



Literature as a Cross Cultural Communication Media by Andrea Hirata's Edensor Novel in BIPA Learning

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Abstract: Literature is considered as a medium of cross-cultural communication that can lead to the existence of a culture in a new environment. Literature used as a medium of cross-cultural communication can be a tool for BIPA learning. The purpose of this study is to describe the existence of cross-cultural communication through literature in BIPA learning. The data of this research are in the form of depictions of events experienced by characters in literature. The data obtained were then analyzed by interpreting, described and then analyzed. The analysis was carried out in an analytical descriptive way through the reading of literary works. The data collection technique used is a literature study by collecting qualitative data from previous studies and relevant theories in accordance with the theme of the study. The results of this study prove that Andrea Hirata's Edensor novel represents persistence with culture and as a medium of cross-cultural communication in BIPA learning. Based on the results of the study, it can be concluded that the cross-culture described in Edensor's novel is due to the persistence of an indigenous child's dream in a new environment.

Keywords: literature, communication media, cross culture, novel, edensor.

▪ INTRODUCTION

Today, the world of literature is colored by the emergence of many literary works that attract the attention of literary audiences. This phenomenon attracted attention and literary works emerged from writers. They make literary works as a medium to voice visible values that can be accepted by readers. Literature has complex effects related to human personality. Literature can move towards a world of dreams and fantasy worlds that are beautiful and serene. The assumption that says that for practical life in the world is not entirely true (Endraswara, 2008:42-43). The characters played in literature can have a tremendous influence on the readers to be motivated. This is because, the literary work is the author's interpretation of the social environment and the world he faces and then is responded to by the reader with an interpretation based on his expectations.

Literary works are acts of communication or semiotic phenomena, namely sign communication systems. Literary phenomena can be said as a dialectic between the text and its readers and between the text and the context of its creation (Riffaterre, 1978:1). Literary works are imaginative works based on awareness and creative responsibility as works of art with aesthetic elements by offering a model of life as idealized by the author, including when addressing social phenomena (Al-Ma'ruf, 2011). Literary works cannot be separated from the social environment that surrounds them (Kurnianto, 2016). In the past literary works of the Indonesian people, including Classical Malay literature, the identity of the nation at that time was depicted. The old literary works inform readers about thoughts, customs, beliefs, social conditions of society, individual personalities, relationships between individuals, and the value system prevailing in society (Panuti-Sudjiman, 1984:14).

Facing literature as a communication practice that has social and historical roots, we absolutely cannot rule out the fictional world that controls a wide audience. The study of popular literature is important because it can present a link between the field of literature and other fields of art (Syahrul, 2018). Literary works will not be separated from the influence of the times and become an indirect note in marking the times. Literary works also become a reflection of a nation, religion, culture, race, ideology, circumstances, system, and other things. Literary works are a reflection of social, cultural, and psychological aspects as well as a picture of life. Seeing the cultural side in Edensor's novel, which comes from Malay land, of course, it is influenced by European and African cultures, and the Malay natives hold tightly to their Malay traditions. European culture is so thick in Edensor's novel where the Malay natives have very high dreams to explore Europe and Africa. From there, the story about the journey of life through Europe and Africa for education and looking for love is motivated because foreigners feel themselves to be more everything than the natives.

The Edensor novel by Andera Hirata is one of the literary works that can be used as a medium of cross-cultural communication. Cross-cultural practices in the context of Indonesian literature can be seen in the themes of people's lives and culture (Sujaya, 2021). Andrea Hirata as one of the Indonesian writers who gave rise to literary works in the form of novels that have been circulated abroad and is known as a bold, unusual, unexpected metaphor, sometimes inconsequential. Edensor is the third novel in the Laskar Pelangi tetralogy. The novel tells about the courage to dream, the power of love, self-discovery, and valiant conquest (Hirata, 2008).

