

## Potrait of Women's Morality in Short Stories Published in Indonesian Newspapers

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### Abstract

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This study is encouraged by the concept of morality towards men and women which proposed by Gilligan and Kohlberg. According to Gilligan, women's orientation includes caring, such as affection, attention, and responsibility towards others. The issue of women in the critique of feminism is dominated by equality and justice in the social strata that men and women should have equal rights. This study focus on the concept of morality proposed by Gilligan which believes that women's attitudes are categorized in three aspects, namely preconvention (individualist), conventional (willing to sacrifice), post conventional (decision making). A number of female figures were analyzed in Indonesian newspapers, Kompas a popular newspapers in Indonesia that issues short story weekly. The method employed in this study is content analysis. There were 23 out of 130 short stories which analyzed based on 2010-2015 collection of selected short stories in Kompas. The results of the study show that the individualistic (pre-conventional) attitude of women is caused by her self-interest, security, and worry. Women's sacrifice (conventional) is caused by compassion and affection. Meanwhile, the decision (post-conventional) of women is caused by reciprocal relationships with feelings of regret, happiness, hesitation, confidence, despair, and resignation.

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### Introduction

Gender is formed from sociocultural construction or social cultural concepts between the principles of femininity and masculinity which are realized through attitudes, beliefs, or social organizations. Arvanitis (2017) explains that the concept of masculinity (men) has grown in itself that any female figure in its form has never been separated from male civilization. Thus, men as power holders over all roles in the community have led to superiority. This superiority is realized through acts of violence/discrimination both physically and psychologically. The judgment will lead to gender stereotypes such as weakness, feeling, compassion, strength, responsibility, selfishness, morality, and others.

In this study, (Pratt, 1994) state that the discussion of the issue of morality focuses on prose genre literature, short stories. Short stories that capture the world of life are closely related to literary functions that are entertaining and useful. Dawson (1995) mentions that the benefits of short stories can lie in the teachings of morality, because people's attitudes are a reference in acting in life. Morality in fiction work usually reflects the point view of the author and his views on the values of truth to be conveyed to the reader.

Colibaba (2010) argues that short stories as literary works dominate the elements of morality, culture, Islamic values, and writers (male and female) are short stories issued in newspapers or magazines as well as representing short stories that have been compiled into books. Alami (2016) mentions that the short stories are issued periodically one or twice a week written by the beginners or experts.

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All of the short stories have been selected before issued and read by people. The newspapers that issue short stories as the literature section in Indonesia include *Kompas*, *Republika*, *Media Indonesia*, and *Jawa Pos*.

Thus, *Kompas* can be categorized as a newspaper which has excellence publication and became one of the leading media that was widely bombarded by short stories writers. It becomes one of the barometers of the development of short stories in newspaper in Indonesia. Since 1992, *Kompas* presents selected short stories based on the published year as a form of documentation of creativity to readers and writers.

Based on aforementioned information, Darwadi and Ashaf (2017) believe that *Kompas* is able to represent literary genres, specifically short stories that represent people's lives whether they are displayed through good or bad teachings. This certainly will be related to morality, namely teachings, orders, attitudes about good and bad that applied in a society. Good teaching is an example to be emulated, while bad teachings are an example that should be avoided. Therefore, Trigg (2005) mentions that morality is basically not a matter on how to show an action or behavior towards others but rather understanding and interpreting why each individual behaves well or badly in addition to humans that have different characters. This becomes the basis that morality becomes an encouragement or motivation that aims at forming character by considering all actions through self-control.

This was also revealed by Kalsoom (2012) that Kohlberg used the results of the Swiss psychologist, Jean Piaget's research on the development of human knowledge to find out the stages of development of moral consciousness. However, the moral development offered by Kohlberg with justice oriented was criticized by Gilligan (1985) that moral is not only based on justice but rather an ethics of caring and dominated not by male or female figures. This is based on other moral principles in humans which are found mainly from women. The moral principle is about caring, affection, attention, and responsibility towards others.

Nugroho and Sudiarja (2000) explain that women and men with all their characteristics have opened point view that both of them have moral reasoning. This is based on biological (gender) and abiological factors (role/gender). The male figure is categorized masculine as having an adult personality with courage, independence, and firmness. Meanwhile, women are categorized as feminine, which have an adult personality with tenderness, patience, and caring.

