THE DEVELOPMENT OF MULTICULTURAL SPIRIT THROUGH THE STUDY OF TANPA KATA BY ENDRY BOERISWATI

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Abstrak

The purpose of this study was to find and develop the multicultural spirit contained in the Tanpa Kata novel behind stories about commitment in relationships. The method used was descriptive qualitative and quantitative to obtain preliminary data about the urgency of the spirit of multiculturalism. The population to determine the needs of this research is as many as 38 students from a total of 73 students in Literary Criticism Course. The sample used was purposive sampling in the form of a novel entitled Tanpa Kata (Without Words). In addition to being the researchers themselves the instruments used were questionnaires to find out the multicultural attitudes of students in Literary Criticism Courses at the English Language and Culture Department of Darma Persada University. The results of the analysis showed that in the novel studied, though the novel generally told stories about love, but there were found the spirit of multiculturalism.

Keywords: Literature Literacy, Multiculturalism spirit, Novel Tanpa Kata, Purposive Sampling

Abstrak


Kata Kunci: Literasi Sastra, Jiwa Multikulturalisme, Novel Tanpa Kata, Purposive Sampling
A. INTRODUCTION

On 21 and 22 May 2019, there were riots which caused a lot of loss of property and lives. Tempo magazine online edition June 3, 2019 reports how tragic the end of the democratic party that should be filled with joy as citizens. The riots were a kind of culmination of unpreparedness to accept dissent ahead of the presidential and legislative elections. After being investigated by the authorities many rioters did not understand what the real purpose of taking part in the demonstration ended in the tragedy. Some demo participants believed that there had been fraud in the presidential election. The root of the problem is that they do not check and recheck the truth of the information they obtain. Differences in various aspects of social life that are diverse are still material for disputes that lead to contention. Ideally, in social life, all citizens must respect one another in order to realize the ideals of living in harmony in diversity.

Even though some of the youths involved in the riots were involved, in a survey of students taking Literary Criticism at the Department of English Literature at the University of Darma Persada, it was found that 32.5% still considered it important to respect the spirit of respect for differences in society, 20.12 % considered very important, and 44.7% considered very very important. These results indicate a gap between reality and on the ground and expectations, between those who are literate about multiculturalism and vice versa. There is a gap where the level of literacy must be overcome for harmony to occur.

The May 22 tragedy is just one example of the lack of information literacy in various fields, not only political, economic, religious issues, but also other fields. In accordance with the daily assignments of literary courses, this paper will explain the importance of literary literacy and its relation to the spirit of multiculturalism which also contains elements of mutual respect. Tanpa Kata, a novel by Prof. Endry Boeriswati, became a study material that focused on the problem of multiculturalism. This romance genre novel romance has not yet been examined. The problem is how this novel can be used to develop the spirit of multiculturalism.

Multiculturalism

By quoting Maksum (2011), in her journal Estalita Kelly writes that multiculturalism consists of 2 words, namely multi (diverse) and cultural (culture or culture) which etymologically means cultural diversity which not only refers to community traditions, but also includes language, character, identity, and everything that exists in each individual. Meanwhile etymologically the term multiculturalism (multiculturalism) comes from the word multi (many) - culture (culture) - ism (outlook) or cultural understanding which recognizes the existence of plurality as opposed to monoculturalism or a single cultural understanding. Based on this definition, the term contains an acknowledgment of the dignity of humans who live in their communities with their respective
cultures. Furthermore Kelly also cites what was explained by Sparringa (2011), multiculturalism is generally defined by many as a belief that ethnic or cultural groups can coexist peacefully in the principle of co-existence which is characterized by a willingness to respect other cultures.

Still quoting Maksun (2011), Kelly argues that attitudes can understand other people or are called multicultural attitudes can be formed if supported by the following things:

a. The ability and willingness to empathize by opening up to want to understand other cultures.

b. Being empathetic means instilling a high tolerance for cultural backgrounds. This tolerance will also be responded to by others as an appreciation that grows sympathy.

c. The ability to inspire individuals to be more flexible and adaptable to other people's cultures.

d. The ability to give instructions and give each other messages of common good in multicultural life.