Edensor's novel is not only about the courage of an Indigenous Malay child who dreams very high, but also contains adaptations to Western or European cultural concepts. The concept of culture is a cultural way that has been understood as a framework of knowledge that people have about certain groups because of knowledge and dynamic human nature. Therefore, culture is always changing and developing (Scarino, A & Liddicoat, A, 2009). Thus, if it is related to Andrea Hirata's Edensor novel, cross-cultural communication is found in the views of characters and settings related to cross-cultural interpretation. In addition, differences in background and culture indicate an identity problem. Differences arise in the interaction of the characters with students from various countries studying in Europe.

The relevant research was conducted by Tuti Kusniarti with the object of the novel from Fontenay to Magallanes by NH. Early. The purpose of this study is to describe literary texts as a medium of communication between nations. The results of this study are, (1) literary texts as a medium of communication between authors and readers, and (2) forms of international communication in novels from Fontenay to Magallanes (Kusniarti, 2012). A similar study was also conducted by Novita Herdiawati et al. The purpose of this research is for BIPA students to be able to understand the material so that it has an impact on increasing language skills. The results of the study are about the traditions of the East Java community which are used as a medium for cultural introduction for BIPA students (Herdirawati, 2019).

The relevant research was carried out by Ninawati Syahrul et al, with the object of study being the story of the Origin of the Seven Mentawai Sub-tribes. The purpose of this study is to explore the issue of cultural identity and democratic values through the story of the origin of the ancestors in seven sub-tribes in South Siberut with an ethnographic approach. The results show that people in the seven Mentawai sub-tribes are open to

change, religious in dealing with existential problems of life, including in their relationships with God, others, and nature (Syahrul dkk, 2022).

Another relevant research was also conducted by Lovinea Mega Putri and Wiyatmi with the same object of study, namely the novel *Atheis* by Achdiat K. Mihardja. This study aims to describe and understand the character of Kartini and the construction of the femininity of Kartini in the novel *Atheis* by Achdiat K. Mihardja. The results of the research are (1) the depiction of Kartini's character who is physically beautiful and has a proportional body; psychologically intelligent, assertive, and easily offended; Sociologically Kartini is a Marxist, wealthy, studied at MULO, and is a social and political activist, (2) the form of construction of the femininity of Kartini's character in *Atheism* shows that Kartini's beauty and intelligence were constructed based on the myth of Sundanese women; Kartini was identified as a double burden woman; Through social aspects, Kartini was able to influence Hasan to become an atheist (Putri dan Wiyatmi, 2022).

The next relevant research was conducted by Haalin Mawaddah et al, by discussing the culture that exists in Javanese society. This study discusses the efforts of Javanese women to gain their existence not only in the domestic sphere, but also in the public sphere. The patriarchal culture causes Javanese women to be confined within the scope of the family and the community. The novel *Sri Sumarah* by Umar Kayam is a literary work in the form of a novelet in which there is a story about Javanese women. The result of this research is that the characters Bawuk, Sri Sumarah, and Tun can show their existence through efforts that can bring up their identity in patriarchal culture. The efforts made by Javanese female characters in Umar Kayam's *Sri Sumarah* novel are 1) women can work outside the home, 2) intellectual women, and 3) women work to achieve socialist transformation in society (Mawaddah dkk, 2022).

Based on the explanation above, the object of previous research was literary texts related to culture and cultural terms that were used as a medium for cross-cultural communication and learning. Meanwhile, in the research that will be studied, literature in the form of a novel with the title *Edensor* by Andera Hirata is one of the literatures used as a medium of cross-cultural communication in BIPA learning. BIPA is an Indonesian language learning program for foreign speakers who not only learn Indonesian but also learn Indonesian culture. *Edensor's* novel is about Malay natives who study in Europe with a new environment and culture. These natives are able to adapt to life in Western culture without losing their Indonesian Malay culture.

