

THE PHENOMENON OF MORALITY AND CONFLICT OF CHARACTERS IN THE NOVEL GODLY SINNER WORKS OF ROYYAN JULIAN

Milliana*, Ahmad Tabrani, and Moh. Badrih

Universitas Islam Malang, Malang, Indonesia

*email Corresponding author: liaparwol@gmail.com

ABSTRACT

Literary works can be created from various elements, one of which is imagination expressed in language media. Literature not only provides beauty but is able to give birth to many works that are full of meaning. This happens because the author certainly cannot be separated from real life in social society. A novel literary work is a fictional prose story, and also has a certain length, and provides a real life story. Novels are also said to be a view of human life that is bound by the rules and values inherent in every sphere of society. Morality is a sign in society, an individual can be said to have good morals if all of that person's actions are in accordance with the moral rules that apply in society. Conflict is disagreement, disagreement in life. The aims of this research are (1) to describe the phenomenon of character morality in the novel which includes: the relationship between humans and God; praying to God, having faith, giving thanks, praying, blaming fate, and shirk. Man's relationship with himself; self-esteem that must be maintained, and express honesty, individualism, despair, and envy. Human relations with fellow humans; responsibility of parents to children, love of parents to children, advice from parents to children, advice between siblings, advice between friends, caring for others, mutual cooperation, lying, and anger. Human relationship with the universe; natural beauty (2) describes the phenomenon of character conflict in the novel which includes external conflict and internal conflict. External conflicts namely; arguing, bullying, bickering, and teasing. Internal conflicts namely; sadness, depression, confusion, and regret. To achieve the research objectives, the researcher used a qualitative approach. The data collection technique was carried out using reading and note-taking techniques. Checking the validity of the data used in this research was the adequacy of references, peer examination through discussion, and triangulation. Based on the results of the research carried out, it can be concluded that the data obtained was taken from the novel *The Righteous Sinner* Royyan Julian's work and is a direct quote from the novel, about morals and character conflicts. The morals and conflicts that can be realized in this research include (1) Describing the phenomenon of morality as reflected through the behavior and character of the characters in the novel *The Righteous Sinner* by Royyan Julian (2) Describes the phenomenon of character conflict in the novel *The Righteous Sinner* by Royyan Julian.

Keywords:

Green Sukuk; Climate Change; Sharia Green Investment

INTRODUCTION

Literary works can be created from various elements, one of which is imagination expressed in language media. Literature not only provides beauty but is able to give birth to many works that are full of meaning. This happens because the author certainly cannot be

separated from real life in social society. Literature as a cultural product means that literature cannot be separated from its surrounding conditions. Literary creation is the result of an author's creativity, namely a combination of uniqueness, art and imagination which makes it beautiful (useful). Whatever form of literary work there must be a side from which benefits can be gained. Both in the form of the beauty of words, implied values, and phenomena.

Phenomenology is the study of the phenomenon of human behavior experienced in consciousness. A phenomenologist seeks someone's understanding in developing meanings and concepts that are intersubjective, (Shofa Syahidah, 2021). Phenomena is a study that is considered to be a trend about the discussion of everything that appears (provides an overview of the exploration of human social life experience that is observed. Phenomena is also described in literary works.

According to Husserl (in Shofa Syahidah, 2021), phenomenology is a combination of psychology and logic. According to him, phenomenology is a system of universal essence, because phenomenology differentiates every object in the imagination until it finds what is no longer distinguishable about it and builds psychological explanation and analysis, to explain and analyze types of subjective mental activity, experience and action.

The aim of phenomenology is exactly the opposite of abstraction: it returns to concrete things, solid foundations, as implied in the slogan 'Back to the things themselves!'. Phenomenology is not a form of empiricism, concerned with the random and incomplete experiences of particular individuals; nor is it a kind of 'psychologism', interested only in the observable mental processes of the individual. Phenomenology claims to reveal the structure of consciousness itself, and in the same act reveals the phenomenon itself clearly, Terry Eagleton (in Shofa Syahidah, 2021).

The phenomenon of literary works has similarities with human phenomena. The complexity of literary works parallels the complexity of human life. This is because literary works basically originate from, talk about, and are for human life. The phenomenon of life as the surrounding ecology plays an important role in the creation of literary works as a source, medium, atmosphere and target of literary works.

Literary works are basically 'notes'. However, what can be recorded can be any event; maybe events that have occurred, have not occurred, or will occur. It is also possible that the actual events only exist in thoughts and imagination. That is why some people think that literary works are inventions, recordings or predictions about life. Thus, the events expressed by writers can be events that they themselves have experienced, other people have experienced, or even ones that no one has actually experienced at all. In this case, the experience expressed by a writer can be direct experience or indirect experience. What is meant by the experience/event itself may be true as an experience that has happened, is happening, or is even imagined to happen (Tabrani, 2018).

