

**PIETY DISCOURSE OF EDMOND DANTES AND SAMSUL  
BAHRI IN *THE COUNT OF MONTE CRISTO* AND *SITI  
NURBAYA*: A COMPARATIVE STUDY**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Earning  
The Bachelor Degree in English Department



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kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami mengucapkan terima kasih.

***Wassalamu'alaikum Wr. Wb***

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I certify that this graduate paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other researcher's opinion or finding included in this research is quoted or cited in accordance with ethical standards.

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## MOTTO

*All human wisdom is contained in these two words, — “Wait and hope.”*

- Edmond Dantes (The Count of Monte Cristo, by Alexandre Dumas)

*“I will keep moving forward...”*

- Eren Yeager (Attack on Titan, by Isayama Hajime)



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## DEDICATION

This final paper is dedicated to:

1. My beloved Father and Mother
2. My beloved little Sisters and Brother
3. My Grandmother, Hj. Zainun Ma'roef
4. My late Grandfather, Aini bin Yahya
5. My Grandparents from maternal side
6. My Late Uncle, H. Hasanuddin
7. My Late Uncle and Late Aunt, H. Jumari & Hj. Nurita





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*In the name of Allah, The Most Gracious and The Most Merciful*

*In the name of His Prophet, Muhammad SAW, Peace be Upon Him*

*Assalamu'alaikum Wr. Wb.*

Within Allah's Graces, Blessings, and Guidance; I, the researcher of this final paper entitled *Piety Discourse of Edmond Dantes and Samsul Bahri in The Count of Monte Cristo and Siti Nurbaya: A Comparative Study*, was able to finish it while racing against time. Although my gratitude to God will never be sufficient, I will remain grateful to Him for the rest of my life by keep moving forward to His guidance in the future, even to the No Man's Land, and I shall fulfill my role for Him in this world.

Allah's guidance came from various ways, one of them is through the people. Thereby, I would like to express my deep gratitude to these people. They are:

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And finally, Mankind can never be separated from mistakes. As the writer of this final paper, I realize that there are many errors in this final paper. Thus, any suggestion will be great for improving this research or any related research. I hope that this paper can be useful for the readers in the future.

***Thank you, and Wassalamu'alaikum Wr. Wb.***

Yogyakarta 5<sup>th</sup> December 2022

The Researcher,



Shafwatullah Mushoffy



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## **Piety Discourse of Edmond Dantes and Samsul Bahri in The Count of Monte**

### **Cristo and Siti Nurbaya: A Comparative Study**

By: Shafwatullah Mushoffy

#### **ABSTRACT**

Edmond Dantes and Samsul Bahri are the protagonists of two different literary works, *The Count of Monte Cristo* and *Siti Nurbaya: Kasih Tak Sampai*. Both protagonists hailed from religious backgrounds, one from a Christian family, and one from Minangkabau ethnicity. Yet, they sought vengeance in the name of God and acted as Agents of Providence while the vengeance concept itself contradicted both Islamic and Christianity values. In this paper, the researcher would like to conduct a study with the Comparative Literature by Steven Tötösy de Zepetnek. Comparative Literature is a discipline of the study of more than one national language and literature and the knowledge and application of other disciplines in and for the study of literature. This study will analyze discourses that show Piety from both protagonists. According to Merriam-Webster's Dictionary, Discourse means to express oneself. In this study, the discourse that will be analyzed are the protagonists' conversations, the written language from their letters, and the actions they did from the narrator's descriptions. To determine a discourse as a discourse of piety, Discourse Analysis is an analysis method that is required to understand, interpret, and consider the discourse as piety or impiety. And finally, it is to compare their piety despite the vengeance concept contradictions with religions through Comparative Literature and finds out the consequences of their actions. As the result of this study, the writer found that Edmond is more pious and wiser than Samsul Bahri, but Samsul Bahri was certain of his actions. Yet, the actions they did have their consequences. Edmond indirectly killed an innocent child, felt heavy guilt, doubted his justice, and questioned himself was his actions really for God. Samsul Bahri died shortly as a consequence after he successfully delivered his vengeance on Datuk Maringgih

