

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

#### 4.1 Data Description

This study took 16 respondents of 12 SB Regular of English Department, State University of Jakarta and those respondents are already passed *Manusia dan Kebudayaan* subject. Those respondents have to answer two kinds of questionnaire; the close question part and the open question part. In the close question part, it consists of seven questions about cultural authenticity of Minangkabau based on seven elements of cultural aspect and respondents have to circle one number of the likert scale based on their agreeing. In the open question part, it consists of seven essay questions about cultural authenticity of Minangkabau culture based on seven elements of cultural aspect by Koentjaraningrat's theory and respondents have to elaborate their agreeing in a form of sentence. Their responses should contain with the cultural elements. The elements are: language system, knowledge system, religion system, livelihood system, art aspect, social organization system and technology system.

#### 4.2 Findings

In findings, the writer found there are seven elements of cultural aspect of Minangkabau culture in *Sitti Nurbaya* such as language system, knowledge system, religion system, livelihood system, art aspect, social organization system and technology system.

#### **4.2.1 Language System in Sitti Nurbaya**

In language system of Minangkabau culture in *Sitti Nurbaya*, the writer found in that novel, Minangkabau people use Minangkabau language or *Baso Minang* which closely related to Melayu language. Those findings can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the language system of Minangkabau culture in that novel.

#### **4.2.2 Knowledge System in Sitti Nurbaya**

In knowledge system of Minangkabau culture in *Sitti Nurbaya*, the writer found in that novel, most Minangkabau people thought education was not necessary and they thought women did not have an obligation to go to school or took the highest education because they thought only men could get the highest education. In that novel, only high-class people who permitted to go to school because low-class people have not enough money for school fees and there are two kinds of school, Dutch school (this school is only for high-class people or Dutch children itself) and *Sekolah Rakyat* (this school for low-class Indonesian people). Those findings can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the knowledge system of Minangkabau culture in that novel.

#### **4.2.3 Religion System in Sitti Nurbaya**

In religion system of Minangkabau culture in *Sitti Nurbaya*, the writer found in that novel, most Minangkabau people are Moslems and they are belief in Islam and Holy Quran but there is a few people who came to *Dukun* (a name for

wizard in Indonesia). Those findings can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the religion system of Minangkabau culture in that novel.

#### **4.2.4 Livelihood System in Sitti Nurbaya**

In livelihood system of Minangkabau culture in *Sitti Nurbaya*, the writer found in that novel, most Minangkabau people are merchants and farmer but there is a few people work as fishermen, *Songket* craftsmen (a traditional Indonesian fabric intricately patterned with gold or silver thread). Those findings can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the livelihood system of Minangkabau culture in that novel.

#### **4.2.5 Art Aspect in Sitti Nurbaya**

In art aspect of Minangkabau culture in *Sitti Nurbaya*, the writer found the art aspect in that novel only traditional poem (pantun) and rhymes. That finding can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the art aspect of Minangkabau culture in that novel.

#### **4.2.6 Social Organization in Sitti Nurbaya**

In livelihood system of Minangkabau culture in *Sitti Nurbaya*, the writer found in that novel, people in Minangkabau are divided into three types; high-class people, ordinary people and low-class or slave. Nobility people are the one who bear the title *Datuk*, *Penghulu* (kind of *Adat* leader in Minangkabau), *Sutan* (a hereditary aristocratic title after the father died to his son in the Minangkabau

society) and those are kinds of high-class people. Matrilineal lineage is also the social organization system in Minangkabau culture. Matrilineal is a relative, behavior or other characteristic that is traced through a mother's lineage. In that novel, the writer also found the wealth determined their strata in society, for example like nobility people and rich merchant are kinds of high-class people. Those findings can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the social organization system of Minangkabau culture in that novel.

#### **4.2.7 Technology System in Sitti Nurbaya**

In livelihood system of Minangkabau culture in *Sitti Nurbaya*, the writer found in that novel, technology system is only traditional transportation like buggy cart, modern transportation like ship and traditional weapon, *Parang*. Those findings can be shown from words, clauses, phrases and sentences in *Sitti Nurbaya* which proved the technology system of Minangkabau culture in that novel.

### **4.3 Discussion**

In discussion shows the result from the close question part and open questions part based on respondents answer.

#### **4.3.1 Cultural Authenticity of Sitti Nurbaya in the Close Question Part**

The table and chart below shows the result of cultural authenticity of Minangkabau culture towards *Sitti Nurbaya* in the close question part which has 112 responses of overall responses from the respondent of 12 SB Regular of

English Department, State University of Jakarta. In the close question part, it consists of seven questions about cultural authenticity of Minangkabau culture based on seven elements of cultural aspect and respondents have to circle one number of the likert scale based on their understanding. Those questions are made to find out what Minangkabau cultural aspects in *Sitti Nurbaya* are responded by readers.

No.	Cultural Aspect	Likert scale				
		1 (Extremely disagree)	2 (Disagree)	3 (Neither)	4 (Agree)	5 (Extremely agree)
1.	Language system	0	2	5	2	7
2.	Knowledge system	0	1	4	8	3
3.	Religion system	0	0	1	9	6
4.	Livelihood system	0	1	4	7	4
5.	Art aspect	0	2	3	5	6
6.	Social organization system	0	0	5	7	4
7.	Technology system	1	5	6	4	0

Table 4.3.1 Number of respondents responding Minangkabau cultural aspects towards *Sitti Nurbaya* in the close question part

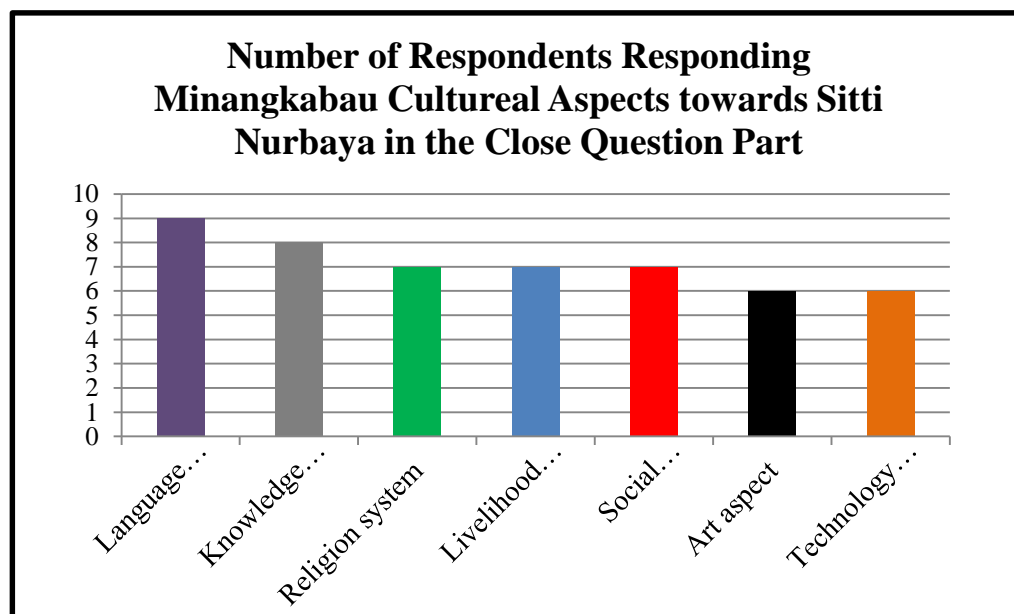


Chart 4.3.1 Number of respondents responding Minangkabau cultural aspects towards *Sitti Nurbaya* in the close question part

Based on the chart above, number 0 until 10 represent the number of respondents and those seven bars represent each element of cultural aspects. From the table and chart above, it can be seen there is only one highest number of respondents in each element. The highest number of respondents in religion system is 9. Then, the highest number of respondents in knowledge system is 8. The highest number of respondents in language system is 7. Next, the highest number of respondents in livelihood system is 7. The highest number of respondents in social organization system is 7. Then, the highest number of respondents in art aspect is 6. Last, the highest number of respondents in technology system is 6. From all of the number of respondents, the religion system has the highest number of respondents than the other elements.