Meanwhile Ibrahim (2013) in his article wrote that the root word multicultural is culture whose understanding according to experts is very diverse, but in this context culture is seen in the perspective of its function as a guide for human life. In this context, multiculturalism is an ideology that can be a tool or vehicle to increase the degree of humanity and humanity. This means that multiculturalism recognizes and glorifies differences in equality both individually and culturally. Multiculturalism sees a society as having a generally accepted culture in a society that has a mosaic-like pattern. In the mosaic includes all cultures from smaller societies. The mosaic includes all the cultures of the smaller societies which form the realization of a larger society, which has a culture like that of a mosaic.

He further explained that the term "multicultural" (multiculture) if examined its origins began to be known since the 1960s, after the existence of the civil rights movement as a correction to the policy of assimilation of minority groups to the long-running melting pot of the dominant American culture in particular in New York and California. Multiculturalism is a recognition, respect and justice for ethnic minorities both concerning universal rights inherent in the rights of individuals and communities that are collective in expressing their culture.

Various concepts relevant to multiculturalism include democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnic culture, religious beliefs, cultural expressions, cultural expressions, private and public domains, human rights human rights, community cultural rights, and other relevant concepts. One effort that can be done to fight for multiculturalism is through multicultural education.

Furthermore Irhandayaningsih (2012) repeated Kelly’s explanation that multiculturalism is derived from the words multi (plural) and cultural (about culture), multi-culturalism
implies recognition of the reality of cultural diversity, which means that it encompasses both traditional diversity such as ethnicity, race or religion, as well as diversity of forms life forms (subcultures) that continue to emerge at every stage of the history of people’s lives. Still quoting Parekh (1997) he describes five models of multiculturalism:

1. Isolationist multiculturalism, that is, societies where various cultural groups operate autonomously and are involved in minimal interactions with one another.

2. Accommodative multiculturalism, which is a society that has a dominant culture that makes certain accommodations and accommodations for the cultural needs of minorities.

3. Autonomous multiculturalism, that is, a plural society in which cultural groups primarily seek to realize equality with a dominant culture and want an autonomous life within a collectively acceptable political framework. The main concern of this culture is to maintain their way of life, which has the same rights as the dominant group; they challenge the dominant group and try to create a society where all groups can exist as equal partners.

4. Critical / interactive multiculturalism, that is, plural societies whose cultural groups are less concerned with autonomous cultural life, but rather shape collective creation that reflects and confims their unique perspectives.

5. Cosmopolitan multiculturalism, that is, a plural society that seeks to eradicate cultural boundaries altogether to create a society where each individual is no longer bound to a particular culture, but instead is freely involved in intercultural experiments and at the same time develops each other's cultural life (Azra, 2007).

Similar with the opinion above Suparlan (2002) explains that the root word multiculturalism is culture. According to him, the notion of culture among experts must be compared, or not be contradicted between a concept that is owned by an expert with the concept of other experts. Because multiculturalism is an ideology and a tool or vehicle to improve humanity and his humanity, the concept of culture must be seen in the perspective of its function for human life. He sees culture in that perspective, and therefore sees culture as a guide for human life. What also must be considered together for the common opinion and understanding is how culture is operational through social institutions.

The assertion of equality in diversity was then carried out by Baryadi (2015). He wrote that multiculturalism can be called an understanding of “equality in difference” (Bhiku Parekh 2008: 322) or “equality in diversity”. In this formulation there is an understanding that multiculturalism is an understanding that recognizes differences or diversity in society, which includes cultural diversity. In
addition, what is far more important is that multiculturalism is an understanding that views people who have different cultures or cultural differences that have “equality”. “Equality” in question is equality in respect or appreciation. In this case, one community with another society of different culture gets the same respect or appreciation or mutual respect so that peace can be created in a life together. By referring to Suparlan’s thinking, this research was conducted.

