

AN ANALYSIS OF ACEHNESE MORALITY IN THE AUTHORITY OF LOCAL PARTY AS REFLECTED IN THE NOVEL *TANAH SURGA MERAH* BY ARAFAT NUR

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ABSTRACT

The title of this research is *An Analysis of Acehness Morality in the Authority of Local Party as Reflected in the Novel Tanah Surga Merah By Arafat Nur*. This novel was published in 2016 and the problems of the research are: 1) How does the author describe the potrait of Acehness morality as reflected in novel *Tanah Surga Merah* by Arafat Nur; 2) How does the author describe the authority of local party in Aceh as reflected in novel *Tanah Surga Merah* by Arafat Nur. The objective of this research are: 1) to describe and analyse the potrait of Acehness morality as reflected in novel *Tanah Surga Merah* by Arafat Nur; 2) to describe and analyse the authority of local party in Aceh as reflected in novel *Tanah Surga Merah* by Arafat Nur. *Tanah Surga Merah* is a novel that tells us about morality and authority of local party in Aceh. *The authority of local party* is the power of the local party in influencing the society to achieve a goal. Authority of local party have some influence to the country and society. Acehness morality is refer to attitudes, ethics, and the way of Acehness how they judge good or bad. Acehness morality here is closely related to the authority of local party. The authority of local party contributes to the formation of acehness morality. The authority of a good local party will form a good acehness morality, as well as otherwise. The methodology used in this research is library research. It is a kind of research where the data taken from the collection of books, and some other sources. The way of collecting data consist of two forms of sources; from primary data and secondary data. Primary data is the main data that taken from the novel, and secondary data taken from another books or through the desk observation (internet) that also related with the problem. The way of data analysis followed the three components consisted of data reduction, data display and data verification. The result of the research for first problem are consist of: 1) An analysis of Acehness Morality; a) Acehness morality in the reality, b) Acehness morality in the novel. 2) An analysis of the authority of local party consist of: a) A potrait of the authority of local party in Aceh b) An analysis of the authority of local party in the novel. The reseracher get the result of the research for second problems are concerned with the relationship between Acehness morality and authority of local party in Aceh.

Keywords: *Novel Tanah Surga Merah, Acehness morality, authority of local party*

INTRODUCTION

The problem of morality that occur in society is not trivial thing that can be ignored. The degenerating morality of the people in Aceh is getting worse each day, especially among adolescents. Aceh, known as *Serambi Mekah* seems to have lost its identity. Aceh does enforce Islamic *Shari'ah* where every Muslim who goes out of the house must wear a decent dress and wear veil for the woman. But that is as if only the outward appearance of the people of Aceh, not with the morals it has. The degenerating morality that experienced by the Acehness adolescents who related to abuse of authority by the ruling local party in Aceh which is more concerned with seeking wealth than the welfare of the society.

Aceh is an area located on the northern part of Sumatera Island. Aceh was one of the first provinces to be part of North Sumatera, which later became a new province of Aceh Special Region. Aceh is one of the areas of conflict in Indonesia, which began with the Teungku Muhammad Daud Beureueh rebellion in 1953, which called on the Indonesian government to grant special autonomy in Aceh. The conflict in Aceh was continued with the declaration of the rebellion of the people of Aceh by

Teungku Muhammad Hasan Di Tiro in 1976 called as Aceh Freedom Movement. The conflict in Aceh never stopped, during in 1989-1998 the Military Operations in Aceh which was known as Red Nets Operation. During the conflict, there were a lot of conflicts in Aceh, bloodshed everywhere. Murder became common place every day. The Armed Forces of the Republic of Indonesia (*TNI*) and Aceh Freedom Movement (*GAM*) hurried and tortured each other. Many innocent civilians were victimized at that time. Already countless cases of violence that occurred in Aceh at that time, the turmoil of conflict still continued. On December 26, 2004, Tsunami disaster occurred in Aceh, especially in Banda Aceh which is the capital of Aceh. After the disaster was overturned on August 15, 2005, the Aceh government signed a peace agreement with the Government of Indonesia in Helsinki, Finland known as the MoU Helsinki. The agreement was a bright spot after the prolonged conflict in Aceh. However, the problem was not stopped the time, peace was like a new round of problems in Aceh, where *GAM* combatants who used to be rebels now hold power.

