

MORAL VALUE IN THE METAPHOR OF A SHORT STORY OF A *CITY WITHOUT WORDS AND TEARS*: THE STUDY OF HERMENEUTICS

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Abstract. The research entitled "Moral Value in The Metaphor of A Short Story of A *City Without Words and Tears*: The Hermeneutical Study" is a research that analyzes the metaphors "words" and "tears", and the moral values contained therein. The methods used are qualitative descriptive with hermeneutics and moral philosophy as the basis for research. The theory used is the metaphor of Paul Ricoeur and Aristoteles' theory of virtue. To address the problem, the data collection stage begins with the metaphor of "Words" and "Tears". The data is then analysed with Paul Ricoeur's metaphorical interpretation theory. This research article shows that there are two moral values are found in the short story based on Aristoteles' theory of virtue: discretion and self-control.

Keywords: moral values, short stories, hermeneutics, paul ricoeur, moral philosophy, aristoteles

INTRODUCTION

The use of figurative language or metaphor is one of the characteristics of language style in literary works, including short stories. The metaphor used serves to explain, describe, and express something the author wants in the story. The short story is built on two elements. First, there are the intrinsic elements, which are the building blocks of literary works found in short stories, such as themes, plot, characters and characterizations, setting, point of view, message, and language style. Second, there are extrinsic elements, which exist outside of literary works, such as norms (rules used by authors in writing literary works) and author biographies (authors' life histories).

The message, which is one of the intrinsic elements, is the author's message to the reader to do something in accordance with the message conveyed either explicitly or implicitly. Moral values, which are one of the values contained in the mandate, are the main focus of this research. Moral values as a representation of existing social reality as well as the main message from the author can be a topic in literary works, including short stories. It can also be a medium of social criticism that can be conveyed by the author through his work because it is tantamount to conveying personal ideas or messages, but the delivery is not direct.

The short story "City Without Words and Tears" was chosen as the object of this research. The short story is an example of a literary work that is a reflection of social reality. The short story is also one of the social criticisms conveyed by the author through his work, especially with the use of metaphors. The short story "City Without Words and Tears" is a short story by Noviana Kusumawardhani that was published in the mass media, namely Kompas Newspaper, on Sunday, March 24, 2013 and became one of Kompas' 2013 short stories. Noviana is from Jakarta and has been a resident of Ubud since 2008. She works as a media and relations manager at the Bali Spirit Festival, an annual festival of yoga, music, and dance in Ubud.

The short story "City Without Words and Tears" tells about the lives of people in a city. The city that has taken away the sound and replaced it with text The city has kept people close and brought those far away closer. In the short story, it is also told about the loss of eyes and voices in

the city and how they were replaced by texts to replace voices. In that city, almost everyone looked down while playing their fingers on a kind of cell phone.

The approach used to analyze the short story "City Without Words and Tears" as a research object is hermeneutics. Hermeneutics is an approach used to interpret the meaning contained in the text. In simple terms, hermeneutics is also defined as interpretation. Zimmermann (2021:16) explains that hermeneutics is more than a principle of interpretation or a method we use when immediate understanding fails us to understand. The aim of hermeneutics is to understand, and although understanding may be attained by analytical principles, it cannot be reduced to them (Zimmermann, 2021:17). Meanwhile, the theory used in this study is the metaphor described by Paul Ricoeur.

Previous research related to short stories and studies of hermeneutics was conducted by Wulyanti (2021), with the title of her research being "The Myths of Flora and Fauna in Sunda Mangle Short Stories: Hermeneutic Studies." Wulyanti's research aims to find out the diversity of myths about flora and fauna that exist in the Sundanese community. The results of his research show that there are thirteen types of myths about flora and fauna, and the role of myths as story ideas, event modifiers, and atmosphere enhancers is also found. Furthermore, Atikasari (2019) carried out research titled "My School is Not School: Hermeneutical Studies." However, the literary works used as research data are not short stories but novels. The results of Atikasari's research show that the meaning of "school" that has been successfully revealed is expressive, independent, idealistic, and creative. Furthermore, the concept of "school" was successfully formulated, namely the school as an arena for the formation of culture, the school as a place for student expression, and the school as a developer of students' critical abilities.