**Multicultural Attitude**

The concept of attitude through Zuchdi (1995), Azwar explained that a person’s attitude is built by cognitive, affective and conative elements. The cognitive component contains the perceptions, beliefs and stereotypes that individuals have about something. A person’s perceptions and beliefs about objects of attitudes are tangible views and often are stereotypes or something that has been patterned in his mind that is not always accurate because sometimes there is inaccurate information about an object. Emotional needs often dominate this attitude. Meanwhile, the affective component is an attitude that involves feelings and emotions. Our emotional reaction to an object will form a positive or negative attitude towards it. This reaction is largely determined by the belief in an object, namely the belief in an object is good or not good, useful or not useful. And finally the third component of attitude, conative, is the tendency to act (behave) in a person related to the object of attitude. A person’s behavior towards something is largely determined by his belief and feeling towards his stimulation.

Furthermore, according to Azwar, he writes that attitudes are formed by social interaction and are influenced by personal experience, culture, other people considered important, mass media, educational institutions, religion, and emotional factors within. Attitudes that are in accordance with social norms are certainly very important. So important was the attitude that it triggered the issuance of Permenristek Dikti, one of which was related to attitude competence, and of course the attitude of respecting diversity.

Permenristek Dikti no 44/2015 article 6 states that attitudes are true and cultured behavior as a result of the internalization and actualization of values and norms that are reflected in spiritual and social life through learning processes, student work experience, research, and / or community service learning. In the attachment to Permendikbud item e especially, the importance of competence with regard to attitude is increasingly emphasized.

All graduates of academic, vocational and professional education must have the attitude of:

a. devoted to God Almighty and able to show a religious attitude;
b. uphold the value of humanity in carrying out duties based on religion, morals and ethics;
c. contribute to the improvement of the quality of life of society, nation, state and civilization based on Pancasila;
d. acting as a proud and loving citizen of the country, having nationalism and a sense of responsibility to the country and nation;

e. respecting cultural diversity, views, religion and beliefs, as well as other people’s original opinions or findings;

f. cooperate and have social sensitivity and care for the community and the environment;

g. obey the law and discipline in community and state life

h. internalize academic values, norms and ethics;

i. demonstrate an attitude of responsibility for work in their area of expertise independently;

j. internalize the spirit of independence, struggle, and entrepreneurship.

In connection with this research, what meant by the development of multicultural attitudes is item e, an appreciation in equality for the existence of cultural differences.

Relevant Research

Various studies have been conducted relating to multiculturalism, including:

Suardi (2017) in his research on writing about multicultural societies has become a special characteristic of the nation more specifically in Indonesian society, and has been discussed in various activities, seminars, discussion forums and in the academic environment. However, according to him sometimes multiculturalism is not appropriate to use, even multicultural societies are often equated with pluralism societies. According to the authors, the two terms have different historical meanings and meanings, although they both speak of diversity. Because it has a different concept, the concept of multiculturalism and the concept of pluralism society need to be studied more deeply in order to find compatibility with the context of Indonesian society. Furthermore, the aim is to obtain a more comprehensive diversity management design in maintaining an equilibrium in the unity of ‘Bhineka Tunggal Ika’. This means that the core of multiculturalism is the willingness to accept other groups equally as a unit, regardless of cultural, ethnic, gender, linguistic or religious differences. According to him, the design of a multicultural society can be studied using a positivistic, post-positivistic, critical and poststructuralist paradigm as an integrated unity.

Furthermore, Hasna (2017) researchers found that multicultural values found in the students at MA Al-Mawaddah are tolerance values, respect, mutual understanding, silaturrahim (religious), and cultural values. Behavior displayed by students both in the classroom and in the school environment shows that the values taught have already been implemented, namely mutual respect and respect, in associating students already mingling, friends who sit on the bench do not have to be friends from the same area.

She explained how the teacher in internalizing multicultural values to foster multicultural attitudes in students in class by explaining them,
giving various examples to students so that students understand about the importance of multicultural values and so that multicultural attitudes grow in each student. From the results of her research the teacher has an important role in internalizing values to students.

