

## **CHAPTER III**

### **THE DISCUSSION OF RESEARCH FOCUS**

In this chapter is talking about how the data could be answer from the research focus, which is the researcher will give the data related to the research focus, namely: to find out the kinds of Social Values in Chudori's "The Sea Speaks His Name" Novel on Notonagoro perspective and also to analyze the reason why these social values are appeared.

#### **A. What kinds of Social Values are found in Chudori's "The Sea Speaks His Name" novel on Notonegoro perspective?**

Based on Notonagoro perspective, there are three types of social value, namely: Material value, Vital value, and Spiritual value, he added that there are four types of spiritual value, namely: value of truth, aesthetic value, moral value, and religious value. The researcher, found and classify the social value that contains in Chudori's novel based on Notonegoro perspective in data findings.

##### **1. Findings**

After the researcher reads the Chudori's "The Sea Speaks His Name" novel, the researcher found thirteen data findings in novel, that matches the context of the problem in the research focus. Then the researcher classified the data into three kinds of social values based on Notonagoro theory. And here are the data:

Number of Data	Kinds of Social Values	Passages	Page	Chapter & Section
1.1.	Material value	<p>‘You are very lucky, Laut!’ Sunu would often remind me when he saw me shake my head at his acting like such an older brother to Daniel. ‘Not every <b>family</b> is as harmonious or as happy as yours.’</p> <p>And because Sunu so frequently spoke of the warmth of my family life, the friendliness of my parents, and how he’d be willing to stay forever in kitchen of my family home because the tastiness of <b>my mother’s cooking</b> could bring even a frozen tongue to life, both Daniel and Alex insisted on inviting themselves to my parents’ home to see for themselves</p>	29	Chapter 1 Seyegan, Yogyakarta, 1991

		what Sunu had experienced.		
1.2.	Material value	That night, the dinner with Anjani, Laut, Alex, and my parents were a truly pleasurable one, intimate and memorable as well because of <b>the meal Mother cooked:</b> <i>sate buntel</i> , skewered cubes of fatty beef braised in a wrapping of banana leaf; stir-fried bitter gourd with salted anchovies; <i>sayur lodeh</i> , stewed vegetables in a thin coconut sauce; and a fiery hot chili sauce.	235	Chapter 2 Thousand Islands, 2000
1.3.	Material value	I had to stop myself from instantly <b>buying a plane ticket</b> and flying to Solor, which was now like my second home, but Aswin told me to wait, that when Alex was physically and mentally able to meet us, he would come to Jakarta. Meanwhile, we should prepare for his eventual arrival	202	Chapter 2 Ciputat, South Jakarta, 2000

		by preparing all the materials that would be needed for him to help us in our efforts to find out about the others who had disappeared.		
2.1.	Vital value	<p>It was Raka who answered while cleaning his glasses and taking a book from his knapsack. ‘We’re going to Pacet. But before that. We’re going to stop at <b>our aunt’s clinic.</b>’</p> <p>‘There’s no need for that,’ Julius tried to say with a tenacity he could not have felt, given his swollen features, deep cuts on his cheeks, and swollen eyes, which were little more than slits in his face. His voice was so weak I knew that he, too, must have undergone electric torture.</p>	138	Chapter 1 Bungurasih Terminal, Surabaya, 1993
2.2.	Vital value	<p>‘I have a <b>fax machine</b> if we need a new one...’</p> <p>Sunu and I immediately stopped working to locate the source of</p>	160	Chapter 2 Klender Public Housing Complex, 1996

		<p>the voice. It turned out to be Gusti speaking.</p> <p>‘What needs replacing?’ Alex asked.</p> <p>Gusti approached Daniel who was now pulling on the fax paper that had gotten jammed.</p> <p>‘This <b>fax machine,</b>’ Gusti said. ‘This is an antique. I have a newer one at home.’</p>		
2.3.	Vital value	<p>‘Because whenever they’re both <b>taking photographs,</b> Alex gets upset because Gusti is lighting up the place with his no-stop flash,’ I enthusiastically explained, ‘He’s like a paparazzi photographer who’s afraid this moment is the last. Alex, on the other hand, is always very careful and thrifty, but the results are always an accurate depiction of his subject.’</p>	60	Chapter 1 Ciputat, South Jakarta, 1991
3.1.	Spiritual value in a form of	Laut chuckled: ‘In this novel the Mirabel Sisters have	255	Chapter 2 Tanah Kusir,

	value of truth	strong personalities; they're brave, spirited, and intense. But strength and bravery aren't necessarily always fighting for the same thing. <b>We are fighting for freedom of expression, political freedom, and support for those who are oppressed. We are fighting to heal the people.</b> It's all the same, Mara. And I am proud to be your brother.'		Jakarta, 2000
3.2.1.	Spiritual value in a form of aesthetic value	Kinan answered back in a calm voice. 'Leave the repairs to me and Sunu. You won't have to worry about a thing. Its reputation as a haunted house is a good thing; <b>that's why it's so cheap. As for the location...</b> ' Kinan looked intently at Daniel, who appeared still to be in actor's mode. ' <b>...that's also an advantage. We'll be out of sight and safer here. The</b>	8	Chapter 1 Seyegan, Yogyakarta, 1991