From the previous research described above, no research has been found that examines the short story *Kota Tanpa Kata dan Tear Mata*, especially the moral values contained in the metaphors in the short story, using the hermeneutics approach. In analyzing the short story "City Without Words and Tears" by Noviana Kusumawardhani, the researcher will analyze the meaning of the metaphors "words" and "tears" as well as the moral values contained in the short story. To answer this problem, the data collection stage begins by looking for "words" and "tears" metaphors. Then, the data were analyzed with Paul Ricoeur's metaphorical interpretation theory. After the data is interpreted, the next step is to analyze moral values, which refer to moral philosophy with Aristotle's theory of virtue.

RESEARCH METHOD

The research method is the set of tools, procedures, and techniques chosen in conducting research (Djajasudarma 2010:4). This research focuses on moral values in metaphors in the short story "City Without Words and Tears" by Noviana Kusumawardhani. This study uses a qualitative method with moral values as the main problem formulation. Metaphors in short stories are analyzed using hermeneutics and Paul Ricoeur's metaphor theory. This research method was chosen because there are metaphors with symbols that must be interpreted using hermeneutics in order to reveal the meaning contained in the metaphors in the text.

In addition, moral philosophy is also used as a basis for analyzing moral values in the short story "City Without Words and Tears" by using Aristotle's theory of virtue. Aristotle says that virtue must be taught in childhood, starting with good habits and learning to put feelings in their place (such as not laughing at the suffering of others; as reason develops in children, this will lead to the enjoyment of true virtues). (Gibson, 2022: 178) Gibson (2022: 178) explains that according to Aristotle, a life of noble success must be virtuous but also requires "external things" of sufficient wealth, good health, and friends. mentions friends as one of the external factors that contribute to a successful life, apart from doing good deeds. Greek society listed four main virtues: wisdom, courage, self-control, and justice. Since then, other main virtues have been added to the list, such as compassion, respect, honesty, and loyalty (Gibson, 2022: 178).

The short story analysis process is divided into several stages. The first stage is to find and collect the metaphors of "words" and "tears" contained in the short story *Kota Tanpa Kata dan Tear Mata*. The second stage is to interpret the metaphors of "words" and "tears" contained in the

short story. The third stage, namely uncovering and explaining the moral values contained in the metaphors in the short story.

RESULT AND ANALYSIS

After analyzing the meaning of "words" and "tears" in the short story *Kota Tanpa Kata dan Tear Mata* with Paul Ricoeur's metaphor theory, several meanings of these two metaphors were found. The following will explain each of the two metaphors of "words" and "tears" one by one.

1.1 The metaphor of "words" and "tears" in the short story "City Without Words and Tears"

The "word" metaphor in the short story *Kota Without Words and Tears* by Noviana Kusumawardhani, which has been analyzed using Paul Ricoeur's heremeneutics, has two meanings, namely sound and direct speech. Meanwhile, the metaphor of "tears" in the short story has the meaning of caring.

1.1.1 Meaning of "word"

First, namely, the "word" metaphor. the first meaning of the metaphor "word," namely sound. Noviana, the writer of the short story, uses the metaphor "word" as a sign, which means sound. The main character, named Babe, feels a longing to bring out the voice of an old woman he met at the station by accident. The changes that have taken place in the city where the grandmother lives have taken away "the voices of many people," including those closest to her, namely her husband and children. Now, residents in this city are busy with their gadgets, making people around them feel far away. Conversely, when far away, it actually feels close. That's why this grandmother showed her enthusiasm and joy when she met Babe at the station. This can be seen from the many things he voiced, as in the quote above.

The second meaning of the "word" metaphor is speaking directly. Noviana, as the writer of the short story, also uses the metaphor of "word" as a sign, which means speaking directly. Granny wants to talk to humans. He revealed that it was at the station, but he still felt human because it was there and he still heard human voices. In the quote above, Grandma also invites Babe to talk about anything with his voice and with his eyes. That is, the grandmother misses talking or talking directly with humans with her voice and with each other's eyes.

