

How To Analyze Local Wisdom Contains In The Novel Series And Their Relation With The Author's Society

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Abstract

The literary is a type of original work by the author, as an impression of the life combined under the power of imagination and the creativity supported by the experience and life observation. The authors who live amidst society appreciate the intricate details in the secular society presence. This research discusses the method to analyze local wisdom contains in the novel series and their relationship with the author's society. The sample novel series used in this study entitled Padang Bulan (PB) and Cinta Dalam Gelas (CDG) by Andrea Hirata, one of Indonesia's novelist. The analysis combines the analytic-descriptive techniques, the content analysis, and the hermeneutics. The local wisdom and their contradiction can be traced and uncovered in light of the author's idea, which represents his society. It concludes that this method is easy to apply to other similar stories. It can help the readers understand the purpose of the story more accessible. The conflicting interest and the local wisdom can be compelling to be studied, while we can take the real lessons and the knowledge of another culture and their perspective to solve the issues of their life. Many of the analysis traces the explanation only and forget the true wisdom contains in every stories and matter.

Keywords: Local Wisdom, Literature, The analyzing-descriptive methods, The content analysis, The hermeneutics analysis.

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Introduction

Language is one of the methods for communicating in the aesthetic. The word also represents the cultural and moral values shared by its users. As an early idea, language as elocution and moral is something comprehensive in literature, blended (Pradopo, 2013). Writing is a universe of thought and an instrument to spill the author's mind in the form of language. One research declares that the substance of literary works is the result of fine art that uses human and life as the object, and the language as its medium (Akbar, 2013). The literary work is a type of

inventive procedure by the author, as a life impression. It is the combination of the imagination and the creative ability which is also supported by the experience and the observation of the author's life — these musings related to their environmental conditions (Osborne, Simon, & Collins, 2003). The authors who live amidst society are individuals who know and comprehend the intricate details of the human society presence. According to one research (Polletta, Chen, Gardner, & Motes, 2011), the writer (author) as an ordinary individual who is a member of society engage with the question of the social values that he experiences regularly. All existence of the community manages such things as love, bliss, suffering, and others without being bound by the time and place (Salam, 2018). That is, through the process of creative and imaginative, the literary produced by the author to express the various problems that arise in life (especially social community), in addition to other functions.

One author (Barry, 2009) claim that the study of mind applies through the various disciplines such as the philosophy, the scientific theory, the theology, and the literature. Particularly in the field of research, examining the writer's contemplations is an effort to comprehend and express the importance implied in a literary work (Burton & Rosenblatt, 2006). The issue of the undefined purpose in the works of literature emerges if that begins to denote on the face of the literary works vaguely. Furthermore, it is likewise exemplified such as Dostoevsky's (1881) novels and drama as retelling (de Macedo & Macedo, 2018). It contains the ideas that are embodied in plots, characters, and scenes, as well as in the phrases and the expressions, to be examined semantically (Dostoevsky, 1972). The amount and variety of life problems experienced by the author make the content of their literary work more perplexed. The more intricate the issue of life experienced by the creator, the more bewildering the limit and the substance of thought in the theoretical works — the perplexion caused by the culture and customs which adopted by the author to bring the story background more reliable and understandable (Kockelman, 2010). They often insert their local wisdom based on the adopted cultures and traditions accidentally. Unfortunately, many of the literary work is not easy to understand, especially for the great storyline and depictions such as the novel. Since each writer has different writing styles and presuppositions, the imagination that arises in the reader's mind will be different, even though books are one of the most frequently used and preferred media in language and culture learning (Kuhiwczak & Littau, 2007). These different interpretations can

make the real purpose of the novel unspoken (commonly referred to as misinterpretation, especially for the elusive novel that is difficult to understand when the readers cannot following the plot of the story even though the author's expression embodied in the book is the consideration that is easy to analyze). It is an obligation, especially for students of literary studies, to interpret the meaning of a novel as the author's intent. This study aims to help solve the problem, with the methods of literacy that is applicable and tend to make it easier (Burns, 2009).

