

The worldview of human character in the novels *Kapal Terbang Sembilan* and *Djampea* by M. Yanis

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Abstract: The study aims to explain M. Yanis' worldview in the novels *Kapal Terbang Sembilan* (1983) and *Djampea* (1998), which were written based on his experiences when interacting with the Japanese and Dutch colonialists in West Kalimantan. This study uses a descriptive method. The data source in this study is the novels *Kapal Terbang Sembilan* and *Djampea* by M. Yanis. Data collection was carried out using documentary techniques. Data in the form of quotations in the novels were then studied using Lucien Goldmann's genetic structuralism theory. The results of the study are as follows. First, M. Yanis' worldview in the novels *Kapal Terbang Sembilan* and *Djampea* concerns good human character. Second, the worldview contains universal values about the importance of having good character. Good character includes obedience to religious teachings, being helpful, respecting others, obeying social manners and ethics, having a pioneering spirit, being friendly and polite, being devoted, and prioritizing inter-ethnic friendship. M. Yanis' thoughts describe a worldview about inter-community relations with moral messages based on good character.

Keywords: *worldview, genetic structuralism, human character, universal values*



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INTRODUCTION

Novels, as one of the creative genres of literature, are a container that is full of aesthetic, moral, and historical elements that often come from those who have long cultivated prejudice in themselves towards literary works (Saman, 2000). In addition to the aesthetics of language, novels also open the door to creativity to the aesthetics of thought. The aesthetics of thought are filtered and then poured back into the novel. In fact, the aesthetics of thought in a novel can be of higher value than the reality of life. In the creative process, historical context is one of the realities that authors often explore in the works they produce.

According to Koh Young Hoon (1996), historical novels can be divided into two categories. First, those that use historical backgrounds and events, but where the author creates specific characters appropriate to that era. Second, those that feature real historical figures and adapt them to the backdrop of historical events. According to Lukacs (Koh Young Hoon, 1996:54), true historical novels are those that bring the past to us and make us experience the essence of the events that occurred in the past.

Teeuw (1997) asserts that historical novelists emphasize giving meaning to human existence through stories and events that may not be factually true but are meaningfully true.

According to Daiches (Koh Young Hoon, 1996:55), historical novelists do not imitate or describe events or circumstances that they know—they bring out elements (events and characters) that are unique and universal. Thus, they highlight the essential nature of an event or situation, whether what they tell really happened or not. In this context, it can be said that a historical novelist gives his own meaning to certain historical facts with his own highlighting.

In the context of West Kalimantan, M. Yanis actually has the specialty of writing about a social reality that occurred in his society when he was active as a bureaucrat during the colonial era (Asfar and Duantika, 2016). The events that occurred in West Kalimantan society during the colonial period have enriched his inner eye (spiritual perception). He retells the reality in literary works, as seen in the Novel *Kapal Terbang Sembilan* (1983) and *Djampea* (1998) which contain many meaningful truths about the history of the struggle of the people of West Kalimantan.

The aesthetics of thought in the novels *Kapal Terbang Sembilan* (1983) and *Djampea* (1998) are important to study in more depth, especially since these two novels contain the history of the struggle of the people of West Kalimantan. These historical novels feature historical figures and events, with settings and time periods from the past compared to the time of their writing (Koh Young Hoon, 1996; Saman, 2000).

The Dutch and Japanese colonization of Indonesia has long ended, and M. Yanis may have believed that some of the historical fragments that he had experienced needed to be transformed again. M. Yanis chose novels as a medium to convey his intellectual desires to readers. This may be due to one reason that novels are not just ordinary genres but also an aspiration because of the open nature of the novel itself. Through novels, the author wants to convey the aspirations of himself, society, and his nation. Novelists who have experienced or witnessed war are not only someone who is involved in war but also thinkers, contemplators, and developers of imagination. The results of his thoughts, reflections, and imaginations are united in a creative container—a novel (Saman, 2000).

M. Yanis' worldview about humans in the Japanese and Dutch colonial situation is indeed interesting to interpret. As a writer, M. Yanis certainly realizes that the depiction of characters, events, and historical settings that he produces is not only a historical document, but also a literary work that has tension (Wellek & Warren, 1995; Teeuw, 1997).

