

Human Relations in the Novel *Hari Mulai Terang* by Arafat Nur

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Abstract

Literary texts are artistic products that write down the activities, behavior and social attitudes of society. Because of this, literature is seen as a photocopy of the reality of life. The aim of this research is to describe human relations in the literary novel *Hari Mulai Terang* by Arafat Nur. Human relations are human relations with social life including nature, God and oneself. Descriptive qualitative methods were used in this research with listening, reading and note-taking techniques. The analysis uses data content analysis which shows human relations. The results of the findings and analysis include: (a) human relations with themselves; (b) human relations with fellow humans; (c) human relations with nature; and (iv) human relationship with God. These findings encourage the existence of a social circle of figures who live in the local environment.

Keywords: Human Relations; Arafat Nur; Novel.

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Introduction

Literature is a product of society that emerged because of the emotional pressures of society (Kasnadi and Sutejo, 2011:61). This is why authors as creators of literary works are members of society. Acehnese authors who live in Acehnese society are members of society who are also tied to their social groups. Arafat Nur is one of the authors who identifies as an Acehnese. However, currently Arafat Nur lives in the city of Ponorogo, East Java. Childhood, adolescence, and adulthood in Aceh were a terrible life experience for him.

Hari Starting to Brighten by Arafat Nur is a work that tells the story of Aceh. According to Nurgiyantoro, a novel is a fiction that offers a photocopy of human life in the world (2012: 4). Plot, characters, point of view, theme, conflict, and so on are intrinsic elements that build an interesting collection of stories. According to Esten, a novel is defined as a process of creating an author's literary work. That he is dealing with the reality found in society "objective reality" in the form of events, norms or values, views of life, and other aspects of society (1984: 9).

The novel *Hari Mulai Terang* is the result of the author's creative process of photocopying social realities in Aceh. The author created the picture of Aceh in another world. The world in literary texts is told through the characters in the novel text. The characters move around to build and create the story according to the author's wishes. Mimetic theory views literary texts as the result of the author's portrait of the surrounding environment. As observers and victims, readers can witness conditions and situations packaged in a narrative and descriptive storytelling style.

Arafat's conflict is contradictory shown in *The Day Begins to Light*. The character Lela acts as the central character at the 'epicenter' of the story. Lela, wandering in each sub-chapter of the story moves the plot of the novel. Through this character, Arafat tells the story flexibly, in detail and chronologically. The novel tells the story of the life of the people of Aceh after temporarily suppressing the rebellion between Acehese soldiers and Indonesian soldiers (from Jakarta). Arafat said that people's lives began to slowly intertwine, as is the meaning of the title of the novel *Hari Begins to Light*. The meaning of the title of the novel is the recovery of community life, marked by social activities starting to operate again. Recitations began to be held again. People are enjoying the month of Ramadan smoothly. The economic system began to improve with the operation of markets and shops.

The text of this novel records social and humanitarian activities with various activities of each character. 177 pages thick, the novel is interestingly wrapped up in the love story of the main character and Khalil. The two figures were separated because of accusations against Khalil which resulted in the figure being imprisoned for 15 years. The love story ends with Khalil returning and proposing to Lela's character. This story is told in the last sub-chapter with a hanging plot. *The Day Begins to Be Bright*, is also part of the symbolism of the love story of two characters after several years without end.

Reading the journey of literary works, whether short stories, novels, short stories or literary texts about human relations included by the author. For example, there are types of religious poetry, such as the poem *Tadarus* by Mustofa Bisri's collection, *Isbedy Stiawan's* poem entitled *Journey to You*, the poem *Sembahyang Rumputan* by Ahmadun Yosi Herfanda, the poem *God, We Are So Close* by Abdul Hadi MW, Taufik Ismail's poem in the collection of *Debu di Atas* poetry *Dust*. Poetry with a religious flavor is closely related to religion. Usually related to birth, death, divinity, life, humanity, and so on.

Discussing humanity can be seen from human personality or character. In literary texts, character is shown through the characters. The characters are formed from the background of social phenomena in society. Human values are also called moral or ethical values. According to Koenjaraningrat (in Nurgiyantoro, 2010:320), human values are something that concerns human behavior and actions that are in accordance with norms and respect human dignity. Meanwhile, Sada (2011:6), assesses human values as unique values for humans, not animals. For him, human values must be universal, that is, they do not depend on race, tradition and culture. Therefore, to achieve an understanding of human values, it is important for every human being to understand and be willing to implement them in their daily lives.