## Methods

The purpose of this study is to gain a deep understanding of the morality of women found in the short stories of Indonesian newspapers, *Kompas* which published from 2010 till 2015. Understanding procedures are described through stages of identifying, discovering, and explaining. Meanwhile, this study uses a qualitative approach namely content analysis method. Data were obtained from the morality which exists in the 2010-2015 short stories and then reviewed based on aspects of pre-conventional, conventional, and post-conventional morality.

The source of primary data in this study is morality contained in the text through words and sentences in terms of pre-conventional, conventional, and post-conventional aspects. In addition, the secondary data in the form of short story texts are 23 short stories that have been selected based on the period of 2010 to 2015. The short story selection is based on (1) short stories that prioritize female characters in each story or women's role is more dominant than men, (2) a writer who has been actively involved in the field of literary writing for long time; (3) writers who continue to produce short stories each year which are published in *Kompas* that present gender perspective; and (4) short stories which full of morality themes that represent human relations (women and men) with the surrounding natural conditions, not about romanticism which contains elements of sexuality or other elements that are not appropriate. Short stories that have been determined are written by Indonesian writers who represent life which full of morality with the theme of love, justice, freedom, and the environment that is covered in local traditions of the community.

Meanwhile, the steps of data analysis include (1) reading short stories intensively, (2) identifying the motives of story that allow them to be abstracted as morality in terms of pre-conventional, conventional, and post-conventional aspects. (3) Analyzing women's morality regarding pre-conventional, conventional and post-conventional, (4) interpreting all analysis findings into table format. Then, proceed by filling in each table on the item, (5) interpreting the research findings, and (6) formulating implications and drawing conclusions.

## Research findings and discussion

The figures that analyzed in 2010-2015 *Kompas* short stories are women as the main characters in raising their gentleness both in relation to natural, social, cultural or religious issues.

However, not a few women who seem have hard life which full of struggles in living their lives like men. Therefore, this study was analyzed based on morality concerns include pre-conventional, conventional and post-conventional.

### 1. Analysis of Pre-Conventional Morality

Preconventional is understood as the individualistic attitude possessed by the characters in the story because it focuses on what is best for her and what she does based on her own desires. In the short stories analyzed, each figure was highlighted as a person categorized as individuality.

#### 1.1 There is a Story in Martohap's *Tuak Shop- Timbul Nadaek* (2010)

The main character in this short story is a woman named Pita. Every day she works as a shopkeeper. One day she met a man the she had known. The arrival of the man at the shop reminded her feeling and thought to the man in the past that had been in her life. This can be seen in the following quote.

Pita smiles friendly when she looked at the man. Then, her smile disappeared instantly. She was amazed. Her whole body was shaking when the gray-haired man looked back at her (TSMTS, 2010: 20)

From the quote above, it explains a character named Pita who experienced a different attitude by giving a friendly smile to one of her visitors. However, her heart trembled when the man returned his gaze. In this story, a woman has an individualist attitude towards other, a man that she once recognized by showing curiosity. This is what causes a woman to trace the truth about people she once knew. Therefore, her attention to other visitors is different from her attention to that man.

The past for women has become something taboo to be revealed again. However, it is inevitable that the past has kept a variety of memories, especially by faces that reopen longing for the past. Therefore, pre-conventional in this short story is the individualist attitude of a woman in remembering the memory in the past.

#### 1.2 Prays of Leaves - Yanusa Nugroho (2011)

This short story tells of a grandmother with a physical who is no longer perfect. She always clean the yard of a mosque every day which is always filled by dry leaves. Haji Ibrahim and one of his friends who were in the mosque were surprised by her presence sweeping the mosque's courtyard. He offered money to the grandmother so she can leave her job when it finished. However, she refused the money. Not the money she wants but something else. This can be seen in the following excerpt.

A moment when the two men would stand up, they saw an old grandmother sweeping the yard. Haji Ibrahim turned and saw the grandmother who has a hunchbacked body, getting closer.

"*Alaikum salam* (greetings) ... Grandma", answered one of the administrators, while handing out the 500s. But the grandmother kept silent. Look at the money giver with an old look. "What's wrong?" Asked Haji Ibrahim, approaching. "I don't need money. I need forgiveness." (PL, 2011: 4).

