

The Social Aspect of Culture Novels Pulang for Literary Studies

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Abstrak - This study aims to find out the socio-cultural setting of the novel *Pulang* by Tere Liye. This research is library research so that it is not bound by the place. This research method uses a qualitative descriptive method with analytical techniques. The object of the research used is the novel *Pulang* by Tere Liye. This research is focused on socio-cultural background research that includes language systems, socio-cultural systems, living livelihood systems, religious systems. The technique of collecting data is done by the way researchers read, understand, determine each intrinsic and extrinsic elements of the novel. The results of this study can be concluded that there are 81 statements are stating a socio-cultural background divided into 10 language systems, 50 socio-cultural systems, 17 living livelihood systems, 4 religious systems. Study the socio-cultural system dominates, this has been proven by the number of statements that refer to the system. The socio-cultural system in this novel refers to the attitudes and behavior of each group of people whose life is governed by customs and rules regarding various kinds of unity in an environment where they live and interact day by day. The relevance between the novel *Pulang* and the present life is the low interest in learning, so it is hoped that this novel can be used as a material for studying literature in high school because the contents of the novel that show learning are very important for the future.

Kata Kunci: socio-cultural, novel *Pulang*, Learning materials

Abstract - Penelitian ini bertujuan untuk mengetahui latar sosial budaya pada novel *Pulang* karya Tere Liye. Penelitian ini merupakan penelitian kepustakaan sehingga tidak terikat dengan tempat. Metode penelitian ini menggunakan metode deskriptif kualitatif dengan teknik analisis. Objek penelitian yang digunakan adalah novel *Pulang* karya Tere Liye. Penelitian ini difokuskan pada penelitian latar sosial budaya yang mencakup sistem bahasa, sistem sosial budaya, sistem mata pencaharian hidup, sistem religi. Hasil penelitian ini dapat disimpulkan bahwa terdapat 81 pernyataan yang menyatakan latar sosial budaya yang terbagi atas 10 sistem bahasa, 50 sistem sosial budaya, 17 sistem mata pencaharian hidup, 4 sistem religi. Dalam penelitian ini sistem sosial budaya lebih mendominasi, hal tersebut telah dibuktikan dengan banyaknya pernyataan yang merujuk pada sistem tersebut. Sistem sosial budaya dalam novel ini merujuk tentang sikap dan perilaku pada tiap kelompok masyarakat kehidupannya diatur oleh adat istiadat dan aturan-aturan mengenai berbagai macam kesatuan di dalam lingkungan di mana dia hidup dan bergaul dari hari ke hari. Relevansi antara novel *Pulang* dengan kehidupan sekarang ini yaitu minat belajar yang rendah, maka diharapkan novel ini dapat dijadikan bahan pembelajaran sastra di SMA karena isi novel yang menunjukkan belajar dengan sungguh-sungguh sangat penting untuk masa depan.

Key words: Sosial Budaya, Novel *Pulang*, Bahan Pembelajaran

INTRODUCTION

Novels are a type of literary work that is popular and favored by young people because of the interesting storyline and has their impression on readers. The impression the readers get varies, from being impressed by the story to being impressed by feeling the events in the story. One of the strengths of the novel lies in the setting, because the setting of a fictional story is not just a background, meaning it does not only show where it happened and when it happened. According to Nani Solihati, Ade Hikmat,

Syarif Hidayatullah (2016) Background is a place and time that covers events in the novel. More specifically, according to Melani Budianta (2002), the background is all information about the time, space, and atmosphere of behavior in literary works.

The novel *Pulang* by Tere Liye is the choice of researchers because the novel has an interesting background/setting to research. This novel is a serial novel, the continuation of the novel *Pulang* is the novel *Going*. Tells the story of the character Bujang, a child of a bouncer for the Tong Family, one of the



big shadow economy families in the world, he is recruited and educated to become one of the important people in the Tong Family because of his courage and intelligence. The researcher has chosen Tere Liye's novel *Pulang* as research material, the way to study a literary work, especially a novel, is very diverse, one of which is to analyze one of the elements of novel development, in this case, the researcher chooses socio-cultural background as the thing to be researched or analyzed because the novel Tere Liye's work is a story whose stories often occur in society and illustrate a social value system

According to Djoko in Yudiono, the sociology of literature approach is an approach that views work as a social product, because the author is a member of the community who cannot be separated from the life around him. The purpose of the sociology of literature is to increase understanding of literature in relation to society, to explain that fiction does not contradict reality, in this case literary works are arranged imaginatively, but the imaginative framework cannot be understood outside of its empirical framework and literary works are not merely a symptom. individual but a social phenomenon.