The events expressed in literary works are not just historical events, but rather the essence of the events themselves. Basically, writers convey these events not for themselves, but for other people, so the essence of retelling experiences is whether it is meaningful for other people and beneficial for humans and humanity or not. So, the events recorded by writers are not only meaningful for themselves, but also meaningful for other people. In this way, what the writer expresses is the meaning of an event; what was behind the incident (Tabrani, 2018).

Novels have various characteristics which depend on the characters, present more than one impression, present more than one influence, present more than one sentiment. Novels basically provide a disclosure and fragment/play of human life (over a long period of

time) where conflict occurs and ultimately leads to a change in the way of life between the characters. This problem has shifted from a social problem to a moral problem.

In general, morality refers to the generally accepted understanding (doctrine) of good and bad about actions, attitudes, obligations, etc.; morals, manners, morals. The term "morality", like high morals, means having good and bad judgment, and being fully aware of it. However, in some cases, the meaning of good and bad is relative. This means that what is considered good by one person or an entire country may not be the same for another person or country. A person's views about morals, values and certain tendencies are usually influenced by their outlook on life, *way of life*, his nation (Nurgiyantoro, 2015:429).

Morality is a human-related term that refers to positive human behavior. Humans who are immoral are called amoral, namely people who do not have positive morals in the eyes of other humans. So morality is something that absolutely exists within humans. Explicit morality is a process of personal socialization. Therefore, the character's morality has distinctive characteristics, namely; the character's behavior, views and circumstances regarding good and bad (what is permissible and what is not permissible), what is appropriate and what is taboo, which is described or voiced by the character as well as the conflict which is responded to critically by him.

Conflict refers to the meaning of something unpleasant that happens or is experienced by the characters in the story, if these characters had the freedom to choose, they (they) would not choose that event happen to them, Meredith & Fitzgerald (in Nurgiyantoro, 2015: 179). The existence of conflict in literary works is exactly the same as the existence of conflict in the reality of an individual's personal life.

When the author realizes the need to express morality and conflict in fictional prose, he realizes the necessity to express the phenomenon of morality and conflict (life problems). The author's disclosures help instill a moral image in readers to behave in good ways as they believe, realize, do and understand in their ethical awareness. With the existence of the phenomenon of morality and character conflict in a literary work, it is hoped that it can provide examples of positive values for readers, so that readers are sensitive to problems related to social life and are able to behave well.

Royyan Julian is a young writer and lecturer in Indonesian Language and Literature Education at the University of Madura (Unira). In 2016 he was named writer laureate *Emerging Ubud Writers and Readers Festival*. In 2019 he received a literature award from the Governor of East Java. In 2021 he won the Arts Council Poetry Manuscript Competition. Advantages of novels *The Righteous Sinner* The author writes the story clearly, because each part of the story is related to one part and another, thus arousing the reader's curiosity.

Royyan Julian explains the phenomenon of the Madurese majority. We as viewers/readers don't need to come and research one by one the character of Madurese people. If we only observe one of the literary works born from Madura, we will know what Madura really is. What is Madura's character like on the surface? And what is the character of Madurese people in their hearts?

Researchers are interested in choosing novels *The Righteous Sinner* Royyan Julian's work as the object of this research has several reasons, namely; first, because the literary work presents the phenomenon of morality and character conflict, discussing it various kinds of taboo things At the same time it shakes this faith as it invites us to peek into an exciting/fantasy story about taboos and ambiguity in human behavior. Tells the story about a young man named Mubarak. The son of a kiai and Islamic boarding school owner has another side that seems to be hidden from him, and chooses to study in Pamelang to control himself (a pedophile). Second, there has been no scientific literary research that examines

issues of morality and character conflict using novels *The Righteous Sinner* Royyan Julian's work as the object of his study.

The first research relevant to this research was conducted by Muhamad Doni Sanjaya, et al (2022) entitled "Morality in Novels *About you* Tere Liye's work." This research discusses the moral values contained in the novel *About you* Tere Liye's work and uses qualitative descriptive methods.

Second, research conducted by Santi Wachyuning Lestari (2020) entitled "Analysis of Moral Values in Novels *The champion* Al Kadrl Johan's Work: A Sociological Review of Literature". This research discusses the moral values contained in the novel *The champion* Al Kadrl's work and uses qualitative descriptive methods.

Third, research conducted by Utin Amanda Chandrika Falah, et al (2022) entitled "Conflict Analysis of Main Characters in Novels *Revered Back* Ingrid Sonya's work." This research discusses internal conflict and external conflict in the novel *Revered Back* Ingrid Sonya's work and uses qualitative descriptive methods.

Fourth, research conducted by Tiyas Sukma Melati (2019) entitled "Analysis of Character Conflict in Novels *Missing Work* Tere Liye Based on a Literary Psychology Approach". This research discusses internal conflict and external conflict in the novel *Missing Work* Tere Liye and uses qualitative descriptive methods.

