

The Representation of Javanese World In Novels *Para Priyayi*, *Canting*, and *Gadis Tangsi* (Study of Culture and Ideology)

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ABSTRACT

The purpose of writing this paper is to reveal the Java world represented by the authors of novels *The Priyayi* (*Para Priyayi*), *Canting*, and *Barrack Girls* (*Gadis Tangsi*). The assessment assumption reveals that the novel is one of the media to represent their observations and insights mixed with imagination. The Javanese authors uncover all imagination, ideology and background observations with the inherent culture so that the authors can be regarded as representatives of the collective society spokesmen in expressing ideas and imagination into novels. Based on the discussion, it can be concluded that the Javanese worldview represented in the three novels address the problem of priyayi such as: (1) A man in Javanese community in general aspires to be a gentleman in the sense that he has the rank or degree, wealth, and power, (2) To achieve a priyayi status, especially for the lay person, it is important to go through a process of hard-working, honesty, a lot of study through education, and he gets a helping hand from people who have become part of aristocracy. In addition, to achieve the priyayi status in Javanese culture is still believed to be a myth of revelation called *pulung* (it is done through the behavior of concern).

Keyword: representation, gentry, ideology, *priyayi*, *canting*, *pulung*

1. INTRODUCTION

1.1. Background Issues

The novel, as a work of fiction in addition to having an imaginary reality, has a social reality. This is due to a fact that a novel combines the reality with creative inventions of the author's real-world shooting. Readers often interpret a novel based on the experiences of social reality. Correspondingly, Teeuw (1984:230) argues that romance readers (novel) should be close to reality. World presented in the novel should be familiar with the fact. Background points must conform to known human habitation, the backlight time must correspond to the time reasonably experienced. Man and nature disclosed must match our experience. Authors often depict the characters in detail in accordance with the day-to-day reality.

The novel also represents the norms and values consciously formulated and attempted to be implemented in the reality of social life. The novel represents people's worries, hopes and aspiration. Therefore, a novel can possibly be one of the most effective sociological media to measure human responses to social forces. Starting from that point of view, we need to realize that the novel was not born in a vacuum culture. Thus, the novel can be regarded as a record or a social document. Through the novel, the reader finds it easier to appreciate and understand human existence with all its problems, because the novel is good to re-create a sense of life. Quality literary work significantly recreates a whole life, emotional life, moral life, individual and social lives, and world objects condition. These are created together and mutually intertwined like what happens in the life we comprehend fully (Teeuw, 1984:237).

In line with such matters, the Javanese world represented in the novels *The Priyayi* (*Para Priyayi*), *Canting*, and *Barrack Girls* (*Gadis Tangsi*) is presumably relevant to present in this discussion because the authors of such novels have similar Javanese socio-cultural backgrounds, but their social classes are different.

1.2 Problem Formulation

The existence of the role and behavior of the characters described in the novel, particularly Indonesian novels reflects the social reality in Indonesia. The issues faced, dreams and hopes pursued and aspired by the character

represent the authors' hopes in facing the social reality. Likewise, the authors of Javanese cultural backgrounds in creating novels tend to represent the view of the world into their novels. With a variety of descriptions, the formulation of the problem to be addressed is: the dreamt world and ways how Javanese people achieve something represented by the authors of the novels *Priyayi*, *Canting*, and *Gadis Tangsi*.

1.3 . Benefit of the Study

The research on Javanese world represented in the novel is very beneficial for the people of Java and outside Java in understanding something aspired by the Javanese people and Javanese trends in reaching goals. By understanding the world of Java represented in the novel, one is expected to have an inspiration to develop the expectation of the Javanese people in order to support the formation of national character.

