

The Kinship System in the *Lintang Lanthip* Novel by Aishworo Ang as the Implementation Means of Tolerance

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ABSTRACT: This study aims to elaborate the kinship system in Aishworo Ang's *Lintang Lanthip* Novel as a means of forming tolerant characters. This novel was chosen as the object of study because it contained a kinship system in the coastal community of Gunungkidul, Yogyakarta. This research is a qualitative research with literary anthropology approach. This theory was chosen because the novel as the object of research described the background of local communities in Gunungkidul Regency with a strong kinship culture. The data used are the novel excerpts submitted in the form of results elaboration. The technique of data collection was done by both referring to and recording techniques based on *Lintang Lanthip* Novel. The results show that kinship relations in rural communities through family relationships, individual/personal relationships, and the relationships in between societies through various traditions/ritual ceremonies created tolerance in the community system.

Keywords -kinship, novel, *Lintang Lanthip*, tolerance

I. INTRODUCTION

Literature work is a description of a human's life written with intrinsic elements in it. Literature as one of the branches of arts, using the language as speaking media[1]. Besides that, literature work associates the narrative with the problems in life. The narrative in the literature work is described through aesthetic and varied diction. Thus, the literature work can be enjoyed as work with aesthetic value.

One of the literature works made by the authors is novel. The novel is one of literature works in the form of a long story. The novel is fiction prose, also comes from the word *orate provosa* which means the narrative technique is disassembled and directly and it is not compacted[2]. Meanwhile, novel can express something freely, present something more, more details, and involve more complex feelings[3]. Besides the intrinsic elements loaded in a story, a novel also pictures and describes the human's life significantly. In the novel, cultural elements are discussed, as well as the human's life through the characters inside.

The important thing loaded in the intrinsic elements is the message. The message is a clue that is given on purpose by the author about everything related to problems in life, such as attitude, behavior, and politeness[3]. The message element in a novel loads the character-building aspects. However, the elements in the novel is a relevance taken from real-life realities. The character building put in the story is expected to give good impacts and reception.

This research focusing on the value of tolerance character building in the novel of *Lintang Lanthip* by Aishworo Ang is never been done previously. The characterbuildingresearch that has been done by Widyorini more emphasizes the overall educational aspects in the novel of "Hikayat Sang Kekasih" by S. JAI[4]. In the other research which objected to Leila Chudori's novel, the research emphasizes the social conflicts between the characters[5].

This research focuses on the character-building aspect of tolerance learned through kinship activities. Kinship activities become the dominant aspect of the background of the stories of the society in Gunung Kidul, Yogyakarta. This research studies the kinship relationship showing the tolerance character aspect in society, especially in a rural area. Based on those explanations, the researcher would like to study the kinship aspect in the novel of *Lintang Lanthip* by Aishworo Ang that can be used as a tolerance character-building facility.

II. THEORETICAL REVIEWS

2.1 Novel

Literature as a medium of memory is a phenomenon of reception because it has its mnemonic function only when it is widely read and discussed. To a certain extent, this is achieved by the formation of the canon, important works of literature that every culture recirculates and re-affirms with the help of institutional means[6]. Novel is one form of literary works written with problems in a coherent yet complex manner. If short stories prioritize intensity, good novels tend to emphasize the emergence of complexity[7].

Novels can express things freely, present something more, be more detailed, and involve more complex problems[3]. The story content in a novel can be an event taken from several events. Other states that the novel is etymologically derived from novellus which means new[2]. Therefore, novel is the most recent form of fiction.

Novels have a forming element that comes from within the story (intrinsic) and from outside the story (extrinsic). The other opinion, underlines that certain stories, themes, figures or motifs come to shape cultural memory only when they are repeated in different media that feed into each other[8]. The understanding of remediation opens up a new perspective and offers a framework for studying historical fictions in a wider cultural context. A novel is a complex story that contains a particular language style in its creation.

2.2 Kinship/Genetic Relationship

This study uses the anthropological theory of literature by Clyde Kluckhohn which contains aspects of the complexity of human activity in the kinship system. Aspects of the study of literary anthropology cover the entire literary work. Furthermore, all human beings have certain properties of social stimulus value or personality traits in common[9]. We shall call these universal traits, or components, and their antecedents universal determinants.