#### 4.3.1.1 Language System of Sitti Nurbaya

The table and chart below are shows the result of the language system from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1</b> <b>(Extremely disagree)</b>	0	<b>0%</b>
2.	<b>2</b> <b>(Disagree)</b>	2	<b>12.5%</b>
3.	<b>3</b> <b>(Neither)</b>	5	<b>31%</b>
4.	<b>4</b> <b>(Agree)</b>	2	<b>12.5%</b>

5.	<b>5 (Extremely agree)</b>	<b>7</b>	<b>44%</b>
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.1.1 Respondent response of the language system towards *Sitti Nurbaya* in the close question part

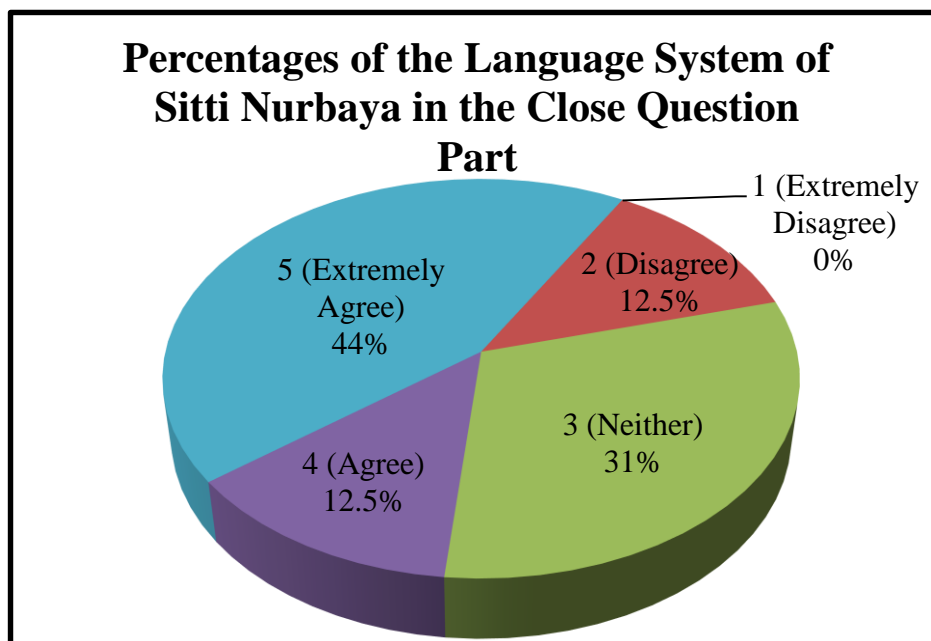


Chart 4.3.1.1 Percentages of the language system of *Sitti Nurbaya* in the close question part

From the table and chart above, it can be seen that number 5 (extremely agree) or the blue part has the highest frequency of responses and percentage than the rest number. From the chart, the blue part or number 5 (extremely agree) or has 7 responses or 44% which indicates mostly the respondents extremely agree that the language system of Minangkabau culture depicted in *Sitti Nurbaya*. Next, the green part or number 3 (neither) has 5 responses or 31% which indicates 5 respondents are neither agree or disagree that the language system of Minangkabau culture depicted in *Sitti Nurbaya*. The purple part or number 4



(agree) or has 2 responses or 12.5% which indicates 2 respondents are agree that the language system of Minangkabau culture depicted in *Sitti Nurbaya*. Also, the red part or number 2 (disagree) has 2 responses or 12.5% which indicates 2 respondents are disagree that the language system of Minangkabau culture depicted in *Sitti Nurbaya*. Last, number 1 (extremely disagree) has no response from the respondent.

#### 4.3.1.2 Knowledge System of Sitti Nurbaya

The table and chart below are shows the result of the knowledge system from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1</b> <b>(Extremely disagree)</b>	0	<b>0%</b>
2.	<b>2</b> <b>(Disagree)</b>	1	<b>6%</b>
3.	<b>3</b> <b>(Neither)</b>	4	<b>25%</b>
4.	<b>4</b> <b>(Agree)</b>	8	<b>50%</b>
5.	<b>5</b> <b>(Extremely agree)</b>	3	<b>19%</b>
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.1.2 Respondent response of the knowledge system towards *Sitti Nurbaya* in the close question part

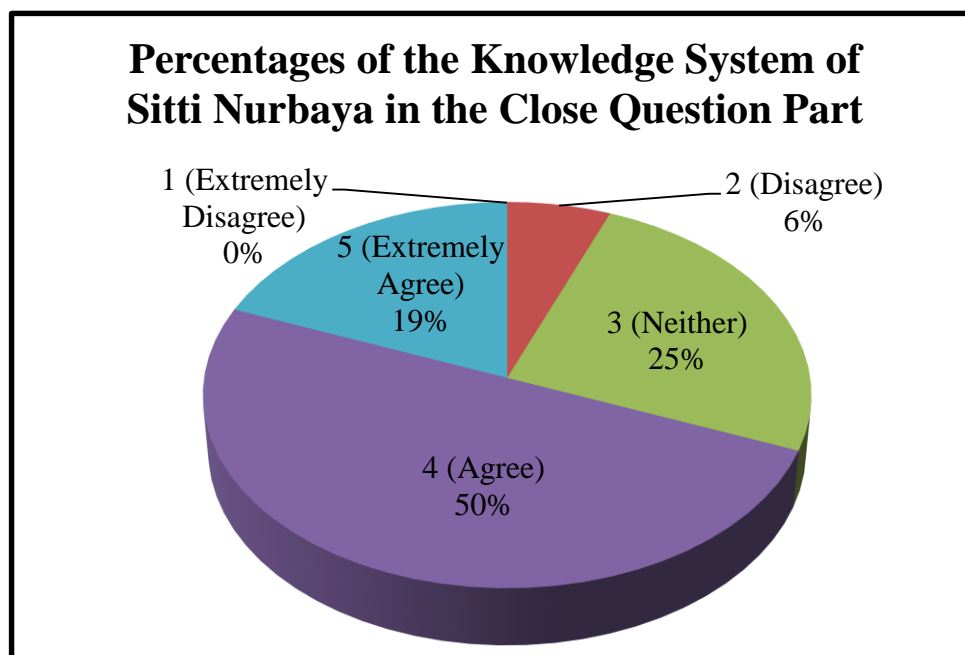


Chart 4.3.1.2 Percentages of the knowledge system of *Sitti Nurbaya* in the close question part

From the table and chart above, it can be assumed that number 4 (agree) or the purple part has the highest frequency of responses and percentage than the rest number. From the chart, the purple part or number 4 (agree) has 8 responses or 50% which indicates mostly the respondents agree that the knowledge system of Minangkabau culture depicted in *Sitti Nurbaya*. Next, the green part or number 3 (neither) has 4 responses or 25% which indicates 4 respondents are neither agree or disagree that the knowledge system of Minangkabau culture depicted in *Sitti Nurbaya*. The blue part or number 5 (extremely agree) has 3 responses or 19% which indicates 3 respondents are extremely agree that the knowledge system of Minangkabau culture depicted in *Sitti Nurbaya*. Then, the red part or number 2 (disagree) has 1 response or 6% which indicates 1 respondent is disagree that the

knowledge system of Minangkabau culture depicted in *Sitti Nurbaya*. Last, number 1 (extremely disagree) has no response from the respondent.

#### 4.3.1.3 Religion System of Sitti Nurbaya

The table and chart below are shows the result of the religion system from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1</b> <b>(Extremely disagree)</b>	0	<b>0%</b>
2.	<b>2</b> <b>(Disagree)</b>	0	<b>0%</b>
3.	<b>3</b> <b>(Neither)</b>	1	<b>6%</b>
4.	<b>4</b> <b>(Agree)</b>	9	<b>56%</b>
5.	<b>5</b> <b>(Extremely agree)</b>	6	<b>38%</b>
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.1.3 Respondent response of the religion system towards *Sitti Nurbaya* in the close question part

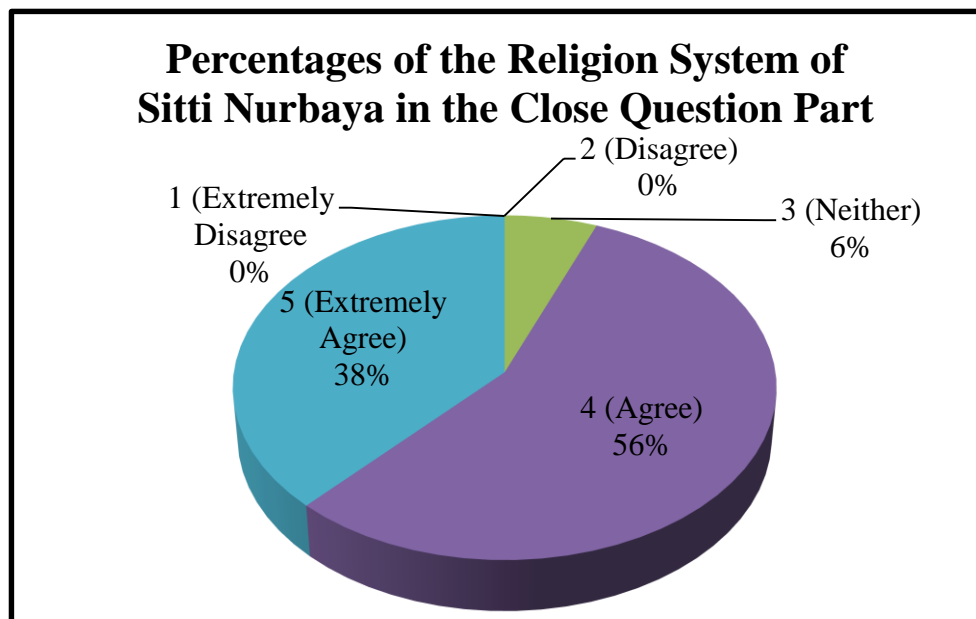


Chart 4.3.1.3 Percentages of the religion system of *Sitti Nurbaya* in the close question part