2. Javanese World Represented by Umar Kayam, Arswendo Atmowiloto, and Suparto Brata

The three Javanese authors have different world views and ways in understanding aristocracy. Umar Kayam, as an intellectual aristocrat, is not aristocratic in viewing ordinary people who want to be gentlemen by the hard-working, honesty, and dedication. Arwendo Atmowiloto, as a son of low class employee, fully understands the intricacies of court in that the aristocracy means the rank, affluence, and power. Arswendo, concerning the fate of the elderly Ms Bei, says that people who want to be gentlemen should work hard, be honest, learn etiquette of the priyayi and believe the myth of revelation. So is the author Suparto Brata, as a royal aristocrat of Surakarta, while the myth of revelation and the worship palace complex having rules of procedure exists. He found that people who want to be gentlemen ought to work hard to be rich and powerful.

2.1. Umar Kayam Java world are represented in the novel *The Priyayi*

A Javanese person generally aspires to be a gentleman. If he can not be a gentleman, he hopes his son will be a gentleman. It was also revealed by Umar Kayam in the novel *Priyayi*. In the novel, the author represents Soedarsono, a farmer's son from Atmokasan in Kedungsimo. Because Atmokasan is honest in doing Ngoro Seten's fields, Ngoro Seten looked for a job for Soedarsono as an assistant teacher in Ploso. At that time a teacher was regarded as gentry, and the members of Javanese community in general, aspire to be gentlemen. Therefore, Atmokasan sends their children to the village school. Soedarsono had confidence boost when he worked diligently and devoted to gupermen as he would be a paramedics teacher. By living as a gentleman, in addition to respected community, he had a steady paycheck and enough gupermen as stated in the following quotation.

.... That day I was Soedarsono, the only son of Atmokasan, a farmer of Kedungsimo village, came home from Madison by successfully obtaining a government decree as an assistant teacher in Ploso. An assistant teacher meant I was the first person in our family who managed to be an aristocrat, despite the low level of my gentry. I didn't matter. The important thing was that I had taken a step further to be an aristocrat. Within years to come, if I would be diligent and faithful to the gupermen, I would be a full-time teacher of the village school. It would further strengthen my position as an aristocrat, as a servant of gupermen. And if I had been a paramedic teacher, well it could be said that I would have arguably become a respected gentleman. My parents were farmers of *jekek* village All of our extended families were, like most farm families in the village, wanted that at one time a member of our family could move forward into aristocracy, and he neither stopped nor settled as a village farmer only. So they sent their children to the village school Apparently my parents were one exception. They wanted to improve my education. Every time I expressed my desire to leave the school because I did not feel at home; I missed the time to play in the fields. Father would not hesitate to take a whip to beat me.

(Kayam, 2009: 32-33)

In achieving the priyayi, Soedarsono and his parents needed the struggle and determination, especially Soedarsono's parents named Atmokasan. Besides, fostering good relations with Ngoro Seten showed honesty at work to win Ngoro Seten's trust. Atmokasan, in delivering Soedarsono as a gentleman, highly motivated to send his children. If one of them did not go to school, Atmokasan hit Soedarsono with a whip. It indicates that Atmokasan was very serious in the fight for his son to be a gentleman by working hard through education.

Once Soedarsono became an aristocrat, his gentleman was changed to be an old name Sastradarsono. He should learn everyday habits of aristocracy. The person in the study of aristocracy refers to regular life habits conducted

by Nodoro Seten every day from morning after waking up, chatting to perform duties as an assistant district officer until the time to return home. Socially *underprivileged* people kept distance with a privileged aristocrat. When an aristocrat was too nice and friendly to the *grassroots*, it seemed that the *grassroots* themselves should be mindful to keep the sense that there was a distance between them. Keeping a distance was useful for *underprivileged* people who had a lower level than the aristocrats, but they could keep a mutually respected relationship to each other proportionately.

2.2 Arswendo Atmowiloto Javanese World Represented in the *Canting*

The prominent Tuginem when she gained the *priyayi* status, as Ms Bei through the hard-working, learned many things related to batik and its distribution to market. Ms Bei was a self-taught manager in the sense that she was a manager who got empirical experiences without obtaining any management science from the school. She was a successful entrepreneur because she had unions and able to sell batik to the market. Ms Bei and her aide played an important role in doing business activities at the Klewer market (Atmowiloto, 1997:50).

