



Short Story *Buah Limus Murag Ku Angin* by Karna Yudibrata: A Study of Immanuel Kant's Philosophy of Norms

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ABSTRACT

This study aims to describe the moral philosophy contained in the Sundanese short story *Buah Limus Murag ku Angin* by Karna Yudibrata using Immanuel Kant's moral philosophy theory. This research uses a qualitative approach with the document method and literature study. The document method is used to find data sources that will be used, while supporting literature and readings are collected using literature study techniques. The data source in this research is the short story *Buah Limus Murag ku Angin* by Karna Yudibrata and the data is in the form of morality values contained in it. Then the data is analyzed and described using Immanuel Kant's moral philosophy theory, with the result that in this short story moral philosophy is observed which includes 1) morality towards god not to associate gods, in 2) morality towards the social environment includes morals of responsibility, respect for others, and good neighborliness, and in 3) morality towards oneself the results are related to morals to think positively, not indulge in excessive ego, control emotions, maintain self-esteem and authority, and wisdom in action.

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1. INTRODUCTION

Literary works become a means of immortalizing or crystallizing a life event. Thus, literary works become a manifestation of real life. As according to Isnendes (2010), that literary works are a preservative medium for a rich and complete tradition and are able to dive into the hearts of readers. Therefore, the life and death of literary works does not only depend on the author, but also depends on the readers' interest in literary works. Because in essence the meaning and results of thinking in literary works will be returned to the readers (Lantowa et al., 2017; Suprpto & HS, 2018)

Various forms of literary works live in the midst of society, from novels, short stories (short stories), poetry, to drama. Likewise, there are various interests of the readers in choosing the genre of literary works they love. Short stories or short stories are one of the literary works that are quite widely spread in the midst of society through various media both print and electronic. Short stories are literary works in the form of narrative stories that are relatively short so they are called one-sitting literary works (Suprpto & HS, 2018) because they are usually only built by 7500 words or 4 to 6 pages, or 10-15 pages (Isnendes, 2010) so that the story that appears is not too complex or only raises one conflict and usually the storyline or problem in the story is immediately completed in one story. This short story literary work appears or exists in various languages in various parts of the world, both national and regional languages, such as in Indonesia, short stories have also developed in various regional languages, including Sundanese. In the treasures of Sundanese literature, this short story is known as *carpon* or *carita pondok* and is known from the 1800s in literary periodization according to Ruhaliah (2019) which was recorded in 1869 there was a Sundanese short story by Haji Muhammad Musa with the title *Hibat* and *Santri Galgal*.

The life of short stories in Sundanese literature in print media is still maintained in the local magazine *Manglé*, which in each edition contains several short stories from writers, as well as in the form of books that are still published by PT Kiblat Utama, Pustaka Jaya, Geger Sunten and so on. The reading level of the community is the main factor challenging today's writers and publishers, in addition to the high loyalty and easy access to electronic media (Azis, 2021), as well as in regional language reading, even though Sundanese is one of the most spoken communities in Indonesia (Setyawan, 2011), it is not quite directly proportional to their reading interest in Sundanese texts, so that the marketability and readership of Sundanese texts are at risk of falling.

In fact, novels, short stories, and dramas are the three literary works that are considered to contain the most concrete and solid life values (Armet et al., 2021) that can be used as life lessons for readers. Thus, moral values or life values are so inherent in this genre of literary works. The moral values contained in a literary work will usually be better known as moral philosophy, while the content of this moral philosophy will be reached by the reader through broad and deep meaning, as according to (Zamrotin, 2017) that moral values are in the intellectual field of the reader, but the object is directly related to the practice of human life. This is in line with the thoughts of Bertens (2011), that moral philosophy explores the reasons for the norms used as a guide to life in human moral behavior.

The moral values contained in literary works are a reflection of real life (Yulianto, 2016), so the moral values conveyed in a literary work are not only in terms of morals for oneself but also between oneself and the environment, which should be moral values between oneself and the environment are quite important to note because they are related to other people. Analysis of moral values in a literary work, especially short stories, must be really thorough because the story is so dense (Armet et al., 2021) so that moral values must

be obtained in one reading because the scene in a short story passes so quickly that usually the reader will be immersed in the story but suddenly finished, while the reader does not really listen to the moral value so that the story passes by.