There are probably quite a lot of studies on Morality and Conflict that have done this, all of these studies discuss how character morality and conflict occur in various objects or character activities. This study complements these studies by taking objects that have never been studied before, with the difference being that the research carried out by researchers lies in the objects and data sources used in the research. The research conducted by the researcher used the object "Morality Phenomenon and Character Conflict in Novels *The Righteous Sinner* by Royyan Julian", while previous researchers used the object Morality in the Novel *About you* Karya Tere Liye dan Novel *The champion* Al Kadrl Johan's work, and analysis of the main character's conflict in the novel *Revered Back* works by Ingrid Sonya and Novels *Missing Work* Tere Liye. In this research, the researcher discusses the character of Madurese community figures in their daily lives as the object of their research, while the two previous authors discussed the character of the main character as the object of their research. The similarity between analyzing novels is that they both analyze the morals and conflicts in the novel. Apart from that, the data sources used by researchers are also different from previous authors. Researchers use novels *The Righteous Sinner* by Royyan Julian, while previous researchers used novels *About you* work Tere Liye, novel *The champion* Al Kadrl Johan's work, novel *Revered Back* Works by Ingrid Sonya, and novels *Missing Work* For you.

METHOD

This research uses research that uses a descriptive qualitative approach. A qualitative approach was taken to analyze descriptive data in the form of sentence descriptions in the novel *The Righteous Sinner*. The form of description in this research is in the form of words or sentences from reading the novel, which are used to describe in detail the morality and conflict of the characters in the novel. *The Righteous Sinner* by Royyan Julian.

The presence of researchers in this research acts as a reader, observer, data collector and analyzer. The advantage of the presence of a researcher is that as a key instrument or main instrument, the researcher can collect information and provide decisions related to the research so that they can be taken quickly and directedly. The main key in expressing meaning and at the same time as a data collection tool is the responsibility of the researcher. The data that has been collected is then analyzed by paying attention to research procedures.

Data collection techniques namely. Literature study, primary data sources, data collection steps, and reading the novel to be researched. The data source is a novel *The Righteous Sinner* the work of Royyan Julian published by Cantrik Pustaka, first printed edition in 2021, and the book is 128 pages thick.

RESULT AND DISCUSSION

The results of the analysis are presented sequentially, namely; (1) the phenomenon of character morality which includes; morality in the relationship between humans and God, morality in the relationship between humans and themselves, morality in the relationship between humans and fellow humans, and morality in the relationship between humans and the universe. (2) conflict phenomena figures which include; external conflict, internal conflict.

Morality

1. Morality in Man's Relationship with God *Pray to God (Positive)*

The relationship between humans and God is a very special relationship. Humans as creatures created by Him cannot be separated from the Creator. In conscience, humans' relationship with God always has a greater share compared to other creatures. Practically all human needs will always be directed to the Creator.

1) Mubarak wanted to help, but refused. He is confident that no one will deny his request for help. He was just curious, how long he was unconscious. And he couldn't guess what time it was that night. From a distance, he caught the echoes of Asygil's prayers in a chorus of tired mothers:

Wa asygil al-zalimin bi al-zalimin

My brother is very salimin.

Mubarak groaned, then whispered in a broken voice, "And keep the wrongdoers busy with other wrongdoers." His lips trembled. Salty bitterness had seeped from his swollen lips, coating his numb tongue. He was worried that his teeth would fall out of his sore gums, because they felt loose. "Save us from their evil." (PYS/H.10-11).

In the data presentation (1) there is a Morality Phenomenon, a sub-value of human relationship with God with indicators of praying to God carried out by the character Mubarak. In quotes "*Wa asygil al-zalimin bi al-zalimin. My brother is very salimin*(And keep the wrongdoers busy with other wrongdoers)." The phenomenon of praying to God carried out by the character Mubarak, he regretted having done an act that should not be done/repeated again, people who had hit his shell and body repeatedly from all directions made him unconscious. He prayed and groaned asking God for help to be saved from their evil. Due to the fact, the phenomenon that occurs in society now is that sometimes people pray or ask for help from Almighty God when they need it, who should pray to Him at all times. Apart from that, to provide lessons related to the phenomenon of morality, the sub-value of human relations with God, with the indicator of praying to God to Mubarak, that remembering Allah SWT is not only when you need it, but at all times.

Based on the data evidence above, it can be concluded that there is a phenomenon of morality in human relations with God with the indicator of praying to God "*Wa asygil al-zalimin bi al-zalimin. My brother is very salimin*(And keep the wrongdoers busy with other wrongdoers)." Asking God for help by praying has shown that he is devoted to the laws that God has given him with the aim of protecting himself from people who want to hit him, even though he cannot fight them. In line with Mangunwijaya's opinion in (Nurgiyantoro, 2015) that religion is more directed towards worshipping the Almighty Creator with his laws.