The problem above was described in the novel *Tanah Surga Merah* by Arafat Nur (2016) where this novel was studied by researchers. The local party described in this novel is the *Partai Merah*, the only ruling party in Aceh, composed of former *GAM* combatants who are now officials. These people have contributed greatly to the destruction of Acehnese morality, because they have bad morality reflected in their everyday attitude of gambling, fornication, and dislike to read books. The reason why researcher choose the Acehnese morality to be studied because the researcher saw the existence of the morality damage that experienced by Aceh generation as told in this novel *Tanah Surga Merah*. The content of the novel described about the history of Aceh and how degenerating of Acehnese morality. Based on the explanations above, the researcher had conducted a research to analyze the potrait of Aceh in the novel *Tanah Surga Merah* by Arafat Nur (2016) under titled *An Analysis of Acehnese Morality in The Authority of Local Party as Reflected in the Novel Tanah Surga Merah* by Arafat Nur.

RESEARCH METHODOLOGY

This study is descriptive qualitative research. The data are collected from some sources and analyzed qualitatively. The result of data analysis are described descriptively. In relation to this research, the data which be analyzed here consist of primary data, secondary data. Primary data is the main data taken from the novel *Tanah Surga Merah* by Arafat Nur (2016) and secondary data are taken from another sources related to the problem of this research such as Acehnese morality and the authority of local party. Further more, after collecting both of the primary data, secondary data, the researcher need to analyze the data by following three steps consist of data reduction, data display and verification.

RESEARCH FINDING AND DISCUSSION

Portrait of Acehnese morality in the real society as reflected in the novel *Tanah Surga Merah*

Aceh is one of the provinces in Indonesia whose majority population is Islam, due to its location across the Malacca Strait connecting countries in the eastern part of the Asian Continent as well as the Indian Ocean that becomes accessible to the countries of West and South Asia, as well as the countries in Europe. It is because of the location of Aceh which is very strategic that in addition there are many Arab traders who later settled and married in Aceh, thus giving birth Muslims who have strong moral and religion. Their arrival in Aceh is not only to trade but to spread their religion. The processes of the assimilation of these nations ultimately affect the belief system of the people of Aceh who ultimately chose Islam as a religion. For the people of Aceh, Islam is not only a religion but as a guide to life and become the identity of "Aceh" (Djumala, 2013: 17). In the end of the construction of self-perception of the people of Aceh is what makes Aceh dubbed the "*Serambi Mekkah*". This term establishes identity for the people of Aceh. Islam is deeply rooted in the life of people of Aceh. In the historical

record that the conflicts experienced by the people of Aceh, both in relation to the outside world and in its internal context, offer a catalyst for the formation of their identity (Reid, 2006: 46-47).

Regarding this nickname as the *Serambi Mekkah*, there are two points to the meaning of the terminology of the *Serambi Mekkah*. First, the notion contained in the ancient manuscript by Nur al-Din Ar-Raniry, *Serambi Mekkah* refers to Aceh which is considered a magnificent city like Mecca, thus considered be the "Mecca of the East". The second, the notion refers to Snouck Hurgronje's view of the term "*Serambi Mekkah*" as "Gate to the Holy Land." This mention is due to the fact that Aceh is often used by hajj candidates who come from the islands of the East (in this archipelago in the archipelago) as transit places before they continue their journey to Mecca (Reid, 2006: 38-39).

