Multicultural Values In The Indonesian Novel Of Minangkabau’s Local Culture Pre The War

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Abstract: This research is motivated by the view of the lack of public awareness of multicultural life in the nation and state. Differences in perspective in the community often trigger conflicts that disrupt the life of the nation and state. The novel as a socio-cultural document records how people communicate and interact in multiculturalism. In order to understand and formulate the socio-cultural record of multicultural life in a novel, it needs to be done through a study. Therefore, this research was conducted with the main objective to describe and explain multicultural values in the Indonesian Minangkabau local culture novels before the war. This type of research is qualitative using descriptive analysis method. The data source of this research is the Indonesian Minangkabau local color novels before the war. The pre-war novels are the Sitti Nurbaya by Marah Rusli, Salah Asuhan by Abdul Muis, and Tenggelamnya Kapal Vander Wijck by Hamka. The determination of the novels is based on a purposive technique. Data collection techniques by: (1) reading and understanding Indonesian Minangkabau local colors before the war; (2) determining the main characters and accompanying figures in the pre-war Minangkabau Indonesian novels for the use of multicultural data search, and; (3) inventorying, identifying, and classifying data related to multicultural values of learning to live in diversity (tolerance), building mutual trust, maintaining mutual respect, open-minded, appreciation, and interdependence. The results showed that in the Indonesian novels of Minangkabau pre-war local culture, namely the novel Salah Asuhan by Abdul Muis, Sitti Nurbaya by Marah Rusli, and Tenggelamnya Kapal Vander Wijck by Hamka, multicultural values were found. These multicultural values are the value of learning to live in diversity (tolerance), the value of building mutual trust, the value of maintaining mutual respect, open-minded, the value of appreciation, and interdependence. Multicultural values can be implied in the world of education. By learning multicultural values, educators and students are expected to be able to live together in diversity, implement democratic learning in the classroom, and instill cultural intelligence. All of these things can be applied in formal and informal education.

Keywords: Values, Multiculturalism, Novels, Local Culture, Minangkabau, Before the War