M. Yanis' worldview regarding good human character in this article is examined using Lucien Goldmann's genetic structuralism approach to see M. Yanis' worldview in the literary texts he produces. According to Junus (1988), Lucien Goldmann also developed the concept of a worldview *that* exists in all great literary and philosophical works. This worldview can be interpreted as a meaningful overall structure. That is, a total understanding to capture its meaning with all its complexity and wholeness. Therefore,

Teeuw (1995:129) explains that there is no conflict between the sociology of literature and the structuralist school. Goldmann argues that every important literary work has *a significant structure*, is autonomous, and immanent, which must be explored by researchers based on careful analysis.

According to Koh Young Hoon (1996), this genetic structuralism approach combines structural analysis with *historical and dialectical materialism*. Thus, literary works must be understood as a meaningful whole. Therefore, structurally, the analysis emphasises the characters who play a role in the novel and explores M. Yanis' worldview based on the actions of the characters in the novels *Kapal Terbang Sembilan* and *Djampea*. This is similar to what Koh Young Hoon (1996) did when analyzing the text. He argues that the thoughts and elements that form the text contain a cohesion that can provide a complete picture of the meaning of the entire literary work.

The same thing was also expressed by Riana (2021), who described the elements of literary works that produce the author's thoughts in seeing the world around him. Riana (2021) saw the structure of the novel *My Pain My Country* by Dewi Anggraeni as being built by the relationships between characters so that it reflects Dewi Anggraeni's worldview as a form of concern for the victims of the 1998 tragedy and her thoughts on nationalism, justice, and Chinese integration through the characters in the novel.

Another study on the author's worldview from the perspective of genetic structuralism was conducted by Nurhasanah (2015), who described Ahmad Tohari's thoughts in the novel *Orang-Orang Proyek*. This study found that the novel *Orang-Orang Proyek* describes Ahmad Tohari's worldview regarding the relationship between cultural opposition, natural opposition, social opposition, and human opposition as well as the literary structure in expressing an idealist-humanist and socialist-religious worldview.

Another relevant study is the analysis conducted by Aldiansyah (2019) in viewing Kuntowijoyo's *Pasar novel* from a genetic structuralism perspective. Kuntowijoyo's worldview through the character of Pak Mantri in the *Pasar* novel presents valuable lessons for its readers. This novel contains many moral values, such as self-awareness, politeness, honesty, willingness to sacrifice, and responsibility.

M. Yanis can be said to be one of the most important West Kalimantan novelists of the 1980s. Although he did not have any other continuous works other than the novels he had published since 1983 and 1998, M. Yanis still has one more novel that has not been published, namely *Bukit Kelam di Hulu Melawi* (Asfar and Duantika, 2016). Based on the three novels he produced, these novels remind us of the novels *Keluarga Gerilya* and *Perburuan* by Pramoedya Ananta Toer and *Jalan Tak Ada Ujung* Mochtar Lubis. The themes of the struggle for independence as a great, dignified, and free nation are idealized by Pramoedya Ananta Toer in his novel *Keluarga Gerilya* (Toer & Anderson, 1983). Mochtar Lubis (1992) also describes the nature and

characteristics of heroism and courage in the novel *Jalan Tak Ada Ujung*. Pramoedya concentrated on the Javanese archipelago, and Mochtar Lubis talked about the situation inside and outside Indonesia. Then, M. Yanis described the civil activities and movement organizations that he had been through in West Kalimantan.

Research on the novels *Kapal Terbang Sembilan* (1983) and *Djampea* (1998) needs to be done in an effort to find out M. Yanis' worldview in these novels. This is important because these novels are produced based on M. Yanis' experiences when interacting with the Japanese and Dutch colonizers in West Kalimantan (Asfar and Duantika, 2016). In this sense, M. Yanis' life as an author and historical actor has a relationship between individuals, between humans, and between events that occur (Damono, 2002:1). Therefore, discussing M. Yanis' thoughts in the literary works he produces can describe the author's worldview in the narrative of inter-societal relations from which moral messages can be derived based on the good character of humans in the text of the novels.

