MULTICULTURAL IN NOVEL JALAN MENIKUNG, PARA PRIYAYI 2 WORKS UMAR KAYAM

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Abstract

Literary works can be used as a source of information about a particular cultural community. In addition, the literature can be considered as a means to understand the culture or society. The literary works that introduce cultural diversity or multicultural novel is the work of Umar Kayam Jalan Menikung. The novel does not only introduce Javanese culture, but also provides information about other cultures, i.e. Chinese, Jewish, and Minangkabau. Besides giving additional information about various cultures, it also explained how the transformation and attitude as well as the views of the characters against another culture that found in the novel. Hopefully, this paper can be used as a means of culture understanding in a particular community.

Keyword: Multicultural, Novel Jalan Menikung, Umar Kayam

A. INTRODUCTION

Literary works is basically the result of devotional writer to reveal what is seen and heard or felt imaginatively using the medium of language. In this context it can also be argued that literature, more specifically, the novel, is the imaginative results-creative. Literature of the empirical reality of its author. Not only imaginative works of literature-creative, but is in fact also an outcome to set and get the new blurb about an experience that can only be imagined in the real world. So, even though the novel is very personal, a little bit of a lot of it is the reflection of the author's experiences in the life of society (Abdullah, 1983:23).

As a member of the community, the writer certainly has opinions about social issues and important political as well as the following issues of the age (Welek, 1998:115). The experiences and opinions of the author on the life of then lived, interpreted, and meant. The result is then poured through the medium of language after seasoned imagination becomes either a literary novel, poetry, or drama.

Literature was created to be enjoyed, understood, and exploited community. Good literature is able to reflect the conditions of society and culture. So, literature can be used as a mirror to see the face of society and culture. Therefore by reading literary works properly we can see and understand the society and culture (Damono, 1979:1). A series of statements that clearly implies an assumption that works of literature can be used as a source of information about a particular cultural community. In addition, the literature can be considered
as a means of understanding the culture or society. On a good literary works we find information that can expand our insights. Through a variety of events that created the character, we can feel and pervades the mind figures about human issues.

The background of the time, place, society, and culture that appeared in novels, plays, a collection of short stories, and poetry for example, we get some information and perhaps also a number of questions and a description that may not have been crossed in the minds of us all. With literary works we can explore other worlds, other physical and psychiatric areas that have not been exploration

On the basis that to understand a particular culture we can read literary works featuring the cultural elements in it. A novel featuring a strong culture is novel Jalan Menikung, Para Priyai 2 (2012) by Umar Kayam which is a continuation of the Para Priyai (1992). The novel revolves around the life of the fourth generation of the family Sastrodarsono. The story begins with the discharge Harimurti, son of Hardojo, from his work in a publication. Despite recommendations from due to his involvement with the communist party in the past. This causes Harimurti to forbid Eko, his son who is studying in America, to go home. Finally, eco decided to stay in America. He is married to Claire, a Jewish American.

Their marriage was initially less approved by his family because of the ethnic and religious differences. Finally, Eko married with his landlord. They get their travel from Asia Books, Eko Office work to review the market and make the lobby at several places in Asia, including Jakarta. It was at once made a honeymoon and special Family Eko in Jakarta. At the time, wanted to rehabilitate children Tommi Nugroho Sastrodarsono family mausoleum. This was opposed by Harimurti and Lantip, however, the restoration of the tombs remain implemented and running smoothly. After that, Eko and its magnitude family went to visit the field to "Pulang Basamo". Later, Eko and Claire returned to America, and live happily with them.

This paper tries to uncover the different cultures of the novel. In addition to the Javanese culture, the novel featured the Minang culture, Jews and Chinese. As the study of the culture, the novel is interesting to see how these cultures present at the present time. In addition we can see the transformation of such cultures as well as how the meeting between cultures.

B. THEORY

Multiculturalism is a phenomenon of mixing of different cultures in a social community. Interactions involving various individuals with a background of religious, ethnic, language, and traditions of each. Multicultural etymologically derives from two words, multi meaning "many/varied" and “cultures or cultural”, that means the cultural diversity. Culture in this context can be understood as part of man against his will then give birth to many faces, like history, thinking, verbal culture, language, and others.
Multicultural is a philosophy that also sometimes interpreted as an ideology that wants the existence of the union of the various cultural groups with rights and social status in modern society. The development of information and communication technology makes multicultural as a means for cooperation, equality recognition, and appreciation in an increasingly complex and non-monoculture world. (Parekh, 2008:7) next (in Liliweri 2005:69), Multiculturalism essentially is an understanding of how different cultures it hit people's lives, although it is very small and very simple, we have to accept without consideration and favoritism to support equality and balance in power.