		<p><b>flies</b>', she added-our code word for military intelligence personnel--<b>'will have a hard time finding us.</b> We'll be free to discuss any books we want: Laclau, Anderson, even Pramoedya's books will be able to breathe freely here.'</p>		
3.2.2.	Spiritual value in a form of aesthetic value	<p>The two of them suddenly started to laugh, leaving me to wonder what was so funny. But this was Laut's way of explaining to people how far the spectrum was between us-<b>between Laut, the idealist</b> who had no idea what he was going to do with the education he received, <b>and me, the pragmatist,</b> the intern who would be required to enlist in the Non-Certified Residency Program somewhere outside of Java, a requirement of state schools for a degree as a medical practitioner.</p>	219	Chapter 2 Thousand Islands, 2000

3.2.3.	Spiritual value in a form of aesthetic value	<p><i>'In my story, it's the husband who is abducted by the ten-headed king who intended to torture and kill the man and it is the wife that goes to war to save him.'</i></p> <p><i>Even as she answered my question, Anjani's eyes remained focused on <b>her painting</b>.</i></p> <p><i>The difference is that when they later meet, the wife doesn't feel it necessary to ask the husband to prove his faithfulness by jumping into a bonfire. The wife believes that love conquers all challenges to honour.'</i></p> <p>Unconsciously, I voiced my adulation of her work. 'It was a work of genius.' Asmara suddenly broke into laughter. 'You are falling in love!'</p>	70	Chapter 1 Ciputat, South Jakarta, 1991
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3.3.1.	Spiritual value in a form of moral value	After everyone had cleaned themselves off as best they could, some of them cursing and swearing all the while that they had never in their lives encountered such ugly creatures, <b>Mas Yono informed us</b> that we would be able to sit and wait at a bend in the road where the bus that plied the route between Banyuwangi and Surabaya would pass. It should be here soon, <b>he assured us.</b>	113	Chapter 1 Blangguan, East Java, 1993
3.3.2.	Spiritual value in a form of moral value	It was at that time that Aswin asked me to join him in helping to establish the Commission for Missing People. Utara Bayu, a friend and reporter for <i>Tera</i> magazine, <b>said of Aswin that there was no one better, more honest, or more concerned with human rights in this country.</b> His recommendation was enough to convince me to meet	198	Chapter 2 Ciputat, South Jakarta, 2000

		Aswin and to listen to him as he explained that sixteen institutions and numerous leading national figures had signed a pact to establish this new organization.		
3.4	Spiritual value in a form of religious value	<p>But I heard voices: first that of Daniel, saying: ‘<b>Thank God</b>, you’re back, Laut. I’m so relieved. Eat something, Laut.’</p> <p>I suddenly remembered that I hadn’t eaten that day, hadn’t touched my rations.</p> <p>How long had I been on that block of ice, I couldn’t remember, ‘Dana, what time is it?’ I asked. ‘What day is it?’.</p>	156	Chapter 1 In a place of Betrayal, 1998

## 2. Discussions

After the researcher put the data findings in a form of table based on the classification of social value by Notonagoro, then the researcher will

discuss the data in discussion according to context of the data findings.

Where there are thirteen data findings including the following:

a. Material Value

Material value is everything useful in this world that related to the physical and human body's needs.<sup>1</sup> This value is intimately associated with humans as social organisms. Humans will rely on one another to meet their needs, such as food for physical and bodily demands. So, items that are necessary or related to the physical and human body can be classified as material values.

1) The kind of social value in a form of material value was shown by Sunu when said to Laut, as stated in following passage.

'You are very lucky, Laut!' Sunu would often remind me when he saw me shake my head at his acting like such an older brother to Daniel. 'Not every **family** is as harmonious or as happy as yours.'

And because Sunu so frequently spoke of the warmth of my family life, the friendliness of my parents, and how he'd be willing to stay forever in kitchen of my family home because the tastiness of **my mother's cooking** could bring even a frozen tongue to life, both Daniel and Alex insisted on inviting themselves to my parents' home to see for themselves what Sunu had experienced.<sup>2</sup>

The passage above is a conversation between Sunu and Laut, where Sunu says that Laut is very lucky to have a harmonious and a happy family, which one not all family are like yours; and warm home atmosphere, friendly parents, and how reluctant

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<sup>1</sup> Janu, *Sosiologi:Memahami*, 45.