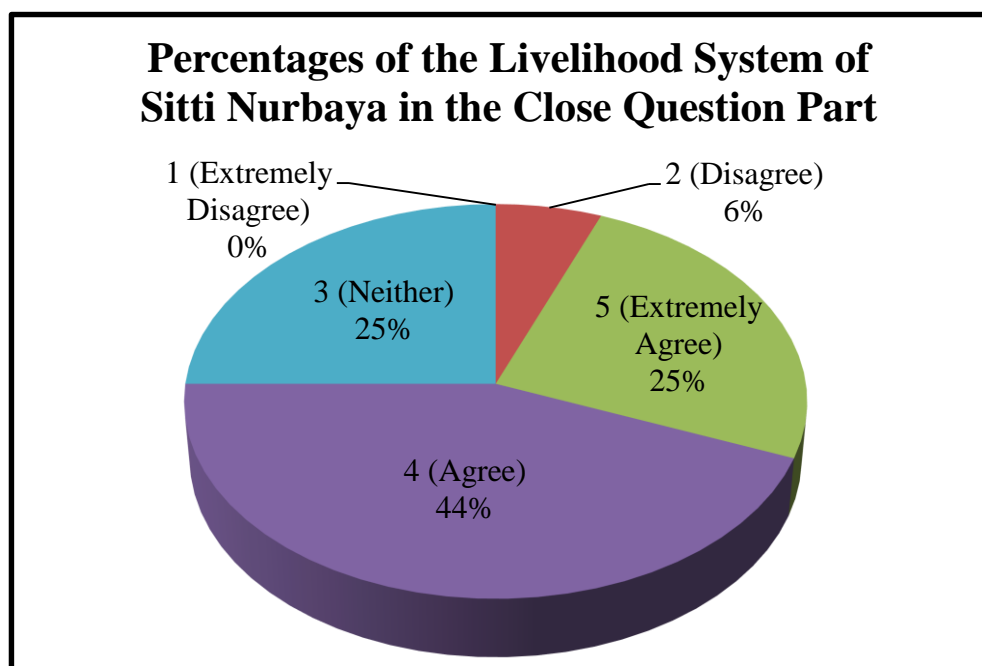
From the table and chart above, it can be assumed that number 4 (agree) or the purple part has the highest frequency of responses and percentage than the rest number. From the chart, number 4 (agree) or the purple part has 9 responses or 56% which indicates mostly the respondents agree that the religion system of Minangkabau culture depicted in *Sitti Nurbaya*. Next, the blue part or number 5 (extremely agree) has 6 responses or 38% which indicates 6 respondents are extremely agree that the religion system of Minangkabau culture depicted in *Sitti Nurbaya*. Number 3 (neither) or the green part has 1 response or 6% which indicates 1 respondent is neither agree or disagree that the religion system of Minangkabau culture depicted in *Sitti Nurbaya*. Last, number 1 (extremely disagree) and number 2 (disagree) has no response from the respondent.

#### 4.3.1.4 Livelihood System of Sitti Nurbaya

The table and chart below are shows the result of the livelihood system from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1 (Extremely disagree)</b>	0	<b>0%</b>
2.	<b>2 (Disagree)</b>	1	<b>6%</b>
3.	<b>3 (Neither)</b>	4	<b>25%</b>
4.	<b>4 (Agree)</b>	7	<b>44%</b>
5.	<b>5 (Extremely agree)</b>	4	<b>25%</b>
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.1.4 Respondent response of the livelihood system towards *Sitti Nurbaya* in the close question part



#### Chart 4.3.1.4 Percentages of the livelihood system of *Sitti Nurbaya* in the close question part

From the table and chart above, it can be assumed that number 4 (agree) or the purple part has the highest frequency of responses and percentage than the rest number. From the chart, number 4 (agree) or the purple part has 7 responses or 44% which indicates mostly the respondents agree that the livelihood system of Minangkabau culture depicted in *Sitti Nurbaya*. Next, number 5 (extremely agree) or the green part has 4 responses or 25% which indicates 4 respondents are extremely agree that the livelihood system of Minangkabau culture depicted in *Sitti Nurbaya*. Number 3 (neither) or the blue part has 4 responses or 25% which indicates 4 respondents are neither agree or disagree that the livelihood system of Minangkabau culture depicted in *Sitti Nurbaya*. Then, number 2 (disagree) or the red part has 1 response or 6% which indicates 1 respondent is disagree that the livelihood system of Minangkabau culture depicted in *Sitti Nurbaya*. Last, number 1 (extremely disagree) has no response from the respondent.

#### **4.3.1.5 Art Aspect of *Sitti Nurbaya***

The table and chart below are shows the result of the art aspect from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1</b> <b>(Extremely disagree)</b>	0	<b>0%</b>
2.	<b>2</b> <b>(Disagree)</b>	2	<b>12%</b>
3.	<b>3</b> <b>(Neither)</b>	3	<b>19%</b>
4.	<b>4</b> <b>(Agree)</b>	5	<b>31%</b>
5.	<b>5</b> <b>(Extremely agree)</b>	<b>6</b>	<b>38%</b>
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.1.5 Respondent response of the art aspect towards *Sitti Nurbaya* in the close question part

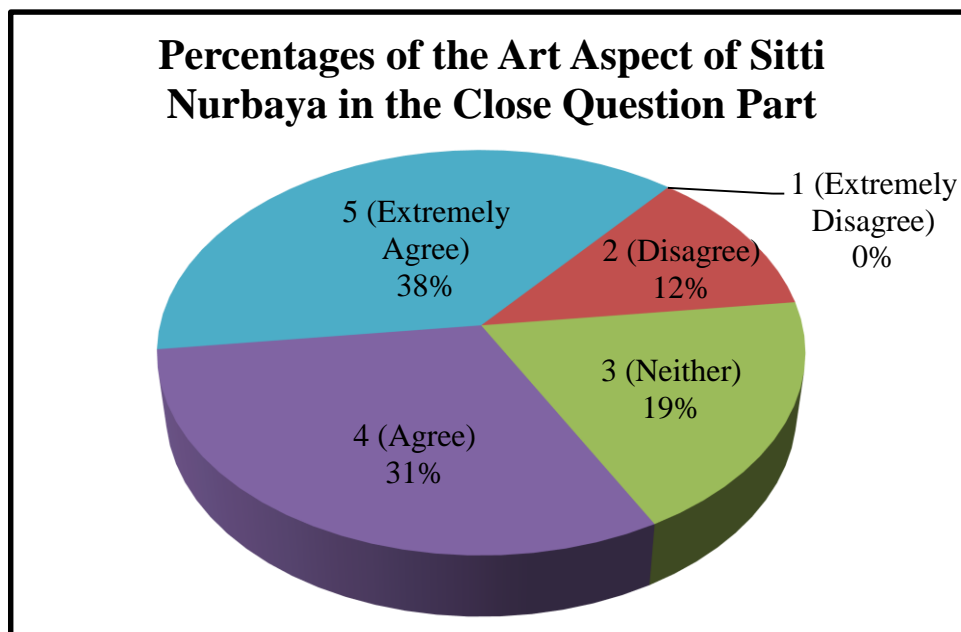


Chart 4.3.1.5 Percentages of the art aspect of *Sitti Nurbaya* in the close question part

It can be assumed from the table and chart above that number 5 (extremely agree) or the blue part has the highest frequency of responses and percentage than the rest number. Number 5 (extremely agree) or the blue part has 6 responses or

38% which indicates mostly the respondents extremely agree that the art aspect of Minangkabau culture depicted in *Sitti Nurbaya*. Next, number 4 (agree) or the purple part has 5 responses or 31% which indicates 5 respondents are agree that the art aspect of Minangkabau culture depicted in *Sitti Nurbaya*. Number 3 (neither) or the green part has 3 responses or 19% which indicates 3 respondents are neither agree or disagree that the art aspect of Minangkabau culture depicted in *Sitti Nurbaya*. Then, number 2 (disagree) or the red part has 2 responses or 12% which indicates 2 respondents are disagree that the art aspect of Minangkabau culture depicted in *Sitti Nurbaya*. Last, number 1 (extremely disagree) has no response from the respondent.

#### 4.3.1.6 Social Organization System of Sitti Nurbaya

The table and chart below are shows the result of the social organization system from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1</b> <b>(Extremely disagree)</b>	0	<b>0%</b>
2.	<b>2</b> <b>(Disagree)</b>	0	<b>0%</b>
3.	<b>3</b> <b>(Neither)</b>	5	<b>31%</b>
4.	<b>4</b> <b>(Agree)</b>	7	<b>44%</b>
5.	<b>5</b> <b>(Extremely agree)</b>	4	<b>25%</b>



<b>Total</b>	<b>16</b>	<b>100%</b>
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Table 4.3.1.6 Respondent response of the social organization system towards *Sitti Nurbaya* in the close question part

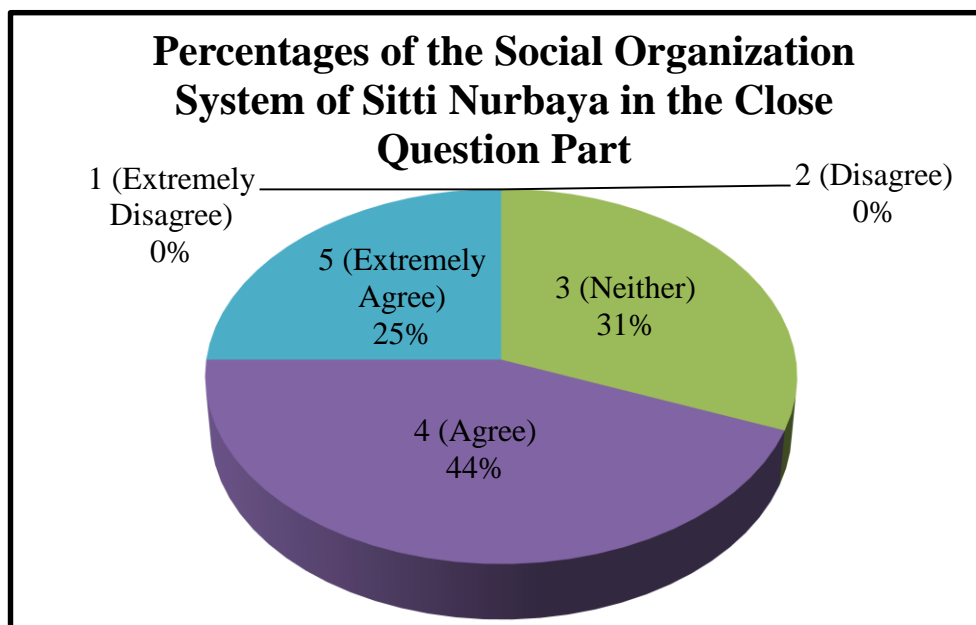


Chart 4.3.1.6 Percentages of the social organization system of *Sitti Nurbaya* in the close question part