Humanity, also seen from Suseno's point of view, is the attitude expected by the humanist movement (Ansari, 2011:60). It was explained that the ideals of developing human potential, talents, hearts and souls are in harmony and balance; develop culture and nobility of thoughts; expressed ideals and the best and most generous attitude towards fellow human beings. According to Rahardjo (1999:21), humans themselves are

one with their group. This means that humans have social relations with fellow humans. Humans form cooperation with other humans.

According to Ansari (2011:68-73), human relations include (1) the relationship between humans and God, (2) the relationship between humans and themselves, (3) the relationship between humans and fellow humans, and (4) the relationship between humans and nature. According to researchers, these four relationships are inherent in humans. It's just that its existence is not yet at the expected standard. First, the human relationship with God, as the human behavior of believing and being confident in the existence (belief and belief) and reality of God. Humans as God's creatures believe in God's creation.

Second, the human relationship with oneself is the human ability to be at peace with oneself. A person is able to control and condition himself well. Every individual also has the right to be responsible for fulfilling their physical and spiritual needs in order to live their life. Third, human relations with each other means the ability of humans to establish good and mutually beneficial relationships with each other. One society and another can apply 'right hand' and 'left hand'. Both are different but in reality work together to build a whole.

Fourth, the relationship between humans and nature is how humans can live together with creatures created by God, such as animals, plants and various other creations of God. According to Ansari (2011:72), the quality of human life is largely determined by the quality of nature. If nature is well maintained and cared for, humans can live in peace.

The reasons why the researcher took the novel *Hari Mulai Terang* by Arafat Nur as the research object are as follows. First, the novel tells a lot about the relationships between characters and other characters. Each character has a story with other characters, so it can be said to be a circle of characters. Second, the detailed narrative of Aceh's social life, its impact, and the recovery process for each character. The characters begin to rise and wake up after being hit by physical and mental adversity. Third, the novel acts to remind literary readers of Indonesian history. The phenomenon of GAM and TNI can be used as insight and historical knowledge. And, fourth, the novel is said to be interesting because it is somewhat different from previous novels. The interest is taken from the storytelling style through the main character, an adult woman. Then, the topic of the story is no longer about violence, oppression, rape, shootings and other atrocities committed between GAM soldiers and TNI soldiers.

In order to analyze human relations in the novel *Hari Mulai Terang* by Arafat Nur, researchers use literary sociology theory and hermeneutic theory, as well as several literary approaches, such as the mimetic approach, objective approach and phenomenological approach. Literary sociology is a literary study that considers social aspects. Literature and sociology according to Kasnadi and Sutejo (2011:2), sociology is scientific and objective analysis, while literature infiltrates the surface of social life by showing the ways in which humans experience society. Writers as creators of literary works are certainly involved by their social status. Because literature was not created from a social vacuum. However, literature is created because it has been enjoyed, understood and utilized by writers.

Studying literary texts that portray social society using literary sociology has great potential in analysis. Portraits in mimeticism are interesting to reflect on and imagine. The classification of literary sociology according to Rene Wellek and Austin Warren

includes: (i) author's sociology, namely the author's identity including gender, place of birth, social status, education, profession, ideology and the author's background influencing the creation of literary works; (ii) sociology of literary works, namely the content of literary works, aims and matters implied in literary texts relating to social problems. The social problems of society are told through the characters, plot and author's point of view. The setting that surrounds the lives of the characters is the animating power of the text; and (iii) reader sociology, namely the social impact of literary works on society (Kasnadi and Sutejo, 2011: 5-7).

Furthermore, hermeneutic theory is assisted to help interpret literary texts. Interpretation and meaning can be done using the interpretation method. According to Teeuw (1988: 123-124), hermeneutics is the science of interpreting literary works and linguistic expressions in a broader sense. This process is carried out like a circular motion with the aim of arriving at the total meaning and optimal meaning of the parts. Ibrahim (2003:11:17), views textual hermeneutics as the use of it to understand written texts. More clearly, the hermeneutic theory and approach for Hermes works: (i) using something that is still in the mind through words, (ii) explaining rationally something that can be understood; and (iii) translating a foreign language into a foreign language mastered by the reader.

Research on humanity was carried out by Moh Syamsul Ma'arif and Hafifah (2020) from IAI Darussalam Blokagung Banyuwangi. The research is entitled Analysis of Human Values in the Novel "Debu Jerusalem" by Quodvultdeus Bagaskoro, published in the Tarbiyatuna journal, 1(1), June 2020. The aim of the research is to describe the human values contained in the novel through three components, namely aspects of justice, aspects of suffering, and aspects of love. Qualitative descriptive methods and text analysis techniques were applied in the research. The sociological approach to literature is used as a study to reveal human values.