1.1.2 The Meaning of "Tears"

Second, namely, the metaphor of "tears." The meaning of the "tears" metaphor is caring. Noviana, the writer of the short story, uses the metaphor "tears" as a sign of caring. The metaphor of "tears" has the meaning of caring. In the quote above, it is stated that an exhausted soul is a soul that is unable to shed tears. The gaze of the human eye can give birth to tears, which symbolize one's concern. The quote also explains the analogy of springs. The most fertile earth is the one that stores a lot of water and is released into springs. That is, tears are a sign of a fertile soul and are one of the results of a human being's concern.

1.2 Moral Values in the Short Story "City Without Words and Tears"

Moral has several meanings in the KBBI (Big Indonesian Dictionary), namely teachings about good and bad that are generally accepted regarding actions, attitudes, obligations, and so on; morals, manners, and decency. Moral philosophy is used as the basis for analyzing moral values in the short story "City Without Words and Tears" by using Aristotle's theory of virtue. After analyzing the metaphors of "words" and "tears" with Paul Ricoeur's metaphor theory, it was also found that the moral values contained in the short story *Kota Without Words and Tears* There are two moral values found based on Aristotle's theory of virtue in the short story, namely wisdom and self-control.

1.2.1 Discretion

First, namely, wisdom. The main character named Babe in the short story "City Without Words and Tears" realizes that there are many "dry, fragile hearts without a sound, without glances, without tears" in the city he visits to meet his loved ones. According to Babe, only eyes can give birth to tears. Then he gave the parable of tears with springs. Babe explained that the most fertile earth is the one that stores a lot of water and is released into springs. Just as a spring springs from a fertile earth, for Babe, a fertile soul is a soul capable of producing tears. On the other hand, an ailing soul is one that is unable to shed tears. That is, if there are no more human eyes when communicating, there will be no more caring, compassion, sympathy, or empathy that can bring tears to your eyes.

1.2.2 Self-Control

Second, self-control. There are two forms of self-control described in the short story "City Without Words and Tears," namely positive and negative self-control. A positive form of self-control can be seen in Babe's character as the main character and Granny's character, whom Babe meets at the station. Babe, who visits a city that is almost entirely controlled by text, is able to control himself and not be affected by being like most of the people there. Babe actually confirmed the words of the old woman he met at the station by accident, that Babe would regret it if he still went to town and got out of the station.

Meanwhile, negative forms of self-control are seen in subordinate characters, namely the man Babe loves. After Babe meets the man he loves again at a restaurant in a mall, Babe is disappointed because the man is the same as the other people he meets. As soon as Babe met him, the man looked down, waving his fingers over his cell phone. Besides that, negative self-control is also seen in the collective character, namely a large family who is in the corner of the room in the same restaurant as Babe. Supposedly, the extended family gathers at the restaurant to spend time together, chatting with one another. However, it turns out that Babe saw that the members of the extended family were also doing the same thing, that is, lowering their heads and moving their fingers. The two conditions described are examples of negative self-control, or the inability to control oneself in the face of devices with all of their convenience and sophistication. This inability to control themselves has robbed them of the awareness to live fully. It means living a full life with an awareness of the importance of being together with family, the closest people, friends, and the people around you. not controlled by technology but by controlling existing technology wisely.

CONCLUSION

Meanwhile, negative forms of self-control are seen in subordinate characters, namely the man Babe loves. After Babe meets the man he loves again at a restaurant in a mall, Babe is disappointed because the man is the same as the other people he meets. As soon as Babe met him, the man looked down, waving his fingers over his cell phone. Besides that, negative self-control is also seen in the collective character, namely a large family who is in the corner of the room in the same restaurant as Babe. Supposedly, the extended family gathers at the restaurant to spend time together, chatting with one another. However, it turns out that Babe saw that the members of the extended family were also doing the same thing, that is, lowering their heads and moving their fingers. The two conditions described are examples of negative self-control, or the inability to control oneself in the face of devices with all of their convenience and sophistication. This inability to control themselves has robbed them of the awareness to live fully. It means living a full life with an awareness of the importance of being together with family, the closest people, friends, and the people around you. not controlled by technology but by controlling existing technology wisely.

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