One of the short stories in regional languages that is quite interesting to analyze is *Buah Limus Murag ku Angin* or when interpreted in Indonesian is '*Buah Limus Jatuh Oleh Angin*' or 'Limus fruit fall by the wind' by Karna Yudibrata, a Sundanese writer who is very famous for his literary works that are very full of life values and high literary taste.

This short story is about the neighborly life between Sudira and Suparya. Suparya's house was hit by a limus fruit that fell from Sudira's limus tree and Supaya did not accept it, so Suparya was angry to the point of shouting and reported it to the head of the local RT and RK. Then they were asked to make peace by cutting down or pruning the branches of the tree that ducked into Suparya's house, but Sudira was still reluctant to make peace. Until one day Suparya was accused of throwing limes at Sudira's house which caused Sudira's glass to break, Sudira finally reported this to the police station. At the police station Sudira was asked to ask the market for the price of window glass, but Sudira did not understand what the policeman meant that this problem was a misunderstanding and could be resolved simply if Sudira and Suparya talked nicely and had mutual goodwill. It was at the police station that Sudira felt humiliated as he was shouted at as "stupid" and "stubborn" for his lack of reconciliation and disregard for the advice of others. Dissatisfied with the police statement, Sudira took the matter to court. However, Sudira became confused because the evidence was no longer available and the judge was the brother of Suparya's wife.

This story shows or reflects to the reader about moral values that are not only related to oneself but also in social life. So the short story *Buah Limus Murag ku Angin* was chosen to analyze the value of morality philosophy. The philosophy of morality that is in accordance with what is described in this story is Immanuel Kant's theory of moral philosophy which states that in moral philosophy three moralities are known, namely 1) morality towards God, 2) morality towards the social environment, and 3) morality towards oneself. So this short story was taken to be analyzed in relation to the moral philosophy contained in it because it was felt to show the three philosophies of morality.

Research on the philosophy of morality based on Immanuel Kant's theory has been done, such as Zamrotin's research (2017) which examines moral philosophy in the novel *Tarian Dua Wajah* with the result that the novel shows moral values in the storyline such as the value of responsibility, independence, and so on. Whereas in this study the subject studied is a short story with a more specific atmosphere, namely Sundanese nature and a simple but realistic conflict. Wahyudin et al. (2020) examined the philosophical value in the Harry Potter novel which shows that the novel contains the philosophical value of love from the protagonist's conflict, while this study focuses on the value of moral philosophy based on Immanuel Kant's theory which refers more to social conflicts. Research by Izza et al. (2020) which examines the value of morality in the practice of human cloning, with the result that the practice of cloning is very contrary to the morality put forward by Immanuel Kant and of course with religion, while in this study the research subject is a literary work that displays conflicts of life in society that are considered in accordance with Immanuel Kant's moral philosophy. Moral philosophy research is not only in literary works and science, but also applied in legal research as carried out by Kusuma et al. (2023) who examined the obligation of a witness's oath in a trial based on Immanuel Kant's morality, the result is that the witness's oath is mandatory because it relates to 3 aspects of morality as mentioned by Immanuel Kant. Meanwhile, this study focuses more on literary works that may also relate to the law as experienced by the main character. Although research on the value of philosophy based on

Immanuel Kant's theory has been carried out even on novel literary works, research on the value of morality in short story literary works has not been widely carried out, so this research is good to carry out in order to enrich knowledge of the value of morality contained in a literary work, especially the short stories taken in this study are Sundanese short stories and set in Sundanese society, so it will be quite interesting to study.

2. METHODS

This research uses a qualitative approach with a descriptive method. The qualitative approach is used because the data in this research is in the form of sentences or paragraphs in a discourse, so the data is described in such a way that the interpretation can be understood. Data were collected using documentation and literature study techniques. The document technique is used to find and determine data sources, while the literature study is to find reading materials, studies, journals, magazines, or others that support the research.