<sup>2</sup> Leila S. Chudori, *The Sea Speaks His Name*, tr. John H. McGlynn (Singapore: Penguin Random House SEA, 2020), 29.

Sunu is to leave the kitchen of Laut's house because of the tastiness of his mother's cooking. And how Daniel and Alex wanted to invite themselves to come visit Laut's house as well as Sunu's experience.

There are two material value that can be taken for us, the first is that family is a very crucial thing in society, because not everyone has a family, and not all families have warmth and quiet like Laut's family. And the second is food, the food that made by Laut's mother to be a source of energy for Laut and his friends while at Laut's house. So, family is the first social interaction of and individual that is very important to their personality before entering society, while food acts as the main need in the family.

- 2) The other kind of social value in a form of material value was shown by story of Asmara, as stated in following passage.

That night, the dinner with Anjani, Laut, Alex, and my parents were a truly pleasurable one, intimate and memorable as well because of **the meal Mother cooked: *sate buntel***, skewered cubes of fatty beef braised in a wrapping of banana leaf; stir-fried bitter melon with salted anchovies; *sayur lodeh*, stewed vegetables in a thin coconut sauce; and a fiery hot chili sauce.<sup>3</sup>

The passage above was shown the dinner atmosphere that took place at Laut's house, in which at that time all members of

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<sup>3</sup> Ibid., 235.

family were father, mother, Laut, Asmara and also the presence of Anjani and Alex; feels so peaceful, truly pleasurable and intimate. This harmony is illustrated by the look on their faces that appearance happy because they are able to gather to consume with Laut's family, Asmara who asks and forces Laut to ask Anjani to have dinner together, in which coincidentally at that time Alex presented into also at their residence. A memorable and unforgettable experience for them, specifically for Asmara who remembers the harmony of her family at the time, when the entirety still nevertheless whole, before her brother went missing was kidnapped.

Material value in passage above is food, when Laut and his family asked Asmara and Alex to dinner together at Laut's house. It indicates that food is the basic need for humans, both in the day and night.

- 3) The other kind of social value in a form of material value was shown by Aswin and Asmara, as stated in following passage.

I had to stop myself from instantly **buying a plane ticket** and flying to Solor, which was now like my second home, but Aswin told me to wait, that when Alex was physically and mentally able to meet us, he would come to Jakarta. Meanwhile, we should prepare for his eventual arrival by preparing all the materials that would be needed for him to help us in our efforts to find out about the others who had disappeared.<sup>4</sup>

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<sup>4</sup> Ibid., 202.

The passage above show about how Aswin was the one who managed to persuade Asmara not to visit Alex in Pamakayo. He believed that if Alex was physically and mentally prepared for a meeting, then he would be ready to travel to Jakarta. Asmara, understanding this reasoning, also decided to refrain from going there. Then Aswin and Asmara should to prepare several things needed to welcome Alex's arrival, perhaps from the Alex's information they hoped would help provide clarity about the friends who had not returned. The teamwork between Aswin and Asmara in the Commission of Missing Persons is something to prepare for Alex's arrival, where they hope that Alex's information will help clarify the whereabouts of other activists.

The material value in passage above that can be taken for us is money, as a shown by Asmara that want to buy a ticket, money also has an important role in an individual life, especially in social relationship. Where the human needs can be met by exchanging or buying something using money.

b. Vital Value

Vital value is everything useful for people to carry out their daily activities,<sup>5</sup> in this situation, humans can sort out certain items that will help them carry out their activities because humans are all

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<sup>5</sup> Janu, *Sosiologi*, 45.

diverse, so useful things will be as well. For example, for college students, reading scientific works such as articles, journal, thesis, and others is critical in the realm of education they pursued at the time. For students, reading textbook is critical to cultivate talents and interests based on their individual preferences. Although both involve writing, they serve different purpose.

- 1) The first kind of social value in a form of vital value was shown by Raka and Julius, as stated in following passage.

It was Raka who answered while cleaning his glasses and taking a book from his knapsack. 'We're going to Pacet. But before that. We're going to stop at **our aunt's clinic.**' 'There's no need for that,' Julius tried to say with a tenacity he could not have felt, given his swollen features, deep cuts on his cheeks, and swollen eyes, which were little more than slits in his face. His voice was so weak I knew that he, too, must have undergone electric torture.<sup>6</sup>

The passage above is conversation between Raka that was asked Mahesa to visit their aunt's clinic, Raka, who knows thoroughly the circumstance of Laut and Julius who they brought from the Bungurasih terminal after being released by the authorities who tortured them because of their actions in Blangguan, asks Mahesa to have Laut and Julius examined by way of Jun's doctor. Julius, who didn't want to trouble the two of them, replied not to. However, the friendship that has been hooked up between Mahesa and Julius is a friendship that

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<sup>6</sup> Chudori, *The Sea Speaks*, tr. John, 138.

sincerely appreciates the circumstance of a friend, namely Julius who has been battered after being tortured to be handled or tested via health practitioner Jun, who occurs to be Raka and Mahesa's aunt.