Multiculturalism glorifies differences in equality both individually and culturally. Multiculturalism is a notion that assumes that a different culture has equal status. According to Liliweri. (2005: 70), Multiculturalism is about individual or group awareness of cultural diversity, which in turn has the ability to promote tolerance, dialogue, cooperation, among ethnic and racial diversity. Associated with cultural results related to literature.

The emergence of multiculturalism is motivated by, among others, the existence of three social theories that explain the relationships among individuals in society with various religious, ethnic, linguistic and cultural backgrounds. According to Ricardo L. Gracia (1882: 37-42) the social theory is: (1) Melting Pot I: Anglo Conformity (Different individuals like religion, ethnicity, language, and culture are united into dominant containers 2) Melting Pot II: Ethnic Synthesis (Individuals of diverse backgrounds incorporated into one new container, the original religious, ethnic, linguistic, and cultural identity of its members merge into a new identity and (3) Cultural Pluralism: Mosaic Analogy (Individual Individuals with ethnic, ethnic, linguistic, and minority cultural backgrounds) each individual is entitled to show their cultural identity and develop it without interrupting each other.

Based on the above explanation can be seen that multicultural is a cultural diversity while multiculturalism is an attitude or view that aligns culture, ethnicity, race not on uniformity but rather on the ability to influence each other between uniformity and diversity.

C. ANALYSIS
1. Compound culture
   Jalan Menikung (2012) is the follow-up novel, Para Priyayi(1992). The first Umar Kayam Novel showing very strong Javanese culture with sociologist. While the novel becomes a study of these writings featuring Java culture also provides information on other cultural outside of Java, which includes the Minang, Jews and Chinese.
   a. Jawa
      Java set figures in the novel, presenting Java culture by simply applied respectively. They bear the names of Java such as Lantip, meaning "sharp" and Eko. Eko, meaning "one", is meant by parents as children first, eventually even became the only son. The old man likes his son named Java with puppet like Harimurti, another name for Krishna and Endang Rahayu Pramesti stash, Tommi, name of women in the puppet who was born Java in the mountain area of the
Hermitage. Not only in name, puppets made of Java was a spectacle at once guidance. The inauguration of the restoration the family ancestral Tomb Wanagalih who carried out Saturday's birthday Wage, nor do Sastrodarsono off the weton of wayang kulit night. Eko travel time up in Japan like watching kabuki in Tokyo. Quiet performance that remind of Eko, will be increasingly reduced people watching wayang kulit puppet shows mainly.

In addition to other forms of art, puppets that can be found on Java addicts family art tradition is to play gamelan. Eko must stay Sunnybrook often play the Siter Java found in seedy shops at Sunnybrook. While released "Perkutut Manggung", tools that accompany when agitated or are completing readings from his Office. Before leaving for America, Eko often play gamelan in the back of his house, not only with his parents but also with Lantip and Halima, mak uwonya who is also good at playing gamelan, even with Grandparents Hardoyo kakung and her daughter visit to Jakarta from Yogyakarta. These activities build an atmosphere that is warm and happy in the family. After Eko merantau, Harimurti and Suli is still “menembang” though with a different atmosphere. Pet bird noises, commonly present in the houses of the people of Java and are sacred to the bird-like derkuku, cucakrawa, and birds frequently asked Claire, turtledoves, does not help their loneliness.

When his visit to Jakarta, they stay at home parents Eko in Cempaka Putih area. The atmosphere is serene and cold back in that House especially when games gambang Harimurti and Lantip as well as the flute sound softly Eko when singing. His wife also feel it:

Claire sit in the chairs to listen to the voices in the home. The time his eyes poured out, he felt catch a strange atmosphere that came from the direction of a distance. Claire could not explain to himself the atmosphere of what is, but feel a sense of peace. Is this the man who said Eko Roso? (Kayam, 2012: 105).