The factor that becomes the obstacle for teachers in internalizing multicultural values in social studies is that there are new terms that are not yet understood by students and students do not really understand multicultural education, there is still little understanding between one culture and another, especially in customs. The solution to this obstacle is the teacher gives an explanation of the new term and gives an understanding of multicultural education so that students come to understand and can love the homeland of Indonesia which has a variety of cultures.

Firdaus (2015) in his research found how the assertion of threats due to diversity and how to overcome them. It is undeniable that diversity is a potential as well as a threat to multicultural countries such as Indonesia and Malaysia. As a potential, this diversity can be used as capital in the nation-state development process. As a threat, diversity will become a problem when it is not managed properly. So far, diversity management in Indonesia and Malaysia shows a problem because it is not well managed. Vertically, the problem was born because of the state’s political policies. Horizontally, problems arise because the attitudes and behaviors of cultural stakeholders cannot respect and value other cultures. Furthermore, this researcher concludes to solve the two sources of this problem, the planting of multicultural values through education is one approach that can be used, especially the horizontal problem. For problems that arise from the government, this is in the long run. That is, individuals who are already embedded in the values of multiculturalism will have the opportunity in the future to enter the government structure. Therefore, investing in values is considered important and the way is through education.

Physical in his research on Islamic education, the monocotomic model found that in the modern era, multicultural (Islamic) education with a monocotomic paradigm as a necessity because it was believed to be more able to provide a wide space for the development of pluralistic awareness of social reality (even in the context of religion) and could answer and foster an egalitarian attitude towards other cultures. The main base of this monocotomic Islamic education is the integration of two entities, namely religious and general sciences which have been diametrically separated. With this pattern, the educational framework remains in the ontos-metaphysical corridor with epistemology scientific paradigm or integral naturalistic paradigm without a dichotomy between the transcendental and profane; religious and general (non-religious). According to him, this framework is able to provide certainty in the structure of an ideal Islamic education system, raising
awareness of the plurality of sociocultural realities and preserving egalitarian attitudes towards other cultures as the main pillars of multicultural societies.

In contrast to Jasmani (2015), Laila (2013) in her research on multiculturalism at Taruna Nusantara High School (TN) the implementation of multicultural education was reflected in several aspects: (1) aspects of vision and mission, (2) students’ daily lives; (3) art activities known as Pandatara, (4) values developed in TN High School are related to national, national and cultural insights; and (5) the educational process through the stages of personality and character formation through jarlatsuh – pengajaran, pelatihan, pengasuhan (teaching, encouragement, and training).

Multicultural education in TN National High School (Taruna Nusantara) existed since the beginning of the establishment of this school which was determined to be a place for young people who excel from all over Indonesia without looking at any difference (discrimination). Every Indonesian youth who excels has the same right to be educated with qualified tutors and the best facilities with a nationality, struggle and culture insight. The implementation of multicultural education can be seen in the daily lives of students and Pandatara activities. Pandatara is an art and cultural exhibition of the archipelago that displays the results of regional culture and arts, such as regional cultural carnivals, the selection of the sons and daughters of the archipelago, culinary archipelago, and regional musical instruments. Pandatara is a moment that is awaited by all school residents and the community. In this event students give special performances brought from their respective regions. The activity requires 1 to 3 days in a row.

Furthermore, Pramujiono (2015) in his research on literature concluded that learning multicultural literature is a process of instilling values in students, so they can recognize their identity and can accept the sociocultural differences found in their environment through literary works as a medium of learning. From his findings, Indonesian Literature, both traditional and modern, can be used as a medium of multicultural education, because many of these works are rooted in tradition and contain the author’s local color. Understanding there are a variety of different cultures can be used as a basis to provide insight and knowledge of multiculturalism to students. Multicultural literary learning activities can be designed through a variety of learning activities, as follows: appreciating traditional values in folklore through group activities guided by teacher questions; story reading or storytelling; expressing feelings through poetry; appreciation of drama, humor and silly or hilarious stories; discover cultural symbols through stories or fables; comparing folklore with different cultural settings, but having the same or similar thematic aspects; integrating
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Problems that arise are related to the learning of multicultural literature, namely the lack of competency standards related to multicultural literature in the curriculum; teachers who have not yet realized the importance of multiculturalism; learning resources with limited distribution; and people who often provide non-educative exposure. These four problems are very complex and the right solutions need to be found, so that the learning objectives of multicultural literature can be achieved properly. The learning model is not displayed.

