structuralism is a systematic arrangement of related elements such as intrinsic elements and without looking at the author's background. The results of the analysis found: 1) character and characterization: a) Mustopa is a character who has a strong ambition to go to Mecca until his ambition can forget his sick mother and ends in regret, b) Mustopa's mother is a strong single parent who sincerely lives in poverty and struggles to work hard to support Mustopa, c) Mustopa's neighbor is a character who is indifferent and does not care about neighbors who are experiencing economic difficulties; 2) the plot in this short story uses a forward plot; 3) the setting in this short story is entirely in Mustopa's house and the time setting is in the morning and evening; 4) the point of view uses the third person omniscient. There are three religious values contained in the short story "Surga Ada di Rumah": a)

the aspect of faith shows that Mustopa and his mother believe that Mustopa can go on the pilgrimage because of the power of Allah, even though they live in poverty, b) the aspect of worship shows that Mustopa with his ambition really wants to kiss the Black Stone and perform the pilgrimage in the holy land which is included in the fifth pillar of Islam, c) the moral aspect shows that Mustopa even though he has the ambition to go to the holy land, but he forgets his main obligation as a child who cares for his parents, he regrets being too ambitious to go to Mecca just to enter heaven. This makes him realize that there is no need to travel far to get heaven, but the real heaven is at home, at the feet of the mother.

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