The vital value in passage above that can be taken by us is clinic, clinic very useful for humans especially in health, where clinics can be the first alternative for rural people to check their health before going to the hospital.

- 2) The other kind of social value in a form of vital value was shown by Gusti, as stated in following passage.

‘I have a **fax machine** if we need a new one...’  
 Sunu and I immediately stopped working to locate the source of the voice. It turned out to be Gusti speaking.  
 ‘What needs replacing?’ Alex asked.  
 Gusti approached Daniel who was now pulling on the fax paper that had gotten jammed.  
 ‘This **fax machine**,’ Gusti said. ‘This is an antique. I have a newer one at home.’<sup>7</sup>

The passage above is conversation between Gusti with Alex, Gusti who stated that he had an unused facsimile machine in his house, he was inclined to convey the facsimile machine if indeed his friends needed to replace the facsimile machine in Winatra's basecamp which looked old-fashioned. Gusti want to donate his facsimile machine to them in alternate for the vintage facsimile machine, because Gusti knows that sometimes his

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<sup>7</sup> Ibid., 160.

friends who use the facsimile machine have to use a little hit when the machine suddenly dies, so Gusti want to help his friend with give the facsimile machine to them. The friendship from Gusti purely comes from his own self, and also to help his friends.

The vital value in passage above that can be taken by us is facsimile machine, which is in the past the people use facsimile machine to typing due to limited costs to buy a printer, so facsimile machine very important used to be alternative by the college students.

- 3) The kind of social value in a form of vital value was shown by Biru Laut when was explained his friends to his mother, as stated in following passage.

‘Because whenever they’re both **taking photographs**, Alex gets upset because Gusti is lighting up the place with his no-stop flash,’ I enthusiastically explained, ‘He’s like a paparazzi photographer who’s afraid this moment is the last. Alex, on the other hand, is always very careful and thrifty, but the results are always an accurate depiction of his subject.’<sup>8</sup>

In conversation above, Biru Laut said to his mother, that his friends, namely Gusti and Alex are two photographers in the Winatra group who have different photo styles, Gusti is very happy to use flashes to get bright and real colors like the original

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<sup>8</sup> Ibid., 60.

image and take photos in various angles of view to get the right position of the subject, while Alex does not like to use flashes because he likes black-and-white photos, but is very careful and thrifty to take a photo which one the results are always an accurate with the subject. The difference between Gusti and Alex is the diversity that exists in the Winatra group, where in certain situations and conditions the advantages and disadvantages possessed will be needed.

The vital value in a passage above that can be taken by us is camera or photography, it is very important to capture some important events or important experiences that can be used as evidence or additional information for life.

#### c. Spiritual Value

Spiritual value is everything useful related to the mind and spirit people, this value are the same as the human soul or heart.<sup>9</sup>

There are four types of spiritual value, as follows:

- 1) Value of truth, this value derived from the human thought process using reason in accordance with the facts that occur (logic/ratio), for example, people know that are both good and bad things in the world.<sup>10</sup>

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<sup>9</sup> Ahmad Nurdiansyah, et al., *The Impact of Gamble Online*, 5.

<sup>10</sup> Eko Muharudin, et al., *The Intertextuality*, 71.

- a) The kind of spiritual value in a form of value of truth was shown by Laut when say to Asmara, as stated in following passage.

Laut chuckled: 'In this novel the Mirabel Sisters have strong personalities; they're brave, spirited, and intense. But strength and bravery aren't necessarily always fighting for the same thing. **We are fighting for freedom of expression, political freedom, and support for those who are oppressed. We are fighting to heal the people.** It's all the same, Mara. And I am proud to be your brother.'<sup>11</sup>

The above conversation is a conversation between Laut and Asmara, where Laut said that Asmara is the same as Kinan and Anjani, this is because Laut remembers the figure of the Mirabel Sisters who according to him are the same as Kinan, Anjani and Asmara. Although Asmara disagrees because she is a pragmatic figure and not as idealistic as Kinan and Anjani, Laut gave a statement that bravery and strength do not have to fight for the same thing, that Kinan and Anjani fight for freedom of expression, politics, and support the people those oppressed while Asmara fights for the healing of the people.