The data source in this research is of course a Sundanese short story with the title *Buah Limus Murag ku Angin* by Karna Yudibrata in the book *Kanyaah Kolot* short story collection. This short story was taken with the consideration that this short story shows enough conflict between oneself and the environment and morals towards God. So that the data obtained in the form of sentences or paragraphs that describe the moral conflicts in question.

The theory used to discuss the collected data is Immanuel Kant's moral philosophy theory (Zamrotin, 2017) which divides morality into three, namely 1) morality towards God, 2) morality towards the social environment, and 3) morality towards oneself. This theory is taken because it is considered relevant to the existing data so that it is more effective in describing the research.

3. RESULTS AND DISCUSSION

This section will describe the morality values contained in the short story *Buah Limus Murag ku Angin* by Karna Yudibrata based on Immanuel Kant's moral philosophy which includes 3 main morality values, namely 1) morality towards God, 2) morality towards the social environment, and 3) morality towards oneself.

Morality towards God

The value of morality towards God is related to how humans deal with divinity and believe in it in their daily behavior in life. As according to Kant (in Huda, 2011) that the existence of morality towards God is based on belief in the existence of God. The observed values of morality towards God in the short story *Buah Limus Murag ku Angin* are as follows.

1. Not Associating with God

The morality value of not associating partners with God (Nugroho, 2017) is the morality of monotheism of human servitude to God who believes in his God for everything that happens is his will. Always recognizing the unity of God and asking for help and protection only to Him. Below is an excerpt from the short story *Buah Limus Murag ku Angin* that shows the morality of not associating partners with God.

“Pan Abas gé nyaho, basa Jumaah dua minggu ka tukang téh hujan lain! Hujan gedé geuning dibarung ku angin barat mani ngadudud. Enya saha atuh anu bisa nahan hujan jeung angin, nya? Kawas urang téh Nu Maha Kawasa bisa sakahayang! Manasina Gusti

Allah, sagala kawasa. Tapi urang mah jelema, kabisa téh aya watesna!" Sudira kawas nu ngomong sorangan.

["Abas also knows that it rained on Friday two weeks ago! A big rain accompanied by a west wind. Who can stop the rain and wind anyway, right? Yes, God is the almighty. But we are only human, our abilities are limited." Sudira seemed to be talking to himself]

The above quote shows that even though Sudira was in a state of emotion, he still remembered God, that no one can hinder God's will and destiny for what happened and will happen. The quote also shows that the concept of faith and monotheism towards God emerges and is embedded in the daily mindset. Sudira, who was in an emotional state, could still think that there is a God who wills everything and cannot be prevented by humans, especially since humans have no power to do anything. This shows that in any situation humans must still remember God and there is no effort other than God's will, this is in accordance with Fitriadi's statement (in Hafidhah et al., 2017) that one of the human relationships with God is to believe in His destiny.

Morality towards the Social Environment

Morality towards the social environment is the moral value that each individual holds in living in the midst of society so that ethics and norms are known in social life. So that the norms that are formed become moral values in each individual.

1. Responsibility

Responsibility is an attitude of being ready to face what has been done. A person is considered responsible when he wants to take responsibility for things caused by him or related to him. Meanwhile, according to Rahayu (2016) and Ardila et al. (2017) responsibility is an attitude or behavior of a person in carrying out duties both for himself, the environment, nation, state, and or religion. In this short story Buah Limus Murag ku Angin, the attitude of being responsible for the social environment appears clearly in the conflict that takes place, such as the quote below.

"Kadéngé ku Akang, atuh Akang téh malik teu ngeunah, teu suka dicacampah, alatan kenténg potong katinggang limus. Cenah éta potong, moal enya teu digantian ku Akang gé. Piraku sugan geus teu sanggup ngagantian kenténg sasiki-siki acan mah."

"Masing hayang diganti kabéh kenténgna ogé, moal teu sanggup, da Akang téh teu masakat-masakat teuing!" omong Isah nyeuneu.

["I heard that Akang feels bad, I don't like being bad-mouthed, just because a roof tile was broken by a limousine. I will replace the broken roof tile. I can't afford to replace even one tile."

"Even if you want to replace all the roof tiles, you won't be able to, because Akang is not poor!"]