**Keyword:** Piety, Vengeance, Discourse, Comparative

**Wacana Kesalehan Edmond Dantes dan Samsul Bahri di The Count of  
Monte Cristo dan Siti Nurbaya: Studi Komparatif**

By: Shafwatullah Mushoffy

**ABSTRAK**

Edmond Dantes dan Samsul Bahri adalah protagonis dari dua karya sastra yang berbeda, *The Count of Monte Cristo* dan *Siti Nurbaya: Kasih Tak Sampai*. Kedua protagonis berasal dari latar belakang yang religius, satu dari keluarga Kristen, dan satu dari etnis Minangkabau. Namun, mereka membalas dendam atas nama Tuhan dan bertindak sebagai Agen Tuhan sementara konsep pembalasan itu sendiri bertentangan dengan nilai-nilai Islam dan Kristen. Dalam tulisan ini, peneliti ingin melakukan studi dengan Literatur Komparatif oleh Steven Tötösy de Zepetnek. Sastra Bandingan adalah disiplin ilmu yang mempelajari lebih dari satu bahasa dan sastra nasional serta pengetahuan dan penerapan disiplin ilmu lain dalam dan untuk kajian sastra. Kajian ini akan menganalisis wacana yang menunjukkan Kesalehan dari kedua protagonis. Menurut Kamus Merriam-Webster, Wacana berarti mengekspresikan diri. Dalam penelitian ini, wacana yang akan dianalisis adalah percakapan protagonis, bahasa tertulis dari surat mereka, dan tindakan yang mereka lakukan dari deskripsi narator. Untuk menentukan suatu wacana sebagai wacana kesalehan, Analisis Wacana merupakan metode analisis yang diperlukan untuk memahami, menafsirkan, dan menganggap wacana tersebut sebagai kesalehan atau ketidaksalehan. Dan terakhir adalah membandingkan kesalehan mereka meskipun konsep balas dendamnya bertentangan dengan agama-agama melalui Sastra Komparatif dan mencari tahu akibat dari perbuatan mereka. Dari hasil penelitian ini, penulis menemukan bahwa Edmond lebih saleh dan bijaksana daripada Samsul Bahri, namun Samsul Bahri yakin dengan perbuatannya. Namun, tindakan yang mereka lakukan memiliki konsekuensinya. Edmond secara tidak langsung membunuh seorang anak yang tidak bersalah, merasa sangat bersalah, meragukan keadilannya, dan mempertanyakan dirinya apakah tindakannya benar-benar untuk Tuhan. Samsul Bahri meninggal tak lama setelah berhasil membalaskan dendamnya kepada Datuk Maringgih

**Keyword:** Kesalehan, Pembalasan, Wacana, Komparatif,

# CHAPTER I

## INTRODUCTION

Religions have been part of human life since ancient times. In modern days, morality that existed in religions became the primary foundation for modern morals and laws applied by many countries. With morality, religions value the framework of personal behavior meant to guide their adherents in determining right and wrong (Epstein, 2010: 117). Human lives are portrayed through literature since the ancient times, and their lives can't be separated from the faiths they believe in, which are religions. As a subject of God, an individual represents their piety to God not just through how they worship their deities but also the way they lived, how they act, and making decisions.

### 1.1. Background of Study

Islam and Christianity are two Abrahamic religions with many worshipers in the world. According to Collins Dictionary, Abrahamic refers to a group of monotheistic religions whose teachings are based on the covenant between God and humankind ("Abrahamic," n.d.). The protagonists, Edmond Dantes, who is a Christian, and Samsul Bahri, who is a Muslim. Their lives are portrayed in two different literary works, *The Count of Monte Cristo* and *Siti Nurbaya: Kasih Tak Sampai*. These two literary works have similarities; their themes are religion, revenge, justice.