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<sup>11</sup> Chudori, *The Sea Speaks*, tr. John, 255.

The value of truth in passage above is that Laut convinces Asmara that a different struggle in humans is common, where Anjani and Kinan fight for the people against the dictatorship at the time, while Asmara fights to treat and even save the health of society.

2) Aesthetic value, this value is about beauty of something which derived from elements of human taste (feeling or aesthetics), for example, there are various works in this world, both God's creations that enable us to appreciate the beauty of natural scenery, humans traits, character of people, as well as human works like literary works, arts, even buildings, such as mosques, apartments, hotels, temples, and others.<sup>12</sup>

a) The kind of spiritual value in a form of aesthetic value was shown by Kinan to Daniel, as stated in the following passage.

Kinan answered back in a calm voice. 'Leave the repairs to me and Sunu. You won't have to worry about a thing. Its reputation as a haunted house is a good thing; **that's why it's so cheap. As for the location...**' Kinan looked intently at Daniel, who appeared still to be in actor's mode. '**...that's also an advantage. We'll be out of sight and safer here. The flies**', she added-our code word for military intelligence personnel--'**will have a hard time finding us.** We'll be free to discuss any books we

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<sup>12</sup> Eko Muharudin, et al., The Intertextuality, 70.

want: Laclau, Anderson, even Pramoedya's books will be able to breathe freely here.'<sup>13</sup>

The conversation above is a debate conducted by several Winatra groups who found a new basecamp, Daniel disagrees because the route to get to the house is very difficult. However, with Kinan's intelligence, she gave a very realistic opinion and answer and was needed by them at that time, it is about a safe location, so that discussions are carried out calmly without thinking about intelligence or police surveillance. So, make Daniel doesn't say anything after Kinan's opinion. Besides, Kinan being more senior than them, there is also more organizational experience, but the critical thinking that she has is very helpful for Winatra's friends to end their debates.

Aesthetic value in passage above is a figure of Kinan who has critical thinking and is very useful for solving a problem, especially in college student activities.

- b) The other kind of spiritual value in a form of aesthetic value was shown by Asmara while was chat with Biru Laut and Alex, as stated in following passage.

The two of them suddenly started to laugh, leaving me to wonder what was so funny. But this was Laut's

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<sup>13</sup> Chudori, *The Sea Speaks*, tr. John, 8.

way of explaining to people how far the spectrum was between us-**between Laut, the idealist** who had no idea what he was going to do with the education he received, **and me, the pragmatist**, the intern who would be required to enlist in the Non-Certified Residency Program somewhere outside of Java, a requirement of state schools for a degree as a medical practitioner.<sup>14</sup>

The passage above is an opinion from Asmara Jati about herself and her brother, namely Biru Laut who has a very different mindset, which one Asmara Jati has a pragmatic mindset, meanwhile Biru Laut has an idealistic mindset. A pragmatic mindset makes a person think easily and practically in order to complete the planned goals, just like Asmara who is a prospective doctor who will soon take part in the Non-Certified Residency Program to complete his education.

Meanwhile, an idealistic mindset makes a person think confidently about what he considers right, have a strong opinion and not be easily influenced by others, and in this context Laut is someone who believes that the truth to fight dictatorships are imperative in order to achieve a democratic state that upholds freedom of opinion and human rights, and does not listen to his

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<sup>14</sup> Ibid., 219.

family's words to stop carrying out activities that oppose the government.

The aesthetic value that can be taken is that the two main characters in the novel, namely Laut who is an idealistic figure, and also his sister, namely Asmara who is a pragmatic figure.

- c) The kind of Spiritual value in a form of aesthetic value was shown by Laut to Asmara about Anjani's work, as stated in following passage.

*'In my story, it's the husband who is abducted by the ten-headed king who intended to torture and kill the man and it is the wife that goes to war to save him' Even as she answered my question, Anjani's eyes remained focused on **her painting**. The difference is that when they later meet, the wife doesn't feel it necessary to ask the husband to prove his faithfulness by jumping into a bonfire. The wife believes that love conquers all challenges to honour.'* Unconsciously, I voiced my adulation of her work. 'It was a work of genius.' Asmara suddenly broke into laughter. 'You are falling in love!'.<sup>15</sup>

The passage above, Laut told Asmara how an Anjani who made a painting panel on the back wall of their boarding house took the theme of Ramayana, but it was the husband who was kidnapped and the wife came to fight and save him. And when they are finally united, the husband does not need to prove his faithfulness to

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<sup>15</sup> Ibid., 70.

jumping into a bonfire, because the wife believes that love has preserved all honor. And then Laut said that Anjani's work is genius.