METHOD

The method used in this study is a descriptive method. This method aims to create a systematic, factual, and accurate description of the facts, characteristics, and relationships between the phenomena being investigated. The technique used in data collection is a documentary study (Nazir, 1988; Asfar, 2019). The documents studied are the novels *Kapal Terbang Sembilan* and *Djampea*. The novel *Kapal Terbang Sembilan* was published by the Panca Bakti Education Foundation in 1983. This novel has 228 pages. The novel *Djampea* was published by the Untan Publishing Agency in collaboration with the West Kalimantan Arts Council in 1998. This novel consists of 300 pages.

According to Semi (1993:24) and Moleong (2000:6), this documentary technique is used because modern literary data is generally in the form of notes, photographs, fiction, documents, memorandums or other official records. Therefore, this study applies a descriptive method with a documentary study technique. Therefore, the analysis and description carried out are modern literary works that have been printed in written form so that the analysis presentation describes the findings in the written literary works.

Data analysis is used to refine and complement the descriptive method and documentary study techniques in this research—utilizing one of the most popular approaches in literary sociology, namely Lucien Goldmann's genetic structuralism approach. Genetic structuralism theory is a literary analysis that explores the thoughts, social context, history, and background surrounding the creation of a literary work by an author (Teeuw, 1995:129).

RESULTS AND DISCUSSION

Results

M. Yanis' worldview describes the good character of humans in the novels *Kapal Terbang Sembilan* (1983) and *Djampea* (1998). M. Yanis' creative process was obtained, both directly and indirectly, through interactions with his family during education, reading, and work experience. Therefore, M. Yanis' worldview in the novels *Kapal Terbang Sembilan* (1983) and *Djampea* (1998) is his inner voice and idealism of thought in seeing the attitudes and characters of humans around his life. The results of the study that describe the good character of humans are presented in Table 1.

Table 1. Worldviews on Human Character

No	Character Aspects	Character Description
1.	Obedience in Practicing Religion	Obedience in worship and enthusiasm in learning religious knowledge
2.	Helpful Nature	Having a high social spirit and willingness to help in daily life
3.	Respecting Others	Able to position others as important as oneself
4.	Complying with Manners and Ethics	Upholding ethics in social interactions within others' communities
5.	Pioneer Spirit	Acting as a motivator or spirit builder, patriotism fighter, reformer
6.	Friendly and Polite	Establishing good and friendly communication in every interaction with other people
7.	Devoted Soul	Willing to contribute his thoughts and energy for the benefit of society
8.	Inter-Ethnic Brotherhood	Prioritizing unity by bringing together figures from different ethnicities

Discussion

Humans are living creatures that are more perfect when compared to other living creatures. As a result of the elements of life, humans develop and experience changes, both physiological changes and psychological changes. In addition, humans are unique individuals. This means that humans have been chosen by God to be caliphs on earth and that the individual is a free person and has risks to bear (Danusiri, 1996:92).

Humans are unique because various characters can be shaped by the awareness that individuals possess freely. Human awareness of himself relates to human life as a social being and humans as individuals. As social beings, humans try to place themselves in the lives of the surrounding community by relating to other humans.

As individuals, humans are also involved in social life. The existence of independent and sovereign individuals gives rise to various human activities in facing their personal trials and challenges. This certainly creates a

behavior that is not only concerned with oneself as an individual, but tries to communicate and interact with other living beings, both vertically (human relations with God), horizontally (human relations with other humans; society, other humans, and oneself), and human relations with nature (Tasai et al., 1997).

Good Human Character Obeys Religious Teachings

M. Yanis' worldview on the character of a good religious person is depicted in the novel *Djampea*, as an implication of the relationship between humans and God. M. Yanis has a worldview on the character of a good person who is obedient in carrying out religious teachings through the character of the main character named Yahya in the Novel *Kapal Terbang Sembilan*. Yahya is depicted as a figure who enjoys studying religious knowledge and is devout in worship. As a child, Yahya was taught to learn to recite the Quran by a religious teacher. In fact, before learning to read the Quran, Yahya first studied religious knowledge through poetry. Therefore, when he began to read the holy book of the Quran, Yahya found it easier to follow the rhythm of his teacher's voice because he was already skilled at reading poetry written in Arabic letters. He learned the Arabic letters without diacritics.