From the quote above, it appears that Sudira is willing to take responsibility for what happened to Suparya's house, even though the thing that caused the conflict was unintentional by Sudira. This shows that in life we must be willing to take responsibility for what happens to us either directly or indirectly.

2. Respect for Others

Mutual respect is a moral value that must be held by every individual so that the order of social life can run well and peacefully. The conflict that occurs in the story between Sudira and Suparya teaches readers that we can appreciate and respect others. This moral value appears in the part where Sudira is called by 'RT' and 'RK' but Suparya wants Sudira's limus tree to be cut down, the quote is as follows.

“Ari kahayangna kudu dituar cenah nya Kang?” Abas mancing.
 [“He said he wanted it cut down, right, Kang?” Abas said.]

“... Tapi dasar Suparya, jelema gé lain atuh cukup ku kitu téh. Manéhna nolak putusan RT, nyebutkeun teu bijaksana....”
 [“... But Suparya is not human, that's not enough. He rejected the RT's decision, calling it unwise....”]

The two quotes above represent Suparya's envy and disrespect for Sudira and the RT's decision. Suparya's disrespect is in his desire to cut down Sudira's limus tree which he himself does not know how Sudira struggled to plant the tree, besides that Suparya does not accept the RT's decision to only cut down the branches leading to his house. From here we learn that one's selfishness will be the treatment of disrespect for others (Abdusshomad, 2020). So implicitly the author wants to convey to readers that when we continue to submit to emotions, envy, and selfishness, a sense of arrogance will arise so that we do not respect others and indirectly the conflict in the short story invites readers to continue to think rationally, positively, and calmly in dealing with problems.

3. Being a Good Neighbor

Neighbors are the closest relatives when we are married. Meanwhile, according to Parhan et al. (2021) neighbors are the closest friends after family. As in Islam which recommends that we be kind to neighbors. This matter of neighborly behavior is very clear in the conflict flow of this short story *Buah Limus Murag ku Angin*. In the whole story, the author wants to convey to readers to live in harmony with neighbors and this also appears in the words of Sudira's wife Isah as follows.

“Urang téh lamun teu hayang akur jeung tatangga, rék jeung saha! Da aya bubuh ripuh mah, aya papait mah moal saha nu katempuhan. Meureun nu deukeut nya Bas?”
 [“If we don't want to get along with our neighbors, who will? After all, if you're in trouble, if you're hit by a disaster, who else will it happen to? It must be the closest one, right, Bas?”]

From the quote, it is clear that Sudira's family is very aware that in living as neighbors, they must get along well and love each other, especially when it is told that Sudira's family often gives the harvest from the limus tree. The story also mentioned that Sudira's family did not want this problem to be prolonged especially because of the limus fruit that fell accidentally. Therefore, the author brings up the problematic nature of the neighbor as an illustration so that the reader can think rationally and positively when facing problems. In addition, the meaning of being a harmonious neighbor becomes clear because the conflict raises factual situations that commonly occur in society.

Thus, the moral value of living in harmony with neighbors in this short story is in accordance with the recommendations in Islam, as narrated by Imam Ahmad in Musnad Imam Ahmad no. Index 6566 (Khusna, 2018).

"Told us Abd Allah ibn Yazid from Haiwah and Ibn Lahi'ah from Shurahbil Ibn Sharik from Abd Allah al-Hubuli from Abd Allah Ibn Amr ibn Ash from the Messenger of Allah SAW said: the best friends in the sight of Allah are those who do good to their friends and the best neighbors in the sight of Allah are those who do good to their neighbors."

From the hadith above, it is clear that the best person in the sight of Allah Swt. is the one who is kind to his neighbors. Likewise, the words of Allah Swt. in Surah An-Nisa verse 36 which means.

"Worship Allah and associate nothing with Him, and do good to your parents, relatives, orphans, the poor, your near and distant neighbors, your friends, Ibn Sabil and your servants. Verily, Allah does not like those who are arrogant and boast."

From this verse, it is clear that one's faith is not complete if that person has not done good or loved each other, including close and distant neighbors.