In the quote above, for the grandmother money is not everything. However, forgiveness is what she wanted. Forgiveness is a method obtained by humans after her accidentally or intentionally sinned. Grandmother as a woman who had a feeling of fear of her sin that had been done finally tried to repent and foreswear by cleaning up a number of dried leaves in the yard of a mosque because the mosque is the holy house of God. Maybe by cleaning the dried leaves that always make the mosques yard dirty every day it can clean up her sins. Pre-conventional in this short story is the attitude of an individual of grandmother in doing her work. The job hopes forgiveness is not money.

#### 1.3 Madam Sobir – A. Mustofa Bisri (2012)

This short story tells about a woman who is a wife of *Kiai* (title or reference for a venerated scholar, teacher of Islam) Sobir, a famous *Kiai* in a village. *Kiai* Sobir' death made a woman who was neglected in his 40 days of the death of *Kiai* Sobir. This can be seen in the following quote.

All attention was only focused on the deceased even in his 40<sup>th</sup> death ceremony. Empathy is only directed at those who feel they have lost *Kiai* Sobir. I am totally forgotten. I am totally forgotten. I am the wife of the deceased who they have called Madam Sobir. The woman they also noticed and respected before his death. The woman who accompanied him since his first wife died until the end of his life (MS, 2012: 98).

*Kiai* Sobir's death for her was a long lonely life because people only focused on *Kiai* Sobir's commemoration day. During her life, she and *Kiai* Sobir become the center of citizens' attention, respected and cared for. Now, she feels no one else cares about her. For her, they had forgotten the presence of his wife as *Kiai's* companion during his life. Even not only the 40th day but also the 100th day and even his commemoration every year, everyone just neglect her. This can be seen in the following quote.

The commemoration of 100 days, 1st year, and every year (now the 7th times) are always attended by thousands of people from various places. I am forgotten or not by them but I feel loneliness (MS, 2012: 98).

Loneliness because being left is a normal thing in life. *Madam* Sobir felt she was forgotten by the people who cared and prayed for *Kiai* Sobir. The individual attitude shown by *Madam* Sobir is concerned about her own.

#### 1.4 Noble's Oath Words – Gde Aryantha Soethama (2013)

This short story tells of a child's refusal of his mother who arranged her with her mother's chosen man. However, the refusal was very impossible because her mother, *Biang Buni*, was a powerful person in the castle. This can be seen in the following quote.

It is impossible for Ayu Meriki to reject *Biang Buni's* wish, her mother who is the most powerful in the castle. Her two sisters also should marry nobles (NOW, 2013: 41).

*Biang Buni* as a powerful woman has her own way of deciding whether the decision is good for her child or not. Ayu Meriki could not refuse *Biang Buni's* wishes because her two sisters were also forced by *Biang Buni* to marry the noble men. Ayu Meriki rejected the wish, she keep revenge in her heart that she did not want to be betrothed to a man she did not love. This can be seen in the following quote.

Disgust and envy are Ayu Meriki's feelings, many times, become a roar of courage, bounced and reflected resistance. "I have to help myself, nothing can be expected," said her heart (NOW, 2013: 41).

Forced to marry a man who is not loved and known is a burden for Ayu Meriki. However, *Biang Buni's* decision as a mother and ruler of the castle could not be refused. She married *Biang Buni's* choice named Agung Kosala. Ayu Meriki does not feel happy because she already has a man. She planned to end up with Agung because she could not accept his presence in her life. This can be seen in the following quote.

In evening, Meriki searched for a piece of bamboo next to the kitchen and put it under the couch. She will use bamboo to defend herself from Agung, hit his head or his neck as hard as she can. He imagined Agung howling before sprawling; break the silence at night in a castle that was vast and lush by sapodilla trees, mangoes, guava, and starfruit (NOW, 2013: 41).

The quote above shows an event done by Ayu Meriki towards Agung Kosala. Ayu Meriki could not accept man she did not love, to let her body, she could not accept even though she was legitimate as the wife of Agung Kosala. In her plan, she will hit Agung with a bamboo that has been placed under the bed. Become a powerful weapon to protect her. She also imagined that Agung would sprawl, scream in pain. Therefore, Ayu Meriki's attitude even though it is only a plan but it shows her individualistic attitude towards the principles of parents to bring out the best attitude for her by committing acts of violence.