The same mood, when Eko plays Siter in Sunybrook. The warmth is continued at the dinner table. His parents entertain of Eko and Claire with a cuisine full of colorful and festive. Kayam described the lunch menu in this Javanese family:

There is a red color from the sambal ati, red that more goes on again from sambal terasi till tice dicobek a soothing bite the hole of the nose, there is a green color of vegetables Braised beef water spinach, no color brown from something round and called the Noodle Croquette, there blackish brown color from the flesh empal, and ah yellow color brown from sop buntut is quite Colossal 'tail the tail protruding from the more dramatic again size. Alas the last is fried tempe and tempe bacem .legendary dishes (2012 : 105-106).

Despite the somewhat awkward and heavy make Claire the first time, he enjoyed the food including the Javanese, kletikannya cassava stew, fried banana, fried onions, beans and fried chips. Claire consider challenge it as installment receipts of her husband. The composition was changed in the morning. Nasi putih,
pecel and gudeg, birth place of Eko fresh bread, Yogyakarta, complete with butter, cheese, and hours are available at the dinner table. Accompanied by the sound of gender and song softly Harimurti Suli plus chirping birds make Claire and eco enjoy true breakfast in the morning.

The next challenge made Claire is East of Java food mix Central Java that serve the Maridjan and Marie. Different when the sowan to Tommi and Jeanette, who prepared the cuisine of the hotel restaurant, the original Maridjan, Gunung Kidul, relatively more populist, and there's all kinds of, entertain his nephew from his favourite stalls. The dishes were presented was, "... There is sate goat, both the buntel and the meat solo style, tengkleng goat curry, Solo style again, soto Surabaya style meat, rawon Surabaya, and vegetables, pecel Madium, rujak cingur Surabaya, pecel Solo style ride again."(Kayam, 2012) In addition to these foods, Eko-made stews bestik presume that they or their mother no less artificial beef stew with his father-in-law or chef restaurant New York or Japan. Although the influence of the Netherlands, after the cuisine prepared with the taste of the food, that food is the top Java thinks.

The ride enjoy a ariety of food that is part of the sowan-sowan visits hospitality to members of the big family of Sastrodarsono. However, some of his family including the Sumi and Harno, already moved to Central Java. To that end, the champion-the champion ended at Lantip and Halima's family. After the visit of Eko and Claire felt the warmth and acceptance of the magnitude of the family in addition to feel doubts about the lifestyle and the wealth of particular children and grandchildren Nugroho, the oldest son of Sastradarsono. The champion-the champion it is meant by Harimurti, “Sowan is a Javanese feudal term that means facing to a person or something of honor, to God, the king, the parents, the elder brother, whomever we put in our imagination as higher. You may choose the word to say rather than sowan It's up to your hearts (Kayam, 2012: 140)."

Greeting Eko and Claire continued during the inauguration of the restoration of the grave of a large family Sastrodarsono. Tommi who took the initiative to do the restoration of the tomb of a great auction, "long as you know, we do not mean bad. On the contrary, we took this initiative precisely the principle of duul duugur mendem jero, bearing the surname of Sastrodarsono and planting in plant in the lack of big family (Kayam, 2012: 46)

As a child who is given a lot of sustenance and adequacy, Tommi contend that the restoration it is filial piety to parents. The event at the same time, the balung pisah family regrouping the long does not meet and come together to stay in. In addition to welcoming the Eko and Anna, a big family of Wanagalih priyayi accept new members Claire and Boy.

Restoration of the tomb of a big family that was opposed by Harimurti and Lantip. They contended that after people die, having nursed and buried well is no longer an affair of relatives who were left behind. All have become God's Affairs because it's unnecessary given the Tomb all kinds of let alone made. The objection more, because the restoration of that move the tomb of their Grandparents friends are also elders in Wanagalih. Although the restoration was present at the event, the second son of the aforementioned Hardoyo refused to replace the
marble terrazzo marble gravestone with Italy at the tomb of his parents.

b. The Minangkabau

Minangkabau or Minang culture represented by Halima and her uncle Syarifudin. Both have long since left his hometown of Pariaman. They are educated and who no longer see the pragmatic tradition of the area as a "price of death". They are not married to fellow people Minang, married to Halima Lantip, during a lecture at the UGM while his uncle was married to the man. When married, Halima did not wear the exoticism of the Minangkabau wedding ceremony filled with a variety of accessories and ceremonial.

Although pragmatic, Minang still in existence are eating the guests including the champion of Eko and Claire. All the good meat rendang or lung, padeh sour beef, fish and coconut milk condiments douchi, fried chicken, my father learned pop roast padeh and lado fish bloat, everything is presented. Although vegetable only cassava leaves, all dishes are cooked Suli it made Claire was amazed.