▪ **METHOD**

This research is descriptive in nature by collecting data using a data source, namely the *Edensor* novel by Andera Hirata through a qualitative approach. Qualitative research is research that focuses attention on various methods that include interpretative and naturalistic approaches to the subject of study. Qualitative researchers study, understand and interpret things in their natural context (Ambarwati, 2017). The researcher uses a literature study technique by collecting qualitative data from previous studies as well as relevant theories that are in accordance with the study theme. The data obtained were then analyzed by interpreting, described and then analyzed. The analysis was carried out in an analytical descriptive manner through the reading of literary works. The discussion departs from the phenomena found in literary texts related to the theme of the study. This study aims to determine the culture contained in the *Edensor* novel as a medium of cross-cultural communication to be used in BIPA learning.

The steps taken by the researcher are as follows. First, the researcher conducted a literature study with the aim of selecting and reading novels related to the relevant study themes and theories. Second, inventorying data from Edensor's novel as a cross-cultural communication medium that will be studied. Third, identify the content of the novel which includes cross-cultural communication which ultimately produces data. Fourth, formulate the conclusions of the research. This is considered very substantive considering that previous research emphasized the object of study in the form of literary texts related to culture and cultural terms that were used as media for cross-cultural communication and learning.

▪ **RESULT AND DISCUSSION**

Results and Andrea Hirata gave rise to a very stubborn male character, named Aqil Barraq Badruddin alias Andrea in the novel *Edensor*. Through tpkoh Aqil, Andrea Hirata considers this character a naughty, stubborn, and smart native. His misbehavior was proven when Aqil was a child who liked to bully local residents, began to hide the preacher's notes when he was going to give a sermon, poured glue into other people's caps, rang fireworks at the window of the mosque where he was going to perform the tarawih prayer, during the fasting month he often disguised himself by wearing his cousin's mukena and sneaking around. into the daughter's saf, instigating her sister to sing the song "Indonesia Raya" over the mosque's loudspeaker. His stubbornness was proven when he was a child who sailed the ocean with Weh's grandfather and when he was a student in Europe.

Edensor is the third novel by Andrea Hirata. Andrea Hirata first wrote his work which was able to circulate abroad and was even able to achieve a best seller in Malaysia. Prof. Sapardi Djoko Damono, a professor of literature at the Universitas Indonesia classifies Andrea Hirata as out of the blue who is known to have never written a short story before but suddenly appears and immediately writes a tetralogy in a realist style studded with bold, unusual, unexpected, sometimes when silly, but captivate the reader. This novel tells about the courage to dream, the power of love, the search for identity, and valiant conquest. This novel also features various characters from all over the world with different backgrounds. These figures are from various countries, namely French, African, German, British, Indian, Dutch, Finnish, African, Javanese and Malay. Through figures from various countries can make cross-cultural communication. This character is depicted in backgrounds in Java, Malay, Europe, and Africa.

Literature

Etymologically taken from Western (European) languages such as literature (English), literature (German), and literatuur (Dutch). Literature in Indonesian comes from Sanskrit which is a combination of the word *śas*, which means to direct, teach, and give instructions. The word gets the suffix *tra* which is usually used to indicate tools or means, so that literature means tools for teaching, manuals or teaching (Teew, 1984:22-23). Literature is an expression of the human person in the form of experiences, thoughts, feelings, ideas, passions, beliefs in a form of concrete images that evoke charm with language tools. Literature has elements in the form of thoughts, experiences, ideas, feelings, enthusiasm, beliefs (beliefs), expressions or expressions, forms and language (Sumardjo, 1997:3-4).

Literature is not only an artifact (inanimate object) but literature becomes a living figure. This means that literature can develop dynamically with others, such as politics,

economics, art, and culture. Literature is considered capable of being a guide to the path of truth because good literature is literature written with full honesty, clarity, sincerity, wisdom, and nobility of human conscience (Saryono, 2009:16-17). Literature can be seen as a social phenomenon (Luxemburg, 1984:23). This is because literature is written in a certain period of time which is directly related to the norms and customs of that era and literary authors are part of a society or place themselves as members of that society.

Literature is a medium used by authors to convey their ideas and experiences. As a medium, the role of literary works as a medium to connect the author's thoughts to be conveyed to the reader (Sugihastuti, 2007:81-82). In addition, literary works can reflect the author's views on various problems observed in his environment. The social reality that is presented through the text to the reader or in the form of a poem or song is a description of various social phenomena that have occurred in society and are presented by the author in different forms and ways. Literary works can also entertain, increase knowledge, and enrich the insight of their readers or listeners in a unique way so that the message conveyed to the reader is not impressive.