The novel *Kapal Terbang Sembilan* gives an overview of Yahya's good character who is religious and likes reading the Quran. In fact, the figure of Yahya has learned the wisdom of the holy book through his religious teacher. This man, Yahya, has learned these Arabic letters through poetry texts. The poetry in traditional Malay literature (Classical Malay) functions for the dissemination and learning of morals and religion (Naquib Al-Attas, 1986). Classical Malay poetry is also full of didactic value (Braginsky, 1994b). In general, didactic values are expressed in the characters in the storyline of the poem, whether the characters are played by humans or animals (Braginsky, 1994a).

The good character of a person who obeys religious teachings is also depicted in the novel *Djampea* through the character of a mother who is concerned about her child's behavior. The mother's concern for her child is caused by her love and fear of sin and guilt towards God. The mother's character is a symbol of a father's message to his child, who asks all family members to prioritize honesty. The mother is afraid of her child's actions when he suddenly brings sacks of rice home. In fact, the child does not have a job, so it is impossible for him to be able to buy sacks of rice unless the child obtains it dishonestly or, in other words, steals.

Honesty is one of the main points in religious teachings. Furthermore, honesty must be implemented in daily life behavior. Etymologically, honesty contains several conceptual meanings. First, the conformity between words and deeds. Second, the conformity between information and reality. Third, firmness and steadfastness of heart. Fourth, something good that is not mixed with lies (Weell & Molina, 2017).

The good character of a human being who obeys religious teachings emerged from an event told by M. Yanis in the novel *Djampea*. This event is related to the departure of the Dutch from Pontianak City. The Dutch left the *Borsummy warehouse* full of sacks of rice intact. After the Allies were defeated by Japan, the warehouse was then controlled by the Japanese military on February 6, 1942 (Asfar and Duantika, 2016).

In Pontianak, the Japanese military then opened the doors of the Dutch *Borsummy warehouse* and told the people to take the goods inside for free. A child who saw the situation spontaneously took sacks of rice so that he could use them with his mother at home.

The difficult situation during the war caused the child to take part in fighting over the sacks of rice. Moreover, his family was poor and in dire need of food and clothing to eat. The mother who saw her child coming carrying sacks of rice was very surprised. She was unhappy with the child's efforts, who had brought sacks of rice to their house. The mother thought that even though she was poor and lacking in everything, it did not mean that she had to justify methods that were forbidden by religion.

Honesty is a virtue that must be maintained in life that her husband has taught them. Her mother then thought that the sacks of rice might be stolen goods. However, the child then explained that the sacks of rice were not stolen goods but goods that survived the Dutch scorched-earth policy—goods that were still left in the *Borsummy warehouse*. The Japanese intended to throw these items into the river. Then, the idea arose that instead of wasting them, the goods in the warehouse were given freely to the people. In the end, the mother was able to accept the sacks of rice because she believed that religion also teaches that wasting anything is deeply regrettable.

Human thought of obeying religious teachings is a good human character that shows piety and faith in God (Yaacob, 2021). The good character of this religiously devout human shows love and affection for fellow humans with commendable attitudes recommended by religion. People who are religious must also stay away from all of God's prohibitions and carry out all of His commands. The author's worldview depicts characters who are religious and have devotion to God, which is also A. Samad Said's worldview in his popular novel entitled *Daerah Zeni* and *Hujan Pagi* (Yaacob, 2021).

Good Character of a Helpful Human

In the novel *Kapal Terbang Sembilan*, the good character of a helpful human can be seen through the character of Talib. Kindness, helpfulness, and a strong social spirit are evident in Talib's interactions with the community. Talib embodies a person with a high social spirit in his interactions with the society he encounters. In this context, Talib does not attempt to make material calculations. He can sense the suffering of others, prompting him to help others with a spirit of brotherhood—especially in times of war when people must assist each other. Sandirjo views Talib's goodness as a

form of divine assistance. This reflects M. Yanis's worldview that helping one another is a commendable act highly favored by God, the Creator of the Universe.