The research results show that there are three components of human values. The difference between this research and this research lies in the research objectives, analysis topics, theories and approaches used to reveal the findings, research objects, and the results of the findings. This research limits the analysis to only the three aspects of human values in the novel Debu Jerusalem by Quodvultdeus Bagaskoro.

Next, the research is entitled Relations of Human Dignity to Oral Literature from the Name of Pintu Jenangan Village, Ponorogo. The research was written by Suci Ayu Latifah, Ik Sekar Rachmawati, and Abu Yazid (2022) from Dr. University. Soetomo Surabaya. The research has been published in the journal *Lingua Susastra*, 3(1), 2022. The aim of the research is to describe the human relations of oral literature in Pintu Village, located in Jenangan District, Ponorogo Regency and explore its social function in human life. Pintu Village is one of the names of villages in Jenangan District, numbering around 17 villages.

The analysis uses two theories, namely Kluckhohn and Strodtbeck's interactive analysis and Talcott Parsons' structural function. Interviews, observations, and literature are applied as data mining for research objects. The findings show that there are four human relations in the oral literature of Pintu Jenangan Village, Ponorogo. The difference between the above research and this thesis research lies in the research object, theory and approach used, analytical methods, techniques and analysis steps. The research above requires interviews and observations at the location of the research object.

Method

The research entitled Human Relations in the Novel *Hari Mulai Terang* by Arafat Nur uses descriptive qualitative research methods. Qualitative research is a research procedure that produces descriptive data. The data analyzed is data that shows the existence of the four human relations in the novel text. The research object is a novel published in 2020, 170 pages thick. This novel was published by Tera Kata Publisher.

Data collection uses listening, reading and note-taking techniques. The stages are (i) collecting and recording various data; (ii) grouping data accompanied by brief reflection; (iii) categorize and enter data according to the instrument; (iv) enter data according to the problem formulation; (v) interpret data and consider data relationships to find comprehensive analysis; (vi) linking interpretation to theory, both inductively and deductively. Furthermore, the data analysis method uses description techniques and content analysis techniques. The analysis steps include data reduction, data presentation, and drawing conclusions. Through this analysis process, it is hoped that it will become a bright spot for the four human relations contained in the novel's research object.

Discussion

Human relations are human relations with a group of people. This relationship also establishes a human relationship with oneself, God, and nature as a place to live. In literary texts, it means showing relationships between characters which are characterized by communication, friendship, mission achievement and so on. After reading the novel *Hari Mulai Terang*, researchers found a strong depiction of human relations in the literary text. Therefore, in this research the researcher will show and analyze the four human relations based on the problem formulation. The following is an in-depth and engaging analysis.

1. Human Relations with Themselves

Reading the novel *Hari Mulai Terang* by Arafat Nur through the lens of human relations with oneself means trying to show the feelings, reason and physicality of the characters in the literary text. In literary works, it means relating to individual aspects of characters. For example, how a character fulfills his life needs to survive. Reading the object of this research shows a lot of a person's emotional, intellectual and physical turmoil towards themselves. This upheaval arises from his inner self about himself, his future, his needs, his rights and obligations, and many others. The character Lela as the main character is often described as experiencing inner turmoil.

According to Nashori, the benefit of humans from building relationships with themselves is gaining awareness about themselves and having the best things for themselves (2003: 39-40). Lela or Nur Lela is shackled by her own feelings. The character has been waiting for someone for a long time, his lover named Khalil. After hearing that the imprisoned warriors will be released, the characters feel happy. The character wants to meet the character Khalil as a cure for longing after five years of not seeing him.

Nur Lela mendengar, orang-orang pejuang yang di penjara akan segera dibebaskan, sebagaimana perjanjian kita pejuang kemerdekaan bersedia berdamai dengan pemerintah Indonesia. Berarti sebentar lagi Khalil akan keluar dari penjara. Lela sudah terlalu lama menunggu. Rasanya dia tidak sabar lagi ingin berjumpa dengan Khalil (HMT, 2020:1-2).

The quote above tells the story of Nur Lela's feelings after hearing the good news about the imprisoned fighters. The characters can't wait to meet Khalil. Nur Lela's relationship to her feelings is included in her human relationship with herself. The characters feel feelings of joy, surprise and emotion as a form of emotional outburst. Like someone's feeling when they meet someone they love. When a mother hasn't seen her child for a long time.