Laut's appreciation for Anjani's work is a sign of Laut's surprise at Anjani's thinking in making women the main characters in his work. Even though Asmara said that Laut was in love, Laut's appreciation was really needed as motivation for someone, especially as Anjani was an artist in Winatra's group.

The aesthetic value that can be taken in passage above is the artwork in the form of murals made by Anjani, where Laut tells the Anjani's work to Asmara very clearly, which one Anjani take the Ramayana topics in her murals, but it is the woman who saves the lover, not the man as like in Ramayana history.

- 3) Moral value, this value can known as goodness, which is a value that comes from the people themselves (will) in behavior, this value is closely related to good or bad deeds. For example, help each other in living neighborly, so that if one day we need help, our neighbors are also willing to help.<sup>16</sup>

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<sup>16</sup> Norlaila, et al., Representasi Nilai-Nilai Sosial, 7.

- a) The kind of spiritual value in a form of moral value was shown by Mas Yono to all activists, as stated in following passage.

After everyone had cleaned themselves off as best they could, some of them cursing and swearing all the while that they had never in their lives encountered such ugly creatures, **Mas Yono informed us** that we would be able to sit and wait at a bend in the road where the bus that plied the route between Banyuwangi and Surabaya would pass. It should be here soon, **he assured us**.<sup>17</sup>

The passage above show that Mas Yono who is the son of the village head of Blangguan, helped Laut and his friends to get out of the village even though they were passing through fields filled with mud, and after leaving the village Mas Yono advised that a kilometer ahead there was a big tree in the bend and that was the bus to Banyuwangi-Surabaya would pass, a respectful attitude this was addressed by Mas Yono as a form of thanks to the activists who were willing to come to his village to carry out a corn planting action as resistance to the authorities who wanted to take people's agricultural land by force, although in the end this action failed to be realized due to the blockade carried out by the authorities before activists took action.

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<sup>17</sup> Chudori, *The Sea Speaks*, tr. John, 113.

The moral value that can be taken by us in passage above is we must help the people if they need help, just like Mas Yono did when he helped the activists and college students to escape the army blockade.

- b) The other kind of spiritual value in a form of moral value was shown by Utara Bayu to Aswin, as stated in following passage.

It was at that time that Aswin asked me to join him in helping to establish the Commission for Missing People. Utara Bayu, a friend and reporter for *Tera* magazine, **said of Aswin that there was no one better, more honest, or more concerned with human rights in this country.** His recommendation was enough to convince me to meet Aswin and to listen to him as he explained that sixteen institutions and numerous leading national figures had signed a pact to establish this new organization.<sup>18</sup>

The passage above shows that Asmara, who was invited by Aswin to Join the Commission for Missing People, said that one of his brother's friends, namely Utara Bayu, told her that Aswin was the kindest, most sincere, and most concerned about human rights at the time. And that is what made Asmara willing to join to Aswin who said that there had been already sixteen institutions that at that point were inclined to construct the fee for missing human beings, this appreciation

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<sup>18</sup> Ibid., 198.

should definitely be shown by others to Aswin, in which the excellent role of Aswin in tracing and trying to find activists who does not returned. Whether day or night, successful or not, Aswin continues to seek information and collect data from everyone involved in the case.

The moral value that can be taken in passage above is what aswin did, we must to be able to, where he who is in the commission of missing people continues to work tirelessly to find the latest information about his friends from activists and college students every time, although there is no latest information about his friends, but he still persistently seeks. Aswin's concern can be used as a reference in our lives about moral value.

- 4) Religius value, it is values considered related to religious teachings that originate from God and are believed by the community. Usually, this value is in the form of commandments and prohibitions. For example, worship performed by religious people, because that worship is one of our obligations and duties as beings of the almighty god.<sup>19</sup>
  - a) The kind of social value in a form of religious value was shown by Daniel to Laut, as stated in following passage.

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<sup>19</sup> Zahrah Hana Afifah, et al., Representation of Social Value, 142.

But I heard voices: first that of Daniel, saying: ‘**Thank God**, you’re back, Laut. I’m so relieved. Eat something, Laut.’

I suddenly remembered that I hadn’t eaten that day, hadn’t touched my rations.

How long had I been on that block of ice, I couldn’t remember, ‘Dana, what time is it?’ I asked. ‘What day is it?’<sup>20</sup>

The passage above shows about the conversation between Daniel, Laut and Dana, after Laut returned by the authorities, which one Daniel was relieved to see Laut returned to his cell after being taken out several hours earlier and taken to the upper room. After Daniel noticed Laut return to his cell with a pale, cold body, Daniel asked him to eat immediately in order to his body would feel better.

Daniel's empathy was motivated not just by his concern for his friend as he noticed his friend being tortured, but also by the fact that Daniel was in the same position in the day before. So, Daniel knew very well how painful the torture would be if he was taken to the upper room.