The most important kinship system usually occurs in the realm of marriage. Marriage, in a study, essentially does not only connect men and women in formal ties called families[10]. Marriage, even more broadly, connects between two large groups called clans or tribes. Meanwhile, a study mentions in research that there are several forms of kinship systems in the world: unilineal, bilateral, and multiple descent systems[11].

Kinship, in conclusion, can be interpreted as a system that connects individuals in society, or individuals with other individuals in social structures. Kinship that occurs in the community, especially the countryside, is still very loyal. This is different from the kinship within urban communities who tend to be more egocentric in their daily lives.

2.3 The Tolerant Character

The things that exist in the character mainly relate to basic human attitudes and behavior. Character is a person's nature in responding to situations morally[12]. In addition, that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, society, nation and state [13].

In other opinions, character is that distinctive mark of our person; the combination of these distinguishing qualities that make us who we are[14]. Character is deeper than appearance and reputation and constitutes more than our personality or temperament. Through various existing elements both from outside and from within, the character can then develop and adjust the state of an individual in his life system.

One aspect of character education is tolerance. It is an attitude of tolerance in the form of respecting and allowing a position, opinions, views, beliefs and others with different standpoints [15]. In other opinions, the character of tolerance is a form of mutual respect through understanding with the aim of peace[16]. In conclusion, tolerance is a tolerant attitude that seeks to respect the ideas and views of others on an issue.

III. METHODOLOGY

This study used data in the form of citation of sentences which are events or activities in the story. The data source in this study is a novel entitled *Lintang Lantip* by Aishworo Ang which consists of 331 pages published by Lontar Mediatama and Divapress. The excerpts in data have elements of kinship activities seen from the tolerance attained by the characters in the story. This study used qualitative method is also called an artistic method because the research process is more artistic (less patterned)[17]. Specifically, this study used the interpretative method because the collection and analysis processes were more concerned with interpretation of the data found in the field. The approach used in this study was a literary anthropology approach. This theory was chosen on the grounds that the novel, which is the object of research, illustrates a thick background with the culture of local communities in Gunungkidul Regency. This research refers to the anthropological theory by Clyde Kluckhohn regarding the complexity of kinship activities. The data in this study is the results of an analysis of the study of literary anthropology from the novel *Lintang Lanthip* by Aishworo Ang. Data collection techniques used in this study was note-taking techniques and literature review. The data obtained was then analyzed based on the theory used as a reference.

IV. RESULT AND DISCUSSIONS

4.1 Sinopsis

This novel tells the story of a village lady named Sekar Palupi. In her childhood she lived in a hamlet called Dusun Manggarsari. In that area, education or school is a very foreign matter. At that time, Sekar Palupi was very sad and confused because she would soon come to the age of going to school. The ups and downs during school education began after that.

Eleven years later, when Tupon was getting older and Palupi's needs for junior high school were increasing, Palupi had to be in the teak forest every afternoon. Palupi collected teak leaves and then sold them to help Tupon saving more money because she wanted to lift Tupon's burden. It turned out that when Palupi graduated from high school, she had very high grades. At that time Palupi got a proposal from Sutriman, Pak Dukuh's son. Her high grades in high school were the reason Palupi refused the proposal on the pretext that she wanted to go to college first.

Palupi lived in Ali's luxurious house during college. During her college life, she met Prastiwi, a friend who shared the same fate with her. Prastiwi's parents were old and sick, so every evening she had to help them saving money by selling.

When Palupi was in Malioboro, she met Kasih Khan Dhalvi. They talked a lot about astronomy and finally Kasih asked Palupi to be her replacement in giving a seminar. When she graduated with her research on the planet Mars, Palupi told a long story about the views of people in her village about Mars, which for them it is called the *Lintang Lanthip* or the brightest star. However, Palupi's happiness was not everlasting because when she was going to share this happiness to her mother in the village, her mother was already gone. Even so, for her outstanding achievements, Palupi then received an Oxford University postgraduate scholarship[18].

4.2 Kinship in Novel as an Implementation of the Tolerant Character

In reality, education always emphasizes the academical skill as its main purpose in the curriculum. This has a weakness that it puts the non-academical aspects aside, especially the attitude and behavior. The attitude and behavior loaded in the character-building are now improved to be integrated into the teaching-learning program in school. Although it may add more complexity in educational matters, this character building is important for the kids to live their life in the future.

