

AN ANALYSIS OF HUMANISM VALUES IN THE *BIDADARI TERAKHIR* NOVEL BY AGNES DAVONAR

Ida Sukowati¹, Yessy Soniatin², Zeni Irawati Fadhillah³, Fransiska Angela Larasati⁴, Adinda
Victoryah Wahyuningtyas⁵

[²yessysoniatin@unisda.ac.id](mailto:yessysoniatin@unisda.ac.id)

^{1,2,3,4,5}Universitas Islam Darul ‘Ulum, Lamongan

ABSTRACT This study discusses the social values of humanism contained in the novel *Bidadari Terakhir* by Agnes Davonar. The discussion is carried out using a sociological review of literature, to be able to find out the problems that show the relationship between humans in the novel. This study is intended to reveal (1) describe the love and affection of the main character in Agnes Davonar's *Bidadari Terakhir* Novel, (2) describe the sacrifices experienced by the main character in Agnes Davonar's *Bidadari Terakhir* Novel, (3) describe long-distance communication media. by the main character in Agnes Davonar's novel *Bidadari Akhir*. The type of research used in this study is a qualitative method. The data in this study are in the form of data in the form of quotations, expressions and images that contain the social values of humanism. The data collection technique used in this research is the note-taking technique. The data analysis technique used in this research is descriptive analysis. The humanism values were seen in the picture of love between fellow human beings, both love for family and love for lovers, sacrifices made by someone for the most important person in his life. Communication media is also a support for human interaction to be easy.

Keywords: Social values, humanism.

PENDAHULUAN

Various problems and life experiences that are often brought up into works of fiction, both in the form of individual and social experiences, are love (until or not, towards lovers, parents, siblings, homeland, or others), anxiety, revenge, arrogance, fear, religious death, self-respect, as well as herd loyalty, betrayal, heroism, justice, truth and so on (Nurgiyantoro, 1994:71). This research is limited in scope to the study of sociology of literature discussing (1) the depiction of love and affection for fellow human beings (2) the sacrifice experienced by a person (3) describing the relationship of social communication in literary works, with the social reality of society in everyday life. .

The broader social theories that are central to sociology, recognizing that altruistic and habitual motives are also important and that an analysis of rational action can provide a complete picture of social activity, they look to the cooperative and communal mechanisms of interaction that involved in the establishment of traditional and customary culture, in a number of cases, theories of action were proposed as complete alternatives to theories of social systems. All social phenomena are argued solely as a result of individual results and actions and should not be considered reification (prioritizing the economic aspect) according to the characteristics that should only be owned by individuals. Action and systems approaches are considered as complementary ways of looking at complex social processes, if social systems can be analyzed without reference to subjective action, then these actions can be analyzed without referring to system processes except as conditions. -external conditions (Scott, 2012:39). Social phenomena in this study include love, sacrifice, injustice, and the depiction of long-distance communication relationships in a work with actual reality.

Love produces actions that are generally positive. Others act according to the will of the ruling party to please all parties. This means that there are meeting points between the parties concerned. Love is usually ingrained in a person or group of people (Soekanto, 2007: 233). Society is formed because humans use their thoughts, feelings and desires in reacting to their environment. This happens because humans have two main desires, namely, the desire to become one with other humans and the desire to blend with their natural environment, so that love plays an important role in interacting with fellow humans. Love plays an important role in human life, because love is the foundation of married life, family formation and child care,

close relationships in society and close human relationships (Soelaeman, 2001: 69). Love in human life manifests itself in various forms, starting from someone who loves himself, his wife, his children, his wealth, and his God. The form of love is inherent in humans, its potential and frequency change according to the situations and conditions that affect it, for example in the novel the love that occurs between the characters. Both love to his family and lover.

The goals in individuals usually have the same goals from the individuals who are members of a group, the common goals can have two meanings, first; The individual concerned has the same desire and attitude so that they try to achieve the same goal. Second, one party is willing to sacrifice for the sake of the other party, for example a mother sacrifices for the interests and happiness of her child (Soekanto, 2007:112). This means that the relationship must be voluntary, where the parties concerned really feel the existence of a freedom in carrying it out. In the novel, the main character makes sacrifices because he is forced to save his lover. Willingness to sacrifice time and energy, sincere in helping to make the main character his happiness.

Every social group (society) must experience development and change, in their life, humans always encounter a problem. So faced with justice and injustice. Justice is the treatment of every human being who respects their rights, both their human rights (life, independence, and equality of treatment) as well as other rights obtained through legal means such as wages for their work, goods they have purchased, and so on. While injustice is any treatment that does not respect the rights as already mentioned (Soelaeman, 2001:94). Unstable conditions in social groups occur because of conflicts between individuals or because of conflicts between parts of the group as a result of an imbalance between the forces within the group itself. There are sections or groups within the group who want to seize power at the expense of other groups, there are unbalanced interests so that injustice arises (Soekanto, 2007:146). Seen in the novel, the main character can't forget his lover even though his lover is forced to become a masher. The woman who wanted to help her mother who was seriously ill, was forced to take the job. So there is a witness of touching love, witness to the greatness of God. That love never chooses how it is born.