#### 1.5 The Stripped Tiger – Guntur Alam (2014)

This short story tells about hunting of the striped tiger. Hunting will reap *karma* or havoc because the striped tigers in the forest are considered sacred. Anyone who hunts or kills will get a punishment. Nalis intends to hunt the tigers, his wife Menot did not allow her husband's for hunting because she was pregnant. This can be seen in the following quote.

"Please do not go, dear. Later, we will hunt it," Menot did not want any bad things happen to Nalis, her, and their children. Moreover, Menot was pregnant of their third child. The twenty-six-years-old woman still believed that if someone was pregnant she would not be able to do things with animals. Well, how did Menot not worry when Nalis told her about hunting the striped tiger? Animals that tens or even hundreds years are considered sacred by the people. Menot cannot imagine what will happen to her children in the future (IST, 2014: 11).

The belief of the community about beings that are considered sacred is still firmly attached. It is believed that if you do something to the creature, you will get a punishment, especially for pregnant women who will either be born physically imperfect or will never be born into the world.

This was what was feared by Menot as Nalis's wife. Anxiety is a natural attitude experienced by humans that occur if the situation is not in accordance with thought or expectation. It can be seen in the following quote.

"But, dear," Menot still tried to argue, she looked at Nalis. Both of them looked each other. "I'm afraid of something bad happened. You know, I am pregnant. Rimau is also very wild. You can die." Menot put on a pleasing face (TST, 2014: 13).

Nalis as a husband is also a person who often hunts animals both to eat and sell; he does not believe the myth. Therefore, Menot tried to ban Nalis from going hunting and canceling his intentions. Pre-conventional in this short story is Menot's attitude as a wife who forbids her husband from hunting striped tigers which are considered sacred because it can be disastrous for her family, especially her unborn child.

### 1.6 Judge Sarmin – Agus Noor (2015)

This short story tells about a Judge named Sarmin in a trial attended by woman defendant. She must be a defendant because of her murder. This can be seen in the following quote.

She knew, fear would only make her life more helpless. Unresolved revenge is a sad revenge. Like patience, revenge also has limits. Then she began to plan all the murders. For years she planned it patiently, waiting for the best (JS, 2015: 36-37).

In the quote above, a woman being a defendant because of her revenge. For her, to be able to complete the courtship and get justice is by revenge. Revenge that is she kept as a victim of being raped by five men. The individualist attitude of the character is planning the murder as the best way to protect her.

## 2. Analysis of Conventional Morality

Conventional morality is determined as a consequence of sacrifice towards others. This attitude of sacrifice can make someone good in the eyes of others or vice versa. This morality analyzes characters based on relationships between themselves and others.

### 2.1 There is a Story in the Martohap's *Tuak Shop* - Timbul Nadaek (2010)

In this short story, Pita as a woman who works as shopkeeper meets a man that once she knew. She feels that there is something different from her feelings towards him compared to other visitors. Soon, the man approached and invited Pita to speak. This can be seen in the following excerpt.

Sorry, I have interrupted your work. So that you are not disturbed, I will wait until you finish your work. After that, give me the opportunity to talk "(TSMTS, 2010: 21).

In the excerpt above, the man spoke to Pita to give time to talk of course after the work was finished. With curiosity over what the man would talk about, Pita accepted his offer.

Based on the excerpt, conventional can be observed is accepting conversation invitations with other people because they have curiosity. For women, curiosity about something she once knew became a necessity to accept even though she was full of doubts. This is what becomes a sacrifice of oneself towards something that has an attraction.

### 2.1 Prays of Leaves - Yanusa Nugroho (2011)

In this short story, a grandmother who is always diligent in cleaning the leaves those fall on the courtyard of a mosque. Every day she always cleaned the mosque without saying anything. This can be seen in the following excerpt. The grandmother was silent for a while. Without saying anything, she picked up the leaves lying on the ground. She picked up the leaves with sincerity, and then put them into a worn plastic bag which had been folded and wrapped around her waist. After put the leaf into a plastic bag, her hand picked up the next leaf again. And next. And next ... (PL, 2011: 4).

In the excerpt above, the grandmother was serious about cleaning the leaves. The leaves are collected continuously in the plastic bag that she has brought. A few moments later, three people watched the grandmother doing her work. Feeling sorry for her, the three people tried approaching her.