This is in line with the thoughts of Muslims as the religion embraced by M. Yanis that among the commendable traits is helping each other. Helping those in need is an act of worship and is commanded by Allah SWT. Islam emphasizes that as Muslims, one must help one another in doing good and being pious and should not help one another in sinful and wrongful actions (Sugesti, 2019).

The most important aspect of community life is cultivating empathy and helping one another, rather than valuing money or high rank. This can be seen through the character of Talib, the motorbike boss. Talib is willing to help Sandirjo and his friends selflessly to travel upstream, without charging them a single cent. M. Yanis's worldview portrays a character who enjoys helping others, which is also reflected in A. Fuadi's worldview in the novel *Anak Rantau*, where the character Hepi is depicted as a kind-hearted and helpful individual (Maikomah, Zahar, and Masni, 2018).

Good Human Character Respects Others

According to Panjaitan (2014), a good character of a person with a soul that respects others is being able to position others as important as oneself. This means that if someone feels important/valuable, he/she must also be aware that others are also important so that they are as important or valuable as oneself. A good character of a person with a soul that respects others in society can be seen through the figure of W.C. Stolk in the novel *Djampea*.

The character of W.C. Stolk is depicted as a human being who respects the existence of others. W.C. Stolk feels angry when the ladies use inappropriate words towards Yahya. He consistently corrects the rude language of the ladies by demonstrating the polite and appropriate words that should be used. He always defends and places others in their rightful position (Asfar and Duantika, 2016). This aligns with what Panjaitan (2014) states, that to respect others, one must treat them according to norms and rules without belittling them, refrain from rude behavior, and avoid all negative actions.

Although human actions can be explained as the result of causal mechanisms, as meaningful choices based on reasons, or as a combination of both, it is morally important to respect others by recognizing them as persons. Although causal explanations are not expressions of respect, they can be used in a respectful way if they are put into perspective on the interaction. This can be a justification for the fact that acts of respecting others are essentially acts of respecting oneself (Frazer, 2020).

Good Human Character Complies with Social Manners and Ethics

The good character of humans who obey the life of social manners and ethics emphasizes manners and morals. This means that traditionally, social ethics must be in line with the values of customs and culture of society (Wahid, 2017). M. Yanis' worldview regarding humans who obey the social manners and ethics of society is depicted in the characters of Mardan and the boat owner in the novel *Kapal Terbang Sembilan*.

Nanga Mentebah Village still maintains polite traditions in their lives. The norms of politeness and etiquette are not written, but these norms must be obeyed and followed by society. People who do not comply are people who do not know polite manners. Sanctions given by society to violators of social norms prevalent in local society are very severe.

In the Novel *Kapal Terbang Sembilan*, a human figure named Mardan lives as a wanderer and arrives in the Bunut area, precisely in Nanga Mentebah Village. He and the owner of the trading boat he is riding first ask for permission to dock the boat when they intend to spend the night in a village. However, the owner of the *lanting* (landing dock), where they want to anchor their boat, politely rejects Mardan and the boat owner's request because there is a young man, Mardan, who is still single in the boat, while the landing owner has a daughter who is also unmarried (Asfar and Duantika, 2016).

M. Yanis describes his views on the manners and ethics in the village; it is not good for a young girl and an unmarried young man to gather in one *lanting* house. The *lanting* owner considers this inappropriate and can cause slander or negative prejudice from the residents. The incident is understandable by Mardan and the boat owner because in human relations with society, the norms of decency of the local community must be respected. Therefore, the characters Mardan and the boat owner look for another mooring place for their boat.

Good Character as a Pioneering Human

A good character as a pioneering individual is one who serves as a motivator or source of inspiration, a patriot, an innovator, and more. The novel *Kapal Terbang Sembilan* shows a social communication between the character of Guncho's Wife and the community around her residence. Guncho's Wife becomes a pioneer to move and raise the spirit of mothers to work together to make food so that it can be served to guests who come to their village.

In the novel *Kapal Terbang Sembilan*, the narrative of the arrival of the Japanese in Nanga Silat is described. The arrival of the Japanese made the mothers in the village busy preparing a luncheon. The cost of the banquet came from donations from the mothers pioneered by Guncho's wife, plus donations from the village head in the form of several chickens. Guncho's wife was forced to ask for donations from the mothers because there were no

funds to entertain guests. Although there was tax money, the money was the people's money. The money had to be deposited as state revenue, not money to entertain the guests who came. In this context, Guncho's wife was able to become a pioneer in mobilizing the spirit of the mothers to donate and prepare all the food that could be served to guests who visited their village.