The religious value that can be taken in passage above, how we as ordinary living beings, must still feel the need for our God, wherever and whatever our

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<sup>20</sup> Chudori, *The Sea Speaks*, tr. John, 156.

circumstances, just like what Daniel did, who was grateful after his friend returned.

**B. How do Social Values appear in Chudori's "The Sea Speaks His Name" novel on Notonagoro perspective?**

The researcher believe that Social Values are values that have been owned by individuals since childhood, because the smallest community group is the individual himself, where he grew up since childhood with some appropriate and good actions and behaviors according to the surrounding community. And the researchers here conclude that the emergence of social values comes from himself and also from others around him.

So, based on the state above the researcher will give the reason about the appearance of the three kinds of Social Values in Chudori's "The Sea Speaks His Name" novel based on the data collect in the part of finding and discussion above.

1. Material value

The researcher found three findings of social value in a form of material value in the novel, in which the appearance of those data including:

- a. The Laut family sets a remarkable example for other families with their harmonious bond. This is evident from the observations of Laut's friends who experience the welcoming and comforting atmosphere in their home. Laut's parents exude familiarity and

friendliness, creating a warm environment. Moreover, his mother's culinary skills bring both satisfaction and delight. In addition, Laut's father adds to the peace and tranquility by serenading their guests with pleasing melodies. Such commendations were bestowed by Laut's friends, who were invited to Laut's residence. The appearance of material value because human life requires family as one place to return and share life problem, and also needs food as a necessity for the human body.

- b. The dinner at Laut's residence that happened at that point turned into the maximum memorable dinner in Asmara's mind, due to the fact at that point her own family had dinner collectively with the aid of using inviting Anjani and Alex, despite the fact that they not family members but Anjani and Alex were highly regarded by both parents, And the harmony that arose was caused by two things, namely all members of the Sea family and people who visited at that time, those Anjani and Alex.

The appearance of material value because of the human body needs food in everyday, because food is the main food requirement for humans.

- c. After hearing the news about Alex's return, Asmara wants to immediately buy a plane ticket to visit Alex in Solor, Pamakayo. But, Aswin managed to persuade Asmara not to visit Alex. Aswin believed that if Alex was physically and mentally prepared for a

meeting, he would be ready to travel to Jakarta. Then Asmara receive the Aswin suggestion. A few days later, Aswin and Asmara should to prepare several things needed to welcome Alex's arrival in Jakarta, perhaps from the Alex's information they hoped would help provide clarity about their friends who had not returned.

The appearance of material value because Asmara want to buy a ticket to visit Alex in Flores, after getting news that Alex had been sent home, but Aswin forbade because Alex would definitely go to Jakarta if he was ready to talk.

## 2. Vital value

The researcher found three findings of social value in a form of vital value in the novel, in which the appearance of those data including:

- a. The friendship shared by Raka and Julius serves as an example where the act of assisting friends in need is deemed necessary. Raka's actions towards Julius proved instrumental in getting him (Julius) and Laut to the clinic of Jun's doctor. This was crucial as Julius and Laut needed to be examined after enduring numerous severe injuries from the apparat's torture during his arrest along with their group of friends. Raka's attitude is solely based on his own volition, driven by his desire to assist his friend.

The appearance of vital value because Julius and Laut require care, so that Raka and Mahendra take them to their aunt's clinic, the

clinics are a form of vital value useful for human activity in terms of health.

- b. Gusti showed his friendship to other Winatra members by offering facsimile machine to others, having observed firsthand the struggles his friends encountered when attempting to write using their facsimile machine, Gusti felt compelled to donate his own facsimile machine, Gusti wanted to donate his facsimile machine to his friends because he considered that the facsimile machine in Winatra's place looked old-fashioned and dilapidated for use. Gusti's attitude stems from his desire to assist his friends, as well as from within himself. The appearance of vital value here because the college students were in need of typewriter, so Gusti asked them to bring his facsimile machine in his house, facsimile machine is very useful for the human to help the process of typing about something.
- c. Laut told her mother about her two friends who had differences in terms of photography, this diversity did not necessarily make them into two opposing parties but united by appreciating each other's strengths and weaknesses. The diversity that occurs is because of their talents in terms of photography, and also because of other friends who accept the differences between the two of them. The appearance of vital value because Laut told to his mother about his two friends who had differences about photography, they always

carried a camera and took pictures based on their respective characteristics.

