

ABSTRAK

Kogoya, Petrus Sepi. 2013. "Citra Pendidikan Tokoh Utama dalam Novel *Sali: Kisah Seorang Wanita Suku Dani* Karya Dewi Linggasari dan Novel *Tanah Tabu* karya Anindita S. Thayf: Kajian Sosiologi Sastra." Skripsi Sastra (S-1). Yogyakarta: Program Studi Sastra Indonesia, Jurusan Sastra Indonesia, Fakultas Sastra, Universitas Sanata Dharma.

Penelitian ini mengkaji citra pendidikan tokoh utama dalam novel *Sali: Kisah Seorang Wanita Suku Dani* Karya Dewi Linggasari dan novel *Tanah Tabu* karya Anindita S. Thayf. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan analisis struktural yang difokuskan pada analisis alur, tokoh, penokohan dan menganalisis citra pendidikan dalam novel *Sali: Kisah Seorang Wanita Suku Dani* dan novel *Tanah Tabu* karya Anindita S. Thayf.

Penelitian ini menggunakan pendekatan sosiologi sastra, metode analisis isi dan perbandingan (komparatif). Diawali dengan menganalisis struktur teks yang difokuskan pada analisis alur, tokoh, dan penokohan. Metode yang digunakan untuk menganalisis data dalam teks yaitu metode analisis isi dan metode perbandingan (komparatif). Secara bersamaan kedua novel dianalisis untuk melihat perbandingan citra pendidikan pada tokoh utama.

Hasil penelitian ini sebagai berikut: (1) Alur dari novel *Sali: Kisah Wanita Suku Dani* merupakan alur maju (alur *progresif*). Ini berbeda dengan novel *Tanah Tabu* yang memiliki alur sorot balik (alur *flash back* - alur *regresif*). Konflik utama dalam *Sali* adalah Liwa diperbudak oleh suami. Sedangkan Mabel dalam novel *Tanah Tabu* melakukan perlawanan terhadap perbudakan laki-laki, kebodohan, dan kemiskinan. (2) Unsur tokoh dan penokohan diperankan oleh Liwa dan Mabel yang menjadi tokoh utama dari kedua novel tersebut. (3) Citra pendidikan dalam novel *Sali: Kisah Seorang Wanita Suku Dani* karya Dewi Linggasari dan novel *Tanah Tabu* karya Anindita S. Thayf dipengaruhi faktor pendidikan. Faktor pendidikan diuraikan berdasarkan metode pendidikan liberal dan dektatorial. Kedua metode menyebutkan bahwa perkembangan manusia ditentukan oleh faktor dari dalam (*endogen*) dan faktor luar (*eksogen*). Faktor dari dalam terdiri dari (a) faktor pembawaan dan (b) faktor kemauan (*aktivitet*). Faktor dari luar (*eksogen*) terdiri dari (c) faktor lingkungan sosial, (d) faktor lingkungan kebudayaan (*cultural*), dan (e) faktor lingkungan alam.

Faktor-faktor tersebut terlihat dalam sikap, kelakuan dan pemikiran tokoh utama ketika beraktivitas. Aktivitas Liwa dan Mabel diuraikan berdasarkan lima faktor yang disebutkan di atas. Ada tiga belas poin yang menjadi uraian dari masing-masing faktor (lima faktor) pendidikan dalam novel *Sali*, yaitu (i) pengembangan potensi, (ii) keberanian untuk bersikap (iii) sifat pekerja keras, (iv) pengalaman hidup bersama ibu tiri, (v) pengalaman mengikuti kebaktian di Gereja, (vi) pertemuan dengan dokter Gayatri, (vii) lingkungan patriarki, (viii) rumah adat masyarakat suku Dani, (ix) lingkungan *silimo*: cara hidup dalam kelompok, (x) pergaulan dengan ibu tiri, (xi) pergaulan dengan dokter Gayatri, (xii) gambaran geografis Lembah Baliem, dan (xiii) gambaran klimatologis Lembah Baliem. Demikian pula dalam novel *Tanah*