Aceh became the only province in Indonesia in implementing the Islamic Sharia. Precisely after the declaration of Islamic *Shari'a* on 1 Muharram 1423 Hijriah coincided with March 15, 2002. The *Shari'a* of Islam in Aceh is not a new thing, where its application has been known since the time of the former sultanate. Sharia or Islamic law is a set of rules of God that must be implemented by every Muslim. It aims to establish a relationship between man and God and between humans and humans on a regular basis, and the provision that causes the Shari'a cannot be separated by ethics or morals (Reid, 2006:5). Since the implementation of Islamic Sharia in Aceh, the government imposes new rules in accordance with Islamic law and accepted by most people. Implementation of Islamic law has been through a long process, until it can be applied in Aceh (Hadi, 2010).

The implementation of laws and customs relating to the teachings of Islam makes the people of Aceh live by upholding religious values. Religious law is a standard rule in doing everything, both in legal matters, in education, even in everyday behavior. The main implementation is the obligation for children in Aceh to learn to read Al Quran and the Islamic laws in the study, even the children first study about Islam rather than the academic in the school. Among the Acehnese lives, one that is so strongly held is the issue of dress culture. Especially for women, the issue of clothing becomes very sensitive. The clothes that should be worn by Acehnese women are the clothes that cover women's *aurat* (part of the body which must not be exposed) as the *Islamic Shari'a*. In relation to the process of clothing meaning for women, then there are three meanings of clothing in women's perception of Muslim clothing. The three meanings are: 1) clothing as cover of *aurat*, 2) clothing as one form of implementation of religious teachings and, 3) clothing as a form of identity (Ismail, 2010:64).

Based on some statements above, we know that the ancient Acehnese people love the freedom, do not want to be colonized by the foreigners so that makes they are strong and united to defend the land from foreign colonies. The people of Aceh believe if the love of the homeland is a manifestation as a nation that is polite and loves his ancestors. Not anarchist people who love war. The Acehnese have a very high nationalist morality on their territory. It is also stated by Murad as the main character of the novel *Tanah Surga Merah* by Arafat Nur, (2016) as follow: "*Kecintaanku begitu besar terhadap tanah kelahiran justru mengecewakan. Namun, aku mencintainya dengan seluruh jiwa raga dan napasku. Di sinilah ketenangan, hidup dan matiku*" (Nur, 2016:21) (My love for the land of birth is disappointing. However, I still love it with my body soul, breath. Here is the calmness, the life, also my death).

In this novel also shows that Murad the main character is still has the morality of loving his homeland. Though he was being targeted by *Partai Merah* who would punish him if he was arrested, he returned to Aceh because he loved his homeland too much. In the course of the history of the struggle of the Aceh war against the invaders there are many examples and lessons to be learned especially in fostering the spirit of sacrifice and our responsibility to history. The Acehnese have a great fighting spirit and responsibility in their individual personalities so that they fight to the death. Aceh is

constantly facing changes in its journey. All the glorious in the past should remain the basis for the next life. As the history of the past is the most precious lesson that should not be forgotten, it is learned that bad history does not reoccur. Researchers do not discuss the current condition of Aceh morality as it should, but researchers analyze how the destruction of Acehness morality as written in the novel *Tanah Surga Merah*.

In this novel, Arafat Nur (2016) clearly illustrates how the destruction of morality in Aceh today, especially the students. They do not like learning, do not like to read books and only think of personal pleasure, such as in the following quotations: "*Pokok pembicaraan beralih pada keadaan siswa tempat Abduh dan istrinya mengajar. Hampir semua siswa di sekolah itu dungu, tidak tahu apa-apa, dan yang mereka pikirkan hanya jajan dan pacaran. Gurunya tidak kalah bodoh, demi memicu minat belajar ada guru yang menganjurkan siswanya untuk berpacaran.*" (Nur, 2016:34) (The subject of conversation is turning to the state of the students where Abduh and his wife teach. Almost all the students in the school were ignorant, do not know anything, and all they think about is snack and courtship. The teachers are no less stupid, even in order to trigger interest in learning there are teachers who encourage their students to date).