The problems of life and life experienced by humans are very broad and complex. Although the problems faced by humans are not the same, there are certain life problems that are universal. It can be said that it will be experienced by everyone anywhere and anytime, even though with different levels of intensity. For example, things related to love, conflict, anxiety, and others. The novel, which can be seen as a result of dialogue, raises and re-expresses various problems of life and life after going through intense, selective-subjective appreciation, and processed with imaginative-creative power by the author, into the form of an imaginary world (Nurdiyantoro, 1994:71).). Literature can be said to be a mirror of society or assumed to be a copy of life, but not all of it can be depicted in literature, only a picture of society's problems in general which is viewed from a certain limited environmental point of view. In this connection the mimetic approach has similarities with the sociological approach. The difference is that the sociological approach relies on society, while mimesis relies on literary works.

The relationship between social conditions in the novel *Bidadari Terakhir* and the social reality of people in everyday life. A young man's love for his lover, in the novel is seen between the main character and his family, love for his social environment. What happens in the novel can also be found in everyday life, in a society there is also social control according to Berger (in Sunarto, 2000: 58). The last mode of social control is physical coercion. As for a number of other mechanisms used by the community to control its members, namely persuading, making fun of, rumors, humiliating, and ostracizing, because the lover is exposed to a very serious disease, namely syphilis (a sexually transmitted disease). In the novel, it is seen when

the seeds of love appear between the characters. In order to fight for his love, the main character faithfully accompanies his lover until his last breath, hoping that his lover's illness can heal.

The occurrence of a young man's love story on a comfort woman in the novel also occurs in the real world, many young men are attracted to comfort women because of their beauty or kindness, besides that, the use of communication media to support human interaction becomes easy, for long distance communication the characters use Cell phones and letters as a means of communication, as well as in everyday life, almost everyone uses these communication media, both in formal and informal situations. Based on the description above, the purpose of this study is to describe the love and affection of the main character in Agnes Davonar's novel *Bidadari Terakhir*, to describe the sacrifices experienced by the main character in the novel, and to describe the long-distance communication media carried out by the main character in *Bidadari Terakhir* novel.

LITERATURE REVIEW

2.1 Relationship of Humanism and Love Social Values

Before the researcher explains further about Abraham Maslow's Humanistic personality theory, the researcher will first explain the reasons why using Abraham Maslow's Humanistic personality psychology theory. Maslow views humans as free and dignified creatures and also views humans as being different from any other animal, and in his research on the human personality, Maslow firmly believes that humans have an intrinsic nature of their own, a framework of psychological structures that can be viewed and discussed with others. its physical structure, namely that it has genetic needs, capacities and tendencies, some of which are characteristic of the entire human species, from which it can be deduced that Maslow's theory really appreciates the existence of essential human nature.

Abraham Maslow's theory emphasizes the importance of the role of needs in the formation of personality. This position is unique Maslow, he was originally a behaviorist group. But then he realized that behaviorism and psychoanalysis which developed theories based on animal research failed to capture the magic of human values. Finally he became the first person to proclaim the humanistic sect as the third force in psychology (the first force: psychoanalysis, and the second force: behaviorism) (Alwisol, 2009: 199). This humanistic psychology emerges by presenting a different human image from the human image from psychoanalysis and behaviorism, namely in the form of a human image as a free and dignified creature and always acts with all its potential.

Integration in a community group will emerge if there is a harmonious relationship between individuals who are always based on love, in society, we will definitely get various kinds of differences. These differences can lead to conflict. Another measure for the individual is that he feels more attracted to social groups that are close to life such as family, kinship groups and neighborhood associations, than for example with a large company or state (Soekanto, 2007:107).

For this reason, only love can overcome differences in a harmonious life, creating differences as wisdom and friendship filled with nuances of intimacy to create a healthy community life. A society will be disturbed in interacting due to hostility, suspicion, distrust among its members. Feelings that exist in individuals are often associated with love. Feelings are always subjective, and never objective. Therefore, it is very difficult to find references (Fadjri, 1986: 70).

According to Soelaeman (2001:70-80), there are several forms of love, including the following:

- (1) Self-love, self-love is closely related to self-preservation. Humans demand everything that is useful and useful for themselves. The symptom that shows the love of man for himself is his extraordinary love for property (material). Human love for things is ingrained,

because humans think that with material possessions they can relate all their desires to achieve the pleasures and luxuries of life.

(2) Love for fellow human beings, love for fellow humans is widely described and exemplified

2.2 Sacrifice

Humans are social creatures, so humans are basically unable to live alone in this world, either alone in a physical context or alone in a socio-cultural context. Human social functions are born from the need for these functions by others, thus functional productivity is controlled by various kinds of human needs (Bugin, 2006:26). Sacrifice is a person's effort in making sacrifices who never think about getting a reward in the form of services, position, rank, and property.

