



## Multiculturalism in the Novel of Si Anak Pintar by Tere Liye

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### ABSTRACT

Multiculturalism is a form of appreciation and respect for other people regardless of ethnicity, tribe and culture. This research describes the element of multiculturalism in the novel of Si Anak Pintar by Tere Liye. This research uses an interpretative descriptive method by presenting interpretations in descriptive form. The data analysis technique uses reading and note-taking techniques, with four steps, namely: (1) data classification, (2) interpreting the data, (3) interpreting the findings, and (4) writing a report based on the findings. The research results show that the novel of Si Anak Pintar by Tere Liye contains elements of multiculturalism, namely: a sense of solidarity and brotherhood, gender equality, open trade, family values, respect for morals, feeling content in life, and sharing social control.

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## **INTRODUCTION**

Indonesia as one of the big and vast countries has a lot of diversity consisting of various ethnicities, tribes, and cultures. The vastness of Indonesia's territory is comparable to the high level of diversity. This makes Indonesia one of the largest multicultural countries rich in diversity (Nurchahyo, 2018: 106). With so much diversity, Indonesia must manage differences between cultures well, marked by dynamic, harmonious socio-cultural relations between community groups and other groups.

In fact, differences are a natural thing, it is just how humans respond to the differences themselves. Multiculturalism is a form of cultural diversity that every human being has. Multiculturalism is about individual or group awareness of cultural diversity which in turn is able to encourage the birth of an attitude of tolerance, cooperation and joint dialogue (Liliweri, 2005: 70). Multiculturalism must be instilled from an early age so that later they will be able to have an understanding of differences, believe in their own identity, be accustomed to communicating with different interlocutors, have empathy for others even though they are different from them, develop critical thinking skills and be able to express different opinions, not discriminate and look down on other community groups.

As a textual concept, multiculturalism emerged in the 20th century. However, as an empirical practice, multiculturalism has emerged since the 14th century (Bowers, Marks & Printy 2009 in Simons, 2016). This can be seen in the Majapahit kingdom which at that time had implemented the principle of *Bhinneka Tunggal Ika*, 'different but still one', becoming a milestone that our nation has long implemented the principle of multiculturalism. As a foundation of culture, multiculturalism must continue to be embedded in our minds so that in the future we will not be easily offended or provoked by cultural differences. Efforts to explore the nation's potential for existing multiculturalism can be done in various ways, one of which is through literary works. Literature, society and all life's problems cannot be separated. Literature is present as a response to the existence of social life problems such as multiculturalism in society. Writers do deep thinking, then understand the meaning of life through imaginative and creative processes, then pour it into literary works as a depiction of real community life, either in the form of poetry or novels.

Novels are the most popular literary works among readers. The easy-to-understand storyline and the elements of life stories make novels so popular. In a novel, the author tries as much as possible to present a picture of the reality of life through the story. Through novels, readers will be taken to a fictional world in the form of problems contained in the story. So, it is not surprising that novels are an important factor in voicing socio-cultural issues or doctrines to readers. One of the issues or doctrines brought up in novels is multiculturalism.

The *Smart Child* novel is one of the novels from the *Si Anak Nusantara* series by Tere Liye which is quite popular and is full of multiculturalism. This novel tells the story of a child named Pukat, the smartest child in his family and friends. His childhood was filled with adventures and exciting stories, until Pukat was able to unite his determination to defend the treasure in his village.

This novel contains socio-cultural values that are full of culture, many cultural diversities of a society that become the story of this novel. Through this novel, readers will be treated to a story about the most valuable treasure in the village and make readers think about the puzzles in each storyline. The form of multiculturalism in the Smart Child Novel comes from cultural diversity between individuals, groups, or ethnicities.

Based on the problems above, the problem that the researcher wants to observe is how the form of multiculturalism is contained in the novel *Si Anak Pintar* which includes the values of brotherhood, gender equality, open trade, family values, respect for morality, feeling sufficient in life, and control of power (Nurgiyantoro and Thobroni, 2010: 158). The seven elements above are the multicultural elements that will be studied in the novel.

The purpose of this study is to reveal the elements of multiculturalism contained in the novel *Si Anak Pintar* by Tere Liye and to find out the form of its implementation. In revealing the multicultural pluralism of the novel *Si Anak Pintar* by Tere Liye, the researcher uses a descriptive interpretive method with Alan Swingewood's sociological approach to literature which utilizes three parts, namely: first, literary works as social reflections. Second, production and authorship. Third, literary works and history. This study uses a sociological approach to literature according to Alan Swingewood's theory, the sociological approach to literature according to Swingewood's theory chosen is the first point, namely literary works as social reflections. This study focuses on the study of literary texts that have elements of multicultural values in the novel *Si Anak Pintar* by Tere Liye. Data collection techniques are carried out using reading and note-taking techniques.

The multiculturalism research related to this research is Multiculturalism in the Novel *Kusut* by Ismet Fanany which was studied by Rulita Marinda, et al. The results of this study show the expression of multiculturalism through the interweaving of events with various characters from different countries. The multiculturalism contained in the novel *Kusut* is: 1) loyalty of friends, 2) high sense of kinship, 3) attitude of helping each other, and 4) good acceptance from other countries.