1 INTRODUCTION

The Indonesian nation is a pluralistic nation, both in terms of ethnicity, religion, race, and various other interests. The implication of the incompatibility of cultural buildings is still seen with the many conflicts, violence, and various social fights that cause many victims and losses. However, in the past decade, Indonesia has entered a new era, commonly referred to as the reform era. As has become a norm, changing the era of power, changing the era of politics, social, and culture may change the problems faced by the people and the state of Indonesia. A multicultural society is a society that consists of many cultures and between cultural supporters respect each other. Whereas multiculturalism is an understanding which assumes that different cultures have an equal position. The idea of multiculturalism was first an anthropological concept which views that there has been "monoculturalism" as an institutional ideology in the US (Desai, 2000; Closson, 2008). Multiculturalists consider US culture to be white, Western, male, middle class, and heterosexual. They also consider that education forces students to adhere to this perspective through the books they read, the ethical and moral standards taught Multiculturalism contains a very complex meaning of "multi" which means plural, "culturalism" contains the notion of culture. (Tilaar, 2004: 387) further defines the term multicultural, which means the institutionalization of cultural diversity possessed by ethnic groups in a nation-state through the fields or systems of law, education, government policy in health and housing, languages, religious practices, and other fields. According to Parekh (2009: 19), a multicultural society is then a society that includes two or more cultural communities. The term multiculturalism refers to the reality of cultural diversity. The term multicultural refers to a normative response to that fact. Mahfud (2006) explained that multiculturalism is a concept of living together that can recognize diversity, and cultural diversity, such as race, ethnicity, religious ethnicity, and others in the national context. From some of the expert opinions above, it can be concluded that multiculturalism is the attitude of respecting cultural diversity as well as respecting other cultures. Related to multicultural ideology, novels also have the potential to become a model of multicultural community literacy in Indonesia. In the process of searching and forming, the existence of novels takes an important role. The novel is a social institution with a language. In certain theoretical domains, a novel is a response and at the same time represents a life model commonly referred to as a secondary modeling system (Lotman, 1977). Actually, multicultural Indonesian literature has essentially existed since the beginning of the XX century, although at that time the term multicultural society was not yet used. Through the view of the life of the author who is part of the community, multicultural problems are raised and responded to. Furthermore, when the novels reach the readers, they are expected to be an inspiration and certainly a model of a harmonious multicultural society in Indonesia. The three novels used as objects and discussed later are some of the many multicultural novels that intersect with Indonesian Minangkabau local culture novels. The reasons why researchers chose these three novels, pre-war novels, such as Salah Asuhan by Abdul Muis, Tenggelamnya Kapal Vander Wijck by Vander Wijck, and Sitti Nurbaya by Marah Rusli. The three works are the main works and the peak of the Balai Pustaka era, the novel has offered multicultural ideas which at that time were more popular with the term diversity. The problems raised by these novels reflect a variety of concepts that multicultural, or multicultural novels are struggling for or fought for, representing the times and local colors of the Minangkabau. This is the main reason for selecting the three novels above. Meanwhile, the scarcity or even unavailability of a clear formulation of the position of the novel in relation to multicultural development in Indonesia supports the originality of this research. In line with this opinion, Taufiq (2014) also emphasized that Multicultural literature as an important and strategic study in
answering the nation's problems. This research uses the multicultural theory that has been proposed by Tilaar (2004), which is multicultural values about learning to live in diversity (tolerance), building mutual trust, maintaining mutual respect, open-minded, appreciation, and interdependence. The local culture fills the development of Indonesian literature. In fact, around the 1980s, this local culture became a trend in Indonesian literature. This development is encouraging, leading to the diversity of the Indonesian literature that shows the richness of Indonesian culture. In general, Indonesian literary works that contain local cultures are written by authors from the area concerned. In addition to the Dayak, Java, and Bali regions, the Minangkabau area also often appears in literary works. As a rich area of cultural values, Minangkabau is one of the areas that is often used as a backdrop for the creation of literary works. In the development of Indonesian culture, Minangkabau culture has an important position. High cultural value is one of the supporting factors, in addition to the level of flexibility of these values, and the level of mobility of the Minangkabau people themselves (Esten, 1983: 221). Local cultures require a distinctive style, which is not owned by something outside of the local cultures. Abrams (1981: 1989) defines this local culture as a careful painting of settings, dialects, customs, ways of dress, ways of thinking, ways of feeling, and so forth, which are specific to a particular region contained in the story. Therefore, in order to recognize the local cultures in literary works, it requires an understanding of the cultural philosophy of the nation or region of the storyteller. From that philosophy formed the mind and social outlook of life of the nation or region (Navis, 1994: 44). With this assumption, the local culture does not only appear in things that are outward or visible but also appears in the ideology of the nation or region, which has an impact on attitudes and ways of thinking. In literary works, the appearance of local culture will cause the background to be the most dominant element or become the main locus in the work in question. Nurjiyananto (1998: 227) divides this background element into three parts, namely place setting, time setting, and social setting. In line with the above understanding, according to Navis (1983: 43), the local culture in a literary work is determined by several elements including the setting or place where the story takes place, the author's origin, the name of the actor, and the nickname used. The local culture elements are complemented by Sastroawardoyo (1999: 78) with clothing, customs, ways of thinking, environment, history, folklore, and beliefs. Kusmarwati (2008) revealed that to understand the local culture, in this case Minangkabau, knowledge about the socio-cultural conditions of the people is needed. Typical socio-cultural conditions of the Minangkabau community include, among others, marital problems, kinship relations, social organization, settlement patterns, beliefs, livelihoods, customs and change, arts, individuals in society, and self-esteem.

2 METHOD
This type of research is qualitative research and uses descriptive methods. The research data are words, phrases, clauses, and sentences contained in data source novels. The data is traced through narrators' narratives, speeches, and actions of the characters from the data source novels are Indonesian Minangkabau local culture before the war; Novel Salah Asuhan by Abdul Muis, Tenggelamnya Kapal Vander Wijck by Hamka, Sitti Nurbaya by Marah Rusli. The main instrument of this research is the researcher himself. The researchers directly read, inventory, identify, classify, and interpret words, phrases, clauses, and sentences that can be abstracted as multicultural values data. The researchers are assisted by research tools in the form of recording and classifying data. The data validation technique uses triangulation techniques, and research locations are in the library of the University of Dharmas Indonesia and the Postgraduate Program library of Padang State University.