Tabu, ada tiga belas poin, yakni (a) pengembangan potensi, (b) keberanian untuk bersikap, (c) sifat pekerja keras, (d) pengalaman hidup bersama keluarga di kampung (*silimo*), (e) pengalaman mengikuti keluarga Tuan Piet, (f) pengalaman hidup di Kota Timika, (g) lingkungan kebudayaan suku Dani, (h) kebudayaan barat, (i) Lingkungan kota: sosial, politik, dan ekonomi, (j) pergaulan dengan saudara laki-laki, (k) pergaulan dengan keluarga Tuan Piet, (l) gambaran geografis Lembah Baliem dan Kota Timika, dan (m) gambaran klimatologis Lembah Baliem dan Kota Timika.

Kesimpulan dari hasil penelitian ini adalah proses pendidikan tokoh Liwa dalam novel *Sali: Kisah Seorang Wanita Suku Dani* digambarkan secara tradisional. Cara belajar Liwa yaitu beraktivitas di lingkungan *silimo* (kampung) dari usia kanak-kanak sampai dewasa. Ketika pendatang (misionaris, pemerintahan dan pedagang) masuk di Lembah Baliem, mereka membuat perubahan dengan melakukan pembangunan fisik, tetapi Liwa tidak terpengaruh dengan perubahan itu. Liwa bunuh diri akibat perbudakan dari suami. Ini berbeda dengan proses pendidikan tokoh Mabel dalam novel *Tanah Tabu*. Tokoh Mabel belajar secara modern. Pada usia delapan tahun, Mabel mengikuti keluarga berkebangsaan Belanda (Tuan Piet dan Nyonya Hermine) ke Wamena (Lembah Baliem), Mindiptana, dan Manokwari. Selama empat tahun beraktivitas bersama keluarga Tuan Piet, Mabel dijadikan anak asuh dan dididik secara modern. Ketika di Kota Timika, Mabel sudah berusia lanjut, di sini ia belajar hidup mandiri setelah meninggalkan suku Dani sebagai bentuk protes terhadap hukum adat yang memperlakukan wanita dengan tidak adil.

ABSTRACT

Kogoya, Petrus Sepi. 2013. "The Education Image of The Main Characters in Dewi Linggasari's *Sali: Kisah Seorang Wanita Suku Dani* and Anindita S. Thayf's *Tanah Tabu: A Literature Sociology Study*". Undergraduate Thesis (S-1). Yogyakarta: Indonesian Literature Study Program, Indonesian Literature Studies, Faculty of Literature, Sanata Dharma University.

This research is a study on the education image in Dewi Linggasari's *Sali: Kisah Seorang Wanita Suku Dani* and Anindita S. Thayf's *Tanah Tabu*. Its aim is to analyze and describe the structural analysis focused on the analysis of plot, character, characterization and the education image in Dewi Linggasari's *Sali: Kisah Seorang Wanita Suku Dani* and Anindita S. Thayf's *Tanah Tabu*.

The study uses sociology literature approach with comparative method. It starts with analyzing the text structure in both novels, focused on the analysis of plot, character, characterization and the education image. Those two texts are analyzed separately as a comparative of education image in text. There are two methods of data analysis applied in this research, content analysis and comparative method.

The content analysis method analyzes the content of literary text without discussing on the communication content from that literary text. The comparative method used in this study does not refer to the general definition of literary comparative, which is analyzing the literary comparative across-nation, but a comparative literary toward two Indonesian novels. The comparative is aimed to obtain the education image in both novels.