Based on their life background, both came from religious families and ethnicity. Edmond Dantes was a sailor from a poor Christian family, but they are a religious

family. This can be noticed during the early phase of the story. For example, in the book, *Chapter 1: The Arrival at Marseilles*, page 8, and *Chapter 15: Number 34 and Number 27*, page 109:

*'Right, Dantès, quite right. I always knew you were a good son.'*

*'And,' inquired Dantès, with some hesitation, 'do you know how my father is?'*

*'Well, I believe, my dear Edmond, although I have not seen him lately.'*

*'Yes, he likes to keep himself shut up in his little room.'*

*'That proves, at least, that he has wanted for nothing during your absence.'*

*Dantès smiled.*

*'My father is proud, sir; and if he had not money enough for a meal left, I doubt if he would have asked anything from anyone, except God'* (Dumas, 2008: 8)

*The gaoler, though rude and hardened by the constant sight of so much suffering, was yet a man. At the bottom of his heart he had often felt sorry for the unhappy young man who suffered thus; and he laid the request of number 34 before the governor; but the latter imagined that Dantès wished to conspire, or attempt an escape, and refused his request.*

*Dantès had exhausted all human resources; and he then turned to God. All the pious ideas that had been so long forgotten returned; he recollected the prayers his mother had taught him and discovered a new meaning in every word* (Dumas, 2008: 109).

Samsul Bahri came from one of the most renowned Melayu ethnicities in Sumatra, the Minangkabau. Melayu is an ethnicity that fully adapted to Islam in many aspects, and Islam became the ethnicity's identity. For example, when someone apostates from Islam, they cannot call themselves people of Melayu



anymore. Despite this, as an individual, Samsul Bahri is different from Edmond Dantes or any other Minangkabau people in the religious aspects. He was not a religious person at the beginning. As the story progressed, he enlisted in Dutch Military where he became Lieutenant Mas. At this moment, he realizes of his role in his life and justice must be served. This is the revelation of Samsul Bahri's scene from Chapter 14: *Sepuluh Tahun Kemudian* pages 340-341.

*'Why hasn't my life been taken yet? You still looked after me! Haven't I finished my punishment yet? Now I was ordered not just to kill my people anymore but to kill my own relatives, friends, and acquaintances.'*

*'O God, O God! Isn't this the time your servant shall be released from this misery? How much longer this servant of yours will have to wait?'* (Rusli, Translation by Myself, 1922: 339-340).

As a comparison, both characters came from different religions but came from religious family backgrounds. What makes these two individuals different is their character development. Throughout the story, they received revelations during their sufferings that makes them return to God and lead to piety. The piety changes these men's fates. Edmond Dantes, from being religious, became more religious. Samsul Bahri, who was not religious, became someone who understood the Greatness of God.

Therefore, this topic of piety is worth discussing in this comparative thesis. From a regular audience's perspective, revenge is something satisfying in the story. Nevertheless, based on both Islamic and Christian views, revenge is not an acceptable action, and only God, the most willed, is the one who can do such cruelty

within His Wrath. For this reason, the purpose of this comparative final paper is to discuss and analyze the piety that Edmond Dantes and Samsul Bahri performed throughout the story.

*"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. For ((Allah)) loveth not those who do wrong" (Qur'an 42: 40). "Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord." (Romans 12: 19).* In these verses that quoted from both Qur'an and Bible, God demands not to take an act of revenge but to forgive or leave it instead.

## **1.2. Research Questions**

- a) How is the portrayal of the piety of both characters?
- b) Why could it be like that?

## **1.3. Objective of Study**

This study aims to analyze the piety of two main characters, Edmond Dantes and Samsul Bahri. They are the protagonists from two different religion-themed literary works, *The Count of Monte Cristo* and *Siti Nurbaya: Kasih Tak Sampai*. The disciplines of the study that will be used are the Comparative Literature and Discourse Analysis method.