Novels are a form of literary work that is used as literary teaching material in schools. As a teaching material, novels must be introduced from school age, so that students can appreciate literary works, gain experience about literary works, foster fun, obtain information that is different from the information in encyclopedias, and develop cultural heritage. In the syllabus of Indonesian class XI subjects, Basic Competency 3.9 contains, "Analyzing messages from the fiction books that are read." This means that in these Basic Competencies, students are asked to analyze the content and language, what is meant by content and language are the building blocks in the novel, from themes to messages. In the 2013 curriculum, the Ministry of Education and Culture (KEMDIKBUD) requires every school to carry out literacy activities or reading movements, this is so that students can increase reading interest in books other than textbooks, in addition to that students get a balanced knowledge between textbooks and non-text books.

This study discusses the socio-cultural background using the sociology of literature approach. Determine the socio-cultural background of the novel *Pulang* by the analysis criteria.

RESEARCH METHODOLOGY

This research method uses descriptive qualitative methods with analysis techniques. According to Nurul (2009), descriptive research

means research that is directed to provide facts, symptoms, or incidents systematically and accurately regarding the nature of the population or a certain area.

The object of research used is the novel *Pulang* by Tere Liye. This research is focused on research on socio-cultural backgrounds which include language systems, socio-cultural systems, livelihood systems, and religious systems. The presentation of this research is so that it is easy to understand and take the socio-cultural background contained in the novel *Pulang* by Tere Liye by today's readers.

Literature is a work where someone can express his style freely. With imagination, imaging, feelings of freedom are poured through literary works. Literary works have many forms, one of which is novel. Novel is a work in which a person pours all ideas, imaginations that are in his thoughts and feelings into writing. Although novels are relatively new among other literary works, until now novels still have a special place for some people.

There are two elements in a literary work, especially about the novel, namely intrinsic and extrinsic elements. Intrinsic elements discuss the things that exist in the literary work itself, such as themes, characters, plot, language style, point of view, and mandate. In addition, there are extrinsic elements which have more scope to things that are outside of literary works. Usually about the values that exist in the surrounding environment.

According to Koentjaraningrat (2004), the term universal indicates that cultural elements are universal and can be found in the cultures of all nations spread throughout the world. According to him, there are seven elements of culture, namely: (1) System Language Systems, (2) Knowledge, (3) Social Systems Cultural elements, (4) Living Systems and Technology, (5) Livelihood Systems, (6) Religious Systems (7) Art. Those seven that will be discussed in this novel are 1) language systems, 2) social systems 3) livelihood systems, 4) religious systems.

RESULTS AND DISCUSSION

In this study, the researcher chose 4 of the 7 cultural elements including the language system, the social system, the livelihood system, and the religious system. The results of the research findings prove that from the entire novel containing 25 chapters with 400 pages in Tere Liye's novel *Pulang*, 81 quotations contain cultural elements.

1. Language System

Malam itu, di tengah hujan lebat, di dasar rimba Sumatra yang berselimut lumut nan gelap, sesosok monster mengerikan telah mengambil rasa takutku. (hlm 1).

The author in this novel uses the Malay language, as in the above quote, the writer uses the word jungle which means forest. In this novel too, it is set in the Sumatra region so that the language used is Malay

Bapak terkekeh. Balas menepuk punggung.

"Bagaimana perjalanan kalian, Tauke Muda?" (hlm 3)

The majority of Malay language is used in this novel, as in the quote above. Using the word Tauke which means boss or leader. The word Tauke is consistently used until the end of the novel.