For this study, it is necessary to review some of the literature which meets these criteria. The criteria of the novel are novels that tell the social conditions of the community against controversies contained therein. The storyline should involve culture and their customs, where their local wisdom usually lies inside. One of the following excellent example to discuss is the novel series entitled Padang Bulan (PB) (Hirata, 2010) and Cinta Di Dalam Gelas (CDG) (Hirata, 2011). This novel series represents Asian culture that rich in wisdom and yet strict in customs since they have strong faith in their beliefs. The local wisdom in this story refers to the various perspective, science, and life skills, embraced by a various culture which lives in one community to solve multiple issues and needs. The arrangement of fulfilling the community necessities includes the elements of religious life, education, economic, technology, deontology, social organization, language, communication, and art. The conceptual idea is the character's development, how she lives in society and their consciousness, and relate it to her weak and profane life continuously. Crucial issues such as gender equality and different sexual preference that is considered taboo in their beliefs present a character's internal conflicts, which are not easy to understand. What makes these works interesting to study is the main female character point of view written by the male writer (andro-texts). The type of diversity contained in this novel describes an issue, LGBT main character, a non-white primary and secondary character, also non-western setting. This setting is attractive because not many authors are willing to do so, as pictured in the chart below.

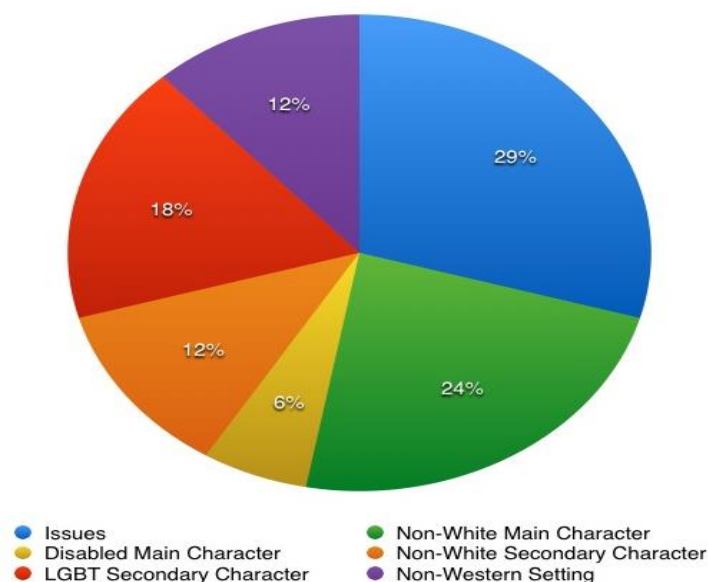


Figure 1. Diversity Content in Challenged Books

Methods

Furthermore, the local wisdom conduct to the characters is not smooth to understand because of the various cultures and languages used as the background of the story. It adds the bias in understanding the meaning of local wisdom contained in the novel series. Rather than writing in everyday language, authors give more emphasis to their ideas by utilizing literary techniques to make them stand out. There are many techniques in analyzing a story. The analysis of the text is the most substantial way of determining the purpose and analyzing what written in the book or article. While the narrative technique uses to help the reader feel almost as if they are a part of the scene or event description. The description helps readers attach with the story, even creating an emotional response. It can help a reader visualize what a character or a place is like (Hermans, 1998). The analysis in this study uses the combination of the analyzing-descriptive methods, the content analysis, and the hermeneutics analysis (Communication Between Cultures, 2008; Bungin, 2011; Basile, Bos, Evang, & Venhuizen, 2012; Sumaryono, 2018).

As an analysis method, the content analysis uses a set of categorization and replicable opinions from the data (text, sound, or images) to their meaning. Hypotheses may be about the messages within the documents, the writer (s), the audience, and time. The text defines as articles, book chapters, discussions, essays, or any existence of communicative language. All of

it can be applied to examine any occurrence of recorded communication, from literature and rhetoric, ethnographic and cultural studies, gender and age issues, sociology and political science, also psychology and cognitive science. Correctly, it reflects a close relationship with sociology and psycholinguistics and is playing the development of artificial intelligence (Cho & Lee, 2014). Hermeneutics describes the interpretation of meanings – explication, analysis, commentary. Initially applied to the translation of the Bible, Hermeneutics comprises accurate readings and exegesis (commentary on how the implications implemented) (Scholz, 2015). The results of this study are useful as study material for further research of other literary works.