Allah has clearly forbidden the people to commit adultery, because it is a disgraceful act. Dating is one of the things that approached adultery, so it should be banned instead of supported with reasons to motivate students. In this novel seems to describe the Islamic law as if it still has things that do not reflect the Islamic attitude, even very far from the Islamic nature. Dating are a common thing happening in some communities, then the things that lead to disobedience often occur, as in the fragment of the novel. It is described as follows: "*Aku hampir tidak percaya, pengunjung laki-laki dan perempuan, duduk amat berdekatan, memeluk, meraba, bahkan seorang lelaki menyelusupkan kepalanya dalam dada seorang gadis yang duduk di bangku pojokan yang temaram. Anehnya, gadis itu membiarkan si lelaki menggerayangi tubuhnya dan pasrah dengan tubuhnya yang terkulai lemah.*" (Nur, 2016:66) (I could hardly believe that the visitors, men and women, sat very close together, hugged, felt, and even saw a man slipping his head in the chest of a girl sitting on a dimly lit bench. Surprisingly, the girl let alone the man fondle her body and resigned to her limp body).

Aceh that has implemented Islamic law, it is unbelievable that it happened. It is corrupt for the morality of Acehness if the things mentioned in the novel are really happening and ignored. How not, such behavior has tarnished the name of Aceh as an area that upholds religious values that have been maintained with all the ancestral souls. The parents also contribute to the destruction of the morality of the young generation, who has wrongly educated their children who gave their children freedom, such as the following quotation: "*Banyak gadis sekarang lebih suka berzina daripada menikah. Orang tua juga ikut andil menjerumuskan anaknya. Mematok mahar terlalu tinggi dan banyak tuntutan. Itu sama artinya mereka lebih suka membiarkan anaknya bergaul bebas daripada mengawinkannya.*" (Nur, 2016:75) (Many girls now prefer to commit adultery rather than marry. Parents also contribute in plunging their children. Determine dowry that is too high and many demands. That is the same meaning they prefer to let their children get along freely than to marry her).

This novel several times emphasized the hate of the people of Aceh and even Indonesia in reading books, as had been stated as follows: "*Tak satupun siswaku yang suka membaca buku. Mereka semua membenci buku. Jangan tanya soal pelajaran dan dunia. Bahkan, sejarah tanahnya mereka tidak tahu!*" (Nur, 2016:36) (None of my students like to read books. They all really hate books. Do not ask about lessons. Do not ask about the world. In fact, the history of their own land they do not know!). "*Drama dengan judul "Bacalah Buku sebelum Tuhan Mencabut Nyawamu!"*" dinilai amat melukai

bangsa Aceh yang tak suka membaca buku. Pemerintah, Dewan dan orang Partai Merah merasa tersinggung dengan pertunjukkan yang tidak lazim semacam itu, si pelaku dinilai tidak memahami adat kebiasaan orang Aceh yang suka menghabiskan waktu dengan duduk dan mengobrol seharian penuh di kedai kopi". (Nur, 2016:151) (Drama with the title "Read the Books before God Revokes Your Life!" It is considered to hurt the Acehnese who do not like to read books. The government, the council, and the people of Partai Merah are offended by such unusual performances, in which the offender at the point does not understand the customs of the Acehnese who prefer to spend time by sitting and chatting all day at the coffee shop). The quotation above related to what Hasan Tiro said in his book, which is also written on this novel, namely how the present generation who does not know about its history. He said that: "Generasi Aceh sekarang adalah generasi bodoh yang tidak mengenal sejarah dan tidak tau cara menghormati jasa pejuangnya terdahulu, itu bukan kataku. Hasan Tiro yang mengatakannya dalam buku." (Nur, 2016:36) (The Acehnese generation is now a dumb generation that does not know history and does not know how to respect the services of its former fighters, that's not what I said. Hasan Tiro was the one who said it in the book).