### 2.3 Madam Sobir – A. Mustofa Bisri (2012)

In this short story, Madam Sobir has an important role in making *Kiai* Sobir as respected figure by the community because what governs the whole agenda of *Kiai* Sobir is his wife. This can be seen in the following quote. I am the one who arrange his personal needs all the time everyday; starting with cutting his hair and choose the clothes he wears. I am the one who arranges the schedule; when to go to invitations and when to take a rest. I was also the one who arranged the time for the guest. All must be treated to eat as desired (MS, 2012: 97).

In the quote above, a wife has an important role in managing her husband's agenda. *Kiai* Sobir, who is respected by the community, certainly must be proud of his wife who always accompanies him. In addition to Madam Sobir, she arranged schedule, she was also skilled in preaching and memorizing the Holy Qur'an because she was the student of *Kiai* Sobir before finally being his wife. It can be seen in the following quote.

As his wife, I am capable and have pretty face, I memorized the Holy Qur'an and in the Islamic boarding house, I am the administrator. Then, due to the training every evening I am able to give speech. Thus, I can adapt in short. The community seems to have really looked at me as Madam who deserves to accompany *Kiai* Sobir. In fact, once in a while I was asked by the committee to represent him when I completed the recitation (MS, 2012: 98).

Through the quote above, Madam Sobir is a woman who has various skills and the community can trust his abilities. In this short story, conventional morality that can be observed is the sacrifice of a wife in managing and accompanying her husband until he gets success and respected by the community. Therefore, behind the success of a husband there is a role of his wife.

### 2.4 Noble's Oath Words – Gde Aryantha Soethama (2013)

In this short story, Ayu Meriki was forced to be betrothed by Biang Buni with Agung Kosala after her marriage with the man that she loves. Ayu cannot fight because Biang Buni is her mother and the only ruler of the castle. Then, she ends up her relationship. This can be seen in the following quote.

The young family finally gives up. They end up their relationship, hoping for love and destiny to reunite them. Biang Buni was busy taking care of the couple's divorce in court then tried to give back Ayu Meriki's nobility (NOW, 2013: 39).

Trough the quote above, there is no more that can do by the couple. She can not keep her marriage because her husband is not a noble man. Now Ayu Meriki is forced to marry Agung Kosala, the man of Biang Buni's choice. In this short story, the conventional morality that appears is that separation is a sacrifice for both people who love each other for the sake of a mother's wishes.

### 2.5 On Tarra's Body in the Womb of Tree – Faisal Oddang (2014)

In this short story, *ambe* (father) and *indo* (mother) were involved in a dispute with *ambe*-in-law after knowing that his marriage was not proper. In other words, *indo* was pregnant before got married. This situation was getting worse because *Ambe* was not a rich person. This can be seen in the following quote.

Your father was panick. Do not ask how your mother was. She was weak and shocked looking her hand held your your head which covered by blood. He carried you to the hallroom, he shouted (OTBWT, 2014: 39).

In the quote above, the dispute that occurred caused their children injury fortunately he could be saved by *Indo* and finally brought to the *Tongkonan* (Toraja traditional house). In this short story, conventional morality is the mother who sacrifice herself to protect her child.

### 2.6 Judge Sarmin - Agus Noor (2015)

In this short story, Sarmin as a trial judge met a grandmother who was sentenced to two years in prison, she begged, begged forgiveness, even kneel down so that she was not punished. However, the law still had to go on even though she was convicted only for stealing biscuits. This can be seen in the following excerpt.

During the trial the grandmother kept crying and begging, wailing, and even kneel down for mercy. She was forced to steal the biscuit for her grandson who was still a baby and had not eaten in two days. Hakim Sarmin always remembers the old woman's helpless eyes when he finally sentenced her for two years in prison (JS, 2015: 37).

In the short story above, the grandmother was sentenced two years in prison just for stealing biscuits in the mini market for her baby granddaughter and who had not eaten for two days. The law does not look at anyone, only whoever violates the law will be punished. Judge Sarmin could not say anything but sentenced her because there had been evidence even though he felt sorry. In this short story, the conventional morality that is found is the sacrifice of a grandmother to her grandchildren to survive but did it in the wrong way.