Results and Discussion

The novel series of PB and CDG are works that assemble into a type of literary work of inspiration. The inspirational literary work is a persuasive work of fiction that presents stories about the children or people, as well as the main characters in the stories whose are the extraordinary characters, unwavering, and able to create astounding spirits and creativity. In another sense, the inspirational literary work is a literary work that profoundly touches the hearts of its perusers to act more and related the right message in it. Through this inspirational work, Andrea Hirata presents the story with the protagonist of a Malay woman named Enong. She is a 14-year-old girl, a sixth grader of Islamic Primary School in the East Belitung, who influences and shapes the mindsets of both her poor parents (especially the father), that learning English and aspiring to be an English teacher is a provision for the future. After his father's death, Enong quit from her school to support the life of his mother and her three younger sisters. Amid the life of the community who are dominated by Malays ethnic followed by the Sawang and the Chinese, Enong became the first woman to be a tin miner in her district. Enong continued her education through an English course institution and completed it with the fifth best graduate results (which at the same time by the author, Enong's name change to Maryamah bint Zamzami). Enong divorced Matarom, her husband, upon learning that Matarom had a wife and his wife was pregnant. Amid society forbidding women against men under Shari'ah law, Maryamah continues to perform and "melt the ice" due to the ban by fighting, and even winning the chess game against men. The summary of the novel series of PB and CDG is the first picture to understand and explore the existence of the author's thoughts related to the local wisdom. The economic

sense in question packaged conventionally and innovatively. Conventionally, Andrea Hirata offers a unique form of local knowledge and innovatively offers the dynamic local wisdom which becomes interesting since Asian culture only presents 1% of challenged books which tell the story of race or ethnicity as the figure below.

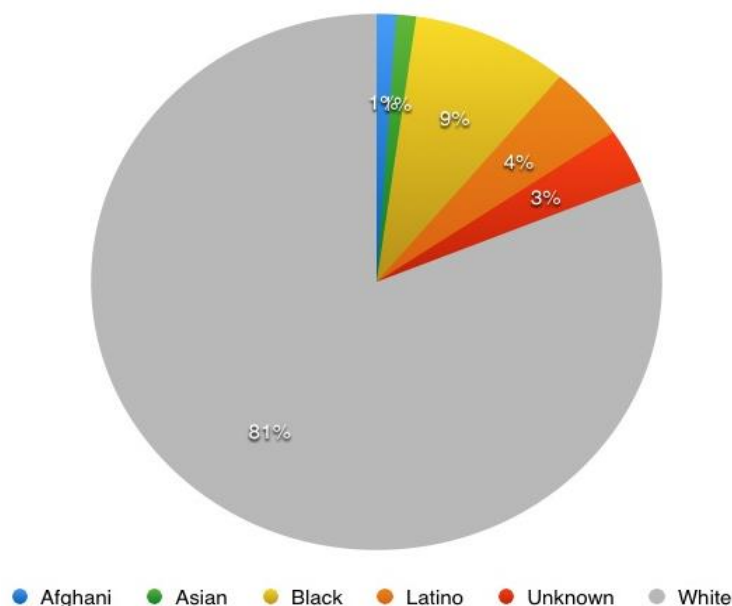


Figure 2. Challenge Book Content by Race or Diversity

A Unique Local Wisdom

The unique Malay identity in the Belitung community is a representation of an Indonesian society dominated by the Malay tribe. The author's *thoughts* related to the uniqueness in question appear in the following quotation.

At noon, people love to use sarong and get off the house. (Hirata, 2010)

The quote above is a question form addressed to Zamzami, the father of a daughter named Enong who is the eldest daughter in the family. Yahnong is a greeting that arises from the acronym of the father's name and the name of the eldest child (A(YAH) E(NONG) or Enong's Father). Malay traditions in expressing affection for the eldest child is to combine those two words. The process of acronyms to become a form of greeting for Malays is unique. Such

uniqueness is the local wisdom of the East Belitung. Another singularity also appears in Malay customs to name children, which reflect in the following quotation.

"If the name of the eldest son is Murad, then the seven siblings below him are Munzir, Munaf, Munir, Muntaha, Munawaroh, Mun'im, and Munmun." (Hirata, 2010).