Sacrifice is something that cannot be forced in living it. The values in it begin with a passion that grows from the bottom of the heart for something that is desired and aspired to. Feelings of love become the basis of the spirit of sacrifice in each individual. The aspect of sacrifice in literary works can be known through the depictions of the author as a storyteller. The aspect of sacrifice can be aimed at reducing social conflict, and has the potential to create a harmonious and harmonious life.

Thus, sacrifice is a process, method, and act of sacrificing that is carried out by someone who never thinks about getting a reward in the form of services, position, rank, and property. Sacrifice cannot be forced. However, it arises based on a sincere and sincere desire from the heart to do it.

2.3 The Relationship Between the State of Humanism's Social Values in Novels and Social Reality in Society

Before the researcher explains further about Abraham Maslow's Humanistic personality theory, the researcher will first explain the reasons why using Abraham Maslow's Humanistic personality psychology theory. In this study, the researchers analyzed the personality of the main character in the novel *Bidadari Akhir* using Abraham Maslow's Humanistic personality psychology theory because Maslow views humans as free and dignified beings and also views humans as creatures that are different from any animal, in his research on human personality, Maslow is very believe that man has his own essential nature, a framework of sociological structure that can be viewed and discussed with his physical structure, namely that he has needs, capacities and genetic tendencies, some of which are characteristics of the human body. the entire human species, from that it can be concluded that Maslow's theory is very appreciative of the existence of an essential human nature.

Abraham Maslow's theory emphasizes the importance of the role of needs in the formation of personality. This makes Maslow's position unique. At first he was a behaviorist group. But then he realized that behaviorism and psychoanalysis which developed theories based on animal research did not succeed in capturing the magic of human values. Finally he became the first person to proclaim the humanistic sect as the third force in psychology (the first force: psychoanalysis, and the second force: behaviorism) (Alwisol, 2009: 199). This humanistic psychology emerges by presenting a different human image from the human image from psychoanalysis and behaviorism, namely in the form of a human image as a free and dignified creature and always acts with all its potential.

Literary works can also be said as a form of imitation of the subjective world of humans. Regarding the author's society, Plato considers that art is a mimesis or imitation of the world (Sariban, 2009: 111). Here are some things that have a relationship between the social conditions in the novel and the social realities that exist in everyday life.

(1) Society

Society is a collection of individuals who occupy a certain area. Have a binding life and culture. Society can also be said to be a group of people who interact in a social relationship.

According to Talcott Parsons (1968) (in Sunarto, 1993:54) formulate criteria for the existence of society. According to him, society is a social system that is self-subsistent, exceeds the normal lifespan of individuals, and recruits members through biological reproduction and socialization to the next generation. self.

Indirectly, the life of Javanese society is seen in the novel, which in reality is like that. Javanese people are known for their friendly people, polite and courteous in their actions, as well as the use of soft language when speaking, it's all because Javanese people are synonymous with village communities, which in everyday life are indeed famous for their friendly people, always doing their jobs properly. mutual cooperation.

In contrast to the urban community, which always prioritizes individual interests rather than common interests. Even religious activities are often sidelined because they prioritize work as an office person who only pursues worldly pleasures.

(2) Social Control

In social life, of course, there are positive and negative attitudes. In order to avoid negative things, it is necessary to have social control in society. In order to create a harmonious and harmonious life. Berger (in Sunarto, 2004: 58) defines social control as a method used by society to discipline members who disobey.

Roucek (in Sunarto, 2004: 58) suggests that social control is a collective term that refers to a planned or unplanned process of how individuals are taught, persuaded or forced to conform to the habits and values of group life.

The last mode of social control is physical coercion. There are a number of other mechanisms used by society to control its members, namely persuading, making fun of, rumors, humiliating, and ostracizing.

(3) Long Distance Communication Media

Communication media as a support for human interaction becomes easy. Social interaction requires deeper communication functions such as social contact and communication. Social contact does not occur solely depending on the action but also depends on the response to the action. While communication is when someone gives an interpretation of something or other behavior.

In communication, the issue of meaning is also very important to be interpreted by someone who gets information (news) because the meaning sent by communicators and recipients of information becomes very subjective and is determined by the social context when the information is disseminated and received (Bungin, 2006: 21).

The relationship between the social conditions in the novel and the social reality in society has something in common. Because literary works can also be said to be a form of imitation of the subjective world of humans. As in this study, it can be seen in society, social control, forms of love stories, and communication media which we often encounter in daily life.

2.4 The Synopsis *Bidadari Terakhir* Novel By Agnes Davonar

In life, we are not always biased to determine what we will become in the future, in life we are also not able to determine who we will know and be remembered with. This is what happened to a Rasya who was told in the novel *Bidadari Terakhir*, a story that will be a memory for anyone.

