

A REPRESENTATION OF JAVANESE CULTURE IN *PASUNG JIWA* AND *ENTROK* NOVEL BY OKKY MADASARI: THE STUDY OF CLIFFORD GEERTZ INTERPRETIVE SYMBOLIC

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Abstract—*Pasung Jiwa* (2013) and *Entrok* (2010) written by Okky Madasari has symbolic element. The focus and purpose of the study is to understand the interpretive symbolic by Clifford Geertz in *Pasung Jiwa* and *Entrok* novel by Okky Madasari through plans, recipes, rules, and instructions. This study uses descriptive-qualitative approach. The data is in a form of 1) plans, 2) recipes, 3) rules, 4) instructions in *Pasung Jiwa* and *Entrok* novel which contains interpretive symbolic element by Clifford Geertz. The analytical method used is Spiral Data Analysis Creswell, organizing data, reading and memoing, describing, clarifying, and interpreting data into code and theme, presenting and visualizing data. The indicators of the study are plans, recipes, rules, and instructions. The result of the study says that among the indicators used in the study, there is a connection between one and another. The planning symbolic occurred in *Pasung Jiwa* novel is in a form piano which becomes the basis of actions done by Sasana to live his life. On the other hand, in *Entrok* novel, the symbol used is in a form of entrok or breast holder which is desired by Marni so that she struggles to get it and it becomes the principle of her life that is full of struggle. The recipe symbol occurred in both novels is in a form of solution to solve the problems in life. The characters in both novels follow the pattern that has been set and try to find a solution for any problem they face. The ruling symbol is in a form of cultural, religion, national discourse which is represented in a form of norm, sin and merit, governmental apparatus, and governmental policy. Those ruling symbols aim to influence and manage the actions of the characters. Thus, all the symbols are included

into instructional symbol which is used by the characters in both novels to live their life.

Keyword—Geertz; plans; recipes; rules; instructions

I. BACKGROUND

Okky is a novelist known for works that speak out for social criticism. Madasari won the 2012 Equator Literary Award for his novel *Maryam* (2012) which tells about people who were expelled for their beliefs. Madasari's first novel, *Entrok* (2010), revolves around the struggle of a woman who tries to escape the shackles of poverty, with her hard work, even though she must be hit by various challenges including challenges from the community, the military, even her own daughter. His latest novel, *Pasung Jiwa* (2013), tells the story of human struggle for freedom, including the freedom to explore himself, to be himself with all the disadvantages, with all his imperfections as a human being.

Through literature, this woman who earned a Bachelor of Political Science from the Department of International Relations from Gajah Mada University, chose her way to commemorate the momentum of 15 years of history-laden reform. Novelis, first known through the *Entrok* (2010), 86 (2011), and *Maryam* (2012) novels, made the momentum of the 15 years of reform to reflect the current state of the Indonesian nation through the launch of a new book entitled *Pasung Jiwa*. Located at the small theater of Taman Ismail Marzuki, Jakarta, the launch of the *Pasung Jiwa* novel also presents a theater that takes up stories

in the novel *Pasung Jiwa* which also involves the Muara Foundation which he founded.

In 2010 Madasari succeeded in producing a novel entitled *Entrok*. In this *entrok* novel tells the story of the life of two Sumarni women, who are usually called Marni and their child, Rahayu. Marni is an animist woman who is resilient to achieve what she wants, this character began to form since she was a teenager. When her breasts start to emerge, there is a desire to have *Entrok* (women's underwear) like that of her peers. This simple wish made no sense because as a poor family who lived with his mother who was only a cassava peeler laborer made *Entrok* a luxury item and could not be bought. But Marni did not give up on the situation. He was willing to be a porter on the market so he could get money to buy *Entrok*. Finally Marni managed to buy an *Entrok*, this experience formed a perception in her that a dream she could achieve as long as she wanted to try and work hard.

In 2013, Madasari launched its latest novel entitled *Pasung Jiwa*. The novel carries the issue of humanity and injustice in society. This novel takes the theme of individual freedom, alluding to the issue of Lesbian, Gay, Bisexual and Transgender (LGBT) in the period before and after reform. In the making of the *Pasung Jiwa* novel, Madasari also criticized that the public should dare to uncover fear and say that now many people have lost their freedom because religious, social, political, and economic views are only because they are different, so they deserve to be sidelined.