Blaming Fate (Negative)

Destiny is the decree of Allah SWT. Sometimes we find it difficult to accept the fate that happens to us, especially if that fate is in the form of difficulties or failure. Something we hope or desire is not necessarily good for ourselves, that's when we often forget the existence of the Creator. Of course, the Creator knows better what is best for His creation. We, as His creation, Allah SWT has promised not to burden anyone except according to their ability "*Laa yukalifullahu nafsan illa wus'aha*". The following is a quote that shows the relationship between humans and God, especially blaming fate.

1) "Mubarak was not able to control his feelings, not his will, not under his control. The feeling came suddenly without being invited. He had been desperately denying his feelings for a long time. But that feeling never went away. If anyone condemned his actions, he would love to tell them that fate was the one to blame. And dismissing iradat (will) is the same as questioning its creator." (PYS.H.12).

In the data presentation (1) there is a Morality Phenomenon, a sub-value of human relationship with God with indicators of blaming fate carried out by the character Mubarak. In quotes "*Mubarak was not able to control his feelings, not his will, not under his control. The feeling came suddenly without being invited. He had been desperately denying his feelings for a long time. But that feeling never went away. If anyone condemned his actions, he would love to tell them that fate was the one to blame. And dismissing iradat (will) is the same as questioning its creator.*" The phenomenon of blaming Mubarak's fate that happened to him, he blamed fate because he had been desperately denying his feelings so as not to have pedophilic traits. But in reality, that feeling always arises in him. He was aware of Zainal's words that his feelings were nothing to regret, even though his friend's explanation referred to Rosiana, Mubarak interpreted it for himself that it was okay if he loved children. Mubarak thought whether partners should be adults too, this is the first time someone (Mubarak) has accepted his oddness as something that is okay.

Based on the data evidence above, it can be concluded that there is a phenomenon of morality in the relationship between humans and God with indicators of blaming fate "*Mubarak was not able to control his feelings, not his will, not under his control. The feeling came suddenly without being invited. He had been desperately denying his feelings for a long time. But that feeling never went away. If anyone condemned his actions, he would love to tell them that fate was the one to blame. And dismissing iradat (will) is the same as questioning its creator.*" Mubarak's treatment that befell him, he blames fate for the fact that from the beginning he desperately denied his feelings so as not to have pedophilic traits. But in reality, that feeling always arises in him.

2. Morality in Man's Relationship with Himself Self-Esteem that Must Be Maintained (Positive)

Self-esteem is an individual's overall view of himself. Self-esteem is formed due to various factors experienced by humans, and provides insight into how to respect, appreciate and like oneself. Positive relationships with the immediate environment can form better self-esteem. The self-esteem that must be maintained can be seen in the following quote.

1) Now Pandak understood why Sheikh Kidam sent him to teach the Lembana people to farm. He remembered his father's sermon that feeding the hungry was more noble than building a thousand mosques, praying at night and fasting all year round. Agriculture will end the famine in the village. (PYS/P.48)

In the data presentation (1) there is a Morality Phenomenon, a sub-value of human relations with oneself with indicators of self-esteem that must be maintained by the Pandak character. In quotes *"Sheikh Kidam sent him to teach the Lembana people to farm. He remembered his father's sermon that feeding the hungry is more noble than building a thousand mosques, praying at night, and fasting throughout the year. Agriculture will end the famine in the village."* The phenomenon of self-respect that must be maintained by the character Pandak is reminded of Sheikh Kidam's words that for the sake of his self-respect, Pandak remembers and understands what his father meant, teaching Lembana residents to farm will end the famine. Whatever his father orders, Pandak must obey. The phenomenon that occurs is impossible if a father does not have love and compassion for his child, therefore Sheikh Kidam wants Pandak to teach Lembana people to farm.

Based on the data evidence above, it can be concluded that there is a phenomenon of morality in human relations with themselves with indicators of self-esteem problems that must be maintained *"Sheikh Kidam sent him to teach the Lembana people to farm. He remembered his father's sermon that feeding the hungry is more noble than building a thousand mosques, praying at night, and fasting throughout the year. Agriculture will end the famine in the village"*. Pandak's character obeyed what his father ordered, and gave himself proof that he did not want the people of Lembana to starve to death. In line with the opinion of (Nurgiyantoro, 2015), human problems with themselves are of various types and levels of intensity, which cannot be separated from the relationship between problems within themselves.

Hopeless (Negative)

Despair is a mental condition in which one feels and assumes that what one wants will not be achieved, which will cause a feeling of hopelessness and indifference towards oneself and others. Despair in the novel can be seen in the following data excerpt.

- 1) "Mubarak started sobbing. He was about to burst into tears. He didn't try to suppress it. The lumpy emotions made the sobs become more intense. He would hate it if someone reprimanded him for disturbing the peace of the night. He wants someone's sympathy to grow when they see his miserable condition. He wants to be pitied. He is drowning in an attention crisis." (PYS/H.17).