The next researcher, Rulita (2014) found that multiculturalism is an understanding that looks at the phenomenon of community life and reflection on the reality of social and cultural life. Based on the results of the study, it was concluded that the *Kusut* novel by Ismet Fanany expresses multicultural ideas through interwoven events and characters, especially Desna, Dyah, Suwarti and Dadang who are married to Americans. Multiculturalism found in the characters in the *Kusut* novel by Ismet Fanany, namely: 1) a sense of togetherness in a group, and solidarity in achieving the same goals or desires, 2) the high sense of kinship created in one’s own family and in friendships, 3) an attitude of help and mutual respect between people even though different cultures, and 4) there is good acceptance for other countries to conduct economic and political relations.

According to him, Ismet Fanany’s novel is interesting to study because the characters and forms of social-cultural relations between characters displayed by the author can be seen in their daily lives. Therefore, he suggested, his research is expected to be able to provide motivation for readers and subsequent researchers to enrich experiences that can trigger research into other literary works.

Subsequent researcher Khairuddin (2018) conducted a philosophical study. The epistemological basis for multiculturalism in Indonesia is for the sake of human glory, from which emerges a set of human rights that must be respected and protected, which are the ethical foundation for multiculturalism. As a consequence of the safeguarding of these rights the concepts of justice and equality emerge. The term multicultural is used to describe views about a variety of cultures in a community environment that characterizes a different society.

Furthermore, Nurjanah’s research (2017) results in X class MA Purbalingga get the following matters. First, the inculcation of the values of multiculturalism in learning the history of Indonesian material from the Hindu-Buddhist era to students is carried out at the operational level, namely classroom management during learning. Second, the students understand that there is an inculcation of tolerance in Indonesian material from the Hindu-
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Buddhist era. Third, the implementation of multiculturalism values has been done by students without them being aware of it in daily life which is realized through their attitude towards a thing.

Irhandayaningsih (2012) concluded that currently the term multiculturalism is in demand in a positive sense among bureaucrats, academics, and the general public. The beautiful vision of different cultural groups interacting in a peaceful and constructive coexistence is in the minds of all of us. Speeches and essays that encourage the upholding of multiculturalism are everywhere, asking for and demanding an attitude of respect for every form of culture, region or subgroup, that exists in Indonesia.

In his research Al Ma-ru’f (2011) argues that multicultural literature deals with changes in global and local societies that are becoming pluralistic. According to him, the author responds to the pluralistic conditions and interprets them in multicultural literary works. Multicultural literature has the potential to become a medium of international communication and national character education, which, at present, teachers, government, and community leaders develop. He further stated that multicultural literature transcends the boundaries of religion, ethnicity, language, culture and nation. For him specifically multicultural literature has the potential to be a media that unites and combines local, national, and international substances in a peaceful manner in which people can live in harmony. From 2012 to 2014 research data published by the Directorate General of Higher Education, learning about multiculturalism is carried out through integration with culture and environment, cultural acculturation, as well as anthropology and sociology.

In the context of previous literary education learning, aspects of multiculturalism which are part of soft skills have never been touched on because literary teaching is more focused on understanding, definition, and classification, and literary history (Siswantoro, 2008). Students or students are not taught to directly appreciate and criticize literary works. Even in lectures, lecturers, as far as experience and observation, never use or appreciate literature so far, elaborating on the analysis of works with a focus on multiculturalism, let alone the development of attitudes.

Although there are a number of obstacles or challenges from the exposure of literary literacy and the concept of multiculturalism above it can be seen that through literary literacy the values or the spirit of multiculturalism in a literary work can be explored.