The names of the eight children have similar and rhythmic sounds. The ease of the parents in naming their many children lies in the call of Mun, whereas on the other hand, it is unthinkable to the parents that when calling on one of the children, for example, to which Munir is addressed and only called Mun, then all seven children will respond to the call. The Malays are very pleased with such naming of their children. Another uniqueness which is also a part of the life of the Malay ethnic community is the habit of delegating the responsibility of family survival to the eldest when parents (especially father) die as shown in the following quotation.

"Suddenly losing the pillars, the family of Shalimah stumbled. No capital, no skills, no other family can be asked for help - because all of them are low-income families - makes this family dead. The husband is the only backbone of the family, and it realizes after he is gone." (Hirata, 2010, pp. 24).

"While Enong cannot sleep for nights. She wondered what people always said about the eldest child. However, she does not even fully understand what the meaning of the word responsibility is. She was afraid to imagine the effect of that word. Does she have to work? How should she live a family, a mother, and three siblings? Does she have to quit school? She loves school very much. She was confused because she was too small to deal with such a problem. Now she understands why at that time many mourners looked at her." (Hirata, 2010).

Giving responsibilities to the eldest child related to family survival is a Malay custom. Enong, a little girl who is in primary school still, was forced to quit school for a responsibility that hereditary prevailed among the Malays. Feelings of pity and high hope address to Enong, as in the following quotation.

"Now she understands why at that time many mourners looked at her." (Hirata, 2010, pp. 25).

A little girl became the center of the mourners' attention by looking at her, a sympathy for the aftermath of her father, Zamzami. A statement that raises a sense of pity and a great hope of responsibility to be taken over as the eldest. Similarly, other habits that are still classified as unique to the Malay community in Belitung, such as greeting adult sons who have not married with the words Bujang (Hirata, 2010), or Bujang Lapuk (Hirata, 2010), welcoming Boi for

unmarried boys and girls (Hirata, 2010), gather in a coffee shop while spending time playing chess (Hirata, 2010).

The Figure of the Society presents by the Author

The thought of authors related to the Malay community in Belitung, in addition to having a different habit, also has a habit of expressing something innovative. The unique habits contain cultural nobility, while the form of innovative expression is a positive dynamic process in the framework of acculturation. The habits of Melayu people who experience acculturation is a manifestation of the dynamic local wisdom. In other sentences, the habits of society when faced the actual dynamic reality, leaving no custom identity, the process of dynamizing into the global era cannot be denied; as in the following quotation.

"From now on, do not worry anymore, Nong. Dad will get you a dictionary. One Billion Word Dictionary of English!" (Hirata, 2010).

The role of a father in supporting the wishes and ideals of a child is absolute. The figure of Zamzami as a devout father of religion, even to the Shari'ah, is considered a better reader of the Qur'an than reading Latin letters (Hirata, 2010, pp. 3), ambivalent with the ideals of Enong, his daughter, to becoming a language teacher English. Father's support for Enong to learn and deepen her English proficiency is one of the authors' thought that puts the current situation forward. Learning English, although it is a favorite subject for Enong, still does not eliminate the characteristics of Enong as a religious figure of religious teachings. It shows through appearance, as in the following quotation.

"At 10 o'clock, Enong's competitors arrive. They are young girls with plump bodies and full lips. The full makeup of women on television, the haircut of today, dressed as a town blushing. While Enong, her clothes are like people who want to recite the Quran khatam. The hijab is worn." (Hirata, 2010).

The author shows a different view by displaying two different sides regarding the existence of women. The appearance of modern women contrasts with the appearance of innocent and poor traditional women. The first type belongs to secular women, while the second is sacred. Especially for the sacred type, its presence displays religious values (reciting the

Koranic Quran and using the hijab). Religious symbols (hijab) inherent in the existence of women, is a habit that explores the spiritual value of Malay women.

"After the morning prayers, she wrapped his veil around tightly, packing hoes, bows, and bicycles, kissing his mother's hand, holding her sisters for a moment, then emerging with joy as she whistled national anthems toward the banks of the lake. Sometimes she whistles the English-language children whom Mrs. Nizam once taught her: If you are happy and you know it, clap your hands. She is the first female miner in the history of tin mining. She is not more than 14 years old." (Hirata, 2011)

The figure of women who are sick and obedient to carry out these religious orders are women who dropped out of school (primary school), family lovers, hard workers (first tin miners in Belitung), but love English lessons is a picture of traditional Malay women in Belitung. Women who aspire to be an English teacher (not a religious teacher), by not leaving the status of Saleh Muslim women. Some of the outstanding habits of the Malay community in Belitung base on the author's thoughts in the novel series of PB and CDG. The author presents the dynamic local wisdom in the form of innovative thinking.