### 3. Analysis of Post-Conventional Morality

Postconventional is understood as a command or a decision whether the thing done is harmful or does not endanger other people, including yourself. Decisions determined by the characters in each story are based on reciprocal relationships between other people and themselves.

#### 3.1 There is a Story in the Martohap's *Tuak* Shop - Timbul Nadaek (2010)

In this short story, after receiving an invitation from a man that once she knew, Pita - a shopkeeper - stated that she had never been married when the man asked her. The reason why Pita replied his question because she still crushed on him because he was like the man that she had known in the past. Actually, Pita lied, she is married. Her dishonest caused regret, she seemed guilty and her mind filled with the imagination of visitors of the shop who would judge her and spread the lie. This can be seen in the following excerpt.

In the kitchen of the wine shop, Pita is thinking. She regretted lying but if she was honest, she might be sorry. They will ask, and ask ... to be able to compile a story. Then she will always be suspicious if the glasses and bottles of wine collected in the middle of the table. It will be even more suspicious if they talk in low voice. Then finally disturbed when they suddenly laughed out loud. She will be laughed at in her own shop. If it is uncomfortable, they will go to someone else's wine shop and burst out laughing there! (TSMITS, 2010: 26-27).

The excerpt above, explains that Pita as a woman has a feeling of indecision in her heart when she is asked whether she is married or not by the man she knew in the past when he came back to the shop. An honest answer causes her to lose the man, and a false answer will cause a bad image in the eyes of the public, especially the customers. However, finally Pita had to declare that she had never been married and the result of the statement caused her guilty. Post-conventional in this short story is a woman's decision to lie, which becomes regret, fear, and bad thoughts towards others.

#### 3.2 Prays of Leaves - Yanusa Nugroho (2011)

In this short story, the story of the grandmother who always cleans the mosque's yard from the fallen leaves attracts the attention of the residents. Every day from morning to night, the grandmother always cleans the mosque's yard. The mosque is rarely filled by worshippers, only two or three. Then, one of the congregations saw the grandmother was seen busy picking up leaves, this also became news that reached all residents around the mosque. All residents come to the mosque. This can be seen in the following excerpt.

The news about the grandmother turned out to invite the attention of many people. They came to the mosque. Their intention might be to watch the grandmother, but once the prayer time comes, they pray together. Without them knowing it fully, the mosque became lively. People come in flocks, bring food for the grandmother, or just give her a drink. And, all of them are always in congregation in the mosque (PL, 2011: 7).

The excerpt above, explains that the grandmother who is no longer young still has the desire to clean the mosque's yard which is covered by dry leaves. Among the congregation who came to the mosque had asked the grandmother about what she did every day from morning to night. The grandmother replied that her intention to clean the leaves on the mosque grounds could be a forgiveness of her sins because every leaf she collected was accompanied by a sentence of forgiveness (*istighfar*). This is what makes citizens come to the mosque and start praying in congregation not because of their own desires. The post-conventional morality seen in this short story is the decision of the grandmother in cleaning the leaves on the courtyard of the mosque to be treated well by the local residents and it is customary for residents to pray in the mosque.

#### 3.3 Madam Sobir – A. Mustofa Bisri (2012)

In this short story, Madam Sobir as the wife of the deceased *Kiai* Sobir an owner of an Islamic boarding school who is respected by the community keeps her sorrow alone. Her husband's death made her to take choice. The choice made her doubt.

Accepting her parents' offer to have a new husband and continue to manage the Islamic boarding school as her husband's inheritance or having a new husband who is like *Kiai* Sobir and together continues to manage Islamic boarding school. This can be seen in the following quote.

Really, my husband is not a true biological need that triggered my parents' questions and thought about other men to be husbands after marriage. Although I do not deny that biological factors are exist. But by taking the responsibility of managing Islamic boarding school, I really need someone. There is not much knowledge that I had learned from him. I need to protect myself like I used to. I need someone with whom I can discuss ideas. Providing advice and direction for the continuity and development of her Islamic boarding school (MS, 2012: 99).

Through the quote above, Madam Sobir is like an ordinary who needs a life companion. Her parent's offer makes it a way to be able to hope that her next husband's will have same intention to build and maintain the school and can be a place to discuss ideas and share stories. This post-conventional morality in the short story is the decision of a wife of the boarding school administrator who has left her husband hoping he has the same husband as before with the intention of managing the school.