#### 1.4. Significance of Study

The significance of the study I proposed, firstly, is to be served as a reference for future researchers and their reflections in Comparative Literature. Secondly is to encourage readers to learn about Comparative Literature. Comparative literature is not about comparing which literary works are superior and which authors are better. Still, it is about understanding the culture and human lives in the context of literary works and, in my research, the life of Edmond Dantes and Samsul Bahri throughout the story.

#### 1.5. Literature Review

*The Count of Monte Cristo* by Alexandre Dumas and *Siti Nurbaya: Kasih Tak Sampai* by Marah Rusli has been studied for years by researchers using various approaches. One of the prior researches that the researcher mentioned is a 2013 thesis titled “*Edmond Dantes’ Motivation to Fulfill Human Needs as Revealed in Alexandre Dumas’ The Count of Monte Cristo.*” It is a thesis by Robertus Bellarminus Bagus Priyambodo Hamuluhur of English Language Education Study Program in Sanata Dharma University, Yogyakarta.

Another thesis that can be considered to be one prior research is a thesis in the Indonesian language titled “*Representasi Kesalehan Muttaqi Dalam Buku Saleh Ritual Saleh Sosial Karya KH. A. Mustofa Bisri.*” It is a thesis by Itha Rosita in 2018 from the faculty of Da’wah and Communication in State Islamic University of Sunan Kalijaga, Yogyakarta. Despite not discussing Edmond Dantes or Samsul Bahri, this thesis studied the same concept, Piety.

The mentioned journal article is titled “*Anguish in Alexandre Dumas’ Novel The Count of Monte Cristo*” by Hidayanti, Ariffudin, Zainab MZ, and Aflina from the Faculty of Language and Communication in Harapan University Medan. This journal article was published in December 2019 by Language Literacy, Vol. 3, Number 2, Pages 217-224.

### **1.6. Theoretical Framework**

In human life, conviction is required. It brings meaning to human nature and answers to life's significant challenges (Hatina, 2014: 1). Conviction itself leads to man's piety, and it measures his faith and loyalty to the God he worships and the teachings he believes. There are several definitions of piety. According to Cambridge Dictionary, piety is a strong belief in a religion that shows how the individual lives ("piety," 2021).

In *Capitalism and Religion: The Price of Piety* that written by Philip Goodchild, piety it is a central foundation that each man must do as much as they can in their capability to become a better man, and when he has not concealed his natural talent but has made use of his actual predisposition to do something good in order to become a better man, while they had a capability for hoping whatever is not within his capability will be provided from above (Goodchild, 2002: 3). In Islamic perspective, in Muhsin Khan's interpretation of piety in Al-Baqarah: 177, when he translated the Qur'an into English, “*It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah,*

*the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are Al-Muttaqun (pious)”* (Qur’an Translation by Muhsin Khan: 2: 177). Therefore, piety can be defined as a human’s way of life as a subject of God, which is related to how they behave toward one another, how they make decisions, how they will act, and how they live in happiness or sorrow.

In this comparative research thesis, the variables needed to be analyzed are the discourses that show piety from Edmond Dantes and Samsul Bahri. According to Merriam-Webster Dictionary, Discourse is a language structure that is more than a phrase, like a discussion or a story (‘Discourse,’ n.d.). As for the example, in *The Count of Monte Cristo*, Chapter Number 34 and Number 27, page 117:

‘Oh, my God! my God!’ murmured he, ‘I have so earnestly prayed to you, that I hoped you would have heard me. After having deprived me of my liberty, after having deprived me of death, after having recalled me to existence, my God! have pity on me, and do not let me die in despair.’

From this variable sample, we can interpret the discourse that Edmond Dantes performed through spoken language and considered piety to God, where a man who was already on the edge of despair still prayed to God and begged Him not to let him die as a desperate innocent man.