Ms Bei originally named Tuginem to reaching aristocracy world with all its manners required a long preparation and coaching by her parents who were batik workers with great concern. Since Ms Bei was a teenager, she had been given concepts by his parents that she was not a kid like any other batik workers' because she expected to be an aristocrat. The only abided hope that she wished to be an aristocrat. Therefore, all the time she was given etiquette lessons on aristocracy as her parents wished through their observations on the life in the *Ngabean* Home's of Sestrokusuman. Her parents believed that Ms Bei's aristocrate status can be obtained by a revelation, and he revelation was obtained only by working hard and prayers to God, as quoted in the following.

"You don't deserve to play *congklak*. You're a grownup already. "

"But I still want to play."

"You'll be able to play satisfactorily, and teach your children."

Ms Bei to be who was still very young could not fully catch the sentence. And it did not need to explain. What was clear from that time was that she could not play with his friends. She should play neither *congklak*, *gobag Sodor* nor *engklek dompu* again. She was not even allowed to work. She was taught how to use the Javanese language of high level, how to worship, how to sell *dhodhok*, walking squats with your back straight but hands touch the floor.

"You'll be an aristocrat," said her mother entertaining if she felt sore.

"Everybody in this world wants to be gentry. We are all waiting for this opportunity. And if that revelation is true, descend the grace now, we've set up for a long time.

"You can understand why he mother continually fasts from Monday through Thursday. Do you know why your father likes to sleep in tritis, even when drizzling. Because we hope that one day her son would become an aristocrat. We ask our penance to God, we meditate to get a revelation.

"You are *underprivileged*. Your mother and father are only batik workers. They are illiterate. They don't understand the red or green state. But if Godwills, there could be a son of Kanjeng, he will be asking you to marry a royal family man. Den Bei Daryono is asking you to marry. Not for a concubine, not to be looked after, but to get married officially (Atmowiloto, 1997:76).

In the quotation it appears that Ms Bei's parents always motivate her to achieve an aristocrate's status by saying that the revelation can be reached if the groom is married officially with a nobleman. A person who has been an aristocrat wants to be more aristocratic anyhow. Once Ms Bei became an aristocrat, she would provide a good image for her community in the village because it is everyone's dream to be a Javanese aristocrat. People who became aristocrats would possess wealth, power, and the degree to be respected and revered by others as shown in the following quotation.

"Everybody wants to be an aristocrat. Those who has been aristocrats want to be more aristocratic somehow. Those who are rich want to be richer. Those who have the power want to a higher rank. It all becomes part of aristocracy. Aristocracy deals with rank, wealth, and degree. One of them is just called

an aristocrat. Especially if three of them. My little daughter, be prepared. The time has come (Atmowiloto, 1997:76-77).

Ms Bei's parents motivated her to shape her aristocracy attitude and behavior by giving her legitimacy tales just to tell her that their ancestors were actually the nobles stranded in the village of Demak. Another legitimacy given to her was a physical aspect happened when she was named Tuginem. It is impossible that the beautiful Tuginem was not a noble so that her parents motivated her to be confident.

Ms Bei was advised day and night.

"Always remember, you're a country girl. Nusupan is nothing compared to a city or even a palace. You should always remember the land of your birth, your place of origin, so you don't forget. That's why you're strong to receive the revelation from God Almighty. You don't just make yourself, your parents, and your ancestors happy, but you also make the entire villagers in Nusupan happy. Eastern part of the Bengawan Solo will be elevated in rank," said his father.