In the novel *Djampea*, the relationship between good human characters is shown by the youths known in an independence struggle organization, namely PPRI (*Pemuda Penyongsong Republik Indonesia*). These PPRI youths show good character as pioneers and patriotic people in defending the independence of the Republic of Indonesia in West Kalimantan.

The situation during the post-proclamation period in West Kalimantan made the people at that time overshadowed by an extraordinarily brave spirit, especially the youth who were busy spreading the proclamation text as a sign of *de facto* victory for the Indonesian nation in the eyes of the world. The Youth Organization Welcoming the Republic of Indonesia (PPRI) was a form of effort by the youth of West Kalimantan to support the government of the Republic of Indonesia. After the proclamation of independence which was proclaimed throughout the country, the souls of the youth were enthusiastic to continue the ideals of the proclamation (Asfar and Duantika, 2016).

The attitude of the brave youth in fighting for the honor and dignity of the homeland from the aggression of the colonizers is a very commendable and brave attitude. The patriotic attitude in pioneering the struggle for Indonesian independence in West Kalimantan is an attitude that is indeed common and natural to be shown by young Indonesian freedom fighters. We can analogize this attitude to the figure of Sheikh Ahmad Yasin from Palestine. He was a person who was destined by Allah to be completely paralyzed in his entire body. Only his head and neck could be moved. However, he has become a figure who is highly respected by both friends and enemies due to his extraordinary struggle and bravery in igniting the spirit of the Palestinian people's *intifada*. We all know that the echoes of the jihad struggle of the Palestinian people have shaken the world, leaving the infidels in dismay and causing the Zionists of Israel to lose face. At the same time, the name of Palestine has risen to prominence across the globe (Gymnastiar and Isya, 2001:19).

During the struggle for independence in West Kalimantan, courage and pioneering to oppose the policies of the colonizers and their lackeys were the main capital that the fighters had to have. Masyhur Rifai and his friends were human fighters who were able to show themselves as humans who cared about the social and political conditions that occurred in their society. Masyhur Rifai and his friends showed themselves as pioneers and brave people in the struggle for independence in West Kalimantan.

The rampant detention of people who were considered disturbing the government in West Kalimantan made Masyhur Rifai and his friends issue

a motion to the West Kalimantan Council. They demanded to immediately release or at least reduce their sentences. The motion pioneered by Masyhur Rifai was not in vain. The motion was fully supported by the West Kalimantan Council, which issued a statement on October 28, 1949, to release political prisoners (Asfar and Duantika, 2016). In fact, the political events of independence in West Kalimantan continued with the decision of the DPR-RIS on April 15, 1950, which held a vote resulting in a motion supporting DIKB joining the Republic of Indonesia (Prabowo and Aman, 2021).

Good Character of a Friendly and Polite Human

The good character of a friendly and polite human being is a person who has sweet words and attitudes and is good at getting along with other people. This thinking is the use of the idea of literacy in literary works to show and display brilliant, wise, noble, friendly, and great characters (Zubir & Abdullah, 2014). M. Yanis' worldview regarding the good character of a friendly and polite human being can be seen in the figure of Drs. Sonneveldt.

The figure of Drs. Sonneveldt tried to establish good and friendly communication with Yahya on one occasion. He showed his attitude as friendly and polite by chatting and showing Yahya his handwriting in Arabic. Yahya felt sympathetic toward Drs. Sonneveldt's intelligence due to the fact that not all Europeans can write or understand Arabic. Furthermore, Drs. Sonneveldt's writing encouraged others not to be arrogant and to always behave politely.