## 1.7. Methods of Research

### 1.7.1. Type of Research

The type of research that will be proposed in this final paper will be the Comparative Literature method. According to Steven Tötösy de Zepetnek, Comparative Literature is a discipline of study of more than one national language and literature and the knowledge and application of other disciplines in and for the study of literature. (Zepetnek, 1998:13).

This method is appropriate for the main objects studied in this paper. The Count of Monte Cristo is a novel from France, published in 1844, 45 years after French Revolution in 1799. Siti Nurbaya: Kasih Tak Sampai is a novel from Indonesia, published during Dutch Colonization in 1922. Both literary works came from different cultures, ages, countries, languages, and religions.

### 1.7.2. Data Sources

The objects for the proposed thesis will be two literary works, *The Count of Monte Cristo* and *Siti Nurbaya: Kasih Tak Sampai*. All the main things are obtained digitally through the internet in the form of a Portable Document Format (pdf). *The Count of Monte Cristo* was acquired from Oxford World's Classics, and the published work is edited, translated, and revised by David Coward. *Siti Nurbaya: Kasih Tak Sampai* obtained from the State University of Padang's reference website, written by Marah Rusli and published by Balai Pustaka.



The supporting data will be from online journals, articles, books, and e-books from reliable sources, such as National Library's e-resource website. These supporting data will be used to reference the theory. They also will be used to assist the analysis of the final paper.

### **1.7.3. Data Collection Technique**

The data collection technique that used in this research is by collecting variable samples, which are discourses that show piety. These discourses are performed by Edmond Dantes and Samsul Bahri, which are the spoken language, written language, actions and thought of their mind that the narrator's described in the stories of *The Count of Monte Cristo* and *Siti Nurbaya*. The collected samples will be archived inside the Database created in Microsoft Excel. The database also includes the result of analysis or the interpretation for each sample of discourse that collected.

### **1.7.4. Data Analysis Technique**

The technique of data analysis that will be used in Discourse Analysis. As cited from Amy Luo in Scribbr, discourse analysis is a research technique that studies written or spoken language and its relation to social context. Its purpose is to understand how language works in real-life situations. Discourse analysis is often used in qualitative research, mainly in researching the humanities and social sciences (Luo, 2019). This data analysis technique is appropriate for interpreting discourses that Edmond Dantes and Samsul Bahri performed throughout the story, and to determine them as discourses of piety or impiety.

### **1.8. Paper Organization**

This research study consists of four chapters. The first chapter is the Introduction. This chapter provides the background of the proposed research, research questions, objectives, significance, literature review, theoretical framework, methods of research, and paper organization. The second chapter is the Landscape of Common Ground, which provides similarities between both stories. The third chapter is the Analysis, based on Discourse Analysis, and compares the discourses of piety that Edmond Dantes and Samsul Bahri performed. And finally, the fourth chapter is Closing, which consists of a conclusion, suggestion, and references.

## **CHAPTER IV**

### **CLOSING**

#### **4.1. Conclusion**

For the comparison of the piety between Edmond Dantes and Samsul Bahri, it can be concluded that Edmond Dantes is more pious than Samsul Bahri. Edmond Dantes was already a pious man at the beginning of the story. As the story progressed, including the character developments, Edmond Dantes, who is pious, became more pious. On the other side, Samsul Bahri is not a pious or religious person at the beginning of the story. Still, eventually, he turned into a pious man with one single goal after many miseries.

Regarding relationships, Edmond Dantes treats people nicely, politely, fairly, and well-mannered. He treated his slaves, Haydee and Ali, as human beings rather than most slavers who saw them as products. He sees Maximilian Morrel as his own son, and still cares for Mercedes, his former lover and betrothed, and her son, Albert Herrera (formerly Morcerf). Yet, Samsul Bahri, at the beginning of the story, despite of him being described as someone nice, has a good attitude, polite, and well-mannered to his friends, shows his rude side of himself toward people with lower status, such as Mr. Ali, his family's horse driver. However, he changed ten years later, as he gave a high amount of money to the poor who wandered near graveyards.