Culture

Culture is all types of human activities and their patterned results, both sensed and unseen (Sadtono, 2002:16). In line with this opinion, culture can be grouped into two major options, namely culture as a product and culture as a whole way of living in society. As a product, culture includes values-values, beliefs, norms, symbols, and ideologies, while as a way of life, culture is in the form of human relations and human attitudes or behavior in establishing relationships with each other. If culture is learned, it means that culture is something that can be taught. In other words, culture is knowledge about the world. This implies that members of a culture do not simply know certain facts or recognize objects. Places, and people. However, they also have to share different mindsets, ways of understanding the world, as well as drawing inferences and predictions (Goodenough in Keesing, 1992).

Culture is seen as a tool or medium used by members of a culture. In this case, culture includes both material objects (cultural objects) and ideational objects such as belief systems and language codes. thus, that culture is concerned with the way of human life. Therefore, this culture includes three forms relating to what humans do, what they know or think and what they make or use to fulfill their needs. Human life in society there is an integrated pattern system called culture. Culture is a society's way of dealing with its own problems. Humans learn to think, feel, believe and do what is appropriate according to their culture. One of the most important aspects of culture is communication because in order to understand foreign cultures, we have to compare our own culture with foreign culture. Culture becomes a learning process from generation to generation that contains the life values of a group that has many features. Where the basic function or important core of culture is a view that aims to make life easier by teaching people how to adapt to their environment (Paramita & Sari, 2016).

BIPA

The Indonesian language learned by foreigners from all over the world is called BIPA (Indonesian for Foreign Speakers). The focus of BIPA is to teach Indonesian to foreign speakers who want to learn Indonesian. This BIPA learning can be carried out in Indonesia and other countries that have a BIPA organizing body. The thing that needs to be considered in BIPA learning is the cultural factor. The BIPA program is well known

in various countries, including Morocco, Germany, Australia, Poland, and Thailand. In that country, Indonesian has become a study program that can be studied at the university level (Pt Apita et al., 2016). If BIPA students study in Indonesia, then language becomes a second language and BIPA learning becomes B2 learning (Wijaya, 2020).

BIPA students who are foreign nationals from various countries, through culture, Indonesia will be famous for its culture throughout the world. Learning Indonesian for foreign speakers must optimize the use of Indonesian in the context of real communication. This is done to optimize the understanding of BIPA students in the language used by the Indonesian people, then understand the lifestyle and culture of the Indonesian people as a whole. This understanding of Indonesian culture is the essence of BIPA learning in addition to Indonesian language skills (Suyitno et al., 2018:177). BIPA can be likened to a newborn baby. This newborn baby certainly needs to be matured together by the various parties involved in it. This means that the BIPA program needs to be developed and matured. Therefore, to ensure that BIPA can be developed systematically and at the same time responsive to the needs of students, a careful study and arrangement of the essential speech patterns found in Indonesian is required (Ulumuddin & Wismanto, 2014).

The main objective of BIPA is to improve the ability of BIPA students to use Indonesian communicatively. The objectives in BIPA learning can be categorized into (1) general BIPA (general BIPA) which aims to teach Indonesian for daily communication; (2) academic BIPA (academic BIPA) aimed at academic Indonesian; (3) BIPA for recreational purposes intended for those who will travel to Indonesia; and (4) special purpose BIPA (BIPA for specific purposes) which is intended to teach Indonesian language with a specific purpose, such as orientation to special jobs or other (Susanti, 2019). The main target of BIPA learning is that students are able to speak Indonesian well and correctly orally and in writing. Spoken language skills are given to those who study for short-term interests, such as tourists or beginner level. While the written ability is given to those who study for long-term purposes, such as researchers, students, entrepreneurs, employees, or for advanced levels (Maharani, 2012)