In the data presentation (1) there is a Morality Phenomenon, a sub-value of human relations with oneself with indicators of despair carried out by the character Mubarak. In quotes *"Mubarak started sobbing. He was about to burst into tears. He didn't try to suppress it. The lumpy emotions made the sobs become more intense. He would hate it if someone reprimanded him for disturbing the peace of the night. He wants someone's sympathy to grow when they see his miserable condition. He wants to be pitied. He is drowning in an attention crisis."* The phenomenon that occurred with Mubarak's condition is worrying. He cried because his condition needed attention. He remembered the face of his fiancée Suhairiyah, he hoped that the girl would curse him with the most painful words, he wanted to be destroyed by the girl's torrent of swearing. Suhairiyah has the right to do so and has the right to receive it. However, Suhairiyah was a steadfast person who would never do it, because the girl's heart was filled with strong love for Mubarak. Suhairiyah's affection for Mubarak actually became very problematic.

Based on the data evidence above, it can be concluded that there is a phenomenon of morality in human relationships with themselves with indicators of despair *"Mubarak started sobbing. He was about to burst into tears. He didn't try to suppress it. The lumpy emotions made the sobs become more intense. He would hate it if someone reprimanded him*

for disturbing the peace of the night. He wants someone's sympathy to grow when they see his miserable condition. He wants to be pitied. He is drowning in an attention crisis. "Mubarak's condition is worrying. He cried because his condition needed attention. He remembered the face of his fiancée Suhairiyah, he hoped that the girl would curse him with the most painful words, he wanted to be destroyed by the girl's torrent of swearing. Suhairiyah has the right to do so and has the right to receive it.

3. **Morality in Human Relations with fellow Humans***Parents' Responsibilities to Children (Positive)*

Responsibility is human self-awareness of their intentional and unintentional behavior and actions. Responsibility arises because someone is in society with others. Humans must create balance, follow the rules of the surrounding environment and not do as they please. Parents' responsibilities to their children are mandatory. The responsibility of parents to children in the novel can be seen in the following data excerpt.

- 1) Kiai Sattar had planned for Mubarak to study religion in Yemen after school. He hopes that his only child will continue his work. But Mubarak had a different vision (PYS/H.25)

In the data presentation (1) there is a Morality Phenomenon, a sub-value of human relations with other humans with indicators of parental responsibility towards children carried out by the figure Kiai Sattar. In quotes *"Kiai Sattar had planned for Mubarak to study religion in Yemen after school. He hopes that his only child will continue his work. But Mubarak had a different vision."* The phenomenon of parental responsibility towards children carried out by the figure Kiai Sattar wanted and made Mubarak continue his work (desire) to study religion in Yemen after school. However, Mubarak preferred to continue his studies in Pamelangan. The phenomenon that describes Kiai Sattar's character is that he wants to be responsible as a parent and wants Mubarak to go to college which he considers comfortable for Mubarak. Although Mubarak has his own wishes in choosing where he wants to study.

Based on the data evidence above, it can be concluded that there is a phenomenon of morality in human relations with fellow humans with indicators of parental responsibility towards children *"Kiai Sattar had planned for Mubarak to study religion in Yemen after school. He hopes that his only child will continue his work. But Mubarak had a different vision."* The figure Kiai Sattar was happy to put Mubarak's future interests first. He wants to give his only child freedom in choosing a place to study and their future.

Lie (Negative)

Lying is stating something that is untrue, dishonest, fraudulent, with the aim of making someone believe the lie, to protect themselves and avoid other people's statements. Lying is a way to solve problems instantly. Lying can be seen in the following quote.

- 1) "In the dense sky, the pictures of the people he loved appeared one after the other. The dark room was brightened by Suhairiyah's smile that bloomed on her sweet lips. Mubarak feels like he is staring at the girl he loves. How is his fiancée? Is he still patiently waiting for him for so long? The man is often haunted by his sins when he remembers that he proposed to a virgin in his hometown, a flower that continues to survive so as not to wither, while he is engrossed in sailing on his bachelor ship, never looking at his future, never going aside, and not knowing a way of anchoring his non-stop life. Giver of false hope." (PYS/H. 16).

In the data presentation (1), there is a Morality Phenomenon, a sub-value of human relations with fellow humans, with indicators of lying committed by the figure Mubarak. In

quotes *"In the dense sky, the pictures of the people he loved appeared one after the other. The dark room was brightened by Suhairiyah's smile that bloomed on her sweet lips. Mubarak feels like he is staring at the girl he loves. How is his fiancée? Is he still patiently waiting for him for so long? The man is often haunted by his sins when he remembers that he proposed to a virgin in his hometown, a flower that continues to survive so as not to wither, while he is engrossed in sailing on his bachelor ship, never looking at his future, never going aside, and not knowing a way of anchoring his non-stop life. Giver of false hope."* The phenomenon of lying occurred to the character Mubarak who had violated the agreement and he also lied and gave false hope to Suhairiyah as his fiancée. Often he was haunted by his sins when he remembered that he had proposed to a virgin in his hometown and promised that he would marry her. But who knows how long he will marry Suhairiyah, what he did in Pamelangan was to date a Christian woman named Rosiana. Mubarak was too comfortable sailing on his bachelor ship, he forgot what his future goals were.