The authority of local party in Aceh as portrayed in the novel

If we examine the history of Aceh conflict that takes more than 30 years, then we will see there are some problems demanded by the Aceh community in maintaining its political identity in the state. The beginning of the Aceh conflict arose from the disbelief of justice promised by Indonesia's first president Soekarno, who at that time Aceh was willing to submit to Indonesia and the president of Soekarno with Aceh requirement must get the privilege of running the Islamic Shari'a (Kompasiana, 2014). The demands eventually formed a Darul Islam rebellion directed by Daud Beureueh who then served as governor of Aceh, stated that aceh was part of the Indonesian Islamic State declared by Kartosuwiryo in western Java, but eventually the plan was successfully crushed by the Indonesian government at that time. The reason Soekarno did not allow the implementation of Islamic Shari'a in Aceh because he was worried that other regions would also join the Shari'a and break away from the Republic of Indonesia. Soekarno prefer a nationalist concept. According to him, more nationalists can unify the differences such as ethnic, religion, race, all of ethnic groups in Indonesia.

Furthermore, in a MoU Helsinki provides for Aceh for several reasons, First; Aceh has a cultural identity with the application of *shari'a Islam* and *Wali Nanggroe* Institution. Second; Aceh gets economic justice, namely the distribution of oil and gas output by 70 percent. Third, the people of Aceh get their political rights through the formation of Local Political Party. These three items are then regulated in Law no. 11 of 2006 on the Government of Aceh (Djumala, 2013). Aceh is the only region that has local political parties, so Aceh has special autonomy in running its government. In practice, however that authority can make the people prosperous, as well as the opposite. Because of the negative and positive side of political decentralization as it is called at the beginning point. It is stated that: "*Orang yang dulu berteriak demi kemerdekaan, martabat dan demi Aceh justru merekalah yang merusaknya.*" (Nur, 2016:51) (The people who once screamed for the sake of independence, for the sake of dignity, and for the sake of Aceh it are they who destroy it).

Based on the quotation above, the author in the novel describe that the local party do not make significant changes to Aceh, it is destructive and Aceh seems to be colonized by its own people, such as the following quotation: "*Namun, negeriku ini sudah dirusak oleh tangan-tangan penjajah dan pemimpin bodoh sehingga bagaimana pun petani bekerja keras, mereka tak akan pernah bisa hidup makmur. Para pengendali kekuasaan terus mengusik rakyat, membuat rusuh demi siasat dan intrik politik, tak ada satu upayapun yang dilakukan pemerintah demi kemakmuran rakyat, semuanya demi kepentingan mereka.*" (Nur,2016:123) (However, this country has been undermined by the hands of

the invaders and ignorant leaders that no matter how hard farmers work, they will never be able to prosper. The controllers continue to harass the people, riot for political tactics and intrigue, no effort is made by the government for the prosperity of the people, all for their sake).

From the quotation above, the author tells that local party people who have a position do not think about how to prosper the people, they only think about themselves. In the novel, it is told that the local party which has the greatest power of the *Partai Merah* which is a party of symbolic local party that created by the author, does not really exist in the real world. It is stated in the novel as follows: "*Penduduk negeri ini semakin merana saja di bawah kendali orang-orang gunung bodoh yang telah berhasil merebut kekuasaan setelah berdamai dengan Indonesia. Melalui Partai Merah, partai lokal yang selalu memenangkan pemiliha umum, mereka menduduki tempat-tempat penting terhormat di pemerintahan, baik sebagai kepala pemerintahan, pejabat, maupun anggota dewan.*" (Nur, 2016:60) (The people of this country are languishing just under the control of the stupid mountain people who have managed to seize power after making peace with Indonesia. Through a *Partai Merah*, the local party that always wins the general voting, they occupy important places of honor in government, either as head of government, officials, or council members).