The result of the study is: (1) *Sali: Kisah Wanita Suku Dani* has a progressive plot. The story is told chronologically, since the beginning until the end. It is quite different from *Tanah Tabu*, which has flashback or regressive plot, since the story is not chronologic. There are flashback events happen in *Tanah Tabu*, as seen in chapter 6 titled *Pum* and chapter 10 titled *Pum and Tanah Tabu*. The main conflict in *Sali* is Liwa being the maid of her husband, whereas in *Tanah Tabu*, the main conflict is Mabel's resistance towards men slavery, ignorance and poverty. (2) The character and characterization element characterized by Liwa in *Sali: Kisah Seorang Wanita Suku Dani* and Mabel in *Tanah Tabu*. Both of them are the main character in each novel, and they both have similarity, such as, they are women, hard worker, caring, brave and they both come from the same culture, while the difference between Liwa and Mabel is influenced by their education process. Liwa is an obedient woman and give up easily while Mabel is a smart, critical and caring woman, as well as being an educator. (3) The education image in Dewi Linggasari's *Sali: Kisah Seorang Wanita Suku Dani* and Anindita S. Thayf's *Tanah Tabu* is influenced by some education factors, which are explained through liberal and dictatorial method. From those methods mentioned that the development of people is determined by

inner factor (*endogen*) and outer factor (*exogen*). The endogen factor consists of (a) given and (b) willingness factor. The exogen factor consists of (c) social environment, (b) cultural environment, and (c) nature environment.

Those factors are seen through the attitudes, behaviors, and thoughts of Liwa and Mabel in their activities. Liwa and Mabel's activities are described based on five factors mentioned above. There are 13 points resulted after the description from each five education factors in *Sali*, namely (i) potency development, (ii) braveness to act, (iii) hard worker, (iv) experience of living with stepmother, (v) experience of joining a religious service in church, (vi) encounter with Doctor Gayatri, (vii) patriarchal society, (viii) traditional house of Dani tribe, (ix) *Silimo* society: way of life in the group, (x) relationship with stepmother, (xi) relationship with Doctor Gayatri, (xii) geographical condition of Baliem Valley, and (xiii) Baliem Valley's climatology. Whereas in *Tanah Tabu*, there are also 13 points, which are (i) potency development, (ii) braveness to act, (iii) hard worker, (iv) experience of living with family in village (*silimo*), (e) experience of living with Mr. Piet, (f) experience of living in Timika, (g) the cultural environment of Dani tribe, (h) western culture, (i) the city environment: social, politic and economy, (j) relationship with brother, (k) relationship with Mr. Piet's family, (l) geographical condition of Baliem Valley and Timika, and (m) Baliem Valley and Timika's climatology.

In the conclusion of this study, Liwa's education process in *Sali: Kisah Seorang Wanita Suku Dani* is described in a traditional way such as she keeps living with her stepmother (Lapina) and doing daily activities in *silimo* (kampong) in Baliem Valley. Since she's still a child until grown-up, she's learned about gardening, taking care of children, farming, how to protect herself and being obedient to Dani's tribe law. When the outsiders (missionaries, government and traders) come into Baliem Valley, they make a lot of changes by conducting physical development, and Liwa still lives in Dani's society. When she's grown up, Liwa is reluctant to study because she's busy serving her husband and raising her children. In the end, Liwa decided to commit suicide as her husband make her as his slave. This situation is different to Mabel's educational process in *Tanah Tabu*. She studies in a modern way. She loves hunting with her brothers in her hometown (*silimo*), Baliem Valley. When she was eight years old, Mabel followed the Dutch family (Mr. and Mrs. Hermine Piet) to Wamena (Baliem Valley), Mindiptana and Manokwari. For four years she lived with Mr Piet's family, Mabel is raised as a foster child and educated in modern way. Mabel learns the process of food canning, recognizing home furniture, cooking, parenting, gardening and health care. In addition, she learns to read, count and speak Dutch and Indonesian. When she's adult, Mabel moves to Timika and learns to live independently after leaving Dani society as a form of protest against the customary law that treats women unfairly.