It can be assumed from the table and chart above that number 4 (agree) or the purple part has the highest frequency of responses and percentage than the rest number. Number 4 (agree) or the purple part has 7 responses or 44% which indicates mostly the respondents agree that the social organization system of Minangkabau culture depicted in *Sitti Nurbaya*. Next, number 3 (neither) or the green part has 5 responses or 31% which indicates 5 respondents are neither agree or disagree that the social organization system of Minangkabau culture depicted in *Sitti Nurbaya*. Then, number 5 (extremely agree) or the blue part has 4 responses or 25% which indicates 4 respondents are extremely agree that the social organization system of Minangkabau culture depicted in *Sitti Nurbaya*. Last,

number 2 (disagree) and number 1 (extremely disagree) has no response from the respondent.

#### 4.3.1.7 Technology System of Sitti Nurbaya

The table and chart below are shows the result of the technology system from the respondent answer in the close question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*.

No.	Likert scale	Frequency	Percentage
1.	<b>1</b> <b>(Extremely disagree)</b>	1	<b>6%</b>
2.	<b>2</b> <b>(Disagree)</b>	5	<b>31%</b>
3.	<b>3</b> <b>(Neither)</b>	<b>6</b>	<b>38%</b>
4.	<b>4</b> <b>(Agree)</b>	4	<b>25%</b>
5.	<b>5</b> <b>(Extremely agree)</b>	0	<b>0%</b>
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.1.7 Respondent response of the technology system towards *Sitti Nurbaya* in the close question part

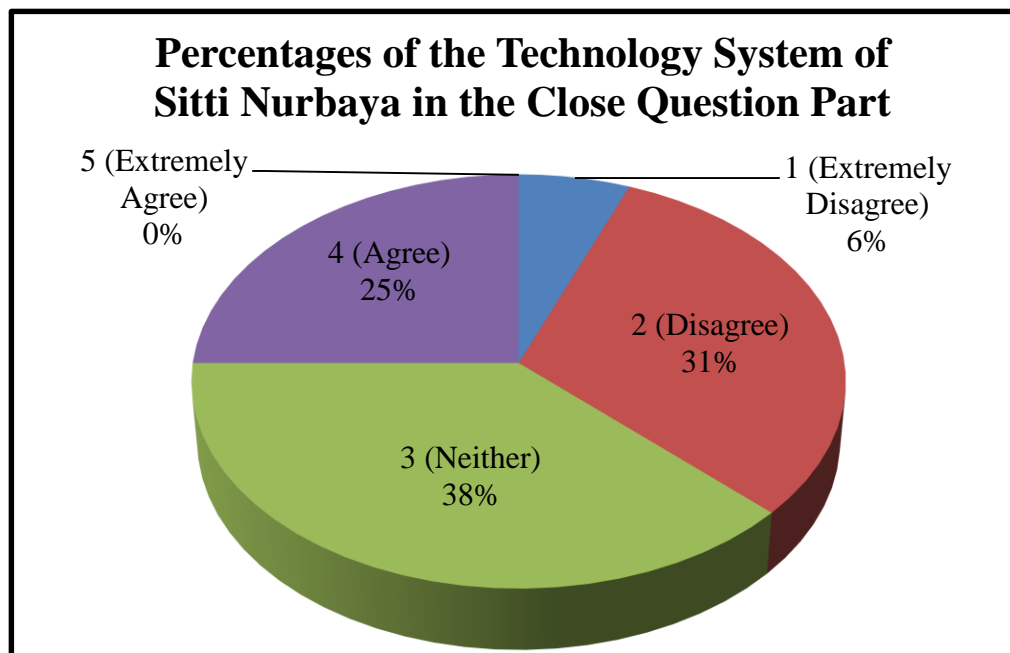


Chart 4.3.1.7 Percentages of the technology system of *Sitti Nurbaya* in the close question part

From the table and chart above, it can be assumed that number 3 (neither) or the green part has the highest frequency of responses and percentage than the rest number. Number 3 (neither) or the green part has 6 responses or 38% which indicates mostly the respondents are neither agree or disagree that the technology system of Minangkabau culture depicted in *Sitti Nurbaya*. Next, number 2 (disagree) or the red part has 5 responses or 31% which indicates 5 respondents are disagree that the technology system of Minangkabau culture depicted in *Sitti Nurbaya*. Then, number 4 (agree) or the purple part has 4 responses or 25% which indicates 4 respondents are agree that the technology system of Minangkabau culture depicted in *Sitti Nurbaya*. Number 1 (extremely disagree) or the blue part has 1 response or 6% which indicates 1 respondent is extremely disagree that the

technology system of Minangkabau culture depicted in *Sitti Nurbaya*. Last, number 5 (extremely agree) has no response from the respondent.

#### 4.3.2 Cultural Authenticity of *Sitti Nurbaya* in the Open Question Part

The table and chart below shows the result of cultural authenticity of Minangkabau culture towards *Sitti Nurbaya* in the open questions part which has 112 responses of overall responses from the respondent of 12 SB Regular of English Department, State University of Jakarta. In the open questions part, it consists of seven essay questions about cultural authenticity of Minangkabau culture based on seven elements of cultural aspect and respondents have to elaborate their agreeing in a form of sentence. Those questions are made to see how far the respondents understand the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya* by mention specifically Minangkabau cultural aspects which they found in *Sitti Nurbaya* in each question.

No.	Cultural Elements	Understand	Not Understand
1.	Language system	10	6
2.	Knowledge system	15	1
3.	Religion system	11	5
4.	Livelihood system	13	3
5.	Art aspect	4	12
6.	Social organization system	5	11
7.	Technology system	9	7
<b>Total Frequency</b>		<b>67</b>	<b>45</b>

<b>Total Percentage</b>	<b>60%</b>	<b>40%</b>
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Table 4.3.2 Result of readers understanding of cultural authenticity towards *Sitti Nurbaya* in the open question part

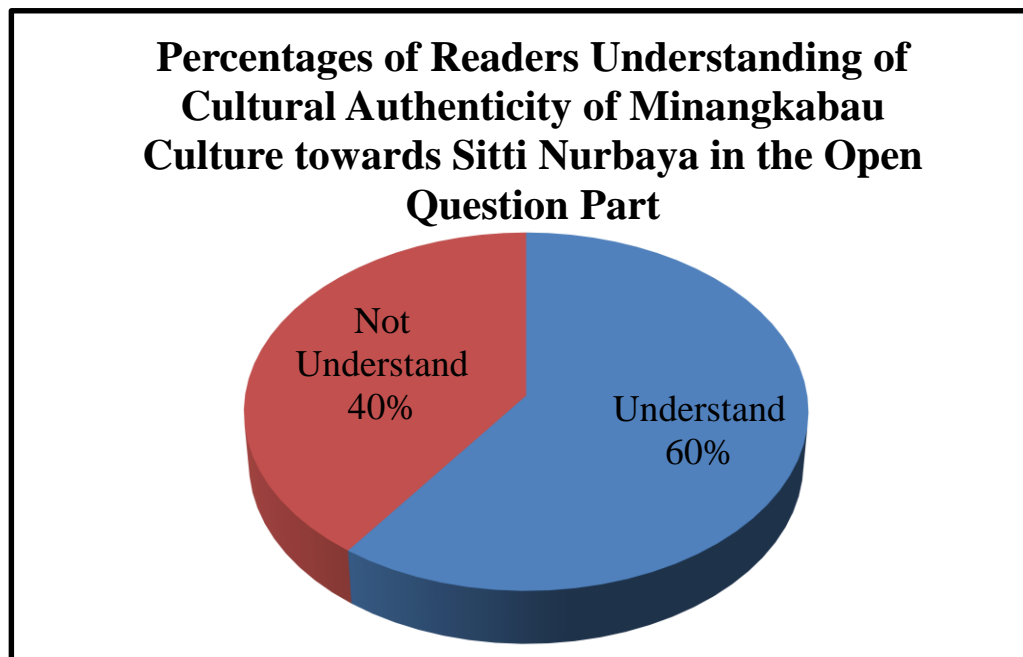


Chart 4.3.2 Percentages of readers understanding of cultural authenticity of Minangkabau culture towards *Sitti Nurbaya* in the close question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 60% or 67 responses from 112 responses which proved that mostly respondents understand and could mention specifically Minangkabau cultural aspects which depicted in *Sitti Nurbaya*. On the other hand, the red part or the “not understand” part has 40% or 45 responses from 112 responses which proved there is only a few respondents not understand and could not mention specifically Minangkabau cultural aspects which depicted in *Sitti Nurbaya*. From the analysis above, it can be concluded most respondents understand the cultural authenticity of Minangkabau culture in *Sitti Nurbaya*.