The literacy activities can be the answer to this matter. To integrate the teaching-learning activities in class to reach the character building for kids, the improvement and the giving of stimulant to increase the literacy interest are very important. Through the stories in literature work, the reader, the kids in this case, can implement the messages in the story to their daily life.

The novel *Lintang Lanthip* by Aishworo Ang loads the strong tolerance aspect in the characters' activities. The kinship activities found include family activities, friendship activities, and siblings activities. The tolerance aspect in the characters' activities often happens with the background of a coastal village of Manggarsari. The tolerance attitude is still strong in the culture of the area. In the quotes below, the kinship relationship is showed through the gathering habit.

Seperti sebagian penduduk pesisir lainnya jika malam berlangit cerah dan banyak bintang, penduduk Manggarsari akan keluar rumah dan berkumpul di salah satu halaman rumah yang dirasa paling strategis untuk ngisis (cari angin) dan menikmati pesona senja. (18)

Just like most of coastal residents, if the night sky is bright and shows a lot of stars, Manggarsari residents will go out and gather on one of the yard which is considered the most strategic place to find the wind and enjoy the twilight charm. (18)

Those quotes show that the culture of the society is still strong in the kinship and family bound. It shows how the gather round to just enjoy the natural atmosphere in the village. Moreover, the activities are still done to this day until late at night.

Next quote directs the kinship system to a celebration of a ritual ceremony which becomes the tradition in the area. The Rasulan ceremony is a ceremony to say thanks to God. On the other side, the Rasulan ceremony creates a strong atmosphere of togetherness.

Rasulan di Manggarsari tak bisa dipisahkan dari asap dupa, kemenyan dan sesajen yang berjenis-jenis. (112)

Rasulan in Manggarsari can not be separated from the smoke of incenses and offerings of various types. (112)

Mereka juga sangat mempercayai sulaturahmi, saling mengunjungi sesama saudara dan sahabat bisa dijalankan dengan sangat baik ketika ada rasulan... (113)

They also strongly believe that hospitality, visiting relatives and friends can be carried out very well when there are rasulan... (113)

Those quotes explain the Rasulan description that is a ceremony which has become the hereditary tradition through the ages. The function of this ceremony is as a prayer or gratitude to God for all of His grace. His tradition usually is done after the harvest season. As gratitude, the people cook something or invite everyone to eat at their house as a form of giving to each other. Besides that, the Rasulan is also meant to be a reinforcer of kinship in a village.

The data further shows evidence that up to now *Rasulan* has been used as a tool to strengthen the relationship. In addition, the *Rasulan* celebration is increasingly lively with the performances held by the community. Usually the performance will be held during the day when the prayers are offered and the mountain battle is over. Performances during the day are usually *ledhek*, *reog*, *jathilan* and *doger*. Meanwhile, the evening performances consist of *ketoprak*, *campursari*, or *wayang kulit* throughout the night.

Other excerpts below show a kinship system that indicates tolerance during the implementation of the *Munggah Molo* culture. The culture of *Munggah Molo* is usually done when there are residents who do home repairs.

“Orang-orang di depan rumah Kang Trimmo mematikan obor lantas masuk ke ruangan depan. Mereka satu per satu bersalaman dengan Kang Trimmo, Nyi Parinem, dan keluarga besar trah Ki Sastro Dimejo yang sebagian mencar, hidup di lain daerah.” (57)

“People in front of Kang Trimmo’s house turned off the torch, then entered the front room. One by one they shook hands with Kang Trimmo, Nyi Parinem, and a large family of breeds of Ki Sastro Dimejo who partially lived separately in other regions.” (57)

“Malam itu, Kang Trimmo mengundang para tetangga, kerabat, dan para tukang yang akan mengerjakan pemugaran rumahnya untuk lek-lekan sebagai awal dari upacara munggah molo. (57)

“That night, Kang Trimmo invited his neighbors, relatives, and craftsmen who would work on the restoration of his house for *lek-lekan* as the beginning of the *munggah molo* ceremony.” (57)

“Tak lama kemudian, para sinoman –anak muda- datang membawa kopi hitam yang masih mengepulkan asap, pisang goreng, jadah, tempe bacem, dan rokok kretek.” (57)

“Shortly thereafter, the youngsters came carrying smoked hot black coffee, fried bananas, jadah, bacem tempe, and clove cigarettes.” (57)

The above excerpts show the people’s culture or tradition of in that area. People who build or repair their houses must do a celebration by inviting neighbors in the village. The goal is good, to pray for the smooth nature of the process of building the house.