The story begins with Rasya who is accidentally destined with a girl when she wants to take her best friend to go somewhere, from that introduction, Rasya, a student, feels sorry for the girl, because she doesn't have the money to help her mother's critical operation until she has to work half to death to become a butterfly. night butterfly. He tried his best to raise money to help the girl. Thanks to Rasya's help, the girl's mother returned to health.

The kindness made the girl become touched. When love begins to frame between them. The girl must accept the fact, that she has a disease due to her past. Don't want Rasya to be sad

because fate will separate them. The girl decided to leave until the last second, they met again at the end of the girl's breath.

RESEARCH METHODS

The research approach used in this research is descriptive qualitative method whose research process produces descriptive data in the form of written or spoken data without using statistical figures in a structure. The data in this study are in the form of quotations in the novel entitled *Bidadari Terakhir* by Agnes Davonar, which will be studied in a sociological literature that focuses on the social conditions in the novel and its relationship with society. The data source in this study is the novel *Bidadari Terakhir* by Agnes Davonar published by PT Intibook Publisher in 2013 with a thickness of 162 pages.

The data collection technique in this study is a library technique, namely data collection using written sources to obtain data. Qualitative researchers as human instruments, have the function of determining the focus of research, collecting data, assessing data quality, analyzing data, interpreting data, and making conclusions on their findings (Sugiyono, 2010: 306). This research, which is used as the object of research is the sociological aspect of literature which focuses on the social conditions that occur in the novel and the relationship with society. So that the data obtained can be classified in the corpus of data presented in the form of a table.

Qualitative research, data obtained from various sources, using various data collection techniques, and carried out continuously, in this study the data analysis technique carried out consisted of several stages. These stages include the following:

- (a) The descriptive stage is that all the data obtained are related to the problem then the description and identification stages are carried out.
- (b) The classification stage is to classify the described data according to their respective problems.
- (c) The analysis stage is conducting an analysis of the data that has been classified according to their respective groups based on the theories relevant to the research.
- (d) The interpretation stage is interpreting the data analysis to obtain an understanding that is in accordance with the research objectives.
- (e) The evaluation stage is the stage of checking the results of data analysis to examine the truth, so that it can provide good and accountable results.

RESULTS AND DISCUSSION

4.1 The Love and Affection of the Main Character in the *Bidadari Terakhir* Novel

Bidadari Terakhir novel was published in 2013 by PT Intibook Publisher with a thickness of 162 pages, in this study the analysis of the social values of humanism, namely social phenomena that also occur in everyday life. Seen in the depiction of love between fellow human beings both love for family and love for lovers, the sacrifices made by someone for the most important person in his life.

The story begins with Rasya who is accidentally destined with a girl when she wants to take her best friend to go somewhere, from that introduction, Rasya, a student, feels sorry for the girl, because she doesn't have the money to help her mother's critical operation until she has to work half to death to become a butterfly. night butterfly, with all his might he collected money to help the girl, thanks to Rasya's help, the girl's mother returned to health.

Not only helping the girl's mother, Rasya also found a job. The kindness made the girl feel touched, when love began to be strung between them, the girl had to accept the fact that she had a disease due to her past, not wanting Rasya to be sad because fate would separate

them. The girl decided to leave until the last second, they met again at the end of the girl's breath.

The word love, in addition to containing an active feeling element, also expresses an active action. Same with affection, so that if someone loves another person, it means that person has feelings of affection or liking for the other person, in human life, love manifests itself in various forms, starting from someone who loves himself, his wife, his children, his wealth, and his Lord. The form of love is inherent in humans. Its potency and frequency change according to the situations and conditions that affect it. The form of love in the novel will be described as follows.

4.1.1 The love between the main character and his family and friends

In addition to being included in the love of fellow humans, the love and affection between these characters is also included in the type of erotic love. In this case, it happens between the main character and his family. As can be seen in the quotations from the novel *Bidadari Terakhir*. A child's love for his family is very strong even though the child's actions often do not satisfy the parents. However, love is realized because the main role of parents is to give love to their children through upbringing and struggle.

For Rasya, family is everything. They are the most precious treasures given by God in Rasya's life. So, in order to make the family proud, Rasya always gives the best for them, including in terms of education. Because Rasya has aspirations, one day they will follow in their footsteps to become a civil servant or at the very least become a police or army if accepted.

“Dan kata nyokab, wajah gue itu gak jelek-jelek banget, makanya dia sering banget nyuruh gue ikutan kontes model, akhirnya demi menyakinkan diri gue sendiri kalau gue berbakat, gue ikutan aja semua kata nyokab, hasilnya lumayan, beberapa kali menjuarai lomba kontes model di kota gue. Paling tidak gue dapat juara harapan walau nggak pernah juara satu. Tapi walau berwajah lumayan kata teman-teman gue termasuk polos karena gue gak gitu gaul soal yang namanya jadi playboy ” (Tentang Gue/2013/4).