### 3.4 Noble's Oath Word - Gde Aryantha Soethama (2013)

In this short story, Ayu Meriki, a child of Biang Buni, a ruler of a castle, intends to marry Ayu Meriki with the man of her own choice, a noble named Agung Kosala. However, Ayu Meriki already has a man of her own choice and does not want to be forced to marry. Finally she runs away. Ayu Meriki's leave angered Biang Buni and caused a curse. This can be seen in the following quote.

Since Ayu Meriki's escape, Biang Buni has increasingly made oaths. The servants of the castle were repeatedly given abusive words. Impolite words spell out every day in all the corners of the castle. The villagers were very confident that those words will stay at sapodilla trees for a long time, breeding into a curse. In time, the curses will breed at the residents of the castle and its wholeness. People are aware and convinced how dangerous it is to throw a curse (NOW, 2013: 44).

Through the quote above, Ayu Meriki's escape is a form of rejection of her mother's wishes, Biang Buni. Anger and oath are the last way Biang Buni to vent anger. The servants and other castle's residents were victims of their profanity and even the villagers thought that the curse would be a dangerous for them. Post conventional morality in this short story is the decision of a mother to vent anger towards her child through curse and oath that are not good and becomes dangerous things for her later.

### 3.5 The Stripped Tiger – Guntur Alam (2014)

In this short story, the striped tiger that lives in the forest become animal that is considered sacred. If you hunt the tiger, you will get havoc. This will be punishment that directed to family members. Nalis who is Menot's husband decided to hunt the tiger in the forest. This can be seen in the following quote.

"I can not, dear. All men agreed at the ruler's house last night, we will hunt it. Please be relax, there are hundreds of people. I did not hunt it myself (TST, 2014: 13).

The quote above shows Nalis's talk to Menot, to convince that he would go hunting because he is not alone but hundreds people will be with him. Hunting the tiger and prove the truth of the myth. Post conventional morality in this short story is the decision of a husband to keep hunting the tiger that are considered mythical. The myth is that if the tiger is hunted and killed, one member of his family will get punishment in the form of a paralyzed limb.

### 3.6 Judge Sarmin - Agus Noor (2015)

In this short story, a Judge named Sarmin had to give a verdict on women who were victims of rape by five young men. The woman was convicted of killing the five young men. Judge Sarmin's decision was awaited by reporters. This can be seen in the following excerpt.

Now Hakim Sarmin must decide on the woman's sentence. The trial was closed, but Judge Sarmin knew, there were dozens of reporters out there waiting and ready to grab what he had decided. Media coverage is often more cruel than the final outcome of the trial (JS, 2015: 35).



The excerpt above explains that the verdict that will be decided by Judge Sarmin is certainly controversial. And the news in the media often tends to be clichéd. Judge Sarmin finally decided to sentence the woman to death even though the prosecutor demanded a lifetime of Judge Sarmin's reasons because she had killed five people with premeditated murder.

Some examples of the results of the analysis above can be observed that the three aspects of morality show a change in attitude. First, it is the individualist attitude of the characters in dealing with problems in their life. Second is attitude of sacrifice to other characters. Third, attitude in deciding something based on good or bad. Furthermore, the data analysis above discussed more in the following explanation.

A number of figures in the short stories above determine their decisions based on the variety of life problems they faced so that the decision can cause feelings of regret, happiness, resignation, hesitation, and confidence.

### Conclusions

The morality approach which is oriented to caring proposed by Gilligan as mentioned by Palmes and Demeterio (2015) shows that the attitudes experienced by the characters are reflection of life in the real world. Widiarti (2002) states that short stories of Indonesian newspapers present figures that have the characteristics of women and men in general. Willing to sacrifice, selfish, honest, and loyal, have principles, and others. Meanwhile, based on pre-conventional morality that a person has an individualist attitude because something he does is based on his own comfort and safety. Conventional morality is categorized as someone who is willing to sacrifice because in his life it is not only oriented to selfishness but the happiness of others. Then, post-conventional morality emphasizes that everyone has a decision that must be determined whether good or bad will have an impact on themselves and others.

The method of criticizing literary works is not only based on the structure of the text but also based on the content of the text as the outermost part of the literary work. By analyzing the content in literary works, the message can be conveyed varied to the reader without missing its structural meaning.

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