### 3. Spiritual value

The researcher finds four types of spiritual values in novel, as follows:

#### a. Value of truth

The researcher found one finding of Social Values in a form of Mutual Respect in novel, in which the appearance of those data including:

- 1) Laut who told Asmara that Kinan, Anjani and her had one thing in common despite having different mindsets, Laut told Asmara that even though they were different, what was done was the same thing, where with her pragmatic mindset she struggled to heal society by choosing to go into the health sector by becoming doctors, while Kinan and Asmara, who had an idealistic mindset, fought to defend the truth by accompanying the oppressed people, took action against the dictatorial government at the time. Their diversity is due to their own mindset and also because they want to help others although in different ways.

The appearance of value of truth because Laut gives a detailed explanation to Asmara that all people have the right to have their own way of life, and they also have the right to fight with their own path. Just like Asmara who fights to treat and save public

health, while Kinan and Anjani fight for the people against the dictatorship at the time.

b. Aesthetic value

The researcher found three findings of spiritual value in a form of aesthetic value in the novel, in which the appearance of those data including:

- 1) The individual characteristic that emerges from Kinan's figure is in the form of intelligent and critical thinking about something his friend is debating. Kinan at that time gave a very reasonable argument and was accepted by his friend so that the debate could be resolved. Kinan made a wise decision regarding the selection of a boarding house that would be used by the Winatra group to discuss calmly without thinking about intelligence, where the Social Value that appear are from Kinan herself and encouragement from her friends.

The appearance of aesthetic value because the debate of the Winatra's members about a place, so that the figure of Kinan at the time gave a good argument using her critical mind that was accepted by all his friends.

- 2) Asmara defines the differences between herself and her brother from their mindset, Laut is someone who is idealistic and prioritizes the world of activism because his principle is the truth that the people should to be struggle and rise up to get out of the

dictatorial government that had been in power for decades at that time, while Asmara is a figure who is pragmatic and bases on her thinking on her abilities, namely struggle in the world of health, so she prefers the world of medicine and fights to save people. The appearance of their individual characteristics is due to having different thought patterns even though they are brothers, and also having different friendship circles.

The appearance of aesthetic value because Asmara feels that she and her brother are very different figures, where she is a pragmatic while Laut which is her brother is an idealistic figure.

- 3) Anjani, a Taraka artist in the Winatra group, created a work that captivated Laut. Anjani, who at the time made a panel painting inspired on the Ramayana but with another story, where the wife was the one who against the king who had kidnapped the husband, and when the two were reunited, the wife did not ask her husband to jump into the bonfire. Laut's appreciation for Anjani's work to Asmara purely comes from his individual admiration at Asmara's work and efforts, and also because others, namely Asmara herself, who would eventually become Laut's lover.

The appearance of aesthetic value because Laut is amazed by an artwork from Anjani who made a mural painting with use Ramayana theme but the main figure is a woman.

c. Moral value

The researcher found two findings of spiritual value in a form of moral value in the novel, in which the appearance of those data including:

- 1) The respect shown by Mas Yono is to help activists who arrive in his village with a mission to protect the welfare of the people, whose fertile farmland is at risk of being forcefully annihilated. To express their resistance towards Authorities, they choose to act of planting corn. After realizing that his village was under blockade, Mas Yono assisted everyone in discreetly leaving his village by traversing fields and pematang, in order to avoid being detected by the authorities who were conducting thorough house inspections.

The appearance of moral value because Mas Yono help the activists and students who have come all the way to defend the society in Blangguan by planting corn but failed because they were blocked by the army, to get out of the blockade and return home by visiting the rice field.

- 2) Utara Bayu expressed his appreciation towards Aswin through a conversation with Asmara. During their interaction, Utara Bayu firmly stated that, during that period, there was no individual who exhibited a deeper commitment to human rights within the Indonesian state than Aswin. This assertion was based on

Aswin's relentless efforts, compassion, benevolence, and unwavering belief in seeking avenues to uncover information about the activists who had gone missing after being abducted. And the appreciation given by Utara Bayu arose because of Aswin's figure.

The appearance of moral value because the opinion of Utara Bayu about Aswin who continues to fight to help the victims and families of missing college students and activists, by searching for all the latest information event though it remains unaccounted for.

d. Religious value

The researcher found one finding of spiritual value in a form of religious value in the novel, in which the appearance of those data including:

- 1) The empathy shown by Daniel at that time was an attitude of concern for friends to his friend, where when they were both in the basement in prison, Laut's friends, including Daniel saw Laut being forcibly carried by the army to the upper room, although a few hours later he was returned with a cold, pale, tired body, Daniel showed his concern after see Laut return from upper room by grateful to his God. This is because he knew very well the torture that the Laut experienced, because he also has experienced the torture a few days before.

And the emergence of religious value began with the concern of Laut's friends when he was taken to the upper room, and after that he was returned to the lower room in a battered state, so Daniel was so relieved to see the returning Laut that he was grateful for it, even though he knew that Laut was in a terrible condition because of torture.