The environmental condition of society as a reality and local wisdom composed in the novel series entitled *Padang Bulan* (PB) and *Cinta Dalam Gelas* (CDG), can be traced and uncovered in light of the author's idea. The choice of this novel series is due to the feminist aspirations portrayed by male authors (andro-text), which is not easy to understand (especially for a particular culture). On the other hand, the novel series which has a continuous story feature of the women existence in the midst of Malay, Sawang and Chinese ethnic groups in Belitung Island contains the value of local wisdom and gained appreciation as a phenomenal novel that cites a social life that represents the life of the people in those community. Local wisdom in the author's mind usually reflects in the habits of life by the society that has lasted long and become the values prevailing in a society so that become the guidance and part of life that can not great with the attitude and the behavior of the individual which observed. The decision of this unique game plan is a result of the women's activist yearnings depicted by the male creators (andro-text). Then again, the game plan which has a highlight reliable story of the ladies presence amidst the Malay, the Sawang and the Chinese ethnic get-togethers in the Belitung Island contains the estimation of the neighborhood insight and got gratefulness as an astonishing novel that alludes to a social life that addresses the life of the general population in those group. The

local wisdom as the author's idea in the novel series is a conceptual idea of character which grows and develops continuous that lives in a society in the consciousness of the society, functioning to regulate the life of the society from the nature related with the consecrated to the befouling. The local wisdom in the creator's mind is generally reflected the propensities for life by the overall population that has continued and transformed into the winning qualities in an overall population. It transforms into the course and the part of life that inseparable from the perspective of mind and the conduct of the person which can be seen.

The author origins represent clearly in the novel series mention above. The author always uses his own culture as the background of his work. As the comparison, the infamous *Destination Unknown* by Agatha Christie uses the Moroccan as its background only tells the surface of the Moroccan Culture. Agatha Christie, which is not the Moroccan but visits there several times, does not know the characters of the Moroccan people, so it will not represent there. The detail backgrounds probably represent the author's culture to empower the story more. It will help the readers to imagine the story quickly. The plot can be used to recognize the author's culture also. Language and culture presents can be used to determine the author's culture and society type. In this case, the unique inter-cultural life presents in detail by the author can bring the characteristics of the author's culture itself as present in the line above. Therefore, the points can help the student to determine the local wisdom contains in the story and relate it to the author's society, or even culture.

Conclusion

The environmental condition of society as a reality and local wisdom composed in the novel series entitled *Padang Bulan* (PB) and *Cinta Dalam Gelas* (CDG), can be traced and uncovered in light of the author's idea. The choice of this novel series is due to the feminist aspirations portrayed by male authors (andro-text). To analyze the stories, firstly review the content and romance associated with the methods. This story contains a mixture of cultures and languages, which is related to the faith and the customs in the community described. The hermeneutic analysis uses to support this background. The results show the background conditions of Belitung where the mixture of three cultures, namely the Malay, the Sawang, and the Chinese, is boldly written in this story. The Chinese culture makes the protagonist face the

financial conflict and act as the family backbone and make her build a new perspective on social life, which results in the change of her sexual orientation. In another side, the Malay and Sawang culture which is strongly related to Moeslem, forbid any form of unusual sexual orientation. When the issue arises, the analyzing-descriptive technique uses to describe what conflicts may appear around the community and inside the protagonist herself. Last, the content analysis was done to get the real purpose of the story and what local pearls of wisdom contains in them. The local beads of the sense of the stories trace due to the use of the story. The local sense referred to include the unique local wisdom and dynamic local wisdom. We conclude that this method applied to other similar stories. It can help the readers understand the purpose of the story more accessible. Besides, the conflicting interest and the local wisdom can be compelling to be studied, while we can take the real lessons and the knowledge of another culture and their perspective to solve the issues of their life. Many of the analysis traces the explanation only and forget the real pearls of wisdom contains in every stories and matter.

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