Madasari in his work presents dialogues that are very 'original'. Do not hesitate to cite sentences directly swear, invective as a form of resistance so that the reader can feel the atmosphere. Madasari as the novel writer of *Pasung Jiwa* is able to "hypnotize" the reader to participate in the life experienced by the Sasana so that the reader can imagine how the conflict and resistance experienced by the Sasana. It would be more interesting if Madasari's *Pasung Jiwa* novel was analyzed in terms of the symbolic interpretive of Clifford Geertz. Geertz's symbolic interpretive approach is an appropriate tool used to analyze plans, recipes, rules and instructions in

the *Pasung Jiwa* novel.

Geertz describes culture as a systematic form of regulatory writing, an ethnographic algorithm when followed will allow it to be seen as a native of the environment. Culture itself is public, which is a context and all these things can be explained clearly and in depth. As for the concept of culture specifically, it is interpreted as a control mechanism that contains plans, recipes, rules, and guidelines governing human behavior. Geertz (1973: 44) further analogizes the culture of "programs" in computers, namely as follows: (1) culture as plans, (2) culture as recipes, (3) culture as rules, (4) culture as clues.

The selection of the two novels is on the grounds that the themes are contained in the novel having symbols that are related to the symbolic interpretive theory of Clifford Geertz, which is filled with cultures and contains symbols of Javanese culture. Both novels show a symbol of resistance in the culture of society and culture.

II. STUDY OF LITERATURE

A. THE SYMBOLIC INTERPRETATIVE THEORY OF CLIFFORD GEERTZ

Culture is seen by Geertz as a symbolic system that is public or public. The symbol itself according to Geertz (1973: 91) refers to every object, action, event, quality, or relationship that becomes a means for those conceptions that are "meaning" symbols. Symbols and meanings are shared property of every member of society, so they are public or public.

As for the concept of culture specifically, it is interpreted as a control mechanism that contains plans, recipes, rules, and guidelines governing human behavior. This is different from the cultural concept which is defined as behavior and material phenomena. The most important element in the concept of culture according to Geertz is to refer to the culture that is able to be organized and perceived by humans through their thought patterns. Components that become the main foundation of culture are related to how the culture can be produced and interpreted by a particular community group. Geertz (1973: 44) further analogizes the culture of "programs" in computers, namely as follows:

1) CULTURE PLANS (PLANS)

The existence of culture is the result of design for the future of life carried out by humans as producers who are also consumers of the culture. Therefore, it is necessary to create a good culture with the aim that the resulting culture has human values and nobility, so that culture should be planned with a variety of considerations and carefully studied.

Culture contains a number of plans that can be used as a basis for humans as a reciprocal of the various problems faced in their lives. Starting from these plans, an individual will be able to answer every life challenge so that they can continue to maintain survival in their environment. Besides that, it is also able to adapt to every age development. Plans have meaning as a design or initial concept that will be used to do something. Humans have advantages compared to other creatures, which have the mind and mind that can be used to think before doing something, so that the behavior to be carried out has a direction and purpose.

2) CULTURE RECIPES (RECIPES)

The presence of culture as a recipe will give birth to the behavior of certain cultural tools. The recipes consist of several things, which include a set of instructions for organizing, selecting, and combining various symbols as needed. In addition, culture contains recipes containing knowledge to identify goals and ways to achieve everything to the fullest.

Culture is said to be recipes because it has a mindset that is related to the best ways to do something or to solve a problem. In everyday life, every human being must be faced with a variety of complex life problems, for that there needs to be a good mindset and based on mutual agreement. Starting from this agreement which was then maintained until finally inherited from generation to generation from generation to generation.

3) CULTURE RULES

Rules that exist in culture function to supervise the people in the environment. These rules are born to form, unite symbols, and interpret

symbols that are faced or stimulated. If a set of symbols is seen as a language, then this culture is the grammar which is commonly referred to as the cultural code.

Culture as a control mechanism has a duty to regulate human behavior, which contains the rules, norms, and values that are used as a reference or guideline for every member of the community to interact. Cultural rules in each group are written in written or unwritten or abstract. Nevertheless, these community groups continue to make these matters an obligation that must be adhered to and carried out. If one of the group members violates the cultural rules that have been made, it will get sanctions from the environment and be considered a taboo and embarrassing thing. The consequences that must be accepted are social sanctions, being ostracized to being expelled from their villages, and conducting sacred ceremonies.