Based on the data evidence above, it can be concluded that there is a phenomenon of morality in human relations with fellow humans with indicators of lying *"In the dense sky, the pictures of the people he loved appeared one after the other. The dark room was brightened by Suhairiyah's smile that bloomed on her sweet lips. Mubarak feels like he is staring at the girl he loves. How is his fiancée? Is he still patiently waiting for him for so long? The man is often haunted by his sins when he remembers that he proposed to a virgin in his hometown, a flower that continues to survive so as not to wither, while he is engrossed in sailing on his bachelor ship, never looking at his future, never going aside, and not knowing a way of anchoring his non-stop life. Giver of false hope."* Mubarak had violated the agreement and he also lied and gave false hope to Suhairiyah as his fiancée. Often he was haunted by his sins when he remembered that he had proposed to a virgin in his hometown and promised that he would marry her. But who knows how long he will marry Suhairiyah, what he did in Pamelangan was to date a Christian woman named Rosiana.

4. Morality in Human Relations with the Universe

Nature Needs Humans to Take Good Care of It (Positive)

Nature needs human intervention to be cared for properly. It's not just humans who want attention but also nature. We as humans must protect nature, so that we can survive. Nature needs humans to take good care of it, which can be seen in the following quote.

- 1) "Agriculture, my son," said Sheikh Kidam once, "is an ancestral heritage that must not be abandoned. Agriculture has many advantages, the most important among human works. Sweating, you will seek your food until you return to the ground, for from there you were taken, for to dust you will return to dust." (PYS/P.47).

In the data presentation (1), there is a Morality Phenomenon, a sub-value of human relations with the universe with indicators that nature requires human intervention to be cared for properly, which is carried out by the character Sheikh Kidam. In quotes *"Agriculture, my son," said Sheikh Kidam once, "is an ancestral heritage that must not be abandoned. Agriculture has many advantages, the most important among human works. Sweating, you will seek your food until you return to the ground, for from there you were taken, for to dust you will return to dust."* Natural phenomena require human intervention to be cared for properly, which is done by the character Sheikh Kidam explaining to Pandak that agriculture is a legacy of ancestors or customs that must be maintained, because true customs are traditions based on a philosophy of life that draws on wisdom, experience and teachings. From nature, agriculture provides many benefits to humans. As His creation we must protect and use it well. This phenomenon of protecting nature is the duty of humans

on earth. If nature is damaged, animals lose their natural habitat, especially animals that live in forests.

Based on the data evidence above, it can be concluded that there is a morality in human relations with the universe with natural indicators requiring human intervention to be maintained properly. *"Agriculture, my son," said Sheikh Kidam once, "is an ancestral heritage that must not be abandoned. Agriculture has many advantages, the most important among human works. Sweating, you will seek your food until you return to the ground, for from there you were taken, for to dust you will return to dust."* Sheikh Kidam explained to Pandak that agriculture is a legacy of ancestors or customs that must be maintained.

External Conflict

1. Debate

Debating is exchanging ideas about something by giving each other reasons to defend their respective opinions. The debate can be seen in the following quote.

- 1) "What does he want?"
"Like you." (PYS/P.65)

In the data presentation (1) there is a Conflict Phenomenon sub-value of external conflict with indicators of arguing carried out by the figures Mubarak and Zainal. In quotes *"What does he want?" "Like you."* The debating phenomenon carried out by Mubarak asked his friend what the criteria for a guy Rosiana liked were. With a blushing face, Mubarak listened to Zainal's explanation that Rosiana liked men who were broad-minded, critical, open-minded and cosmopolitan. This debate phenomenon meant that Mubarak was provoked by Zainal's words and discussed Mubarak's criteria. Zainal knew that his friend couldn't argue with him and was embarrassed by the words he said.

Based on the data evidence above, it can be concluded that there is an external conflict phenomenon with arguing indicators *"What does he want?" "Like you."* Mubarak asked his friend what the criteria for a guy Rosiana liked were. With a blushing face, Mubarak listened to Zainal's explanation that Rosiana liked men who were broad-minded, critical, open-minded and cosmopolitan. Mubarak has these criteria. in line with the opinion of (Nurgiyantoro, 2015) if external conflict occurs between the character and something outside himself or his environment.

Internal Conflict

1. Sadness

Sadness is an emotion characterized by feelings of disadvantage, loss, and helplessness (lack of enthusiasm) that everyone experiences. Sadness can be seen in the following quote.