#### 4.3.2.1 Language System of Sitti Nurbaya

The table and chart below are shows the result of the language system from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with the language system of Minangkabau culture to prove that they are understand the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

<b>No.</b>	<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Understand	10	63%
2.	Not Understand	6	37%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.2.1 Respondent responses of the language system towards *Sitti Nurbaya* in the open question part

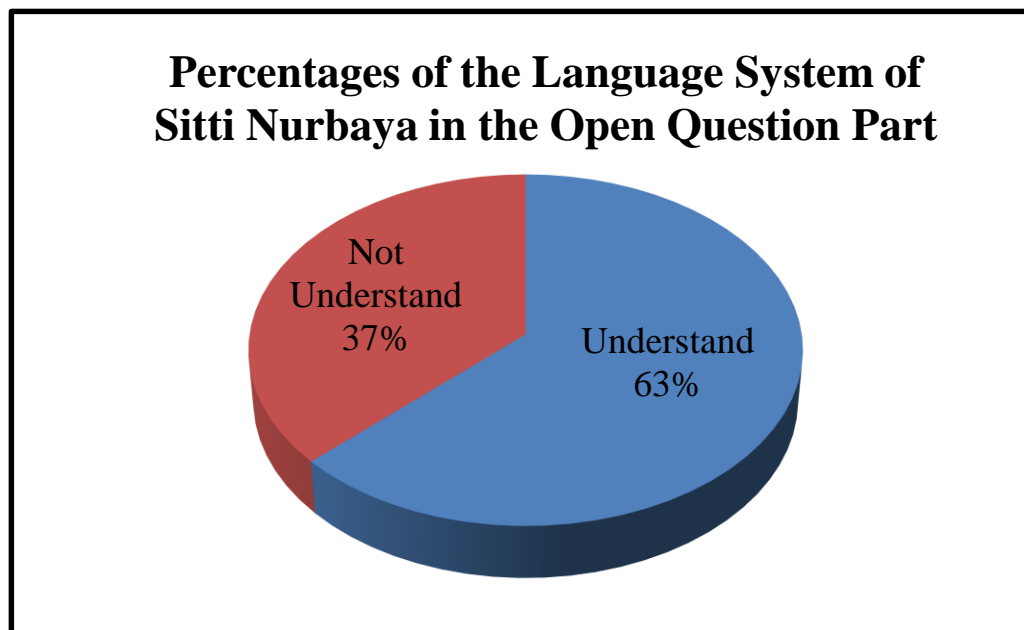


Chart 4.3.2.1 Percentages of the language system of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 63% or 10 responses from 16 responses which proves that 10 respondents are able to mention specifically the language system of Minangkabau culture in *Sitti Nurbaya*, like; *Cultural authenticity of Minangkabau Culture in language system towards Sitti Nurbaya was used **Melayu formal language** and also, there are traditional poems (pantun) which they used as their daily conversation; The explanation in Sitti Nurbaya about Minangkabau culture is really clear, in addition, the language was really affected with **Malay language**; The language which used in that novel is **Melayu language** and it depicted Minangkabau culture in the language system; **Melayu language** which used in Sitti Nurbaya was clearly stated in this novel; In Sitti Nurbaya, it use **Baso Minang**, so the*

*cultural authenticity of Minangkabau culture in language system was clearly stated; **Melayu language** in Sitti Nurbaya reflected the cultural authenticity of Minangkabau culture. Also, it reflected in the poem which showed Minangkabau culture; There were certain language which really showed that **Melayu language/Baso Minang** and the rest are not; Marah Rusli uses old Indonesian and Malay words to write this novel. He also gives so many non-verbal communications that has shown in almost every character in Sitti Nurbaya because of the background story in early 20th century the languages are very territorial; Rusli used old **Indonesian and Malay language** to write this novel because the setting of the novel mainly in daily activity the conversation used traditional **Minangkabau language**. The character also uses pronoun from Minangkabau language to call him/her mother, father, brother, etc..; The language system which depicted in Sitti Nurbaya is traditional poem (pantun) which using by Samsulbahri and Nurbaya. They were also used a few rambling **Baso Minang**.*

On the other hand, the red part or the “not understand” part has 37% or 6 responses from 16 responses which proves that 6 respondents are not able to mention specifically the language system of Minangkabau culture in *Sitti Nurbaya*, like; *There are many changes in the English version such as when Ali refers Samsu and his father as ‘Engku Muda’ and ‘Engku Penghulu’ in original version but in the English version Ali does disagreeet use such hodiesagreerific. Also, when Ali refers to himself as ‘hamba’ when talking to Samsu to respect his master in original version, in the English version Ali simply refers himself as ‘I’;*



*In English version, language system became changed, firstly it was complex and involved with Melayu language became simple English. In translation, the writer still used degree in Minangkabau language original version such as Datuk, Baginda, etc.; Based on my agreeing after I read that novel, Baso Minang/Melayu language from Minangkabau culture is not really authentic because the language in that book has to follow the grammatical from the publisher; In my opinion, because I'm not a Minangkabau people, the language is quite authentic because based on my knowledge women are the ones who give a gift to men and it is not like the other region and vice versa; Language system in Minangkabau culture is quite polite because they're still called the oldest and youngest people in appropriate name; Language which used in Sitti Nurbaya was really depicted Minangkabau culture. It can be seen from the grammatical and many traditional poems (pantun) also rhyme in novel often being a confession from the character's deep down. From this it can be seen the Minangkabau culture which connected with traditional poem (pantun) because the special identity of Melayu is its traditional poems (pantun)/rhymes. Yet, in my opinion, the cultural authenticity of Minangkabau culture was rarely found in the discussion part between characters, such as when Sitti Nurbaya discussed about women with her aunt. In my opinion, it's very Indonesian and the cultural aspect was not really appeared.*

It can be concluded that most respondents able to mention specifically the cultural authenticity of language system of Minangkabau culture in *Sitti Nurbaya*.

#### **4.3.2.2 Knowledge System of Sitti Nurbaya**

The table and chart below are shows the result of the knowledge system from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with the knowledge system of Minangkabau culture to prove that they are understand the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

No.	Responses	Frequency	Percentage
1.	Understand	15	94%
2.	Not Understand	1	6%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.2.2 Respondent responses of the knowledge system towards *Sitti Nurbaya* in the open question part

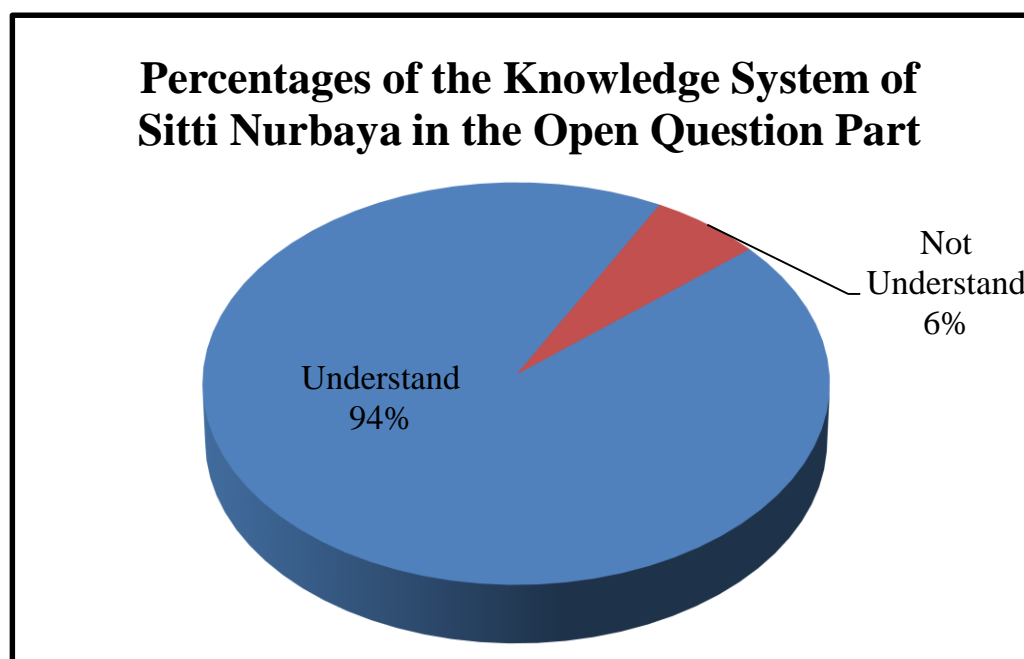


Chart 4.3.2.2 Percentages of the knowledge system of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 94% or 16 responses from 15 responses which proves that 15 respondents able to mention specifically the knowledge system of Minangkabau culture in *Sitti Nurbaya*, like; *Sitti Nurbaya was depicted the Dutch knowledge system as the best knowledge system. It can be seen from Samsulbahri and Nurbaya which learned in Dutch school with Dutch’s image; The knowledge system was still followed the Dutch knowledge system because at that time Indonesia is still under colonialism by Dutch; In Sitti Nurbaya, school is only for middle or upper class society: high-birth, colonizer, and rich merchant. Woman did not have an obligation to go to the school; School is only for middle or upper class society: high-birth, colonizer or the rich merchant; There is a distinguish knowledge between low class and high class people. For the low class, they’re not really thought that education was really necessary because of the lack of money. On the other hand, for the high class they can take the education until the highest step or go to Batavia; The knowledge system in Sitti Nurbaya is certainly being a culture. In Minangkabau people argued that women are not really necessary to go to school and only women who come from ‘well-born’ can go to school and they’re aligned with Dutch child; In the knowledge system of Minangkabau culture, men were allowed to take education until the highest step, while women are not; The knowledge system in Sitti Nurbaya is women are not necessary to go to school and high-birth and high-position people were allowed to go to school; The knowledge system in Minangkabau was clearly stated when many characters*