Furthermore, humans' relationship with themselves can be known from human identity. Are humans classified as children, teenagers, adults, old people, or the elderly? Mental turmoil will appear passionate during adolescence and adulthood. As happened to Lela. Lela was 19 years old at that time. The age is mature enough to get married, but the character is not ready to get married. In fact, many young people ask Lela's character to get married. Several of Lela's peers are married and have children.

Gadis itu berpikir. Usianya kini hampir sembilan belas tahun. Tidak mungkin untuk melanjutkan sekolah lagi. Perang yang mendera panjang itu menggagalkan mimpi-mimpinya. Juga mimpi-mimpi anak-anak lain yang tidak bisa bersekolah terlalu tinggi. Sebagian besar hanya tamat SD. Hanya dia satu-satunya anak di kampung itu yang menamatkan SMP. Beberapa gadis sebaya Lela semuanya sudah berumah tangga. Namun, hanya dia yang masih perawan. Bukan tidak laku, tetapi gadis itu belum mau berkeluarga, walau ada banyak pemuda datang merayunya... (HMT, 2020:7).

Reading the quote above shows the relationship to individual characters. Relationships are compared with children of the same age who are married. The character is in turmoil and wants to continue his studies. The characters have big dreams like other children's dreams. However, the situation and conditions did not allow this because there was war. The war ruined children's dreams, including Lela's. Lela's story in the novel *Hari Mulai Terang* is similar to the fate of the young characters in Arafat Nur's novel.

Lela as the main character is tested by her conflict. However, the conflict was resolved or resolved because Khalil had returned. Khalil meets Lela with an unchanged character and personality. Lela was happy and touched. The characters suddenly go awry when Khalil visits his house. Lela tried to be normal by calming herself down—take a breath. The character controls himself before facing the opposite sex. The moment of the meeting is shown in the quote below.

Aneh! Lela merasa dirinya begitu serba-salah. Dulu dia begitu mengharapkan Khalil datang ke rumah. Kini setelah hadir, gadis itu malah bersembunyi. Jantungnya berdegub kencang. Sekujur tubuhnya bergetaran. Napasnya juga tidak beraturan. Dia perlu beberapa lama untuk bisa menenangkan diri. Detik itu dia belum bisa menguasai keadaan jika harus berhadapan dengan Khalil. Menghindar lebih baik daripada Khalil melihatnya gugup dan salah tingkah (HMT, 2020:125).

Apart from Lela, the character Gani also experiences conflict with himself. The characters experience solitude, loneliness, and solitude. Characters are often found crying alone. Characters also spend more time alone at home. He doesn't want to just

go out to the shop. Gani's character feels that there is a lot of wrongdoing with his family, as well as the people who have been harmed. One of them is Khalil.

Sekarang Gani sudah berubah total. Sejak kakinya patah, sikapnya jauh berubah. Hatinya begitu lunak. T tutur katanya lembut. Ketika sudah bisa melangkah dan mengurus dirinya sendiri, pemuda itu tidak lagi meninggalkan shalat. Lela sering mendapatkan abangnya menangis saat berdoa se usai kewajiban lima waktu. Dia mengaku benar-benar bertaubat. Tidak akan mengulangi lagi kesalahan yang sudah-sudah.

Gani hidup dalam dunianya yang terasing dan sepi. Selalu menyendiri di rumah. Tidak pernah keluar atau sekedar pergi ke kedai Haji Dullah. Dia lebih betah tinggal di rumah. Jika jenuh, dia sering berjalan dengan tongkatnya ke kebun belakang. Agaknya dia menghindari tatapan orang-orang (HMT, 2020:128).

The relationship between humans and themselves that researchers managed to find occurred in two characters, namely Lela and Gani. The manifestations are: (i) Lela's big image of the hopes she wants to achieve and have, (ii) passionate feelings about a dream, (iii) a form of self-control by not getting lost in sadness, (iv) believing in the essence of Allah will grant his servant's request, (v) changes in physical appearance to show one's identity, and (vi) the emergence of feelings of unease and annoyance, such as loneliness, desolation, anxiety, guilt, aloofness, and so on.

2. Human Relations with Fellow Humans

Humans live with each other and need each other. In social theory it is called zoon politicon, how every individual needs other people, without exception. Urban rich people need farmers to buy rice. Smart people, professors and professors need assistants to help with their work. They also need other people to collaborate, for example research. In literary works, characters in the story intersect with other characters. They do not stand alone to build and create an event. Of course there are other figures as supporters and complements.

The main character, for example, will become a living character when juxtaposed with other characters. Good characters are conflicted with bad characters. The Day is Starting to Get Bright, the characters have stories with other characters. Whether it's a story within family, community, social or even national circles. The main character Lela has an older brother named Gani. The character Lela is also related to the Khalil family.