Good Character as a Devoted Human

The good character of a devoted person is meant as a person who is willing to do work in the form of his energy and thoughts in relation to the interests of society. This good character is manifested in the novel *Djampea* through the character of Dr. Sudarso, who, by M. Yanis, is represented as a figure of a devoted person. The figure of Dr. Sudarso was viewed by the Dutch as someone who was very influential in society. He always defended the interests of society with his expertise, energy, and thoughts in community life in Pontianak. He was known as an educated person who never differentiated between ethnicities, races, and religions in serving the interests of society. He was active in political organizations fighting for independence against the Dutch. Therefore, the figure of Dr. Sudarso was known as a devoted person and was liked by all levels of society. This was not liked by the Dutch because Dr. Sudarso was considered a troublemaker and a danger to the Dutch colonial government.

The Dutch then arrested Dr. Sudarso. However, the actions of the colonial government were opposed by an independence struggle organization in West Kalimantan, namely GAPI. Spontaneously, GAPI members formed a committee for Dr. Sudarso's affairs. The committee was supported by all

levels of West Kalimantan society for the release of this very charismatic fighter figure.

Good Human Character Prioritizes Interethnic Friendship

Humans, as social beings, need other people to interact and communicate. Such relationships are carried out to establish more intensive and intimate communication for the sake of social relations in a bond of friendship in the struggle for independence. This is done because humans do need other people to be friends for the sake of inter-ethnic unity in the struggle for independence. This concept became Hamka's worldview in his literary works, which desired inter-ethnic unity by uniting figures from different ethnicities in the bonds of marriage to ignite the spirit of nationalism during the War of Independence (Ilham, 2003).

M. Yanis' worldview regarding the depiction of a good human character who prioritizes inter-ethnic friendship can be seen through the character of Tan Eng Lie in the novel *Djampea*. Yahya, who works in the Forestry Service, socializes with many people, including Tan Eng Lie, who has a business relationship with him as a contractor. Tan Eng Lie, as a person of Chinese descent, is considered someone who is quite sympathetic to the current state of the republic. He always provides information about the news of the struggle. This information is obtained every time he travels to and from the country. This is done consciously because he knows that Yahya really likes the news. In addition, Tan Eng Lie pays close attention to Yahya's smoking habit, so Tan Eng Lie gives Yahya a red and white lighter. The gift is a sign of his sympathy and friendship with Yahya. This could endanger Tan Eng Lie himself because, at that time, anything resembling the colors of the Indonesian flag could be a big problem for those who owned it.

The good character of humans who prioritize inter-ethnic friendship is also seen through the character of Urai Bawadi in the novel *Djampea*. In order to commemorate Heroes' Day in West Kalimantan, members of the Indonesian Unity Association (GAPI) Pontianak planned to make a goodwill visit to the Sungai Jawi Prison. This was done because based on Urai Bawadi's statement, the prisoners were in dire need of clothing and food. Urai Bawadi's call to pay attention to the condition of the prisoners in Sungai Jawi Prison was later written by Ibrahim Saleh in the Borneo Barat daily (Asfar and Duantika, 2016). Ibrahim Saleh's writing then inspired the youth who were members of the independence movement organization. In fact, GAPI members in Pontianak once held a giant meeting at the Kebun Sayur Field on October 24, 1949, which brought together various elements of the people, political organizations, youth, and Chinese organizations totalling around 3,000 residents carrying the Red and White flag to ignite the spirit of nationalism (Prabowo and Aman, 2021).

In this context, the figure of Urai Bawadi has shown the importance of inter-ethnic friendship between fellow human beings without distinguish-

ing ethnicity, religion, race, and inter-group relations. He expressed this because he had once languished in the prison as a political prisoner of the Dutch colonialists.

CONCLUSION

The structure of the novel *Kapal Terbang Sembilan* and *Djampea* expresses a worldview that emphasizes humanitarian and religious values. In terms of humanity, social behavior occurs from one character to another. The characters described by M. Yanis display good human character. With the social structure of the era of the War of Independence around 1942-1950 in West Kalimantan, M. Yanis describes the good side of the character of Indonesian, Japanese, and Dutch human characters.

Dialectically, it can be concluded that the novels *Kapal Terbang Sembilan* and *Djampea* express M. Yanis' worldview regarding good human character. This worldview contains universal values about the importance of having good character, such as being obedient in carrying out religious teachings, being helpful, respecting others, obeying social manners and ethics, having a pioneering spirit, being friendly and polite, having a devoted spirit, and prioritizing inter-ethnic friendship.

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