Various researchers have presented research results on multiculturalism, not only general research on multiculturalism but also multiculturalism research specifically conducted through various subjects or subjects, such as History, Social Studies, Religion, and Literature.

Research purposes
Based on the background, theory and relevant research above,
The main purpose of this study is to uncover the spirit of multiculturalism in *Tanpa Kata* novel, which generally tells about love relationships, and in turn to develop a spirit of respect for diversity.

**B. RESEARCH METHODS**

To describe the explanation in this study, the writer uses a descriptive qualitative method that aims to describe the situation or event occurrence in literary works. In this sense the descriptive research is the accumulation of basic data in a descriptive way merely not looking for or explaining interrelationships, making predictions, or obtaining meaning and implications, even though research aims to find these may include descriptive methods.

With the purposive sampling The data were obtained by the researcher from *Tanpa Kata* Novel and books relating to multiculturalism. While the data collection technique is done by reading, recording, analyzing, then describe it. The discussion is done by elaborating the finding data with the chosen concept, multiculturalism attitude.

*Tanpa Kata* novel

The novel entitled *Tanpa Kata* was written by Prof. Endry Boeriswati. The novel, set in Singapore and Malaysia, generally tells the love story of an intelligent and independent young girl named Sarisha with Bayu and also with Zidhan, a father to a dominant woman named Ulya, and has two marriages. They have a long distance love, because Sarisha, who is from Surabaya, works in an advertising company in Singapore. Because the character of this woman who upholds the high commitment value is brave enough to date not only with Zidhan, who was previously with Bayu, a girlfriend since studying in the Department of Psychology. Interwoven love girl with two men finally foundered. Although he really values his girlfriends with full commitment based on trust, it turns out that his first girlfriend failed to keep the commitment. Bayu marries his neighbor girl. While with his second girlfriend, Zidhan, his love relationship must be broken because he did not want to make Zidhan’s daughters sad. Their love story developed because of a project about the Peranakan (crossbreed) in Malaysia to promote Sentosa tourism. It is in the planning and implementation of this project that the author presents the thoughts of Sarisha figures about multiculturalism.

**C. RESULTS AND DISCUSSION**

In presenting the twists and turns of the story of the author Sarisha, the author presents how Sarisha is a figure who highly appreciates her partners whose economic status and intelligence are different from her. Bayu figure even helped not only in finding work but also in preparing various kinds of matters related to the prospective marriage. Likewise with Zidhan who is less described as less intelligent. Sarisha’s attitude is very different from Zidhan’s wife, who is described as a wife who dominates her

Appreciation for others can also be seen from his friendly relations with a Madura, Aby, and a Singaporean of Indian descent named Harjit.

Hajrit adalah salah satu teman Sarisha di Kuala Lumpur yang pindah kerja ke Singapura

Ternyata manusia itu fleksibel dapat menyesuaikan dengan lingkungan. Bagaimana jadinya kalau tidak bisa menyesuaikan lingkungan. Tidak mungkin Hajrit harus seperti orang India yang lahir di Kuala Lumpur tetap mempertahankan sebagai orang Kuala Lumpur di Singapore. Begitu juga Sarisaha yang lama di Surabaya harus tetap mempertahankan life style-nya di Singapore.(73)

Familiar with his accent “Sila masuk, drink-drink lah,” Hajrit menirukan kebiasaan sarissa kalau menawarkan minum. Kali ini Harjit menawarkan pada Sarisha untuk duduk di caffe sambil berteduh.(81)

The spirit of respect for differences is also displayed through the thoughts of the Sarisha figure when Zidhan received a project of the Peranakan tradition in Malaysia. Although only asked to help, it was Sarisha who succeeded in working on the project.