Lela menuju jalan utama yang berbatu dan berpasir kuning. Burung-burung berkicauan memberikan salam damai dari sebuah rimba yang letaknya entah di mana...

Jalan utama itu tidak terlalu jauh dari rumahnya. Hanya beberapa puluh meter Lela akan tiba di kedai Haji Dullah. Letaknya persis di ujung jalan. Ketika Lela tiba, beberapa orang lagi duduk di kedai sambil minum kopi. Mereka sibuk bercerita. Berbisik-bisik, seperti ada sesuatu yang begitu menarik. Namun, Lela tidak tahu apa yang sedang mereka bicarakan (HMT, 2020:3).

The character Lela in the quote above is narrated as being on the road to Haji Dullah's shop. The characters see several people busy telling stories while drinking

coffee. Some people were just hanging out enjoying the atmosphere, some were whispering as if they were discussing something important and confidential. Through the quote above the author shows human relations with each other. The use of the language 'several people' shows that many people were at Haji Dullah's shop. Lela's character doesn't stay in the shop for long, only buying the things she needs.

Reading the quotes above between people builds good social relations. The topic of conversation is packaged in an interesting way to create a warm conversation. Not only the mothers' group, it turns out that the fathers' group is also familiar with talking about or gossiping about other people. In social life, such social events are very common. Conversation is a medium for people to communicate. A person will be judged as socially weak if they do not want to gather and converse with other people. Therefore, in social circles gathering and talking about someone is an interesting menu that cannot be missed.

More broadly, apart from family relations, human relations also extend to community relations. These relationships can be categorized as relatives, neighbors, and other people. Next, the researcher will show the good relationship between Lela and the Khalil family. Khalil in the novel can be said to be someone else to Lela. However, Emak Lela and Emak Khalil are social friends at recitations and social gatherings.

Bagaimanapun Lela tetap merasa berdosa pada Khalil dan keluarganya. Memang bukan salahnya, tetapi Gani yang telah menyebabkan kekasihnya itu dipenjara. Gadis itu tahu, abangnya terlalu iri pada Gani. Selain bersahaja, Khalil disukai orang-orang kampung karena sikap sopan dan berbudi. Khalil yang berkulit bersih dan berhidung mancung itu juga suka membaca Alquran (HMT, 2020:13).

Human relations with fellow humans in social teachings are recommended to find oneself accepted as a human being for other people. This means that the relationship that exists is whether it is a beneficial or detrimental relationship. Reading the quote above shows the unhealthy relationship between Lela's family and Khalil's family. The author tells the story that the character Khalil was imprisoned because of Gani's behavior. Gani reported Khalil to the Acehese fighters because he was conspiring with the rebels. Khalil has hidden someone who is not in his group. For this reason, the character enjoys his life for five years in the cell.

In the speaking process there are long stages so that the meaning conveyed can be accepted by the opponent. Speakers are those who carry out the speaking process, while interlocutors are those who receive information from the speaker. Speaking like Khalil does is a form of human relationship with each other. The setting of the event is that the character Lela tells a story through memories about Khalil during his studies and service to the community.

Lelaki berpakaian lusuh itu masuk dengan langkah tergopoh-gopoh. Wajahnya begitu pucat. Dia kelihatan lelah sekali. Langkahnya tak bertenaga. Pasti sudah berhari-hari Paman Maun tidak mendapatkan makanan dalam hutan. Lelaki itu tidak membawa senjata. Biasanya laras panjang AK-47 selalu berada di bahunya. Paman Maun merebahkan diri di balai papan dekat goni pinang. Di kedua kakinya terdapat beberapa luka. Seperti sudah agak lama. Tercium bau keringat. Begitu tak

sedap. Emak tidak memperlihatkan sikap itu untuk menjaga perasaan. Lagi pula lelaki itu bukan orang lain, melainkan adik kandungnya sendiri (HMT, 2020:18).

The above is a form of the relationship between the character Emak Lela and her brother, namely Uncle Maun. Reading the excerpt above from a series of chronological understandings of the story, the author describes the figure of Uncle Maun coming to Emak Lela's house with a body that had leg injuries. The wound was said to look like an old wound as evidenced by an unpleasant odor mixed with the smell of sweat. Uncle Maun in the novel is Emak Lela's younger brother. The character is one of the Acehnese warriors who lives in the forest. The character comes with an Ak-76 rifle slung over his shoulder.

In another fragment, the character Gani is said to be friends with a rebel but does not join the GAM group. The person in question is named Uncle Syam by the author. This is proven in the following quote.