Morality towards oneself

Morality towards oneself is related to how a person respects himself as a human being and social being so that he behaves according to moral norms and values.

a) Positive Thinking

Positive thinking is useful so that we are able to act appropriately and not rashly. The moral value of positive thinking appears after we finish reading the short story Buah Limus Murag ku Angin. This moral value arises from the emotional turmoil of the characters (Sudira, Suparya, Isah, Abas, Suparya's wife), all of whom are so carried away by the conflict that they do not think positively.

"... Hadéna aya budak tatangga. Imahan éta tah, bébéja yén tadi beurang basa Akang keur euweuh malédogkeun limus kana kaca satarikna. Bari jeung gugulunduk kituna téh. Majorkeun téh, 'kop tah mulangkeun limus bisi rék dilebok jeung pelok-pelokna' moal enya budak, Si Oléh ngabohong atawa jijeunan da ari budak mah sok héséun ngabohong."

[".... Fortunately, there is a neighbor's son. He told me that this afternoon when Akang wasn't there, he threw a limousine at the glass really hard. While mumbling, 'now bring back the limes who knows if you want to be eaten with the seeds' where could that child, Oleh lie or make it up, because little children like it hard to lie."]

From the quote, it can be seen that Sudira could not think positively anymore because he was already emotionally ignited before checking or confirming with others about the matter, thus causing a more severe quarrel between Sudira and Suparya. From the story, the author seems to want to convey to the reader that as much as possible we should keep thinking positively so that the actions taken do not backfire. Because positive thinking will produce a positive response as well (Andinny, 2015) with the creation of alternative thoughts

from those faced (Silaen & Dewi, 2015). So that, positive thinking in dealing with a problem becomes a calm and wise self-image that shows our high morality.

b) Not Indulging in Excessive Ego

Ego is a human thing that every individual has that causes a sense of desire. However, this sense of ego (psychological) must be accompanied by super-ego (sociological) (Susanti, 2022) to remain balanced and not violate existing norms. Like rights and obligations, if rights are not limited by obligations and the rights of others, then other people's rights will be disturbed, as well as the ego. Therefore, we are required not to indulge in excessive ego. Egoism in moral values towards the social environment appears in the short stories studied, for example, as quoted below.

"Ah, Akang mah teu kapalang, perkara mah moal buruk digantung. Teu ngendek du apoé ti harita, kencling baé ka Pangadilan! Hayang nyaho kumaha jucungna!"

["Ah, I've already done it, there's no way I'm going to hang on to it. Not long after that, two days later, Akang went to court! I wonder how the verdict will turn out."]

This ego arises because of the process of defending self-esteem, but when examined more deeply, this defense of self-esteem becomes an excessive egoism of Sudira's character. So that what he did, which was to report his case to the court, backfired on him, because the evidence was no longer there and there were indications of abuse of power, namely the redaction:

"Lain bingung ku sidangna, tapi bingung nyanghareupan hakimna. Karék nyaho ayeuna, yén hakimna téh lanceukna pamajikan Suparya..."

["Not confused by the trial process, but confused by the judge. Because I just found out now that the judge is the brother of Suparya's wife."].

In this section, in addition to indicating that it was because of his ego that Sudira was determined to punish Suparya, there was also an indication that there was partiality in the law, as if the author wanted to convey that when someone has a brother as a holder of power, the right will be wrong and the wrong will be right, just like the confusion Sudira felt.

c) Controlling Emotions

Because humans have lust, humans have emotions. A person's emotions will appear when faced with a problem, whether the person is able to control emotions or not. The moral value that we must be able to control our emotions will be illustrated in the whole series of conflicts in this short story, but here is an example of the overflow of an emotion that might be controlled.

"Harita téh Bas, Akang kaluar ti imah jut turun ka buruan. Gantawang Akang hohoak jeung susumbar ka Suparya, ménta bijil ti imahna. Lila Akang hohoak, tapi Suparya teu daékeun ngalayanan némbalan-némbalan acan, sok komo mun wanieun bijil mah."

["At that time, Akang came out of the house down to the yard. Akang shouted and bragged to Suparya to come out of her house. Akang shouted for a long time, but Suparya would not respond to his shouts, if only she dared to come out."]