The excerpts above also provide an overview of the dishes served by people who have the event to their neighbors. A simple but profoundly meaningful presentation aims to establish a relationship and pray for one another. The kinship system in the excerpt is horizontal. This horizontal system usually occurs among the same community members by not seeing social status and position in their daily lives.

Other data that shows the patience system is when Tupon gave birth to Palupi. Tupon actually had not got married when she was pregnant. Her pregnancy was caused by behavior from a man named Ngadi. However, Soemo, Ngadi’s uncle, also took responsible for Palupi’s pregnancy. Even Soemo also felt guilty and ashamed for Ngadi’s actions on Tupon.

Jabang bayi dalam kandungan Tupon itu akhirnya lahir. Perempuan. Pak Soemo yang juga merasa malu dan bersalah atas kelakuan bejat sepupunya lantas memberi nama jabang bayi itu Sekar Palupi, nama yang dianggap Tupon terlalu besar dan mewah untuk anak seorang babu seperti dirinya. (91)

The baby in Tupon was finally born. It’s a girl. Pak Soemo who also felt embarrassed and guilty of his cousin’s depraved behavior then gave the baby name Sekar Palupi, a name Tupon considered too big and luxurious for a slave’s child like herself. (91)

The excerpt above shows a strong kinship activity between an uncle and his cousin. In a large family environment, uncles and cousins are considered to have closeness to the extended family system. Therefore, whatever is done by a child, all his extended family shall bear the good and bad of the situation. In this kinship

system, the tolerance raised in the story is when Soemo was partly responsible for what Ngadi did. Apart from that, Soemo also took care of Tupon and even gave the name to her daughter by the name of Sekar Palupi.

The following excerpts are proves regarding the kinship system on the behavior or attitude shown by Mbok Kariyo to Ali. Although not having family ties, Mbok Kariyo is described as having considered Ali like her own son.

“Ngger, Ngali, anakku lanang, pokoknya anggap gubuk ini rumahmu sendiri. Lha wong kamu itu sudah kuanggap anak sendiri.” Kata Mbok Kariyo berulang kali. (47)

“Son, Ngali, my boy, just consider this hut your own home. I already considered you as my own son,” said Mbok Kariyo repeatedly. (47)

Dada Mbok Kariyo seperti tertusuk belati yang tajam. Putranya akan diusir warga karena alasan yang tak bisa dia pahami. (198)

Mbok Kariyo’s chest is like being pierced by a sharp dagger. Her son will be expelled for reasons that she cannot understand. (198)

The first excerpts above shows aspects of kinship that contain the value of character education. Although she did not have family ties as a biological mother, Mbok Kariyo cared for Ali and provided her house for Ali to live in. This was done because Mbok Kariyo knew that Ali’s presence in Manggarsari Hamlet was a blessing.

In addition, Mbok Kariyo also knew that Ali was a good person, so she regarded him as her own son. This is common in the culture of rural communities who tend to prioritize aspects of tolerance in establishing kinship. The second excerpt shows the inner feelings of sadness experienced by Mbok Kariyo when Ali was expelled by villagers. This shows that the tolerance aspect of kinship is strong even though there is no family relationship between the two.

V. CONCLUSION

Novels, in general, as the analysis object in literature research tend to refer to two settings, country side and city areas. Yet, the development in the story is able to direct the reader to navigate the ins and outs of the culture in Manggarsari Hamlet, Gunungkidul Regency. It is explained in the novel that the local community still has a strong traditional culture, although it is undeniable that all modern things have emerged into the area. However, the tolerance aspect of the community described in the story is still very strong and dominant in the community in Gunungkidul, Yogyakarta. Strengthening this kinship system is described through communication, ritual ceremonies, even to the personal domains. Based on the study of literary anthropology, Aishworo Ang’s *Lintang Lanthip* Novel contains aspects of the kinship system that are the subject of this study. This research on the *Lintang Lanthip* Novel shows that the kinship system built in the story can be implemented in the application of tolerant character education. The kinship system in the story is shown in relationships within the family, inter-family relationships, individual/personal relationships with other individuals, and individual relationships with the community through various ritual traditions. The kinship system obtained through the collected data can be used as a relevance of tolerance in daily life furthermore.

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