Angel is Rasya's sister, now she is in the second grade of junior high school. In fact, he likes to bte because Mama forbade him to play basketball all the time, and he refuses to enter the modeling contest because he doesn't feel like his soul. Not to mention the attention of Mama who these few days seems a bit excessive to me.

As a mother, it is obligatory to remind her about her child's education. Seeing that Rasya will soon face the National Examination. A mother expects her child to get grades or get a perfect graduation.

“kakak kamu itu sudah kelas tiga. Sebentar lagi dia Ujian Nasional. belajarnya yang benar ya! Soalnya nilai tingkat kelulusan mama dengar udah di atas sekian berapa gitu”. Tenang aja Ma! Udah persiapan dari dulu-dulu kali buat ujiannya”. (Tentang Gue/2013/8).

Hendra is Rasya's classmate, even though she is less diligent and less intelligent, as a friend Hendra often suggests that Rasya immediately find a girl. A friend doesn't have the heart if his friend always focuses on his education and career. A student's entertainment so as not to be stressed is only when traveling with a lover.

Rasya and Hendara finally agreed to have fun. Hendara is a fun friend, who can always lighten the mood with his stale jokes. Rasya and Hendar have been friends for more than two years. Since both enrolled in high school and so far, their friendship has been lasting, smooth, without any problems. Finally that night arrived, at 07.00 WITA on Monday night to be exact. Previously, Rasya had told the nyokab that she wanted to go to study together, of course with a notebook to support lies. Rasya immediately went with Hendra and they rode together, when in the middle of the road Hendara suddenly stopped. Hendra was probably confused because Rasya was silent the whole way.

“Lu kok diem aja sih, Bro? kayaknya dosa banget boong sekali ama nyokab lu ya?”. Jiaaah, dia ngelamun. Mirip sapi ayan lu kalao ngelamun.” Sial... ini gue bukan bengong, tapi bingung sama kalimat lu, bilang katanya mau cari bidadari tapi kok jalannya gak jelas?”. Sabar dong, Bos! Tempatnya rahasia, sepi dan nggak boleh sembarangan orang tau.” Bacot li, Ndut. Buruan cepet!” (Tentang Gue/2013/13).

During the exam, Rasya suddenly remembered Hendra. Hendra looks a bit nervous and sweaty. Rasya is worried about Hendra if he doesn't pass the exam this time. But Rasya has a positive opinion, giving a cheat is the same as plunging Hendra.

4.1.2 The Love Between the Main Character and Eva

Besides being included in the love of fellow human beings, the love and affection possessed by the two characters are also included in the type of erotic love. In this case, it happened between a high school teenager and a prostitute girl. As can be seen in the quotations from the novel *The Last Bidadari*. Relationships of love and affection are not only addressed to a lover but also to families, such as between parents and children, brother to sister, and fellow humans in the surrounding environment. In the novel, love is shown by lovers who always share in any situation. They are Rasya and Eva.

Rasya was accidentally destined with Eva when she was about to take her best friend somewhere. From that introduction, Rasya, who is a student, feels sorry for Eva because she doesn't have the money to help her mother's critical operation until she has to work half to death as a night butterfly.

“Inget ya, Rasya. Aku ini bukan orang baik. Jadi piker-pikir aja kalau mau bantuin aku. Lagian aku nggak maksa, kok.” Aku juga bukan orang baik dan bukan juga orang jahat, kita hanya ditakdirkan di tempat yang salah dan ditakdirkan untuk mengenal dengan baik atau buruknya kita.” (Tentang Eva/2013/26).

Rasya tries to get Eva to accept the money she has collected. Rasya's love for Eva encouraged her to help Eva's treatment.

“Kamu kenapa sih mau bantuin aku, Ras? Aku ini bukan siapa-siapa kamu. Aku ini hanya orang lain yang secara gak sengaja kamu temuin di tempat gak baik. Kamu gak akan nyesel?. Aku juga gak tau, Va. Yang jelas ini sudah takdir aku, Tuhan yang menakdirkan kita saling kenal, sekalipun di tempat yang menurut kamu nggak baik. Aku senang kok kenal sama kamu. Sekarang kamu pakai aja duwit itu buat nolong ibu kamu. Biar beliau cepet sehat dan kamu bias kerja lain, nggak seperti sekarang.” (Tentang Takdir/2013/36).

Rasya is worried about Eva, recently her health has been decreasing. Rasya's affection makes her always want to pay attention to Eva. What's more, after Eva held her chest, Rasya's feelings became erratic.

“Iya Eva... hati-hati yaa...!”. “Kamu sakit? Udah minum obat?”. “Nggak apa-apa, Ras. Cumak batuk ringan, aku pamit dulu ya.” “Aku anter kamu!”. “Nggak usah, aku naik angkot aja.” (Tentang Cinta/2013/62).