Cross Cultural Communication

Cross-cultural communication is communication between people of different cultures, for example between ethnic groups, ethnicities, races, and social tribes. Cross-cultural communication includes communication that involves communication participants representing individuals, individuals or groups with an emphasis on differences in cultural backgrounds that influence communication behavior (Liliweri, 2009:13). Cross-cultural communication (cross culture) is often used to refer to the meaning of intercultural communication (interculture), without being limited by geographical, racial, and ethnic contexts. Cross-cultural communication can be defined as a comparative analysis that prioritizes the relativity of cultural activities. Cross-cultural communication is generally more focused on relations between nations without having to form a new culture as happens in intercultural communication (Purwasito, 2003).

Cross-cultural communication is a comparative study that aims to compare (1) certain cultural variables, and (2) the consequences or consequences of cultural influences from two or more cultural contexts. Through this study, everyone will understand their own culture and recognize that there are dominant cultural issues that other people have in intercultural relations. This means that cross-cultural communication can be done if we know our culture and the culture of others (Suryandari, 2019:13). Cross-cultural or inter-

cultural communication occurs when members of one particular nation give messages to members of another culture. More precisely, intercultural or cross-cultural communication involves interactions between people whose cultural perceptions and symbol systems are quite different in a communication (Samovar, LA, Porter, RE, & McDaniel, 2010). In short, cross-cultural or inter-cultural communication is communication that occurs between people or groups from different cultures.

The cross-cultural communication referred to in this study is not merely geographical location but because of the problems and circumstances that Andrea Hirata raised in Edensor, such as Malay culture, European culture and African culture. Cross-cultural communication is experienced by Aqil figures. Aqil's real name was Aqil Barraq Badruddin which was eventually changed to Andrea. He is the 5th child of 6 siblings. Raised in a harmonious family, he inherited the stubborn and soft-hearted nature of his mother from his father. He grew up in Malay land with a heavy name burden. His name means "Salih with a shiny forehead who will not do unreasonable things in his life". In the Malay lands during the Dutch era, schools were only for intelligent children, as the following quote shows.

"..... The old school of Mollen Bass Technisce School in Tanjong Pandan, I've seen a photo of it. It's no lie that people say that he is not a boon, because the Dutch only accepted the smartest natives at the school for the candidate for high-ranking tin dredger engineering..." (Hirata, 2008:2).

Based on the quote above, it is known that in Dutch-era Indonesia, only the smartest natives could go to school. The native referred to in the quote is Grandpa Weh who is a friend of Aqil's father. Through this Andrea character, the author raises the figure of an indigenous man who is stubborn, naughty, and very clever. Even though he is stubborn, he is very persistent in his dreams. After Aqil graduated from high school he did a job interview in Java and when he arrived in Java he was flatly rejected. Finally he was able to work as a kitchen appliance salesman who did not last long only a few weeks. After that, he was accepted to work at the post office by serving as the Young Postal Organizer. Some time later Andrea and his distant cousin Arai received an announcement letter for a scholarship test to Europe.

Andrea's change in environment was only felt after he was in Belgium. However, Malay culture is still embedded in him, namely when he enters the room of Simon Van Der Wall, MVgT, Building Manager, as the following quote shows.

"..... We knocked politely and entered the room,..." (Hirata, 2008:75).

Andrea is really a native who is still practicing the manners that have been instilled since childhood, even though he has been in a different environment but he still applies his manners in his new environment. Andrea has always loved observing life, always interested in being a life observer who can discover the fact that most people are not what they seem. He was very excited when he entered classes at the Sorbonne with students from various nationalities.

Adapting to his new environment is also not easy, especially since his classmates are scholarship students who have great academic achievements. The behavior of friends from different cultures makes Andrea able to adapt well, starting from her friends named MVRC Manooj and Gonzales acting like rich people at the beginning of the month and different at the end of the month, as the following quote shows.

“.....they walk around in elegant clothes, they smell good. They don't want to eat lunch in the student canteen. But it only lasts at the beginning of the month until the fifteenth. After that, they whined and asked for a loan to be able to live for the next fifteen days...” (Hirata, 2008:123).