"We are actually the children and grandchildren of aristocrats. We were stranded and now we are here, because we were once stranded out of Demak. Our children and grandchildren are there. I always accept that myth. It is impossible if we are not children and grandchildren of aristocrats. Your eyes are not the eyes of a country girl. Thick eyebrows. Yellow skin. Delicate bones. Your name's just Tuginem. Because it's not allowed to use a nice name in the village. Because we used to be exiled and discarded aristocrats. To make a difference we have to use an ugly name. Tuginem is a bad name. But you will be called Ms Bei. But you can give any name to your children. "

He waited for days when I had to go back to Nusupan village. The whole villagers looked at her kindly, warmly, with a greeting inside. With prayers it seemed that they had equal happy feelings. (Atmowiloto, 1997:78-79).

Thus, it can be said that Ms Bei could succeed as a career woman and be successful as a housewife, and loved hardworking. Since she was young, she had been trained and conditioned by her parents to be trained according to the etiquette of aristocratic life. Moreover, like Mr. Bei, her husband she believed in the revelation for the rank, degree, wealth, and power.

2.3. Java World Represented in Suparto Brata *GadisTangsi*

Suparto Brata represents the views of life on aristocracy through two figures of underprivileged people who wanted that their children could be aristocrats. She was Raminem, a girl who wanted that Teyi living in the colonizers' barracks would be an aristocrat. Aristocracy paved the way to economically prosperous life. She considered that a noble figure such as Princess Parasi, the nephew of Pakubuwono X was an aristocrat in terms of civilization. Teyi was demanded by her mother every to work hard peddling bananas around the village. In addition to selling fried bananas, she also often asked his mother to be a bill collector to people who owed to her mother because her mother was an illegal pawnbroker. Teyi's parents desired to be rich because they argued that rich people would be respected by others. That view was also similar to her friend called Keminik who aspired to become rich and powerful as stated in the following quotation.

"Ah, no, no! I still listen to your story! Good stuff! Good! Good! Heh, Keminik! What's actually your dream? "Waking up from sleep, Teyi tried to hold out in order that Keminik kept talking, and looking for lice in her head!

"Crazy! What I said was all my dreams! I want to be rich, being rich is always my dream. And power. There are only two purposes of people living in this world, being rich and powerful. Richness can be reached first, then the power, or the power first to obtain wealth. If people reach both; they will be at the top life pleasures, everything can be met. It's not different with a king. And if it's like the king, they still want something else, it's called greed. And greedy people will die soon" (Brata, 2004:142).

According to Keminik, the purposes of people living in the world are just to be rich and powerful because when they are rich and powerful, they will do anything they want. If people are rich and powerful, they are on the peak of life's enjoyment. However, if people who are rich and powerful want to have even more and more things, they are greedy and will quickly die.

Suparto Brata, as an aristocratic descent, thinks that aristocracy can be criticized from the civilization viewpoint. To be civilized, people should learn to read, write, count and speak Dutch because the civility measurement of being nobles was Dutch. The world view of Suparto Brata on aristocracy is represented in the figure of Princess Parasi. He argues that a noble ought to have a soul to educate and live a simple life, as indicated in the following quotation.

"Not. No. I've promised to live simply. I'm not looking for a maid. I want Teyi, but not to replace roles of Runtah, Yulinem or Sarmini. I want Teyi because I need to shape the child's personality; as she's wild and innocent, I want to make her more refined and civilized.

"I've arguably failed to give birth to a healthier and more qualified Javanese people than the current generation. But by looking at Teyi, my spirits rise again to form a quality Javanese people, though not by birth alone. I'm sure a laywoman can be the origin of high-quality education. Although Teyi is a barrack girl, she must be able to be a fine-minded and good character girl of Java (Brata, 2004:131-132).

In the quotation, Princess Parasi found that a layperson or the underprivileged can be an aristocrat that has a subtle character and will be educated properly. In addition to the west education system so that students can follow the western civilization, an aristocrat can be well-educated through the eastern civilization full of etiquettes and procedures because the civilization of royal palaces life is a mirror civilization of a rich and prosperous country.