Eva really made Rasya feel curious. Everyone wants to know Rasya peaked. Finally, Rasya decided to come to her house. Rasya doesn't care about Eva's prohibition to come to the house and meet her family. When Rasya came to Eva's house. Eva's mother's cries were greeted when she saw Rasya. Rasya immediately felt that something was wrong. Eva's mother immediately took Rasya to the room. Rasya's eyes widened, half of Rasya's life seemed to float when she saw Eva lying weakly in her bed.

Rasya tries her best to serve her lover who is seriously ill. Rasya visits Eva who looks hard to eat. Eva's mother had tried to feed her but she always vomited again. Rasya sat beside

him. Rasya pretends to hide Eva's illness, when asked by Eva. Even though Rasya already knew from the doctor. Rasya's goal is for Eva not to give up and keep fighting her illness.

The one-week race will be over. Rasya's concern for Eva is mounting. To be honest, Rasya wanted to visit the hospital. Give encouragement to Eva. But Eva didn't want Rasya to come. Eva wants Rasya to focus on the exam. Eva's desire is much stronger than Rasya's desire to accompany Eva in the hospital. But Rasya's desire for love and affection doesn't care about that. Finally, Rasya forced herself to visit Eva to the hospital by carrying a ring made by orphans.

4.2 The Sacrifice of Main Character In *Bidadari Terakhir* Novel

Eva's story is a story that becomes a social part of life that can happen at any time since this world was born. If only there was no Rasya in her life, maybe Eva would never be remembered so beautifully. At least for Rasya, Eva is an angel who had existed in her life.

Eva who is a nobody is now like an angel who continues to convey her message to the world through her story. There will always be happiness in the midst of the bitterness of life, just as there will always be truth from deeds in every action. Eva may not be lucky enough to live life, so she fell into a black valley. However, Eva continues to struggle even though in the end her struggles and sacrifices have brought her to the end of her life.

So far, Rasya has never known anyone whose name is having a boyfriend, because Rasya always hears her mother saying that dating is a responsibility, so Rasya can't date until Rasya's responsibility is complete, namely graduating from school, even the term having fan from Hendra has only recently been heard by her. But Rasya tries to lie to her parents to get out with her friend, Hendra.

"Lu ini beneran polos atau blon sih? Bilang aja kek lu mau belajar kelompok. Masa alas an kayak gini mesti nannya sama gue yang gak pernah ringking di kelas." Iya.. iya... awas lu kalau bohong. Kalau lu ngasihnya kuntilanak bukan bidadari nama lu bakal gue blacklist dari daftar pertemanan gue. Karena lu udah bikin gue bohong sama nyokab gue buat pergi sama lu."
(Tentan Gue/2013/12).

In the Karang Joah area. Rasya was just dumbfounded when she saw that the streets were filled with discotheques and karaoke places. Hendra stopped at one of the discotheques and bars. Rasya was silent, looking at each other in front of Hendra's place, because he was not feeling well with Hendra who had walked quite a distance on the journey, finally Rasya decided to accompany Hendra, but Rasya refused to follow along like Hendra who planned to find a date at the discotheque that Hendra wanted .

"Jadi beneran nih lu mau nungguin gue di sini saja? Gak mau asuk?." Iya, gue gue nunggu di sini saja sambil minum the botol." Hmmm, yakin nih mau nungguin gue sendirian?." Kalo lu masih ngebacot juga, gue bawa pulang nih motor lu ya!." Eh... jangan dong. Yaudah, gue masuk dulu ya." (Tentang Gue/2013/16).

Rasya heard Eva's story about her mother who had a mild tumor and needed surgery. Eva really needs money to treat her nyokab. Hearing Eva's story, Rasya felt pity and felt that Eva was not joking. Moreover, he made up stories so that Rasya would help Eva.

After Rasya had enough money, Rasya immediately contacted Eva to give the money. Even though Rasya is new to Eva, Rasya is willing to sacrifice material and energy, so much that Rasya wants to take Eva home and immediately orders Eva as soon as possible so that her mother is taken to the hospital.

"Makasih ya, Ras. Nggak nyangka aku bakal ketemu malaikat sebaik kamu." Sama-sama, semoga ibu kamu lekas sembuh ya, aku titip salam buat beliau." Udah sore nih, sebaiknya kamu pulang dan bawa ibu kamu

secepatnya setelah dapat uang itu. Aku anterin pulang mau?." Jangan Ras! Aku jadi ngerepotin kamu banget ya." Enggak kok. Kamu tunjukkan jalan, ya!" (Tentang Takdir/2013/37).

In Rasya's eyes, Eva is the most special woman. Whatever happens to Eva, Rasya is willing to sacrifice for it. But Eva doesn't want to bother Rasya too much, because according to Eva, Rasya has sacrificed a lot for her. When Rasya played at Eva's house, Eva's father complained about the lack of funds to buy Eva's medicine. Rasya didn't think long, because it was for Eva's recovery. Rasya does not know that Eva is being lied to. The money is only for his own needs, to gamble and buy drinks.