3 RESULT AND DISCUSSION
3.1 Result
This section contains multicultural values in the Indonesian Minangkabau local culture novels. Multiculturalism experienced by the main character in Novel Salah Asuhan by Abdul Muis, Tenggelamnya Kapal Van Der Wijck by Hamka, Sitti Nurbaya by Marah Rusli. Hanafi, Corrie, Mariam, Samsulbahi, Sitti Nurbaya, Zainuddin, and Hayati appear when they associate and socialize with people from different customs, cultures, regions, religions, associating with people from various regions and countries that have different characters, customs, and cultures. Existing cultural and multicultural differences and diversity can trigger the emergence of multicultural values for the main character. Multicultural values that occur in several forms, such as the value of learning to live in diversity (tolerance), the value of building mutual trust, the value of maintaining mutual respect, open-minded, the value of appreciation, and interdependence. Total data on multicultural values found in the three Indonesian Minangkabau local culture novels; Novel Salah Asuhan, Tenggelamnya Kapal Van Der Wijck, Sitti Nurbaya was 396 data, comprising Sitti Nurbaya was 193 data, Salah Asuhan was 100 data, and Tenggelamnya Kapal Van Der Wijck was 103 data. Then the total multicultural values of the three novels will be described as follows:

1. The value of life learning in diversity (tolerance) found 72 data.
In the novel Salah Asuhan Found value data talk about sub-indicators of freedom of assembly both young and old, regardless of ethnicity. This can be seen in the following sample excerpt: Setiap petang berkumpullah beberapa orang penduduk Solok yang ternauma ketempat itu buat bermain Tennis. Tua-muda, Gadis dan nyonya,Bangsa Barat dan Bangsa Timur sekalilanya bercampur gaul disana buat memuaskan hati, melakukan permainan sport yang makin digemari orang di segenap negeri ( Data SA 1).In addition, data were found that talk about sub-indicators of freedom in carrying out religious law contained in the Sitti Nurbaya novel and Tenggelamnya Kapal Vander Wijck: Oleh sebab tinggal sehari itulah kaum muslimin boleh makan siang hari, dipuas

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2. The value of building mutual trust found 68 data

Found data on building values of mutual trust that talk about sub-indicators of mutual love. This can be seen in the following sample excerpt: Ditemukan data nilai membangun saling percaya yang membicarakan tentang sub indikator kasih sayang antarsesama. Hal itu dapat dilihat dalam kontoh kutipan berikut ini. Sementara itu Hanafi tak alpa daripada memikirkan keadaan ibunya. Pada waktu itu ulah baru diraisainya belas kasihan serta kasih sayang kepada ibunya (Data 93 SA) Pada perkataan-perkataan yang telah kau ucapkan ternyata bahwa kasih sayangku, bahwa cintaku telah kau terima, bahkan pengharapanku yang telah putus kau hubungkan kembali (Data 33 TKVDW).

3. Value of maintaining mutual respect found 76 data

Found data values maintain mutual respect that talks about sub-indicators respect for other people contained in the novel Salah Asuhan, Tenggelamnya Kapal Van Der Wicjk. This can be seen in the following sample excerpt: Asal Bangsa Barat, dan berketurunan tinggi, meskipun belum berkenalan tidak tahu akan gadis itu orang sekampung sama orang batipuh, dia tahu betul, meskipun belum berkenalan tidak sampai hatinya ingin meninggalkan mereka (Data 31 TKVDW). Furthermore, in the Sitti Nurbaya novel, it is found that the value data maintains mutual respect, which talks about sub-indicators of digesting and accepting decisions with all good judgment and respect for others. This can be seen in the following sample excerpt:

“…tiap-tiap suatu yang hendak dikerjakan atau dikatakan, harus dipikirkan terlebih dahulu dengan sehabis-habis pikir dan ditimbang dengan masak-masaknya.” (Data 22 SN).