said that **only men who able going to school while women are not**; The knowledge system is still like in earlier times where **most people think that school is not necessary**; In my opinion, the knowledge system in Minangkabau culture is slightly lagging. It can be seen from **opinions from many figures in Sitti Nurbaya which still thought that education was not necessary. They thought that education was not necessary needed** as long as they got high statue; About the knowledge system, at that time, in Minangkabau, **women were forbidden to go to school**. In this novel, only Sitti Nurbaya who was allowed to go to school in Minangkabau at the time and the rest are not; The cultural authenticity of Minangkabau culture in the knowledge system was quite depicted in that story. **The knowledge system at that time was still affected by Dutch colonialism** and that novel is explain the knowledge system generally at that time; The knowledge system shows in the English version reflects well as in the original version. **Women did not need to have an education** at the time in the novel; The knowledge system in Minangkabau was not tending spread evenly. **Only children who came from the rich and well-born can go to school**. Even they go to school just because they won't to embarrass themselves. **Women were not supposed to achieve education** because Minangkabau people have been already thought that women just have to good in housewife thing.

On the other hand, the red part or the “not understand” part has 6% or 1 response which proves that 1 respondent is not able to mention specifically the knowledge system of Minangkabau culture in *Sitti Nurbaya*, like; *In the knowledge system in Sitti Nurbaya, women are matrilineal which they are free to*

*go to school because women only serve her kids and husband. Besides, men should have the highest education because men are the householder.*

It can be concluded that most respondents able to explain the cultural authenticity of knowledge system of Minangkabau culture in *Sitti Nurbaya*.

#### **4.3.2.3 Religion System of Sitti Nurbaya**

The table and chart below are shows the result of the religion system from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with the religion system of Minangkabau culture to prove that they are agree the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

<b>No.</b>	<b>Responses</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Understand	11	69%
2.	Not Understand	5	31%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.2.2.3 Respondent response of the religion system towards *Sitti Nurbaya* in the open question part

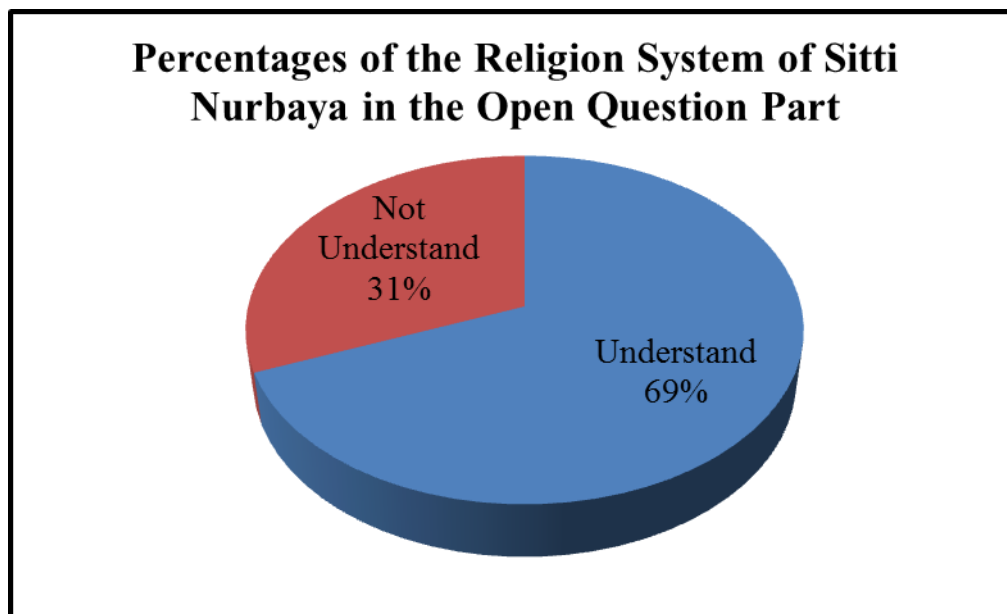


Chart 4.3.2.3 Percentages of the religion system of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 69% or 11 responses from 16 responses which proves that 11 respondents are able to mention specifically the religion system of Minangkabau culture in *Sitti Nurbaya*, like; *In Sitti Nurbaya, mostly their society is Moslem; Islam is the dominant religion system in Sitti Nurbaya. It can be found from the character’s dialogue or letter; In Sitti Nurbaya, the dominant religion is Islam, same with Minangkabau main belief. It has shown from the character Samsulbahri, Nurbaya, their friends and family; Islam is the most religion which has many followers in Minangkabau. From a certain dialogues there were also people who offended and treated another religions are wrong and religion that the character belief is right; In the novel, people in Minangkabau are mostly Moslem because there was certain part which told that culture was much related with Islam. Like*

men who are allow having more than one wife; The religion system in Minangkabau culture was quite illustrated in the novel. **They are Moslem** and mostly they believe that God is exist even a few characters belief the vice versa; **The religion system was clearly stated and contains of Islam; Society in Sitti Nurbaya is Moslem and Islam was clearly stated in that novel. It can be seen when Samsulbahri go home to Padang when Ramadan; The authenticity of religion system depicted clearly the strong influence of religion in the social life at that time, especially Islam; The religion system is also accurate as Samsu and Nurbaya always pray to Allah and use Quran as their guidance; In the religion system of Minangkabau in Sitti Nurbaya, there are many residents who misuse it because mostly men did polygamy although, there is a religion rule about 'polygamy'. They are dominantly belief in Islam because when Baginda Sulaiman gave advices to Sitti Nurbaya before she was left also there is a religion value in advices.**

On the other hand, the red part or the “not understand” part has 31% or 5 responses from 16 responses which proves that 5 respondents are not able to mention specifically the religion system of Minangkabau culture in *Sitti Nurbaya*, like; *In Sitti Nurbaya, the religion system was much depicted in dialogues between characters; The religion system was clearly stated that culture in Minangkabau is permits men to have more than one wife and it comes from the verse of Quran; Religion system in Sitti Nurbaya depicted religion system in Minangkabau culture but mostly Minangkabau people misuse this for example, in verse of Quran was clearly stated that people was permitted to have more than*

*one wife, so men are vying to have more than one wife. Even their religion is clearly strong but they're still use Dukun and foul; The religion system was quite stated because in Minangkabau daily activity they're also related it with God. If they are in downs they have to be patient and keep praying, just don't give up. The bad will be repaid with the bad. But, I don't agree about something mentioned in the novel that in Islam, women were degraded. Polygamy which depicted in that novel was not like what Rasulullah SAW teach; Religion in the novel was just only depicted about polygamy. In that novel, it's rare that praying activities like shalat, dzikir and tilawah holy Quran. Based on my experience, religion system was only mentioned when characters talked about polygamy, where Islam is permits to have more than one wife. It's really Minangkabau culture identity. Although, in Islam, there was a condition which not mentioned in polygamy that Islam is permits men to have more than one wife if they are able to be fair from material and internal because in Minangkabau culture itself just take instead of giving.*

It can be concluded that most respondents are able to explain the cultural authenticity of religion system of Minangkabau culture in *Sitti Nurbaya*.

#### **4.3.2.4 Livelihood System of Sitti Nurbaya**

The table and chart below are shows the result of the livelihood system from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with



the livelihood system of Minangkabau culture to prove that they are agree the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

No.	Responses	Frequency	Percentage
1.	Understand	13	81%
2.	Not Understand	3	19%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.2.4 Respondent responses of the livelihood system towards *Sitti Nurbaya* in the open question part

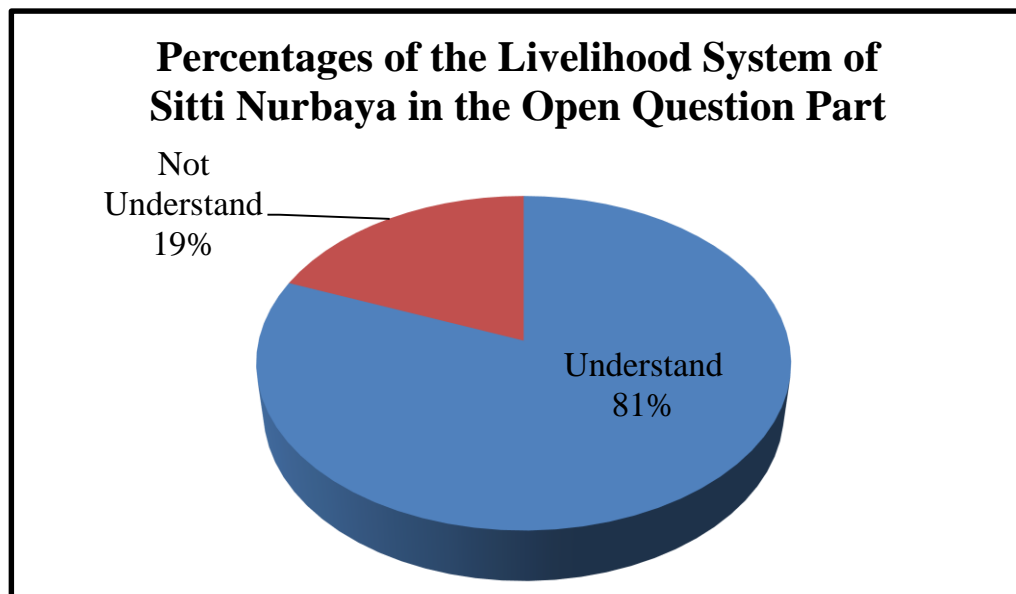


Chart 4.3.2.4 Percentages of the livelihood system of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 81% or 13 responses from 16 responses which proves that 13 respondents are able to mention specifically the livelihood system of Minangkabau culture in