Partai Merah consists of members of *GAM* who have held government posts after the MoU, instead of doing something for the benefit of the people, they are only seeking wealth for themselves. They are like forgetting their former struggle for the interests of the people, having reached the position of the people forgotten, as had been described in the following quotation: "*Orang tulus dan baik hati seperti Mukhtar disingkirkan dari partai dan dicampakkan. Mereka berjiwa bandit malah menjadi raja, dipuja dan diberikan kekuasaan. Jika tidak berbuat jahat, menindas dan menipu rakyat; jangan harap bisa jadi penguasa.*" (Nur, 2016:54) (The sincere and kind people like Mukhtar are removed from the party, thrown away. Those who are bandit-spirited even become king, revered, and is given power. If it does not do evil, does not oppress, and does not deceive the people; do not expect to be a ruler).

From the quotation above, it is described that not all former of *GAM* combatants belong to the *Partai Merah*, run the government. There are kind ex-combatants, but they are dismissed because they do not match the majority of the party. So that only people who have a mission equation that survives, that is who is looking for wealth. In the novel the authors describe the power of making a person forget himself and become greedy, so that the greedy officials will bring Aceh to the brink of destruction. The arbitrary authority without giving priority to the people will only make misfortune miserable.

The relationship between authority of local party and Acehese morality in the novel

Local party authority has full regional power to self-regulate its own territory except in the case of foreign policy. The thing depicted in this novel outlines how bad the authority of the local party has caused the destruction of the morality of the Aceh generation. This novel explains that abuse of authority will not only affect the economy development, and political relations, but also on the moral destruction of the young generation of Aceh. First, the researcher will explain the abuse of authority by the *Partai Merah* as follows:

1. The *Partai Merah* puts emphasis on the people to vote on elections. It is described that: "*Sebetulnya, pemilihan kepala daerah yang berlangsung April 2012 lalu, kepercayaan rakyat terhadap Partai Merah sudah jauh menurun. Namun, yang membuat mereka mendulang suara terbanyak adalah kerja mesin politik yang masih sangat baik, berikut tekanan, ancaman, dan teror.*" (Nur, 2016:61) (Actually, the election of regional heads that took place last April 2012, people's confidence in the *Partai Merah* has declined considerably. However, what earns them the most votes is the work of the political machine is still very good, following the pressure, threats,

and terror). Based on the quotation above, the author tells that the *Partai Merah* as a Aceh local party has committed abuse of power, which is terror, threat, to frighten the people so that they get votes in the general election. It certainly makes people do not choose according to conscience, choose leaders because they have to, and live in constant fear.