Saat mengangkut goni terakhir, emak dan Lela memergoki Gani sedang berjalan dengan Paman Syam di seberang lembah. Jelas perempuan itu tidak suka dengan cara anak laki-lakinya memilih teman... (RMS8).

A person's character depends on who a person associates, communicates and is with. The character Gani in the novel hangs out with Uncle Syam. This character is known as a naughty character, a thug, a thief. Uncle Syam's attitude or appearance is like a thug. Gani's character is similar to the character Arkam in the novel *Lolong Anjing di Bulan* by Arafat Nur. Finally, human relations with each other is actually how each individual can build good relationships with fellow humans. In the novel text, human relations with each other appear as attitudes and behavior: (i) mutual cooperation to solve problems, whether family, social or state problems; (ii) have sympathy and empathy to lighten other people's burdens; (iii) forgive each other and realize each other's mistakes; (iv) encouragement to be mature and wise in all things; and (v) efforts and endeavors to create peaceful, harmonious, serene and happy relationships.

3. Human Relations with Nature

The narration and description of the novel *Hari Mulai Terang* by Arafat Nur is set in a rural area in the city of Aceh. This is indicated by the existence of identical plant names planted in the village. Call it areca nut, cocoa, sugar cane and field crops. The author also clearly attaches importance to the livelihood of the characters, namely farmers. Farmers are depicted as busy with agricultural matters, such as planting, seeding, harvesting, cleaning grass, eradicating pests, and so on.

Ambient narration is another advantage that Arafat Nur has. The author does not miss the little things that can encourage readers to imagine a place setting. As one form of literature is a photocopy of real life which is added and embellished to make it beautiful through literary language (Lestaluhu, 2021:131). For more details, let's look at Arafat Nur's storytelling style which shows the relationship between humans and nature.

Udara kering musim kemarau begitu dingin di pagi hari. Daun-daun pinang dan kakao berdesiran halus diembus semilir angin, menyilir bisik ke telinga Nur Lela...

Beberapa petani mulai sibuk ke ladang, membersihkan tanaman atau menyabat tandan-tandan pinang tua. Burung-burung berterbangan, sebagian bertengger di cabang-cabang mangga. Mereka begitu riang menyambut datangnya hari baru. Seakan ada kabar gembira berhembus dari kota, barangkali juga dari penjara (HMT, 2020:1).

Reading the quote above through the lens of human relations with nature, you can see the author's way of speaking in narrating the setting of the natural environment. Dry air in the dry season are two clear depictions of nature. Air is a natural substance, while the dry season is one of the names of the seasons in Indonesia. Drought coupled with dry air is very logical. Because, this season Indonesia experiences strong winds but feels hot. Plus, in the second sentence of the quote, it is described as betel nut and cocoa leaves swaying in the wind.

The quote above tells the story of the atmosphere in Lela village. The natural atmosphere is felt when the character Lela enters the story. Likewise, the characters mentioned by the author are 'some farmers'. The characters are depicted as dealing with nature (the fields), namely cleaning plants or chopping down old areca nut bunches. The depiction of the atmosphere is also supported by the presence of birds flying and perching on mango branches. A silence but calmness appears to creep into Lela's character.

Marwan langsung menuju ke kebun pinang di belakang rumah. Pohon-pohon pinang yang belum dipanen karena batangnya terlalu tinggi. Emak terpaksa mengongkos Marwan untuk menjatuhkan tandan-tandan itu. Laki-laki itu mengikuti emak. Lela tetap tinggal di rumah, melanjutkan pekerjaan mengupas pinang. Sedang Gani tidak diketahui keberadaannya sekarang. Sejak kemarin dia belum juga pulang (HMT, 2020:32).

The relationship between humans and nature, apart from being seen in the character Lela, is also shown in other characters. In the quote above, the character Marwan is shown heading to the back garden at Lela's house. The natural activity that Marwan's character will carry out is harvesting areca nut. The areca nut plant is described as a tree with a tall trunk, so that when the harvest season arrives it must be harvested by climbing it. Through the quote above, the author tells that the character Marwan follows Emak Lela to the areca nut tree which is ready to be harvested. Meanwhile, the author describes the character Lela as being at home doing the work of peeling areca nut.

Loving nature and everything in it is the responsibility of humans as inhabitants of the earth. Nature is like a friend to humans. Without nature humans cannot live. As there is no land, humans cannot grow crops. Humans also cannot live and settle on earth. In Islamic teachings, humans are always encouraged to take care of, care for, guard and preserve nature as they should. Every living creature in nature has its own way of treating it. This treatment is also determined based on its location, function and benefits.