*Sitti Nurbaya*, like; *In Sitti Nurbaya*, it depicted that **mostly Minangkabau people are merchants**; *In this novel*, **mostly people used to farming to get the money. Some of them are being merchants in the market, same with the traditional Minangkabau culture**; *In Minangkabau*, at that time, **mostly people used to farming in colonizer land. Only few of them were the merchant in the market**; *In Sitti Nurbaya*, it depicted only a little about livelihood system. Only **merchant** which known in that novel; The livelihood system in *Sitti Nurbaya* depicted the cultural authenticity of Minangkabau culture which **mostly just merchant**; *In Sitti Nurbaya*, it's depicted only a little about the livelihood system in Minangkabau. **Jobs were depicted in that novel are only merchant and fishing**; The livelihood system which depicted in that novel were **merchant**, government employee, etc. which depicted social condition at that time that the jobs determine someone's statue; *In Sitti Nurbaya*, **mostly people in that novel depicted the livelihood system were merchant**, in Baginda Sulaiman and Datuk Meringgih. Besides, Sutan Mahmud is a Penghulu/The district head. Social class is depends on their citizen's jobs; The livelihood system of Minangkabau culture depicted in Datuk Meringgih and Baginda Sulaiman jobs were **merchant**; *In the livelihood system*, **mostly the Minangkabau citizens are merchant. Although in that novel, a few citizens are being servant for that merchant**; **Mostly, the livelihood system in Minangkabau people in that novel were merchant**, at least it was depicted in the novel. Also, there are a few people who work as government employee like Sutan Mahmud, Samsulbahri's father as Penghulu; The livelihood system in Minangkabau in earlier times just **fishing and farming**, also be servant in

*Kingdom but since Dutch take over Indonesia, we knew other jobs; The livelihood system in Minangkabau depicted that **mostly people worked as merchant** and government employee and the rest were not mentioned. From this Minangkabau culture was rarely depicted*

On the other hand, the red part or the “not understand” part has 19% or 3 responses from 16 responses which proves that 3 respondents are not able to mention specifically the livelihood system of Minangkabau culture in *Sitti Nurbaya*, like; *The livelihood system was clearly stated through characters and the plot in the novel; The livelihood system of Minangkabau people was not clearly stated in that novel like Baginda Sulaiman showed that he was from the high-class because he had many stores and coconut garden, Sutan Mahmud as a Penghulu and Datuk Meringgih who earned money from the bad way (take away others things); Livelihood system also described well as it explains about the village chief, police, buggy driver and even doctor.*

It can be concluded that most respondents able to explain the cultural authenticity of livelihood system of Minangkabau culture in *Sitti Nurbaya*.

#### **4.3.2.5 Art Aspect of Sitti Nurbaya**

The table and chart below are shows the result of the art aspect from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with the art aspect

of Minangkabau culture to prove that they are agree the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

No.	Responses	Frequency	Percentage
1.	Understand	4	25%
2.	Not Understand	12	75%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.2.5 Respondent responses of the art aspect towards *Sitti Nurbaya* in the open questions part

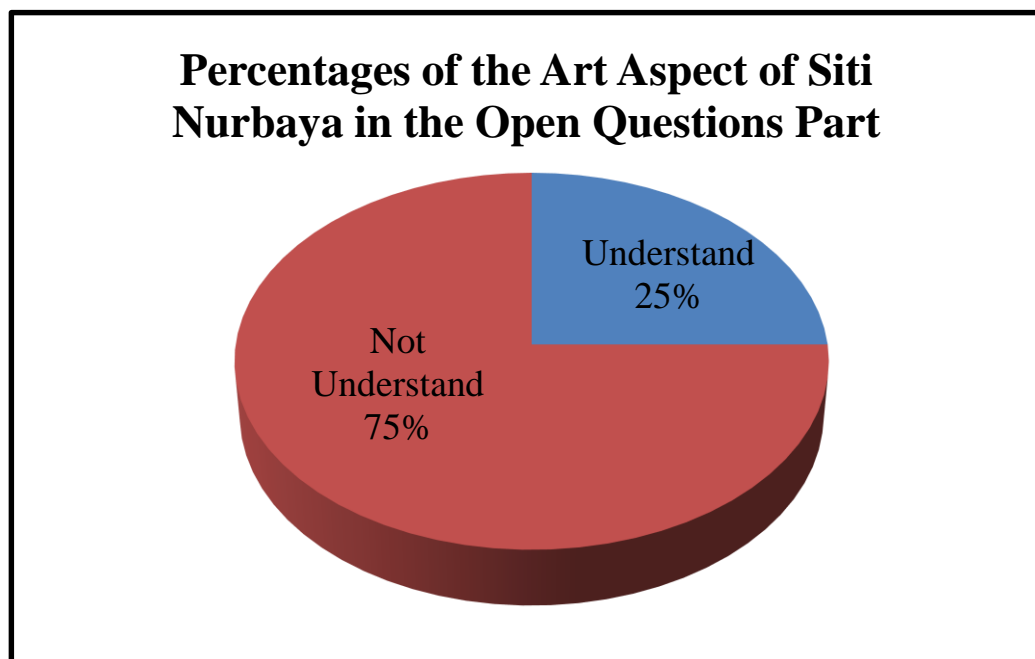


Chart 4.3.2.5 Percentages of the art aspect of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 25% or 4 responses from 16 responses which proves that 4 respondents

are able to mention specifically the art aspect of Minangkabau culture, like; *The art aspect of the novel, I think just only “pantun”*; *The art aspect of Minangkabau culture in the novel was clearly stated in **traditional poems (pantun) and rhymes** which is the special identity Melayu people. The art aspect in non-writing was not much published in that novel; In the authenticity of the art aspect, Minangkabau people used **traditional poems (pantun) and rhymes** as their way to communicate each other or expressed their feelings and matchmaking was also Minangkabau culture. Women have to propose not men; The art aspect of Minangkabau culture was clearly stated in that novel. They were used **traditional poems (pantun) and rhymes** as the way they expressed their minds and feelings like when Samsulbahri sent a letter to Sitti Nurbaya or the joke between Arif, Bactiar to Samsul.*

On the other hand, the red part or the “not understand” part has 75% or 12 responses from 16 responses which proves that 12 respondents are not able to mention specifically the art aspect of Minangkabau culture, like; *In the cultural aspect, Minangkabau has unique culture although the art aspect in that novel was not really depicted; The art aspect was not really covered in that novel, just the social cultural aspect like women are lower than men; The cultural/art aspect in that novel was clearly depicted such as when husband was permitted to have more than one wife; In the art aspect, at that time Minangkabau culture was still affected by Dutch culture for example the night before Samsulbahri went to Batavia, he and Nurbaya were dancing accompaniment by Waltz music. Dancing is the Western culture, also the Waltz music; In that novel, there was disagree*

*such thing which depicted the art aspect of Minangkabau culture. There were disagree traditional dances or music in that novel; The cultural/art aspect was not clearly depicted in that novel; I'm not sure that the art aspect clearly stated in Sitti Nurbaya. There were no traditional ceremonies or traditional dances; I'm not sure that the art aspect clearly stated in Sitti Nurbaya. There were no traditional ceremonies or traditional dances; In English version, the art aspect of Minangkabau people is described as matrilineal. In the marriage proposal, women's family is the one to provide the money; The cultural/art aspect was clearly stated in each story; The cultural/art aspect in that novel reflected how Minangkabau culture in that time where matchmaking and polygamy were existed in Minangkabau culture; The cultural/art aspect of Minangkabau culture in Sitti Nurbaya are men, especially if they were rich, they were allowed to marry more than once and husband/father only allowed to provide financial to his sister or nephew; The most binding cultural/art aspect in Minangkabau is marriage just like women were gave dowry to men and there is a rule which is permits husband could have more than one wife.*

It can be concluded that most respondents are not able to explain the cultural authenticity of art aspect of Minangkabau culture in *Sitti Nurbaya*.