Sarisha berpikir bahwa project ini tidak hanya mengungkap tradisi saja, tetapi ada nilai-nilai yang masih relevan sampai saat ini bagi siapa pun pembacanya. Harus ada nilai edukasinya. Kira-kira begitu.(124)

Kaum peranakan ini mempunyai banyak nilai. Nilai kemanusiaan sampai saat ini abad 21 pun masih relevan, dan bahkan harus tetap dimunculkan. Pada intinya manusia itu makhlu sosial, tidak egois. Manusia berupaya untuk langgeng dalam hidupnya maka dia berupaya menaklukkan dunia di luar dirinya dan di dalam dirinya untuk harmonis sehingga bisa bertahan hidup (125)

Starting a project with Zidhan, he has thought that their project is not only revealing traditions, but also the values they have, namely the value of humanity as social and unselfish beings who always endure for the harmony of life. In addition Sarisha also thought that the peranakan, Chinese, could be one example of how noble humans are given hearts and minds to be able to prove that in this world there is no difference.

Sarisha berpikir keras pesan moral apa yang akan dimunculkan dalam buku kaum peranakan, agar

Even if there are differences Sarisah argues that differences in creativity are to unite, not the other way to trigger conflict, massive demonstrations, brawls even more than that caused by the attitude of exaggerating differences. According to him the difference is beautiful as seen from the peranakan fashion inheritance which is a blend of indigenous and immigrant cultures. 

Likewise with the emergence of the terms Babah and Mrs and also the birth of culinary culture and fashion peranakan.

DISCUSSION

Observing the session especially episode 3 of this novel and linking it to the meaning of multiculturalism above, namely respect for differences, it was revealed that the character displayed from all the actions of Sarisha’s leaders reflected a multicultural attitude.

- Respect for different socio-economic status.

The author describes the figure Sarisha appreciates not only friends from college but especially his toughness respect for his ex-girlfriend who has a different economic status, Bayu and especially Zidhan. Before Zidhan finally married the Kania figure, Sarisha continued to show appreciation for Zidhan. The attitude of empathy is also illustrated through Sarisha’s character where he is described as...
feeling guilty when he turns out to be dating a man who has children who could be displaced because of his father's doing.

- **Respect for different tribes, or races**

  Sarisha's familiarity with her friends from different tribes also confirms her character who values them differently. He can joke around with Aby, a young man from Madura. In front of his wife he even dared to joke about his past being attracted to Sarizha.

  With Harjit also displayed how the intimacy is woven.

- **Respect for cultural differences, traditions**

  The attitude of appreciation was further illustrated when Sarisha tried to dig deeper into the culture of the Peranakans. He not only thinks about his own culture or self, like Zidhan, but he tries to display culture with all the values and especially the identity of the Peranakans. His culinary, fashion and origins from various cultures are his concern to be documented through the Zidhan project.

**D. CONCLUSION AND SUGGESTION**

*Tanpa Kata* novel generally tells the story of a love story that ends unhappily. However, when read and examined more critically it also shows a multicultural spirit, a spirit of openness to cultural diversity. Literary Literacy can be an entry point for understanding cultural diversity.

Through the characterization of the figure Sarisha the author displays the spirit of openness that illustrates the spirit of respect for others who are different from the recognition of equality, empathy, mutual respect, and respect. As it has been done by researcher in internalizing the multicultural spirit through various ways of learning, then through literary works that are dominated by love relationships can still be explored about the existence of a spirit of appreciation in the full diversity of equality. That spirit also requires a commitment that will emerge whenever needed. This truly internalized true commitment is not only needed in a love relationship but is also needed in being respectful of differences in equality.

Based on the conclusions of the above findings, in learning to develop multicultural attitudes through literary works it is very necessary:

1. Increased literary literacy for literary learners
2. The application of literary studies with critical literacy approach so as not to be fixated on the dominant story,
3. Based on the results of Literary Literacy, it is necessary to practice the spirit of diversity in equality both in writing and in deeds, respecting cultural diversity, views, religion, and beliefs, as well as other people's original opinions or findings. This is part or continuation of the literary process of the literacy of literature: reading and writing and practicing for good, glory, and peace in living together.

After carefully reading *Tanpa Kata*, it turns out that it is still open
to examine this literary work psychologically, sociologically, philosophically, morally, as well as cultural studies.

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