Ecological Intelligence Research on the Novel *Si Anak Pintar* By Tere Liye (Bowo, (2020). This study reveals the form of ecological intelligence in the novel, the results of this study are 1) identifying ecosystem components, 2) understanding ecosystem functions, 3) understanding natural and environmental management systems, 4) understanding environmental values, 5) showing concern for the environment, 6) environmental adaptation, 7) solving problems due to environmental impacts, 8) managing natural resources, and 9) utilizing the environment positively.

Representation of Multiculturalism Elements in Unframed Paintings by Ugi Agustono J. (Jafar Lantora, et al. 2022). The results of this study show elements of multiculturalism in the form of: 1) solidarity and brotherhood, 2) gender equality, 3) open trade, 4) family values, 5) respect for morality, 6) feeling sufficient in life, and 7) sharing and social control. The interaction of the character Neji and his friends shows a sense of solidarity even though they have different cultural, racial, and religious backgrounds.

Research entitled Multiculturalism in the Novel Pulang by Leila S. Chudori (Pingkan D. Farida and Reiza D. Dienaputra 2021). The results of this study reveal the values of multiculturalism that enrich the story set in three different historical times, namely Indonesia 1965, France 1968, and Indonesia 1998. The form of multiculturalism is in the form of habits and behaviors that can be seen and done every day. Even though they are in France, the characters in the novel do not leave Indonesian cultures.

## **LITERATURE REVIEW**

Indonesia as one of the big and vast countries has a lot of diversity consisting of various ethnicities, tribes, and cultures. Novels are the most popular literary works among readers. The easy-to-understand storyline and the elements of life stories make novels so popular. In a novel, the author tries as much as possible to present a picture of the reality of life through the story. Through novels, readers will be taken to a fictional world in the form of problems contained in the story.

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## **METHODOLOGY**

This research is a type of descriptive interpretive research. The data of this research is multiculturalism in the novel Si Anak Pintar by Tere Liye. This novel represents Pukat's life experience and certain cultural dimensions that function to re-present human life events. This research includes intrinsic elements in the novel by looking for data on multiculturalism depicted by the characters in the novel. Furthermore, data is collected and selected with the following steps: reading the novel repeatedly and marking related data. The collected data will then be analyzed for data suitability with the following steps: (1) data classification, (2) data interpretation, (3) interpretation of findings, and (4) writing a report based on the last findings, namely constructing the form of multiculturalism found in the figures. The collected data will be studied for multicultural values themselves, including (1) appreciation of cultural pluralism, (2) human nature, (3) responsibility for the earth, and (4) responsibility of the world community (Bennett, via Suminto and Wiyatmi, 2017: 23).

## RESEARCH RESULT AND DISCUSSION

The novel *Si Anak Pintar* is a story consisting of various characters, the main character named Pukat surrounded by family and friends. Through the character Pukat, readers will be invited to see the socio-cultural with various backgrounds and diverse problems. Pukat tells his own life from a personal perspective.

### Synopsis of *Si Anak Pintar*

The *Smart Kid* novel is a series of *Anak Nusantara* by the famous writer Tere Liye. This novel was published in December 2018 with 362 pages. This novel tells the story of the main character named Pukat and his family and friends who live in a village far from the city center. Pukat comes from a simple and harmonious family, he has three siblings named Burlian, Eliana, and Amelia. Like a child, Pukat has a high curiosity about the things around him, not infrequently his naughty nature appears. The solid friendship between Pukat and his friends with the spice of quarrels gives Pukat meaning about the importance of friendship. Another character of Pukat is stubborn, several times given advice by the people around him, he remains firm in his position because his heart's conviction says he is innocent. Even though Pukat has a stubborn nature, he is actually a smart and polite child, this can be seen when Pukat managed to get a scholarship to study in Amsterdam and his adaptable and helpful social style makes Pukat surrounded by many people.

### Multiculturalism of *Si Anak Pintar*

The multiculturalism presented in *Si Anak Pintar* develops in everyday life in society, the tendency of society that is minimal in multicultural awareness but strong in social becomes a cultural dynamic. Like a small child, Pukat grows up with his siblings and friends who cannot be separated from the world of play. The figure of Pukat becomes the narrator in every story in the novel *Si Anak Pintar* by Tere Liye. The analysis related to the elements of multiculturalism contained in the novel *Si Anak Pintar* by Tere Liye is described as follows:

### Solidarity and Brotherhood

Solidarity and brotherhood are important elements in establishing harmonious socio-cultural relationships based on mutual understanding and compromise. The solidarity and brotherhood in the novel *Si Anak Pintar* by Tere Liye are very visible in the life of Pukat, his family and friends. We can see when the character Pukat plays with his younger brother Burhan and his friend Can, a form of solidarity and brotherhood is seen when they take turns flying kites in the village field.