4) CULTURE INSTRUCTIONS

After the plan, prescription, and rules, the cultural endpoint is used as a guide. Starting from these instructions, it will be able to bring people into behavior that is in accordance with the rules of culture itself. The instructions are based on religion by following the values and norms in it. The presence of culture as a guideline aims to bring people in positive terms, both in thought and behavior.

A culture will eventually contain clues that will later give direction to humans so that they always use their minds in acting so that people are always on the right track in living in a society. The presence of culture is able to bring human mindset and behavior into a positive thing, because the culture originates from a natural human mind. The existence of culture, is able to make people to use their minds to behave well in interacting socially, so as to create an atmosphere that is innovative and able to provide benefits to human life.

III. RESEARCH METHOD

The research approach used in this study is qualitative with a type of description research. Creswell (2015: 59) suggests that qualitative

research begins with assumptions and interpretive / theoretical frameworks that form or influence the study of research problems related to the meanings imposed by individuals or groups on a social or human problem.

While description is a specific type of qualitative design whose description is understood as text that is spoken or written by telling about events / actions or series of events / actions that are connected chronologically (Creswell, 2015: 96). In this study researchers can present data directly about the setting and events that occur. In the description research, the data collected needs to be analyzed for the story to be conveyed, the chronology of events that are not revealed, and the turning point. In this study will be narrated the symbolic power of Java in the Novel Pasung Jiwa and Entrok.

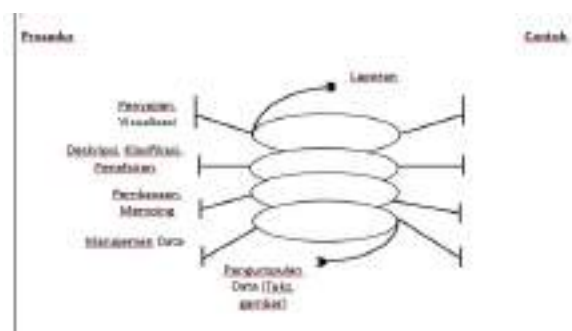


Figure 3.1 Spiral Data Analysis

Source: Creswell (2007: 151)

IV. FINDING AND DISCUSSION

(4.1.2) We must be professional [...] We must be optimistic. We can be stars! Yes indeed it is not like the stars on TV. But the important thing is we have to be professional. (Okky Madasari / PJ / 2015: 50-51)

Based on the data (4.1.2) it shows that in Javanese culture, when wanting something, there is a philosophy of “Alon-alon wong kelakon” which means “slowly but surely done”, meaning that as a Javanese people are expected to do something, even though it is trivial and small feels but must be done slowly, but be careful, consistent and focus on what we want. The philosophy is a

reflection of the behavior of the Sasana and Jaka who are trying slowly when they want to be famous stars, they slowly improve themselves, improve the quality of their appearance, even improve their musicality, with hope, they will be known as professional music entertainers, can be contracted everywhere, making money is an added value for them, because the most important thing is to go through the process slowly, consistently and stay focused like Javanese culture and behavior.

Based on the previous explanation, the desire to become a professional is the initial idea of the two main figures which are categories of culture as a plan (Geertz, 1973). The plans for the Sasana and Jaka to become professional make them both through various kinds of trips to achieve that dream.

(4.1.24) “Ni, you have nothing. There are no women who are struggling. There are no women who are struggling. It won’t be strong. Already, women are just working lightly. Ngupas cassava. “[...]” Nduk, all of that has already been allocated. People like us are the part of teasing telo. Nguli is heavy. It has been allocated by others. “(Okky Madasari / EN / 2010: 34)

Based on data (4.1.24), it shows that women are always heard with the second man, the second creation, marginalized people, subordination and other terms that lead to justification of the position of women who are weak, helpless and unable. A functionalist explains the role that is based on sexual differences always happens, this has become a fact that cannot be denied this happens everywhere, even though the shape is not always the same. In each culture of women and men given different roles and behavioral patterns to complement the physical differences of these two beings this division of roles serves to complement the shortcomings of these two types of people, so that the problems faced by society can be solved in a better way.

The Paternalistic culture that has been developing in the community has finally divided gender in a discriminatory and structural manner,

this has resulted in women being placed only in the number two community group. the Javanese proverb which says that the function of women is only *macak*, cook and *manak* is a connotation that can be interpreted as saying that the woman is only animate but soulless creature. Women are considered to be anti-social creatures in which spiritual and intellectual potential are uprooted from their bodies, or do not get a proportional media. These stereotypes that have been imprinted in women have gradually shaped the opinion that women can only act under the armpit of men, or women can only be interpreted as having existed in the realm of physical reality.