Andrea became a good friend, even though she had friends who were different from her culture. He always understands when his friends act like they don't know him at the beginning of the month after receiving the scholarship allowance or scholarship recipient's pocket money. Eventually his friend would greet him and whine to be owed for living the next fifteen days.

Andrea's stubborn nature can surprise his friends, because Andrea has a summer vacation plan to travel around Europe and Africa with the money he gets from busking. At first his friends doubted Andrea's plan and finally they all agreed to follow Andrea and his cousin's plan. Vacations around Europe and Africa have been Andrea's dream since she was a child whose soul wanted to travel. The fruit of Andrea's persistence, he was able to decide to take a vacation around Europe and Africa with the money from singing in various countries to be visited. The plan to travel Europe and Africa was approved by his friends by compiling betting rules for traveling in Europe and Africa, as the following quote.

“..... The one who can travel the most cities and countries is the winner. The presence in each city is proven by uploading digital photos to yahoo photo so that they can be monitored via the Internet. The punishment for the loser, who traveled the least number of cities and countries, was horrific, namely taking care of the other participants' laundry for three months, paying a cover charge for clubbing, and most gruesomely, having to walk the bicycle backwards from the legendary Le Louvre museum to the gates of L' Arc de Triomphe traverses Paris' most prestigious District: L'Avenue des Champs-Elysees. The bicycle that is led will be hung with ragged clothes.....” (Hirata, 2008:190).

Based on the quote above, the journey around Europe and Africa began, they dispersed and took different paths. Andrea with his distant cousin Arai to travel around Europe and Africa with a mermaid costume to sing. Countless how many countries they passed, from Europe to Africa. Many valuable experiences when they travel around Europe and Africa, many cultures they can go through. Traveling Europe and Africa not only wants to explore and know life in every corner of the city in Europe and Africa, but Andrea is also trying to find his idol named A Ling. Thanks to his tenacity, the dream of traveling to Europe and Africa can be achieved even though he is only a native who lives in the West by relying on scholarships, as the following quote.

“..... My expedition has opened a secret path hidden between the folds of the boundaries of space and time, a secret path that connects what I'm experiencing right now with the events of my past. This is the greatest ecstasy that only those who dare to dream, dare to come out of their snail shells, to find answers to their questions....” (Hirata, 2008:291).

Based on the quote above, it is known that Andrea can adapt to new cultures while traveling around Europe and Africa thanks to his persistence and hard work. If you think about it, this is impossible to achieve because basically Andrea is just a Malay native who is impossible to travel around Western countries with different cultures in each city. Andrea, who started out as a very naughty child, became a smart, independent, stubborn,

and hardworking student. Even though he has managed to circumnavigate the West, he has not changed his status as an indigenous Malay child. He remains consistent with himself as a Malay child who has a unique personality with the style of a novelist. Traveling around western countries does not make Andrea experience culture shock, let alone culture shock. In fact, Andrea is able to adapt to a new culture and not leave the old culture. This character becomes a male character who is present in cross-cultural well.

Through the story of Andrea exploring western cities, the author shows the reader that responding to the conditions of the Akita nation requires a cultural transformation. Andrea is a village bachelor who lives in a new environment to fulfill his dream of traveling. With the status of a Belgian student, he was able to become an indigenous man who was able to speak Dutch and have a modern culture without having to leave his Malay ethnicity. Andrea is described in this novel as himself who does not reject Western culture but uses Western culture as a strategy to carry out his own existence by learning various things from European and African cultures

▪ CONCLUSION

Edensor novel is a literary work that can enrich the understanding of cross-cultural communication in BIPA learning because it contains several things, namely, cultural characteristics of characters, cultural conflicts between characters. Inevitability in the reality of life. These conditions can increase the existence of Indonesian literature as a medium of cross-cultural communication in BIPA learning. Characters in Edensor can represent the Malay natives as natives who get the influence of modern culture from living in Western countries. As a result, characters can socialize and adapt to modern culture without leaving the old culture.

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