"Halo. Senang berkenalan dengan Anda." Frans menjulurkan tangan, menyapa ramah. (hlm 47)

"Bagus. Itu berarti kita tidak perlu mulai dari awal. Sebentar, akan kucarikan soal yang cocok untukmu. Academic potential test... Basic... " Frans memeriksa tumpukan kertas, lantas menarik satu berkas. Kemudian menyerahkannya padaku beserta pensilnya. (hlm 48)

The two quotes above are conversations between Frans, an American who can speak the local language with a different accent. The language used by Frans is different from the other characters, namely the national language, not the regional language, this is evidenced by the way he talks with Bujang in the quote above, namely your words if Frans uses a regional language, the word used means you.

"Diam, Bujang!" Tauke Besar melotot. "Kau selalu saja menghindari membicarakan ini. Untuk seseorang yang telah membunuh banyak orang, menghabisi dengan mudah lawan-lawannya, kau seharusnya santai saja membicarakan kematianku..." (hlm 63)

In this novel, the language spoken is added with the character's expressions, so that the reader can imagine the character speaking for real. Expression is part of language, namely body language. The quote above explains that the boss is talking to Bujang about a serious matter, Bujang is about to cut the conversation, with a glaring expression showing that the boss doesn't want to be cut off.

2. Social System for Cultural Elements

Mereka berpelukan dan menepuk bahu, seperti sahabat lama. "Samad, lama sekali kita tidak bertemu," orang itu, dengan mata sipit, berseru. Usianya kutilik sebaya dengan Bapak, berkisar lima puluh. Tubuhnya pendek, gempal, hanya sepundak Bapak. Bapak terkekeh. Balas menepuk punggung. (hlm 2)

Samad's familiarity with the slanted-eyed person can be seen from the beginning of the story, that person is the Young Tauke who is currently leading the Tong Family. Tauke came from the province to the interior of Sumatra to visit his old friend, Samad. Then, they tell stories over breakfast.

"Apakah kita harus membayar mereka, Samad?" Tetua kampung bertanya cemas. Bapak menggeleng dalam pertemuan sebulan lalu, "Tidak sepeser pun, Bang. Mereka memang suka berburu babi. Itu hobi orang kota. Mungkin beberapa babi akan dibawa oleh mereka, untuk dimakan. Hanya itu bayarannya." (hlm 4)

For villagers, meetings with the head of the family are often held differently from city residents, of course discussing the problems faced by residents, namely the pigs that invade the residents' fields. Various methods always fail to stop the pigs. Samad, proposed the idea to enlist the help of the townspeople hunting hogs. The elders and other residents agreed with Samad's idea.

"Semua orang makan siang di hamparan tikar teras rumah panggung. Mamak mengeluarkan masakan yang dia siapkan sejak kemarin. Juga tetangga, mereka ikut membawakan makanan. Rumah bapak semakin ramai." (hlm 7)

Social life in the village is very pronounced, a house has a special guest who is far from his village, one village helps, such as bringing food, preparing equipment, and even hunting.

3. Livelihood System

"... Dan menjadi petani? Sejak kapan orang yang hanya mengenal berkelahi bisa menanam padi, hah? Kau pukul padinya?" (hlm 3)

The farmer profession is Samad's only choice to fulfill his daily needs with Midah (wife) and Bujang. Living in a village in the interior of Sumatra, only the profession as a farmer can be done. Even with Samad's leg which was paralyzed from old wounds.

Hari ini, kita bicara tentang pencucian uang, perdagangan senjata, transportasi, properti,

minyak bumi, valas, pasar modal, retail, teknologi mutakhir, hingga penemuan dunia medis yang tidak ternilai, yang semuanya dikendalikan oleh intitusi ekonomi pasar gelap.....

Di negeri ini saja, dengan total produk domestik bruto per tahun 800 miliar dolar, maka nilai transaksi shadow economy lebih dari 320 miliar dolar. Setara dengan 4.000 triliun rupiah, 40% GDP. (hlm 30)

Bujang explained in detail how the shadow economy system in this country is to the presidential candidate. Warned him not to come in contact with the Tong Family if he wanted to be safe and secure.

"... Kami adalah organisasi raksasa, tersambung dengan keluarga-keluarga besar yang mengendalikan dunia hitam di seluruh dunia." (hlm 34)

This is how the shadow economy can control the economy in each country, in addition to controlling the economy of the shadow economy families, they can control politics, the value of shares, the media. They live from it without many people knowing.