The quote shows that Sudira's character could not control his emotions when he found out (prejudice) that Suparya threw limes at his house, causing Sudira's glass to break. It can be seen that Sudira was immediately ignited and immediately expressed his emotions by

shouting and bragging at Suparya's house. However, from here we learn that if we are not able to control our emotions so that we are unable to think rationally, it will only lead to a sense of annoyance that culminates in *cape hati* or in Sundanese known as "*capé haté*" which usually arises because we are unable to control our emotions. Because in the sequel, it is told that Sudira felt dizzy after shouting, meaning that when we are unable to control emotions, it will usually be accompanied by a sense of fatigue itself and is not good for health, as according to Nurmayasari & Murusdi (2021) that when we do not think positively or emotionally it will be difficult to live life and will have an impact on mental and even physical health.

However, the problem of emotional control also arises from Suparya's character who is also easily provoked by emotions, with an indication that he does not accept that Sudira's limus fruit fell into his house, even though Sudira had intended to compensate. So, emotional control in social life is really needed to maintain harmony and so that what is done can be carried out with rational thinking.

d) Maintaining Self-esteem and Authority

Maintaining self-esteem is a moral value that arises as a self-defense so as not to be underestimated by others. So that self protection and self authority appear. This moral value appeared in the flow of conflict when Sudira's character felt that he was humiliated by Suparya because he was reported to the 'RT' and 'RK' only because of the limus fruit that fell and Suparya threw the limus fruit at Sudira's house. The defense of self-esteem can be seen in the following quote.

"... Leng ngahuleng, awak asa napak asa henteu. Balik deui ka luar, maksud téh arék laporan ka kantor pulisi. Rék ngalaporkeun yén imah geus aya nu ngabongkar."

["... Daydreaming, my body feels like it's stepping on the earth and not. Back out again, intending to report it to the police. Reporting that someone had broken into Akang's house."]

"Ah, Akang mah teu kapalang, perkara mah moal buruk digantung. Teu ngendek du apoé ti harita, kencling baé ka Pangadilan! Hayang nyaho kumaha jucingna!"

["Ah, Akang is already done, there's no way you're going to hang the matter. Not long after that, two days later, Akang went to Court! I want to know how the verdict turned out."]

The quote above shows that Sudira's character wanted to maintain his self-esteem, this is related to Sudira's situation who felt embarrassed because he was called by the RT and RK and upset because his house was thrown by Suparya. So in order to maintain his self-esteem, Sudira reported the matter to the police, but because in the police Sudira did not get an answer and was even humiliated, Sudira finally submitted a trial to the Court for Suparya's actions.

Actually, maintaining self-esteem in this short story is a humane and normal action, but it is accompanied by ego and emotion, so that the character becomes confused because there is no evidence, especially that the judge is Suparya's wife's brother. This plot is not unlike the Sundanese proverb that reads "*tamiang meulit ka bitis*" which means that bad treatment will harm yourself (Tamsyah et al., 2003). Bad treatment here can be associated with Sudira's stubborn character.

The conflict about the defense of self-esteem teaches readers to be able to maintain a good name and self-esteem no matter what, but it must still be accompanied by logic and

calmness in thinking so that the steps taken do not backfire on us and still maintain our dignity in the eyes of society.

e) Wise

Wisdom is a fair and calm attitude in facing and responding to a problem, which with wisdom every problem faced can be resolved properly. The value of wisdom conveyed in the short story *Buah Limus Murag ku Angin* is the accumulation of the previously mentioned morality values that ultimately lead to the morality of wisdom. From every action of each character, the reader is led indirectly to mediate and assess the value of the policy that should be taken if in such a conflict flow.

4. CONCLUSION

From the results of the analysis and discussion, it can be seen that Immanuel Kant's moral philosophy contained in the short story *Buah Limus Murag ku Angin* is mostly conveyed implicitly in every conversation and conflict flow that occurs. The observed values of Immanuel Kant's moral philosophy are 1) morality towards God about not associating partners with God, 2) in morality towards the social environment data was collected regarding responsibility, respect for others, and good neighbors, while in 3) morality towards oneself was observed in relation to morals to think positively, not indulge in excessive ego, control emotions, maintain self-esteem and authority, and be wise. All of these morality values become interrelated to build a very realistic conflict plot in everyday life in social life.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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