In terms of faith, Edmond Dantes is more faithful than Samsul Bahri. As described previously, Edmond Dantes was a religious person who had a strong faith

in God at the beginning of the story. He became more religious, more pious, and more faithful to God as the story progressed. Samsul Bahri, on the other hand, was not even a religious person. However, as the story advanced, Samsul Bahri became a religious person after many miseries that came to him one by one.

In terms of knowledge and wisdom, Samsul Bahri might receive more formal education than Edmond Dantes. However, Edmond Dantes possessed vast knowledge in many subjects during his time in the prison with Abbe Faria, including mathematics, history, philosophy, and several languages, including its philology.

In terms of misery and misfortune, Edmond had more miseries than Samsul Bahri. Edmond was able to withstand the misery for many years, barely without contact with people inside the dungeon part of Chateau d'If prison due to his strong faith in God, and he kept praying ever since as he believed that God knew he was innocent. However, he even still begged for forgiveness if he did any wrongdoing in his life. Samsul Bahri, on the other hand, barely withstand the misery of hearing the news of Nurbaya marrying Datuk Maringgih. The rest of his misfortunes, such as being exiled from his land, and the death of his mother and Nurbaya, was an aftereffect caused by his wrongdoing.

In terms of justice, Samsul Bahri's sense of justice is more certain than Edmond's, but Edmond's sense of justice is wiser. Samsul Bahri only has one nemesis, while Edmond has four nemeses. Samsul Bahri delivered death to Datuk Maringgih because his crimes were cruel and cannot be forgiven because he is

directly responsible for Nurbaya and her father's death. Edmond delivered his justice toward his nemeses wisely and properly. However, at the end of the story, he doubts his sense of justice and questions himself that does his nemeses deserve the fate that happened to them, such as Fernand de Morcerf, who killed himself after being disowned by his wife and son, and Gerard de Villefort, who became a mad man after his son, Edward, died due to Edmond's ignorance for not being able to notice Mrs. Villefort tried to commit suicide with her son.

In terms of a personal goal, Edmond is wiser and shows a proper attitude and way to achieve his goal than Samsul Bahri. Edmond tried to support his elderly father by buying him a house with a garden. He also proposed to his betrothed, Mercedes, properly according to the customs of a gentleman and Christian by asking for his father's consent and visiting her parents for consent. Meanwhile, Samsul Bahri proposed to Nurbaya without following Minangnese customs, only to make her wait so he could be a doctor first. After his reunion with Nurbaya a few years later, he committed adultery with Nurbaya despite her already becoming someone else's wife.

Other aspects that influenced Edmond Dantes and Samsul Bahri's piety are psychological and environmental. Edmond Dantes possesses sheer will due to his strong faith as a Christian, especially during the time of his imprisonment innocently. Environmentally, he grown-up in a poor yet religious Christian family. Samsul Bahri, however, is a temperamental and rude person. The environment where he grew up is the most influencing aspect of his impiety way of life. He grew up among the Minangkabau tribe, who are supposedly strict in Islamic values.

However, due to the Dutch colonization that influenced the locals during that time, most of the Minangnese's moral customs were broken.

#### **4.2. Suggestions**

This final paper focused on the discourses of piety and compares two main characters, Edmond Dantes and Samsul Bahri, from two different literary works that possess different religions and cultures with Comparative Literature by Steven Tötösy de Zepetnek. Yet, the only similarities they had with each other is their piety to God and desire of vengeance. Despite of the concept of vengeance itself contradicts with religions, piety still influences their actions throughout the stories.

God creates Man as a perfect being when compared with his other creations, but Man can never be perfect when compared with each other. As a writer of this final paper, this research is not perfect at all, but I do hope that this final paper is useful and sufficient to be serve as an additional resource for the next researchers who conduct their research using Comparative Literature while improving these theories better than mine.



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