#### **4.3.2.6 Social Organization System of Sitti Nurbaya**

The table and chart below are shows the result of the social organization system from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English

Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with the social organization system of Minangkabau culture to prove that they are agree the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

No.	Responses	Frequency	Percentage
1.	Understand	5	31%
2.	Not Understand	11	69%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.2.6 Respondent responses of the social organization system towards *Sitti Nurbaya* in the open question part

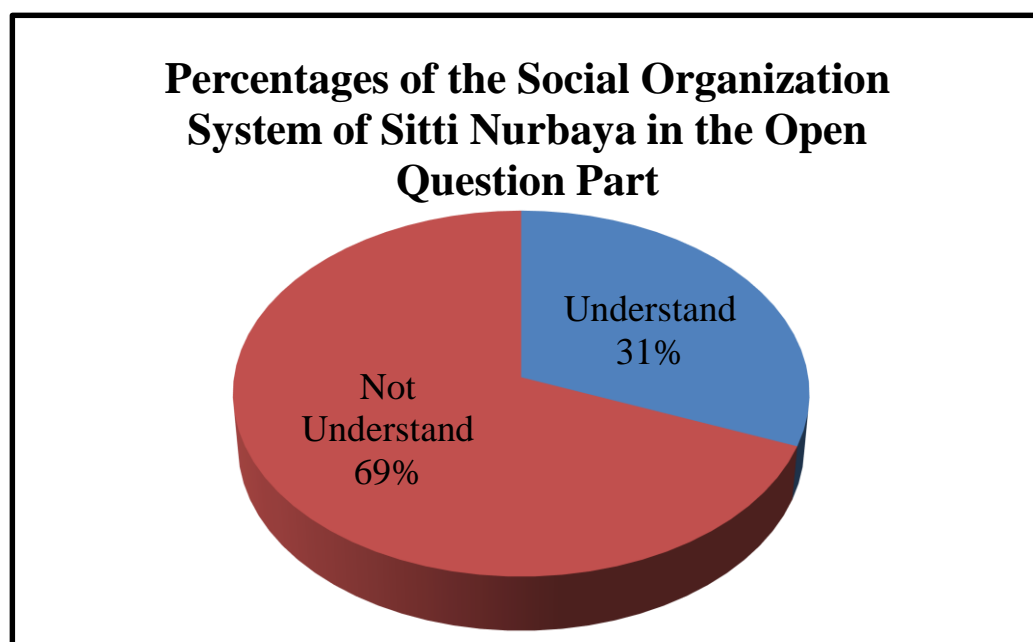


Chart 4.3.2.6 Percentages of the social organization system of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not”. The blue part or the “understand” part has 31% or 5 responses from 16 responses which proved that 5 respondents are able to mention specifically the social organization system of Minangkabau culture, like; *I don't really understand about the social organization system in Minangkabau. I only know that there is a **Penghulu (Adat leader)**; In Minangkabau **kinship relied on maternal lineage**. Tradition has allowed Minangkabau women held a relatively advantageous position in their society as most property and economic assets pass through female lines; In the social organization system which depicted in that novel, actually that system at that time **wealth determines the social statue**; The social organization in that novel was not really depicted. But only Samsul's father, Sutan Mahmud as **Penghulu as the leader** in his territory; In social organization system, **the controller was Penghulu and the high-class people**.*

On the other hand, the red part or the “not understand” part has 69% or 11 responses from 16 responses which proves that 11 respondents are not able to mention specifically the social organization system of Minangkabau culture, like; *In the social organization in Sitti Nurbaya there was a Penghulu like district head; The social organization system in Minangkabau was not really depicted at all, just when Minangkabau people took decisions together; I don't really understand of the social organization system; The social organization system in that novel was not clearly stated; The social organization system in that novel was not clearly stated; Minangkabau people are very strong unity, it can be seen when*



*they refused the tax regulation rule from the Dutch colonial; The social organization system was just depicted a little through Sutan Mahmud Syah as Penghulu. In this case, Penghulu means the district head. So, in Minangkabau, they have several suku who leaded by one people; In my opinion, the social organization system is the unique Minangkabau culture. Especially about men and women position about how women picked the groom at the wedding; Since Dutch arrived, the social organization system in Indonesia imitated Dutch and wiped their culture a little. For example, Indonesia was once kingdoms, after Dutch arrived, Batavia became the Indonesia's central government; The social organization system that I explain was only Sutan Mahmud as the district head. Minangkabau people gathered to conference if they got problems in their district; The English novel describes well about the social organization system in Sitti Nurbaya. The position of men in the family, how they have to make living of their sister's/brother's children. Also, it describes the role of the chief and police in their village;*

It can be concluded that most respondents are not able to explain the cultural authenticity of social organization system of Minangkabau culture.

#### **4.3.2.7 Technology System of Sitti Nurbaya**

The table and chart below are shows the result of the technology system from the respondent answer in the open question part which has 16 frequency of responses from the respondent of 12 SB Regular of English Department, State University of Jakarta towards *Sitti Nurbaya*. Their responses should contain with

the technology system of Minangkabau culture to prove that they are agree the cultural authenticity of Minangkabau culture which depicted in *Sitti Nurbaya*.

No.	Responses	Frequency	Percentage
1.	Understand	9	56%
2.	Not Understand	7	44%
<b>Total</b>		<b>16</b>	<b>100%</b>

Table 4.3.2.7 Respondent responses of the technology system towards *Sitti Nurbaya* in the open question part

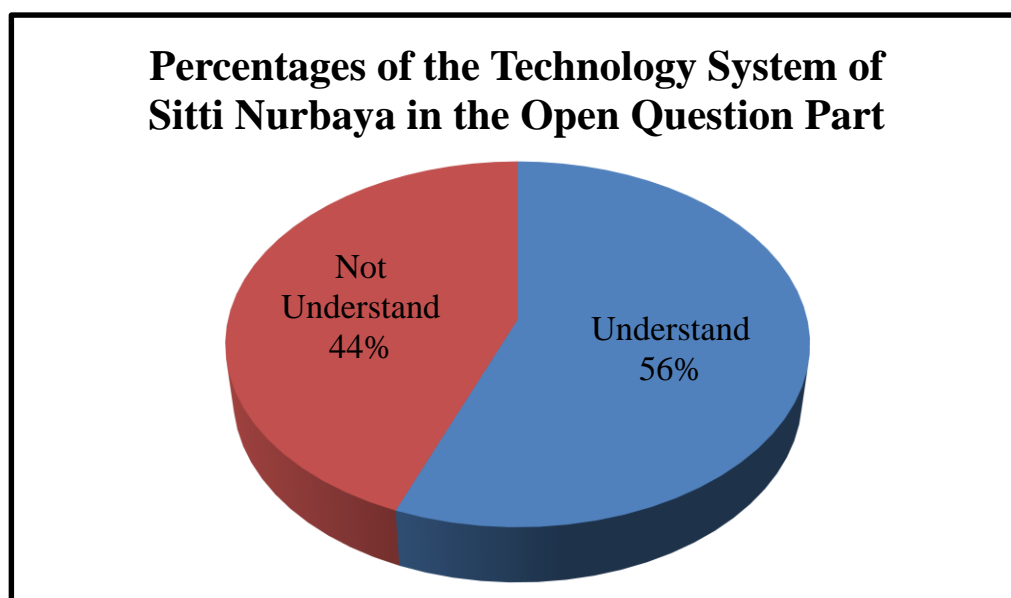


Chart 4.3.2.7 Percentages of the technology system of *Sitti Nurbaya* in the open question part

From the table and chart above, the blue part is the sign of “understand” and the red part is the sign of “not understand”. The blue part or the “understand” part has 56% or 9 responses from 16 responses which indicates that 9 respondents are mentions specifically the technology system of Minangkabau culture, like; *The*

*technology system was clearly depicted in that novel where the main technology especially in transportation, **Minangkabau people used the buggy cart**; The technology system which depicted in that novel was covered, only **‘buggy cart’ and ‘ship’ which Minangkabau people often used at that time**; The technology system can be shown when **Samsu and Nurbaya were carried by a buggy cart when they were went to Padang Mountain and hunted birds by using rifle**; The technology system was depicted in that novel **just transportation/vehicle such as buggy cart and ship**; In the technology system, **transportation/vehicle was always used by Minangkabau people at that time was buggy cart**. If they wanted to go to Batavia they had to use **ship**; The technology system in that novel which often depicted in that novel was **buggy cart, boat and ship**. At that time, Minangkabau people were quite advanced in transportation/vehicle; The technology that Minangkabau people used was **the traditional weapon like Parang** which used by **Datuk Meringgih**. In Batavia, **Samsulbahri** was influenced by Western culture by using Western gun/weapon because he used snapper for suicide; The technology system in Minangkabau culture depicted through **Bendi**. At that time, technology developed in vehicle. Besides, I could not found the development in communication technology; The technology system depicted in **Sitti Nurbaya** was ship from Sumatera Island to Java Island and telegram which used to communicate by Minangkabau people.*

On the other hand, the red part or the “not understand” part has 44% or 7 responses from 16 responses which proves that 7 respondents are not able to mention specifically the technology of Minangkabau culture, like; *Technology*

*system was rarely used in Sitti Nurbaya; I'm not sure in novel Sitti Nurbaya has shown the traditional technology aspect. I found Minangkabau people used letter to have long-distance communication; Technology system in Minangkabau culture in Sitti Nurbaya was still traditional; Because this novel was happened at Dutch colonialism so the technology system was not really develop; The technology system was not really depicted in Sitti Nurbaya; The technology system on 1922 just letter. So, mostly Minangkabau people (like Sitti & Samsul) were communicated by letter; The technology system was not really depicted in that novel.*

It can be concluded that most respondents are able to explain the cultural authenticity of the technology system of Minangkabau culture in *Sitti Nurbaya*.