- 1) "I don't know since when you kept these things. Did someone give it to you? Or buy it? I'm sad that you waste it on insignificant things." (PYS/P.77)

In the data presentation (1) there is a Conflict Phenomenon sub-value of external conflict with an indicator of sadness carried out by the character Rosiana. In Quotes *"I don't know since when you kept these things. Did someone give it to you? Or buy it? I'm sad that you waste it on insignificant things."* The phenomenon of sadness carried out by Rosiana, she is a woman who is open in thinking, even about things that are considered deviant and taboo. However, he was sad to see his girlfriend owning and keeping things like giant dolls, barneys, and so on. According to Rosiana, Mubarak only spent money on things that were less

significant. However, for Mubarak, having all these objects is very meaningful for his survival and for his mental well-being.

Based on the data evidence above, it can be concluded that there is an external conflict phenomenon with indicators of sadness "*I don't know since when you kept these things. Did someone give it to you? Or buy it? I'm sad that you waste it on insignificant things.*" Even though Rosiana is an open person, even about things that are considered deviant and taboo, it saddens her to see her lover owning and keeping items such as giant dolls, barneys, and so on. According to Rosiana, Mubarak only spent money on things that were less significant. In line with the opinion of (Nurgiyantoro, 2015) that internal conflict is a human's internal problems, namely conflicts that occur in his heart and mind.

CONCLUSION

Literary works can be created from various elements, one of which is imagination expressed in language media. Literature not only provides beauty but is able to give birth to many works that are full of meaning.

The phenomenon of literary works has similarities with human phenomena. The complexity of literary works parallels the complexity of human life. This is because literary works basically originate from, talk about, and are for human life. The phenomenon of life as the surrounding ecology plays an important role in the creation of literary works as a source, medium, atmosphere and target of literary works.

When the author realizes the need to express the phenomenon of morality and conflict in fictional prose, he realizes the necessity to express the phenomenon of morality and conflict (problems of life). The author's disclosures help instill a moral image in readers to behave in good ways as they believe, realize, do and understand in their ethical awareness. With the existence of the phenomenon of morality and character conflict in a literary work, it is hoped that it can provide examples of positive values for readers, so that readers are sensitive to problems (conflicts) related to social life and are able to behave well.

Novel *The Righteous Sinner* Royyan Julian's work as a whole tells about stories with a background in Madura and Pamelang. the literary work presents the phenomenon of morality and character conflict, talking about itvarious kinds of taboo thingsAt the same time it shakes this faith as it invites us to peek into an exciting/fantasy story about taboos and ambiguity in human behavior. Tells the story about a young man named Mubarak. The son of a kiai and Islamic boarding school owner has another side that seems to be hidden from him, and chooses to study in Pamelang to control himself (a pedophile).

This research provides an overview to every reader that in the novel*The Righteous Sinner*we can learn from the attitude of the characters in living life in a state of deprivation, even though the characters remain steadfast, don't give up easily, work hard, and always strive for Almighty God to give them ease in living life and there is no word of giving up from them because they feel This is the way of life given by God Almighty. 1) the phenomenon of morality based on the behavior of the characters in the novel*The Righteous Sinner* Royyan Julian's work covering the relationship between humans and God; praying to God, having faith, giving thanks, praying, blaming fate, and shirk. Man's relationship with himself; self-esteem that must be maintained, and express honesty, individualism, despair, and envy. Human relations with fellow humans; responsibility of parents to children, love of parents to children, advice from parents to children, advice between siblings, advice between friends, caring for others, mutual cooperation, lying, and anger. Human relationship with the universe; natural beauty 2) conflict phenomena based on the behavior of the characters in the novel*The Righteous Sinner* Royyan Julian's work which includes external conflict and

internal conflict. external conflict namely; arguing, bullying, bickering, and teasing. Meanwhile, internal conflicts are; sadness, depression, confusion, and regret.