Di bagian ceruk yang dalam itu terdapat banyak gabus dan lele. Ketika air menyusut, ikan-ikan berlarian ke sana agar tidak mati kekurangan air. Di ceruk

seperti itu ikan bisa bertahan lama walaupun kemarau panjang melanda. Farid memasang umpan cacing. Lantas pancing itu ditambatkan di sana.

Bocah itu berlari-lari ke arah rumpun tebu yang tumbuh subur di pinggir alur. Di sana Lela sedang mematahkan batang beruas itu dengan menginjakkan kaki di pangkal. Sedangkan tangan itu mengangkat batangnya tinggi-tinggi. Terdengar bunyi halus gemeretak patah di antara ruas tebu yang memisahkan batang itu dengan pangkalnya (HMT, 2020:76).

Understanding the natural signs in the quote above indicates another environmental activity, namely fishing. This activity was carried out by the figure Farid. The character Farid is the younger brother of the character Khalil. In the first paragraph, Farid is described as trying to bait worms to attract the attention of snakehead fish and catfish. The worms in the novel excerpt are used as fish food. Worms are one of the living animal creatures. Apart from being used as medicine, it can also be used as food for worms. When a fish eats a worm, its mouth gets caught on the hook. This means that living creatures are empowered according to their function and benefits for the lives of humans and other creatures.

Through the quote above we get knowledge about the existence of fish in the dry season. Then, knowledge about fish food and how to catch fish. The author says that the way to get fish in the dry season is more difficult. Because the water depth decreases, the fish's habitat is more difficult to reach. Fish will also look for places with lots of water. Fishing is certainly an activity that is familiar to human ears. The researcher himself carried out this activity as a child in a river or dam where fish lived.

Thus, the researchers have completed the analysis of human relations with nature. The findings from human relations with nature appear as: (i) the activities of the figures in caring for, caring for, guarding and preserving living creatures in the form of plants according to their functions and benefits; (ii) the characters' concern for the beauty of the environment; (iii) human love shown by planting plants; (iv) making plants into products for survival; (v) maintain environmental cleanliness; (vi) using animals for certain needs, such as worms as bait for fish; and (vii) understand weather and environmental potential. Through these findings, it is appropriate for humans to act consciously towards nature and its existence.

4. Human Relationship with God

The relationship between humans and God is a vertical relationship. Humans created by God certainly have an unwritten covenant of life and death. The relationship between humans and God has been recorded since humans were born on earth. There are rights that humans must receive, as well as obligations that humans must carry out before asking for their rights. Humans have a contract to always be obedient and obedient in carrying out God's commands and staying away from his prohibitions.

Through literary texts, the author reminds and invites literary readers to reflect on the relationship between humans and God. Stories in literary texts are social events that we often encounter, encounter and feel in social life. Reading the novel *Hari Begins to Light* reminds us of this relationship. Several story fragments require readers to understand Islamic teachings for religious communities. For a moment, let's look at the following quote.

Karena kelembutannya, Lela menaruh hati pada Khalil, pemuda yang pernah mengecap pendidikan dayah –pesantren di Samalanga. Walaupun tiga tahun belajar, dia bisa membaca kitab-kitab Arab. Setahun terakhir sebelum ditangkap serdadu, Khalil sempat mengajarkan bacaan Alquran dan kitab jawi pada beberapa anak belasan tahun di meunasah.

Namun sayang, sejak pemuda itu masuk sel tidak ada lagi yang menggantikan. Jamaah shalat Maqrib pun semakin sedikit jumlahnya. Hanya orang-orang di situ saja yang mendirikan jamaah bersama-sama. Biasanya berlanjut sampai Isya... Lela begitu merindui suara merdu Khalil yang menyenandungkan ayat-ayat suci Alquran. Suara itu kerap kali terdengar dari mikrofon meunasah –surau—setiap malam Ramadhan. Iramanya mendayu-dayu ditiup angin ke lembah-lembah. Begitu syahdu. Rasanya semua pintu surga terbuka. Lela bisa merasakan betapa indahnya taman bunga. Hidungnya seperti mencium wangian surga (HMT, 2020:14).

Reading the quote above tells of the admiration of the character Lela for a male character named Khalil. Khalil in the novel *Hari Mulai Terang* can be said to be Lela's lover. However, the closeness between the two is not really highlighted because the story begins with Khalil being imprisoned because of a figure's accusation. This character is Gani, Lela's older brother. The author through the quote above tells about the identity of the character Khalil. As seen in the first paragraph, Khalil used to be a boarding school student in Samalanga who was good at reading Arabic books. Characters can also learn and teach the Jawi book to teenage children in a place of prayer and recitation of the Koran or meunasah.