All of Rasya's plans to help Eva have been thought out. Rasya must find a decent job for Eva. Eva had to leave her job at the nightclub. Rasya almost gave up because she did not get a job vacancy. Remembering the circumstances of Eva's family who are concerned and the sincere desire to release Eva from her dark past, makes Rasya get excited again. Rasya enters a mall and intends to wash her face in the toilet. Through a corridor, Rasya finds a job vacancy ad pasted on the wall. Soon Rasya spurred the motorbike in the heat that shone on the city of Balikpapan. In front of a clothing store, Rasya immediately parked the motorbike. After confirming the address that Rasya had noted down with a banner posted in front of a fairly large women's clothing store, Rasya entered and immediately contacted the owner.

"Selamat siang, Mbak. Tadi saya abaca iklan di dinding kalau toko ini lagi butuh karyawan, ya?." Iya, Mas. Tapi kami mencari karyawan perempuan." Iya, Mbak. Saya lagi cariin kerja buat seseorang perempuan, kok. Apakah lowonganya masih kosong, Mbak?." Masih, kok, Mas. Kalau boleh tau buat siapanya Mas, ya?." Buat pacar saya, Mbak." Ooo, kalau gitu Mas datang aja besok, sekalian sama pacarnya." Bener ya, Mbak, kalau bisa jangan terima yang lain dulu, biar saya besok datang lagi sama pacar saya." Iya Mas, tenang aja." Makasih, ya, Mbak. Beso saya datang lagi." (Tentang Cinta/2013/64).

Rasya goes to Eva's house, but Eva doesn't usually wake up at this time. Eva's door was still closed. Rasya remembers, it's Wednesday, a work day, and Eva never told her that today is Eva's day off. Finishing her curiosity, Rasya knocked on the door of the house several times. Then from the inside came the sound of soft footsteps and Eva's face emerged from behind the door.

Eva can't lie to Rasya if Eva is fine. Everything Rasya has seen with her own eyes. Eva was so weak, her eyes were drooping, and her jawbone protruded. Rasya, just realized, it turned out to be one of the oddities that Rasya saw from Eva yesterday at the cafe door. Eva is getting thinner. Rasya tries to persuade Eva to go to the doctor.

Rasya is looking for a way to finance Eva's hospital, Rasya is thinking about selling her motorbike, or at least pawning it. Rasya called Hendra at that time to find out where Rasya could pawn the motorbike. When Rasya called, Rasya's sister, angel, heard. When Rasya hung up the phone she appeared with a questioning face.

Rasya really wants to help Eva, even though Eva's request is very difficult for Rasya to fulfill. Eva wants when she dies she wants to be buried next to her father's grave. Even though it was hard for Rasya, to fulfill Eva's request, Rasya wholeheartedly wanted to sacrifice for her love and affection.

4.3 Long Distance Communication Media

Communication media as a support for human interaction becomes easy. In communication, the issue of meaning is also very important to be interpreted by someone who gets information (news) because the meaning sent by communicators and recipients of

information becomes very subjective and is determined by the social context when the information is disseminated and received.

Communication emphasizes aspects of human activity as social beings who carry out sociological activities, namely social processes and communication, these aspects are most prominent in human life with other people. Another aspect is telematics and its reality, which concerns the issue of communication technology. In everyday life, people are able to communicate remotely using letters and cellphones. Most people nowadays prefer to use mobile phones for long distance communication because it is practical and the media can be carried everywhere.

In the novel, for long-distance communication the characters use cellphones as a means of communication. As did the characters Rasya and Eva. They use the media to greet each other and get to know each other. Likewise with everyday life, almost everyone uses these communication media. It is used in both formal and informal situations. This can be seen in the following quote from the novel:

"halo... siapa, nih?." Ya, halo. Eva, ini aku, Rasya. Yang dulu sempat ngobrol sama kamu di depan diskotik" ooh, kamu. Si brondong. Kenapa?." Ehmmm... aku mau nepatin janji aku nih. Kamu dimana?." Aku lagi di rumah aja, kok. Nemenin nyokap." Kita... bisa ketemu nggak?." Kamu serius mau ketemu sama aku, buat nepatin janji kamu?." Iya, beneran, kok, kalau gak percaya kita ketemuan aja, biar si brondong ini menunjukin buktinya." Mau ketemu dimana?." Hm? Gak bisa di tempat lain aja, Ras. Aku gak pernah lo ke mal. Itu kan temat elite." Aku mau ngajak ketemuan, Evaaa. Bukan nagjakin Shopping. Uda ya, aku tunggu di sana. Datang ya!." (Tentang Takdir/2013/33).