4. Open-minded value found 78 data

Found the open-minded value that talks about sub-indicators about forgiving and apologizing contained in the novel Salah Asuhan and Sitti Nurbaya. This can be seen in the following sample excerpt:

“Ya Allah, yang Mahakuasa!” demikian ia berkata sambil menyusun jarinya yang sepuluh. Maaflah waktu itu ada suara kehadirat Tuhan yang Maha Adil (Daya 91 SN)

In addition, it is founded that the open-minded value, which talked about sub-indicators sensitive to unique new things contained in the novel Tenggelamnya Kapal Van Der Wicjk. This can be seen in the following sample excerpt:

Dilihatnya alam sekellingsnya disana terlukis gambaran cinta. Dan disana didengarnya suara cinta, didengarnya alam itu meluaskan lagu percintaan. Karena tuhan menjadikan segenap alam itu dengan cinta. (Data 29 TKVDW).

5. Value of appreciation and interdependence found 102 data.

Found data of appreciation and interdependent values that talk about sub-indicators of working together and helping, mutual need and interdependence with each other, and responsibility contained in the Sitti Nurbaya novel. This can be seen in the following sample excerpt:

Yang beruntung jangan menghinakan yang malang dan yang malang jangan dengki kepada yang beruntung melainkan berkash-kashanlah selamalamnya, serta tolong menolong dalam segala hal, karena yang beruntung pelu yang malang, dan yang malang perlu juga kepada yang mujur. Jika tak ada yang malang niscaya tak ada pula yang mujur, dan jika tak ada yang mujur, yang malang pun tak ada pula. (Data 34 SN)

Also, in the novel Tenggelamnya Kapal Van Der Wicjk found data on the value of appreciation and interdependence that talks about the responsible sub-indicators. It can be seen in the following sample excerpt:

Saya kenal akan dikau Zainudin memiliki kegagahan dan tanggung jawab yang besar (Data 53 TKVDW).

Furthermore, in the Salah Salah Asuhan data found values of appreciation and interdependence that talk about sub-indicators to thank others. This can be seen in the following sample excerpt:

“Terima Kasih, Tuan! Kebaikan hati Tuan kepada saya, akan saya kenang pada waktunya.” (Data 83 SA)

3.2 Discussion

This section contains multicultural values in the life of multi-ethnic communities and the inculcation of multicultural values through formal and informal education.

1. Multicultural Values in the Life of a Multi-Ethnic Society

Multiculturalism is understood not only as diversity but also is constructed to create a harmonious life, designed to understand each other and respect these differences. Multiculturalism requires people to live a life of tolerance, mutual understanding between cultures and between nations in fostering a new world. Thus, multiculturalism can contribute to the love of others and as a tool to foster a safe
and prosperous world. In multiculturalism, nations sit together, respect each other, help each other, and do not look at whether a group of people in the majority or minority group so that there is no domination of the majority and tyranny of the minority. Human understanding in understanding multiculturalism will provide a major role and contribution to the development of a better world. A nation that not only thinks about its generation, but it is also able to pass on a better life for the next generations. Indonesia is a multi-ethnic and multicultural nation. To date, there have been more than 500 ethnic groups that use more than 250 languages. Each ethnic group does not stand as a closed and independent entity but interacts with one another and it is interdependent and influences one another. The social interaction formed with this diversity requires a cross-cultural understanding and trust in each party involved in the interaction, and it is a social capital for the formation of a healthy, prosperous, and advanced inter-cultural relationship. Multiculturalism more often appears in modern societies that live in urban areas in Indonesia. Modern society is a society where most of its citizens have an orientation of cultural values directed to live in today's civilization. In general, modern society lives in urban areas, called urban society. The cultivation of multicultural values in the life of multi-ethnic communities in Indonesia needs to be implemented as soon as possible. One example of the application of multicultural values can be seen in the novel Salah Asuhan, Tenggelamnya Kapal Van Der Wicjk, and Sitti Nurbaya. The novel illustrates how the characters can coexist with multicultural societies from various regions, ethnicities, races, religions, and countries.