The image of Javanese women is very closely related to the issue of wells that are socially acceptable to the community itself. This stereotype reflects the role of women who are responsible for the cleanliness of family clothes, or in the Javanese proverb a woman can never escape from the wells, kitchen and mattresses. At a glance, this representation seems normal, the visibility of this representation is conceptualized in a household phenomenon, where women as housewives play a role as gender subjects responsible for the cleanliness of clothing. Whereas “kitchen” is a symbol for women who have more role in the affairs of fulfilling food needs. Then “mattress” is a term that indicates that women are obliged to fulfill their satisfaction. Such a phenomenon is an ordinary social phenomenon for society. Indeed, in today’s representation there is an understanding of ideology that has a gender perspective. Likewise how the character of Ms. Marni who opposed Maringin’s desire to become a coolie was not separated from a field experience process and frame of reference as Javanese women who were always *nriman* with the conditions and fate given to them. However, Marni, as the main character, has different thoughts and is more advanced than women in her day, so she sees more that the work as a coolie is an opportunity compared to things related to appropriate and inappropriate norms for a woman.

(4.1.49) Mother is also diligent in salvation.
Once a week, every day of his birth,
he slaughters chickens for baking.

Tonah made a small cone, prepared all the ubo rampe. There are stickies, red jenang, and white jenang. Mother called several male neighbors. Mbah Sambong, a village official who is believed to have more power, read the test. Father and others read, “Amen... Amen...”. (Okky Madasari / EN / 2010: 56)

Based on the data (4.1.49) it shows Marni’s mindset of her beliefs made her carry out actions that had indeed become a rule for her to do so. In the citation data (4.1.49), Marni routinely performs ‘*slametan*’, a matter often done by her ancestors in honor of previous ancestors (Geertz, 1973: 95).

Marni is a figure who highly respects the traditions of his ancestors by doing what he inherited. The activities carried out by Marni are indeed related to the belief of ‘*kejawen*’, a belief that still believes in ancestors and is a Hindu-Javanese relic.

Rice cone is a typical dish that is often found in various celebration or “*selametan*” events both in villages and in big cities on the island of Java and other islands to date. An important icon in thanksgiving or salvation events in Javanese tradition and culture. Therefore, *tumpeng* is a symbol that is full of meaning. The shape of a mountain or cone has a spiritual meaning. Mount, in Javanese tradition, is a place that is believed to have a close connection with heaven and heaven. The shape of a cone that is like a mountain has the meaning of placing the Creator at the highest, highest position, which controls nature and humans. *Sang Sangkan Paraning Dumadi*, meaning the Creator is the origin of all creation and the ultimate goal of all creation. Humans who come from the Creator and will return to Him. The shape of a cone is also like a clenched hand, like when someone worships. Describing that the Creator is worthy of worship and glory. This form of rice cone contains hope that our lives will rise and gain high welfare.

V. CONCLUSION

- A. Culture as the plans for the Pasung Jiwa and Entrok novels are symbols that underlie the actions of these figures. the symbol is the emergence of ideas and ideas, able to answer every challenge of life, able to adapt to every development of the times, and every need to have direction and purpose. Culture as a plan shown in the Pasung Jiwa novel that underlies the behavior of its characters is dangdut music. Dangdut music that is liked by Sasana is a dangdut that developed in East Java, and Sasana did what was also done by Inul Daratista at that time.
- B. Culture as recipes that appear in the form of: a set of instructions to organize, select and combine various symbols that are needed, knowledge to identify goals and ways to achieve everything to the fullest, have a mindset that is related to the best ways to do something. One culture as a recipe is shown in Entrok's novel where at that time Javanese society still adhered to a patriarchal culture. In a patriarchal culture the position of men is more advantageous than women, including in terms of employment as experienced by Marni.
- C. Culture as the rules in both novels appears in the form of rules, norms, and values that are used as references or guidelines; and rules in written or unwritten form. In Entrok's novel, culture as a rule is found in Marni's habit of maintaining his Javanese tradition, namely 'slametan' or salvation. This is done every day of his birth.
- D. Culture as a guide can create an innovative atmosphere; bring people in positive things, both in thought and behavior; and provide benefits to human life. One culture as an example is found in Entrok's novel where Rahayu always explained to his mother not to carry out his ancestral traditions that were contrary to Islamic teachings.

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