2. The authority to void the law. It is said in the novel as follows: “*Lagipula hukuman keras ini hanya diberlakukan untuk rakyat jelata yang lemah, sedangkan pejabat yang berzina luput dari hukuman. Bahkan yang terbukti korupsi dibebaskan setelah menemukan kesepakatan bersama, dan hakim pun dengan senang hati menerima hasil jarahannya daripada harus sibuk menghukum orang-orang jahat yang punya banyak uang*”. (Nur, 2016:67) (Moreover, this harsh punishment can only be applied to the commoners who are weak, while adultery officials are completely escaped punishment. Even those who are proven to be corrupt will be freed soon after finding a mutual agreement, and the judge is happy to accept his booty instead of having to punish the bad guys who have a lot of money). Based on the above quotation, it is explained that the people of *Partai Merah* often looked normal when committing violations of the law, such as adultery, corruption, and others. This is because they can bribe and play the law. The law will only apply to the poor who have no money to help themselves. The law should not look at office and property, but truly sided with justice, those with authority should wisely use its power, not just to be free to make mistakes.
3. Monopolize the role of the press. It had been described by Arafat Nur as follows: “*Aku dengar kau penampung ganja yang dikirim keluar Aceh. Itu sebabnya polisi sibuk mencarimu lima tahun lalu, saat sejumlah kran gencar memberitakanmu*”. (Nur,2016:57) (I heard you are also a cannabis-cannabis container sent out of Aceh. That's why the police are busy looking for you five years ago, when a lot of newspapers are aggressively informing about you). “*Agaknya semua perihal buruk yang menimpaku serta kebohongan adalah ulah orang Partai Merah, terutama yang punya pertalian darah dan hubungan erat dengan Jumadil yang kubunuh*” (Nur,2016:57) (It seems that all these terrible things that happened to me, and the lies, were the actions of *Partai Merah* people, especially those with blood ties and close relationships with Jumadil who I killed). The role of the press is as a means of information for the people. The press is objective, and transparent, impartial to government and not pro-people, but neutral. In the novel the author tells that the powerful *Partai Merah* controls the role of the press, the press becomes their media in preaching something that suits them. It does not need to be true, which is important to their advantage. Seen when the press preaches something untrue about Murad, and instead covers the mistakes of the guilty officials.
4. Get rid of anyone who opposes the *Partai Merah*. In this novel Arafat Nur had stated that: “*Bukan penembakan Jumadil yang membuat mereka murka, tapi kau dianggap berperan dibalik kerusuhan yang menentang Partai Merah. Bahkan, selain Sofyan dan Wandu, lahirnya Partai Jingga adalah gagasanmu. Kau yang merancang perpecahan di tubuh partai yang berkuasa itu sehingga mulai goyah!*.” (Nur,2016:57) (It's not just the issue of Jumadil shooting that makes them angry, but you are considered to have an important role behind the riots that oppose the *Partai Merah*. In fact they believe, besides Sofyan and Wandu, the birth of the Orange Party is your idea. You are the one who designed the divisions in the ruling party so that it is now wobbling!). Based on the quotation above, it is explained that the very powerful *Partai Merah* pursues Murad not only for killing one of them, but because they are afraid. They fear Murad will become a provocative to fight and fight the *Partai Merah*. Murad who is a thinker and who first thinks about the formation of the Orange Party against they are, it is what is feared. Anything that can damage party unity will be removed.
5. Oppression of the people with power / arbitrary as had been described as follows: “*Memang sulit memercayai kalau kota ini dipimpin Suardin, teman seperjuanganku yang sebelumnya pernah memerkosa seorang gadis tanggung dikampungnya. Persoalan itu berakhir dengan perdamaian, keluarga korban dipaksa diam dan jika membeberkan atau melaporkan ke polisi, kepala mereka sekeluarga sudah berlubang ditembus peluru.*”(Nur,2016”:13) (It is very difficult to believe that

this city is now led by Suardin, a fellow soldier who had previously raped a girl in his village. The issue ends with peace, the families of the victims are forced to remain silent, and if they dare to disclose this case or report it to the police, then their heads are hollowed out by bullets).

CONCLUSION

The researcher concluded this research as in the following points: 1) Novel *Tanah Surga Merah* is an Aceh novel describing Aceh morality of the Acehnese after the peace agreement of the MoU and having the local ruling party. GAM combatants who have joined the *Partai Merah* became greedy and are just seeking wealth, so they do not think about people, and Aceh's younger generation imitates bad attitude of them; 2) The author of the novel used a simple language in describing the story, and made the reader who was not even Acehnese too easy to understand. The author often used harsh expressions, but could be understood as a form of expression of the main character with the people of the *Partai Merah*; 3) The author also used equations with cats or other animals, in distinguishing bad human attitudes and animal, it became a humor but also has its own moral message for the readers; 4) The author described the characters in the novel very clearly, so that the reader could imagine how the face and posture of the characters; 5) The author in the novel described very clearly the places and atmosphere in the story. The author like to invite the readers to imagine how the situation of the place; 6) The author described the idea of the authority of local party and the Acehnese morality very clearly and in detail. This means that there was has relationship between the authority of the local party and the morality of the Acehnese; 7) The results of the research for the first problem are concerned with : 1) An analysis of Acehnese Morality consist of : a). Acehnese morality in the reality. b). Acehnese morality in the novel. 2) An analysis of authority of local party consist of : a). The authority of local party in Aceh. b). The authority of local party in the novel; and 8) The result of the research for second problems showed that there are relationship between authority of local party and Acehnese morality.

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