"Apakah Bapak kau pernah cerita tentangku, Bujang?" Tauke Muda bertanya. Aku menggeleng sambil mengunyah rotiku. "Ah, tidak tahu diuntung Samad itu." Tauke Mudah menyeringai, "Aku pernah menyelamatkannya, membuatnya berhutang nyawa padaku. Dan sebagai balasannya? Bahkan ke anaknya sendiri dia tidak pernah bercerita tentang aku, saudara angkatnya." (hlm 11)

Tauke Muda (Tauke Besar) approached, got to know Bujang-anak Samad by inviting him to talk. Tells about his close relationship with his father, because Bujang never heard any stories from his father about his father's past.

Meja makan menjadi ramai oleh tawa. Kami sedang sarapan. Di setiap sayap bangunan, di lantai bawah ada meja panjang dengan kursi-kursi. Setiap pagi, meja itu diisi banyak makanan lezat oleh pelayan, juga minuman sejenis sirup. Penghuni bangunan berkumpul, menghabiskan makanan sambil bercakap-cakap ringan. Aku berkenalan dengan tiga puluh orang penghuni mess sayap kiri. (hlm 42)

Life between family members is very close, they exchange stories, talk, joke, even though the old life backgrounds of different family members do not intersect with each other. Bujang quickly got along

with other family members, the closest to him was Basyir, who was of Arab descent. He helped Bujang explain many things about this house.

"Itu adalah pepatah paling terkenal di antara suku Bedouin, Bujang. artinya adalah, aku melawan kakakku; kakakku dan aku melawan sepupuku; sepupu-sepupuku, saudara-saudaraku melawan orang asing. Pepatah ini adalah simbol kesetiaan. Artinya, keluarga adalah segalanya bagi suku Bedouin. Mereka boleh jadi bertengkar dengan saudara sendiri, tidak sependapat dengan sepupu sendiri. Tapi ketika datang orang asing, musuh, mereka akan bersatu padu, melupakan semua perbedaan. Prinsip yang sama seperti Keluarga Tong. Kesetiaan adalah segalanya." (hlm 45)

Loyalty is a culture in the family. Whatever happens, the family must come first, because loyalty is more expensive than anything else, that is what Basyir taught Bujang.

4. Religious System

"... Berjanjilah Bujang, kau tidak akan makan daging babi atau daging anjing. Kau akan menjaga perutmu dari makanan haram dan kotor. Kau tidak akan menyentuh tuak dan segalam minuman haram." (hlm 24)

Mother allows Bujang to come to the city with the Tauke with a message, not to eat and drink haram, according to religious teachings. All this so that Bujang can return home because Mamak knows what Bujang will become.

"Tauke Besar adalah seseorang dengan karakter yang menarik. Dia sangat menghormati orang-orang sepertiku meski kami berbeda jalan, meski dai adalah bandit besar. Dia menganggapku sebagai kawan, memanggilku Guru, menyanjung, pun bersedia mendengarkan." (hlm 322)

Tuanku Imam briefly recounted his closeness to the Great Tauke without Bujang's knowledge, the Tauke showed a tolerant attitude towards Tuanku Imam as a high priest in his religious school, as well as Tuanku Imam who respected the Tauke despite his different religions and was a bandit.

"Baiklah, sekarang hampir waktu shalat shubuh, dan aku harus memimpin murid-murid berjamaah." (hlm 323)

Tuanku Imam received guests at dawn unexpectedly from a secret passage in his yard, Bujang with Parwez and Tauke looked tired and lying unconscious. Bujang and Parwez are allowed to rest

while Tuanku Imam will lead the Fajr prayer in the congregation. Muslims should carry out their religious worship.

CONCLUSION

Based on research questions on the novel *Pulang* by Tere Liye, cultural elements of the language system, 10 quotes are stating the language system according to the analysis criteria, with Malay as a communication tool. Cultural elements of the socio-cultural system, 50 quotes are stating the socio-cultural system according to the criteria, indicating that this novel is full of cultural and social content in social life. Cultural elements of the livelihood system, 17 quotations are stating that the livelihood system is by the criteria, showing the life of a global shadow economy, legal and illegal businesses being headed by a family of economic rulers in a country. The cultural element of the religious system, 4 quotes are stating the religious system fits the criteria, showing Bujang in guarding.

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