To not forget his village, they go home basamo, invite family Harimurti. Visit the remaining relatives and make pilgrimage to the grave who is hard to recognize who it is. The tombs in Padang are only mounds of land. Most there are only stakes with nameplate as identification marks. Minang people have a principle, "that after the death, the relatives left behind are not obliged to maintain the grave (Kayam, 2012: 167)".

With that trip, Halima did not just want to introduce the exoticism of his community, but the magnitude of the family Sastrodarsono family, such as her husband's family. Therefore, the visit continues sightseeing of enjoying the beauty of Bukittinggi, Padang Panjang, Danah Maninjau, Lake Singkarak, Batu Sangkar, and many other areas.

In his hometown, Halima just met Anis, his cousin who barely recognizes. Like other villages in Minangkabau, generally quiet left his men to wander. Plot the Minang people are described:

"Minang people like to wander because of what, Mr. Uwo? Perhaps because Minangkabau custom does make Minang men not feel at home in the realm of Minang. Indigenous line Your mother is not giving enough big role for men."

"Aah, bull shit, Days. Cliché. Not true, a day. West Sumatra regional refuses more mountainous. A fertile land that can be used bersawah not too much. Then in the area here we also like to wander into the regions of Minang more fertile ground (Kayam, 2012 : 174).

Mr. Uwo, Minang people or Syarifudin and other paying open Brasserie or the restaurant Padang and other endeavors while building
the family. Thanks to good relations with the local community, his efforts go forward so that they are at home and at home in his new place. Even so, the nomads are not breaking up a relationship with his homeland, the land of his mother, who had been lying.

The ride raises back memories Halima will be parents. As well as Lantip, the hometown of his wife will remind his ancestral history as well as the Wanagali family. Memories that provide an understanding of the land back birth, family networks, and meaning to wander, especially at family Harimurti. Pulang basamo a blessing for everyone. It's hard to get her son abandoned to America and Halimah accepts her separation from the family network.

c. The Jewish

When following student exchange program, American Field Service (AFS) and lectures at Sunnybrook College, Connecticut, USA Eko hitchhike on Prof. Samuel d. Levin, Professor of young Jewish American (American Jewish). Look at the talent and achievements of eco, a warm personality and Levin generously willing to bear the cost of living while studying in the US. After becoming an assistant editor at Asia Books and felt it was well established, Eko don't live any longer in the home of his adoptive parents.

Through Eko family in America, we can know matzoh the flat bread, matzoh no leavened bread, Jewish cuisine. Chicken soup matzoh homemade matzoh Sarah, wife of Levin, always resent as they gathered in the warm House. In addition to matzoh, pastrami at Nathan's Delicatessen, a few blocks from the Office of Eko in New York, became the choice for lunch. Pastrami-size submarine with the magnitude of the fitting tray brought half ran so that when eaten still warm. The food at the Deli are all kosher, halal term in Jewish tradition. Create kosher Jews, such as Alan Bernstein, bosnnya Eco Asia Books is something important. “But the principle is right, yes? Kosher and halal, so we are accustomed to know what is wrong and what is not.” (Kayam, 2012: 64)."

d. Chinese

Chinese culture information we acquire from Boy Saputro, husband of Anna Aditomo Nugroho. The boy was the only son of Sunjoyo Handoyo Saputro, Tommi partner who has a Chinese name, leluhunya name, Han Kun Swie. Although large contractors produce Handoyo of Central Java and East Java, he demanded his doctorandus UI economy remain hard at work.

By requesting approval in Gunung Kawi, Handoyo gave the name of his Boy Saputro. Boy a boy, and Saputro boys one. Boy secretly converted to Islam and marriage in Islam. Handoyo in addition to honestly like no other Chinese, who was fond of gambling to an all-out and easily noticed deal in terms of the Commission. Her family
was huddled and have a good personal contact with the natives. That relationship as a unique relationship between the middleman with Chinese farmers in Temanggung:

Every time tobacco farmers need the money create this purpose and was the son of the sudden sick, for example, farmers could be knocking at the door of the tengkulak hours how only. And always be without this signature and it. The point, debt needs penny suddenly can be resolved. And, eloknya not the tengkulak also ask this and it. Even as well as did not record the name of the debtor. (Kayam, 2012 : 80)

2. The attitude and Views Figures

A society and culture will not be spared from meetings with other societies and cultures. This novel expose how the meeting, not only in Indonesia but the community culture culture outside of Indonesia. Lantip who came from Java, married Halimah a college friend at UGM who came from Minang. Although the two come from different cultures, they have the same principle in the event of death. After being treated and buried. Someone has become his Lord's business, no longer the person left behind. For that the tomb does not need to be built with such a let alone exaggeration.