REFERENCES

- Aziz, L. Z., & Wahyudi, T. T. (2021). Ludira – Setya – Tresna: A Phenomenological Portrait in the Case Study of Lagon Dharma Kasetyan. *JoLLA: Journal of Language, Literature, and Arts*, 1(8), 1120–1133. <https://doi.org/10.17977/um064v1i82021p1120-1133>
- Bertens, K. (2013). *Ethics*. Yogyakarta: PT Kanisius.
- Badrih, M. (2017). Representation of the Reality of Madurese Ethnic Life Values in Kejhung Oral Literature. *State University of Malang Repository*. <http://repository.um.ac.id/64328/>
- Daulay, M. (2010). *PHENOMENOLOGICAL PHILOSOPHY: An Introduction*. Panjiaswaja Press.
- Falah, U. A. C., Seli, S., & Heryana, N. (2022). Conflict Analysis of the Main Characters in the Novel Revered Back by Ingrid Sonya. *Journal of Equatorial Education and Learning (JPPK)*, 11(1). <https://doi.org/10.26418/jppk.v11i1.52004>
- Ihsanto, E. B. (2014). Conflict of Main Characters in the Novel Merpati Biru by Ahmad Munif. *UNY Library Barn*, 6(2), 1–114. <https://core.ac.uk/download/pdf/33514577.pdf>
- Julian, R. (2021). *The Righteous Sinner*.
- Kaswadi. (2015). Ecological Paradigm in Literary Studies. *Paramasastra*, 4(1), 88–100. <https://doi.org/10.26740/paramasastra.v2n2.p%25p>
- Layali, A., Darmuki, A., & Setiyono, J. (2021). Analysis of Moral Values in the Novel Mother, What Are You Doing? Edi AH Iyubenu's work and its relationship to learning in high school. *UNMA FKIP Education Journal*, 7(3), 705–712. <https://doi.org/10.31949/educatio.v7i3.1204>
- Lidiawati, N. A. (2021). A depiction of the character's moral decline in the novel Lord of the Flies by William Golding. *Apollo Project; Muhammadiyah University of Sukabumi*, 1–8. [file:///C:/Users/Cyber_Com/Downloads/4697-Article Text-14075-1-10-20210323.pdf](file:///C:/Users/Cyber_Com/Downloads/4697-Article%20Text-14075-1-10-20210323.pdf)
- Marentika, S. W., & Setyawan, B. W. (2022). Morality in the Novel "About You" by Tere Liye. *Alinea: Journal of Language, Literature and Teaching*, 11(1), 86. <https://doi.org/10.35194/alinea.v11i1.1628>
- Melati, T. S., Warisma, P., Ismayani, M., & Siliwangi, I. (2019). Analysis of Character Conflict in the Novel Rindu by Tere Liye Based on a Literary Psychology Approach. *Parole (Journal of Indonesian Language and Literature Education)*, 2(2), 229–238.
- Milliana, Jazuli, A., & Ambarwati, A. (2022). Narrative of Symbolic and Institutional Violence in the Moral Terror Novel by Ongky Arista UA. *BASA Journal of Language & Literature*, 2(2), 22–34. riset.unisma.ac.id
- Milliana, M., & Badrih, M. (2022). Synesthesia in the Novel "Tanjung Kemarau" by Royyan Julian. *Alinea: Journal of Language, Literature and Teaching*, 11(2), 179. <https://doi.org/10.35194/alinea.v11i2.2487>
- Nurma, N., Wardarita, R., & Missriani, M. (2022). Conflict and Character Characters in the Novel Kembara Rindu by Habiburrahman El Shirazy: A Psychological Study of Literature. *UNMA FKIP Education Journal*, 8(2), 696–702. <https://doi.org/10.31949/educatio.v8i2.2226>
- Nurgiyantoro, Burhan. (2015). *Fiction Study Theory*. Gadjah Mada University Press.
- Sanjaya, M. D., Sanjaya, M. R., & Mustika, D. (2021). Analysis of Moral Values in the Short Story Collection My Family is Not as Cheap as Rupiah by Ayi Hendrawan Supriadi and its Relevance to Literature Learning in High School. *Bindo Literature Journal*, 5(1), 19–24.

- Sutriyadi. (2019a). Representasi Nilai-Nilai Moral dalam Syair Lagu Daerah Madura.*university Of islam*, 182.
- Sugiyono. (2019). Research and Development Methods Qualitative, Quantitative and R&D Approaches. Edited by Sutopo, Alfabeta
- Shofa Syahidah, S. (2021). The Emergence of Elements of Tradition in the Novel Al-Lawn Al-Ākhar by Ihsan Abdul Quddūs (Wolfgang Iser Concept Literary Phenomenological Study).*Kalamuna: Journal of Arabic Language and Arabic Language Education*, 2(2), 42–56. <https://doi.org/10.52593/klm.02.2.03>
- Tabrani, A. (2018). Questioning Literature and Non-Literature in the Treasures of Indonesian Literature.*The First International Conference On Teacher Training and Education 2018 (ICOTTE 2018)*, February. https://www.researchgate.net/profile/Dian-Prasetyaningrum-2/publication/349195040_ESP_STUDENTS'RESPONSES_TO_TASK-BASED_LANGUAGE_TEACHING_TBTL_IMPLEMENTATION/links/602492024585158939972dc6/ESP-STUDENTSRESPONSES-TO-TASK-BASED-LANGUAGE-TEACHING-TBTL-IMPLEMEN
- Tabrani, Akhmad; Prasetyoningsih, L. S. A. (2017). Development of Javanese Language Preservation through Local Culture Guyub Tutar in Anthropolinguistic Studies.*Journal of Research on Language, Literature and Teaching*, 16(April). <http://repository.unisma.ac.id/handle/123456789/1938>.