2. Instilling Multicultural Values through Formal and Informal Education

Multiculturism has a large role in the building of the nation. Indonesia as a country that stands on cultural diversity, it is very important to understand multiculturalism in every step that will be taken for national development. With this multicultural, then the principle of "unity in diversity" as stated based on the state will be realized. Cultural diversity possessed by the Indonesian people will be an inspiration and potential for national development so that the goals to realize prosperous Indonesian society can be achieved. The planting of multicultural values can be done through formal and informal education. The following describes the development of multicultural values through formal education.

1. Building a paradigm of diversity in inclusion in the school environment.

Teachers and school policies must accept that there are other religions besides their religion. There are religious adherents besides himself who also embrace a religion. In schools with students of various religions, schools must serve the spiritual activities of all their students well. Eliminate the impression of a minority of students according to their religion.

2. Appreciating the diversity of languages in the school

In a school consists of teachers, education staff, and students who come from various regions with a diversity of languages, dialects, and speech accents. Even though there is Bahasa Indonesia as a formal introduction at school, accent or style of speech always appears in every language expression, both oral and written. Schools need to have rules that accommodate the appreciation of language differences.

3. Building a critical understanding and empathy for social differences

Educational services and the enforcement of school rules may not consider the social status of students. Blend students from various social statuses in groups and classes to interact normally at school. Even so, teachers and students must still understand the social differences that exist between their peers. This understanding is not to create a difference, an attitude higher than others, or an attitude of inferiority for the less, but to instill an attitude of gratitude for whatever is owned.

4. Building an attitude of ethnic discrimination

Schools can be the prototype of Indonesian and the world, where various ethnicities study at school. At school, it can be an ethnic majority against other ethnic groups. It should be understood that in other schools, ethnicities that were originally the majority can become a minority. Avoid negative attitudes towards different ethnicities.

5. Appreciate the difference in abilities

At school, not all students have the same ability. In social psychology, it is known as disability, which means that there are physical and mental conditions that make a person better accustomed to mixing superior and weak students in groups or classes so that peer counseling occurs.

6. Appreciate the age difference

Every student experience physical growth and mental development according to age. The teacher must understand this, especially about psychological characteristics and ability levels according to students' ages. The older people should set an example, give motivation, give trust, be democratic, guide, nurture, and protect the younger while the younger one's respect, courtesy, and embrace the kindness of the older. Apart from formal education, the cultivation of multiculturalism values can also be applied through informal education. The following describes the planting of multicultural values through informal education.

1. Instill in each child that we live surrounded by diversity ranging from religion, ethnicity, race, and intergroup by way of socializing well with neighbors so that they can learn to accept differences with a pleasant process. Hence, children feel the difference is not a problem but a gift.

2. Develop a child's sense of interest in things that are not principled, such as the culture or habits of others, work, or other interesting things. Interest in diversity can motivate children to know more by reading, looking on the internet, visiting, asking more knowledgeable others, and so on.
4 CONCLUSIONS

Based on the results of the discussion, it can be concluded the results of multicultural values research found in Indonesian Minangkabau local culture, namely multicultural values about learning to live in diversity (tolerance), building mutual trust, maintaining mutual respect, open-minded, appreciation, and interdependence. With the total data found 396 data, comprising Sitti Nurbaya novel was 193 data, Novel Salah Asuhan was 100 data, and Tenggelamnya Kapal Van Der Wicjk was 103 data. Furthermore, the cultivation of multicultural values in the lives of multi-ethnic communities in Indonesia needs to be implemented as early as possible. One example of the application of multicultural values can be seen in the novel Salah Asuhan, Tenggelamnya Kapal Van Der Wicjk, and Sitti Nurbaya. The novel illustrates how the characters can coexist with multicultural societies from various regions, ethnicities, races, religions, and countries. Ultimately, the cultivation of multicultural values can be done through formal and informal education.

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