Before the character Khalil was imprisoned, he was said to have often been a prayer leader and was able to recite the Koran melodiously and audibly through the mosque microphone every month of Ramadan. Anyone who hears the chanting of the characters seems to find their own peace and beauty. This is also felt by the character Lela, as quoted from the second novel. The behavior and attitude of the character Khalil in the novel shows when the character carries out religious orders. Characters establish a relationship with God, namely (i) reading the Koran, (ii) spreading and sharing religious knowledge, (iii) enlivening places of worship, (iv) carrying out religious commands, (v) studying religion diligently, and (vi) doing good deeds to social society. Drawn from the human relationship with God, the character has kindness and a big heart in carrying out religious law.

Read the novel *Hari Mulai Terang* from the perspective of human relationship with God, not just the relationship with the Creator. But its application to fellow humans. This refers to human relations with fellow humans. One form of relationship that is rooted in a relationship to God and his teachings is seen in the following quote. Let's take a moment to understand and reflect together, whether literary texts can be used as a medium for thinking and contemplating, as well as a medium for self-evaluation in other ways.

"Mak, Gani minta maaf sama Mak," ucap pemuda itu tiba-tiba. Ucapan yang pertama sekali selama sakit. Suaranya juga parau.

Mak tahu. Mak sudah memaafkan kau," jawab perempuan itu menyeka air matanya yang tiba-tiba luruh.

"Gani banyak dosa!" laki-laki itu juga mengeluarkan air mata.

"Minta ampunlah pada Allah!" (HMT, 2020:57).

Apologizing and forgiving someone who has done something wrong is the obligation of religious people. If the Creator is all-forgiving, why can't humans? Understanding the context of the quote above shows that the attitude of Gani's mother or mother reflects human values. Linked to man's relationship with God is learning to forgive. The quote above is set in Emak Gani's house. Gani's character regrets himself for many sins during his life. Begins to disobey parents and abandon Islamic teachings. Awareness of Gani's character's mistakes occurs after the character experiences a disaster. In another fragment, he is told that he was battered because he had carried out stealing activities.

In the last dialogue quote "*Minta ampunlah sama Allah!*" means asking God for forgiveness. Gani's mother asked Gani to repent through prayer. Since that incident, the figure has been diligent in praying and doing good to everyone. Limitations in movement activities made Gani realize that he had made mistakes while he was healthy. The next quote that describes man's relationship with God appears in the quote below.

Menjelang Maghrib, Lela sudah siap dengan mukena di tangan. Emak juga sibuk menyiapkan segala sesuatu sebelum berangkat ke meunasah. Farid sudah sedari tadi menunggu di halaman. Anak itu tidak sabar ingin cepat-cepat tiba di sana. Tentu dia akan mendapatkan dua atau tiga teman sebaya.

Hari mulai temaram ketika mereka menyusuri jalan berpasir kuning. Azan mengalun merdu dari arah Timur, menyeru-nyeru orang untuk salat. Alunan itu begitu merdu, setelah begitu lama mereka tidak mendengarkannya karena takut pada serdadu yang berkeliaran. Kekacauan perang menyebabkan kegiatan shalat jamaah di meunasah jarang bisa berjalan, kecuali hanya pada bulan suci (HMT, 2020:109).

Thus, researchers have analyzed and discussed the analysis of human relations with God based on selected quotations. These quotations are in the form of activities, ways of thinking, behavior of carrying out: (i) fasting, (ii) praying, (iii) Eid al-Fitr worship, and (iv) forgiving each other. Through the findings above, it can be used as a medium for learning, reflection, and a total understanding of the relationship between humans and God. Through this means, humans can be brought closer to God, so that every movement and thought encourages human goodness while in the world.

Conclusion

Human relations are human relations or social life in society in terms of humans and each other. This relationship also includes other living creatures such as nature, animals and plants. In literary texts, human relations mean the relationships that exist between characters and other characters. These relationships are carried out to establish good relations and a specific mission for a particular community group. In analyzing the roots of human relations in the novel text *Hari Mulai Terang*, it shows the existence of four human relations in the novel text. This relationship can be seen from: (a) humans' relationship with themselves; (b) human relations with fellow humans; (c) human relations with nature; and (iv) human relationship with God. These findings encourage that in literary texts each character has ties to other characters. This means that there is a social circle that creates a peaceful, harmonious and serene social life.

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