Teyi always listened with awe. How can a country with a lot of rules can be run orderly and safely? Surely the country's children have a very high civilization, and the people obey all the rules, even embedded in their souls. That is an affluent and prosperous country! After listening to the story of Princess Parasi, the harder Teyi is willing to learn to be human like people of Surakarta Sultanate. All the stories made her surprise to the heart.

"If you want to meet a Javanese noble in his palace, right after you step on the tiled floor, you have to worship and bow. You sat cross-legged at the end of the tile, naked legs waiting for the call. Or if no one knows your arrival, you may continue to enter into his palace by stooping down. Faced with a noble, about a hundred steps before you have to worship and sit cross-legged. If not familiar, you should bow, waiting to be addressed first. Once you're called, then you reply again. New talks begin. The noble uses various high level of Javanese language, and may stand or sit as he pleases, but you must use a variety high levels of Javanese language while sitting cross-legged. Each time you say a sentence, you should precede and end it with a bow, "Princess Parasi taught the order and discipline of nobility in the District of Surakarta Sultanate (Brata, 2004:162).

As a noble, Suparto Brata had a revelation for the mythical little people who wanted to be an aristocrat. In order to get a revelation, a lot laywomen had a desire to be wives or concubines taken by the noblemen. To achieve the revelation, a laywoman like Teyi, needs to work hard to know the aristocratic etiquette and a helping hand from an aristocrat like Princess Parasi to an arranged marriage with relatives in the palace as stated by Princess Parasi in the following expressions.

"Oh you don't think about being youth or unmarried. The important thing is that the noble has a high rank. Although he's married and old, if a noble can give a high nobility descendant to you, it's a godsend, it's a *revelation*. Your descendants will inherit royal blood. It was a gift hunted by most women in the State of Surakarta Sultanate. Don't be discouraged, I have relatives of the highest nobility in the Surakarta Palace. You, as a virgin of my upbringing, could get a *revelation* that I was expecting "(Brata, 2004:214).

Java world in the novel that reveals various gentry status achieved not only through hard work, but the gentry also obtained by the value of loyalty, or subject to the ruling aristocracy by placing the ruler as one who glorified. With such high adherence, gentry would give presents glorified by obedience. Gifts can be given position, possessions or even married to the ruler

The prizes are awarded by the gentry who are obedient look at loyalty and Sastrodarsono Atmokasan to Ngoro Seten then given a job as an assistant teacher. Loyalty to the family of the elderly Tuginem Mr. Bei led gift Tuginem married by Mr. Bei. Teyi loyalty to Princess Parasi Teyi fruitful intellectual capable of being a woman, able to read and write the Dutch language and eventually became the wife of Bandarkum.

Java world who believe that the aristocracy is the status of the sublime, noble, and honorable that can be achieved with hard work will have positive implications for the development of the personality of the performance-based Java. Allegiance or loyalty which became a social construct make Java Javanese trend oriented upwards in the position won. Implication of personal loyalty to the development Javanese makes it difficult to take the initiative and fear argued that Javanese is difficult to live independently, and seek servile manner to others.

Furthermore, behavior is concerned for the Javanese people implicated in the development of the personality to always hold something that is not relevant to the purpose. With concerned, someone will get free of temptation that inhibits ideals. Myth revelation makes the position reinforces Javanese aristocracy / nobility as a group so that more noble feudalism foster the development of society as opposed to the more rational.

III. Conclusion

Based on this discussion, it can be concluded that the world community of Java represented in the three novels addresses aristocracy problem as follows.

1. Javanese people generally aspire to be nobles in the sense of they have the rank or degree, wealth, and power.
2. To achieve the aristocrate's status, especially for the layperson, it is done through a process of hardworking, honesty, a lot of study through education, and helping hands from people who have become aristocrats. In addition, to achieve the status of Javanese aristocrate, they should believe the myth of revelation or how to find it with concerned behaviors.

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