"Ras, mulai sekarang jangan hubungin aku dulu." Gue kaget setengah mati begitu membaa SMS Eva yang masuk ke ponsek gue. Ada apa dengan Eva? Kenapa tidak melarang gue buat nemenin dia? Gue langsung menelfon Eva, tiga kali panggilan tidak dijawab dan SMS gue nggak pernah direspon dan membuat gue jadi bingung. Beberapa jam kemudian ponsel gue bergetar. Secepat kilat gue menyambarnya. Menemukan SMS Eva yang kedua." Aku lagi ingin sendiri Ras. Maafin aku yaaa... aku tahu kamu pasti ngerti. Kasih aku waktu buat sendiri... sekarang aku lagi di kampung halaman aku... aku akan kabarin kamu kalau aku sudah kembali, untuk sementara jangan hubungin aku dulu." (Tentang Kepahitan/2013/87).

"bu, Rasya nelpon lagi?." Iya, Eva... kamu mau ngomong sama Rasya?." Bilang aja aku lagi tidur, bu. Bilang aku baik-baik aja." Tapi, Eva... . kasihan nak Rasya, dari kemarin dia nelfon terus, nanya kabar kamu sampai ibu kehabisan alas an." Udah gak apa-apa." (Tentang Permintaan Terakhir/2013/122).

From the explanation above, it can be concluded that there are social aspects. The social aspects that exist in the novel include society, in this case it is told about people's lives that look intense in communicating, all people need communication tools such as cellphones or letters, and are famous for friendly language. The second aspect is social control, in the novel, Rasya must get information from both Eva's family and her friends

CONCLUSIONS

Based on the results of the analysis in the novel *Bidadari Terakhir* by Agnes Davonar, it can be concluded that the analysis of the social values of humanism contained in this novel includes several things.

Love and affection are felt by the characters. Among them, the love between the main character with his family and friends. The bond between a child and his mother is very strong, although sometimes there are many disagreements. Love is also given by the main character to his friend Hendra, the main character always shows his attention as the best friend. Love is given by a person to a true friend. It can be seen in Hendara's attention when he saw that Rasya was always serious in studying, so Hendra wanted to find a bodadari for his friend, and took him for a walk. The love of a couple is shown by Rasya to Eva. Their brief meeting did not prevent them from knitting love. Rasya's patience and love are able to make Eva always struggle in the face of life. It is not easy for Rasya to convince Eva that she will go through a very hard life.

The sacrifice experienced by the main character is seen when Eva tells the reason why she works as a comfort woman. Eva only thinks about how to earn money, so that her mother can recover, and help her family's economy which is a bit down. Hearing Eva's story, Rasya felt pity and wanted to help. After Eva got the money, her mother was immediately taken to the hospital. Rasya didn't think about what would happen to her, the important thing was to be able to help Eva. For the sake of Eva's life, Rasya is willing to sacrifice energy and material just for Eva.

In the novel, the long-distance communication medium for the characters is to use HP as a means of communication. As did the characters Rasya and Eva. They use the media to greet each other and get to know each other.

REFERENCES

- Davonar, A. (2013). *Bidadari Terakhir*. Jakarta: PT Intibook Publizer.
- Bugin, B. (2006). *Sosiologi Komunikasi Teori, Paradikma, dan Diskursus Teknologi Komunikasi di Masyarakat*. Jakarta: Kencana.
- Escarpit, R. (2005). *Sosiologi Sastra*. Jakarta: Yayasan Obor Indonesia.
- Fajri. (1986). *Ilmu Sosial Dasar (Kumpulan Esssei)*. Surabaya: Usaha Nasional.
- Faruk. (2012). *Pengantar Sosiologi Sastra*. Yogyakarta: Pustaka Pelajar.
- Kristeva, N. S. S. (2009). *Peta Analisis Sosial*. Yogyakarta.
- Nurgiyantoro, B. (1994). *Teori Pengkajian Fiksi*. Yogyakarta: Gajah Mada University Press.
- Ratna, N. K. (2004). *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar.
- Sariban. (2009). *Teori dan Penerapan Penelitian Sastra*. Surabaya: Lentera Cendekia.
- Scott, J. (2012). *Teori Sosial Masalah-Masalah Pokok Dalam Sosiologi*. Yogyakarta: Pustaka Pelajar.
- Soekanto, S. (1982). *Sosiologi Suatu Pengantar*. Jakarta: PT Raja Grafindo Persada.
- Soelaeman, M. (2001). *Ilmu Budaya Dasar suatu pengantar*. Bandung: Rafika Aditama.
- Sugiyono. (2010). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Sunarto, Kamanto. 2000. *Pengantar Sosiologi*. Jakarta: Fakultas Ekonomi Universitas Indonesia.
- Sutardi. 2011. *Apresiasi Sastra: Teori, Aplikasi dan Pembelajarannya*. Lamongan: Pustaka Ilalang.
- Wellek, Rene dan Austin Warren. 1993. *Teori Kesusastraan*. Jakarta: PT Gramedia Pustaka Utama.