Eko was married to Claire, who comes from a family of Jewish-Americans who are not old-fashioned, even Liberals. Samuel Levin, Claire's father, received the Java Eco and Islam as part of his family as well as a large family when Levin received the Harry Harrison, the black Christian from Kingston Jamaica to married to Margo. Or Deborah, who married an O'Hara from the region the south and some of the other who was married to a variety of wasp, white, anglo Saxons, Protestants and other American elements. Wedding Eco and Claire no longer uses the Jewish wedding, but civil marriages. In addition to the song of the Yiddis language, there are no more Jewish elements in her marriage.

The wedding presents next generation, Solomon, his grandfather's given name. Although the Jewish name, Eko and his parents agreed. Solomon's temple named. “Did Solomon called Solomon in Indonesia. And not only mentioned in the Old Testament and the Law but also in Al-Quran. So the prophet ours also.” (Kayam, 2012: 179-180) In addition to the same prophets, Eko argued that many religious Jews and between kesaman, "I dunno. Perhaps because of the growing Islamic and Jewish dogged a lot of similarities. "Because of the religions of the us together requires male circumcision and the same forbidden pork and cut the chicken's neck up to blood and taint it?"

However, a meeting between cultures is not always a good run. Racist attitudes in intercultural interaction makes a person does not run smooth. This is done Tommi who did not accept the Boy Saputroto, son of his business partner Handoyo, married his daughter Anna. Tommi know Handoyo as business partners who are known to be honest, trustworthy, and never profiteer but he not only refused to attend the wedding of his son didn't even fund the marriage. That attitude is experienced also by Harimurti when will was betrothed to Sulis. “Anyway, I heard Suli had a bit of Chinese blood on her body. Embah his
daughter or what have been rumored to ever so save rich babah?” (Kayam, 2012: 5-6).

Obedience to parents, finally making his Sulis received Harimurti. Their marriage running smoothly so as to show up and gave birth to his only son, Marko. Because the Jews, initially objected to his son, Sulis Eco is married to Claire. A little information about Jewish religious assumptions, gives a scary flop and other faiths, "So we do not know anything about what is called with the Jewish religion. What we do is guess what the Jewish religion was based on the knowledge that very shallow only that we can from hearing heard from here and there. Then from the source that might not be happy with the Jews (Kayam, 2012, 39)."

Alan was not as fortunate as his assistant Eco. Despite having an important position and influence he abandoned Elisabert, her lover. Kesasih that left him due to family pressure gets major anti-Semitic and antiyahudi. Elisabert go, when he became editor in Asia Books with earnings tripled earlier. To join in the Publisher and distributor reference books in Asia, he resigned as associate professor of political science at Columbia University, New York.

D. CONCLUSION

Departing from the text, we can conclude that the novel is dense with a wide range of cultural information. The novel not only describe the Javanese culture but to draw other cultures such as Minang, Jews and Chinese. Javanese culture though not as thick as in the novel predecessor, still dominates through its main characters. Character Lantip and his brother Harimurti and some very thick Javanese culture. So even Eco, although despite being Western-educated and living in a Jewish family he still showed his jaws. Cultural elements present in this novel concerns the cultural traditions, customs, art, attitude towards people, and food.

Minang culture demonstrated by Halima and her uncle. Although he has not forgotten his hometown, they no longer perceive culture as the price off. Information about the Jews, we can get from the cast of Claire and his family are very liberal. While the Chinese culture through the Boy Saputro, besides not having a Chinese name, it is very close to the native even eventually converted to Islam. Acculturation does not always run smoothly, but also experience denial at first. Boy and Anna's wedding, not condoned Tommi, he even refused to attend and bankroll the marriage. Suli, Eko's mother feels rationed by Claire's religious and ethnic differences. Finally, Boy and Claire were not only accepted by his in-laws, but the big family of Sastrodarsono. Only Allan Berstein who still get no blessing from the family of her lover, Elisabert the antyahudi and antisemitt.

BIBLIOGRAPHY