*Since we only had one kite, me, Burlian, and Can took turns controlling the string. Now it's Can's turn, while Burlian is in charge of stretching and winding the thread."*

*"Oi, oi...! Can exclaimed in panic. Two kites had ambushed our Yellow. "tarik, Can! TARIK!" aku berseru-seru"*

*"yes, it's been withdrawn!"(87).*

In the sentence above, it is very clear that there is a sense of solidarity between Pukat, Burlian, and Can. The sentence explains the spirit of working together in playing kites. Although they only have one kite, Pukat, Burlian, and Can, they share roles in defeating their enemies.

The sense of solidarity and brotherhood is also seen in Pukat and Raju, classmates and playmates, the sense of brotherhood is so closely knit. This is seen when Raju, who is working to guard Wak Lihan's corn field, is in a rampant state of pigs breaking through the field.

*"Can't Wak Lihan send someone else?"*

*"I asked for it instead. Wak Lihan paid me a lot of money. I'm also free to burn corn under the dangau, while occasionally pointing a flashlight towards the forest, making sure there are no pigs. My job was easy. The worst case is that I fall asleep in class like this afternoon. I need a lot of money to keep going to school. You know, so I can be a great aviator one day." Raju chuckled.*

*"You will definitely be a great aviator." I smiled sincerely, patting his shoulder.*

*"Of course." Raju patted my shoulder back (199).*

The quote above illustrates how high the sense of solidarity that exists between the two. Raju who has to work in order to continue school needs a job. His parents separated and Raju went with his mother and two younger siblings, there was no man other than Raju, he also turned into the head of the household. A sense of solidarity was shown by Pukat to encourage Raju in pursuing his dream of becoming a pilot.

The next form of brotherhood, namely between Pukat and Can, is stated in the following sentence:

*"Did you hear me, Can? Can?" I slapped Can on the cheek. "We're going through the fire. Look! You get on top of this log. Run as fast as you can."*

*Can, who was already exhausted, gasping as he ran from the center of the field, nodded fractionally. I slapped his cheek again, trying to regain his concentration.*

*"You go first." I helped Can up the cross log. "Don't be afraid! Run as fast as you can. Run like you don't see the flames. Understand?" (322).*

The sentence above describes an emergency situation when Pukat, Can and Burlian were trapped in a land burning, because they misheard the schedule for the land burning, they ignored it because it was still a long time and were tempted to catch jungle fowl. Pukat who was still anxious and clear-minded helped Can who was exhausted and not focused in awakening and helping Can get out of the flames in front of him. Pukat's action was an act of solidarity and loyalty, Pukat was willing to save Can and Burlian first who had no more energy, even though they were in the same position.

### **Gender Equality**

Gender equality in the novel *Si Anak Pintar* by Tere Liye is seen in several characters such as Mamak and Wak Yati. Gender equality in this novel is aimed at women who are hard-working even though they are in an economic background, but the hard-working and never-give-up nature makes the female figure very strong in terms of affection and thought. In this novel, elements of gender equality are seen in the following quotes:

*"But listen Wawak, mijn lieve (my dear)... when it comes to love and feelings, beauty isn't everything. There is a wise saying like this: Hundreds of stories about beautiful princesses, will not stop until the end of time. Millions of women looking beautiful, will never realize it until aging comes unbearably. Do you know why? Kak Eli shook her head, forgetting her anger at Burlian. Now he was more interested in Wak Yatibarusan's sentence.*

*"Do you know why most people consider a woman's beauty more important than her good behavior?" Wak Yati looked at Kak Eli gently, "because in this world, there are more stupid men than blind men." (189).*

The quote above illustrates that most people see women only from their beauty, not from their words or good behavior. This shows that Mak Yati's thoughts influence Kak Eli's mind, that beauty is secondary and the most important thing about women is good behavior. Mak Yati explicitly illustrates that a woman must be a good character, don't just care about beauty. Because if you rely on beauty alone, only stupid men will approach you.

### **Open Trade**

The need for food and clothing is a form of social life, through trade human life will be fulfilled. Trade requires us to be honest in selling or buying goods, also respecting and appreciating diversity. Diversity in trade cannot be separated from the cultural background of the seller and buyer, to realize a successful transaction, the seller and buyer must abandon egoism that is sectarian, racist, and deceptive.

Through the novel *Si Anak Pintar*, open trade appears in several sentences, namely:

*As I left, I swallowed, staring anxiously at the can of money and the price list. Lest there be evil, lest there be jail. Mr. Bin's words after the ceremony yesterday rang in my head, "Don't worry, Pukat. Trust me."*

*With slightly shaky hands, I counted the money in the can, matching it with the amount on the paper. "Oi,,," I breathed a sigh of relief. The amount was right. No less no more. I wiped the sweat off my forehead, the heat of the dry season was just setting in. A satisfied smile tugged at my lips" (163).*

The quote above shows that Pukat, who is responsible for trading with the honesty can system at school, found that Pukat experienced losses. The honesty can was Pukat's idea because Mrs. Ahmad, as the owner of the shop, was taking care of her sick child. With the honesty can, Mrs. Ahmad could still take care of her child without thinking about her shop. This open trade is full of risks because it relies on the honesty of buyers, although most buyers come from school children and local residents.

The element of open trade is also apparent in the following sentence:

*Arriving at the sub-district town square, Mamak chooses one of the locations, deftly spreads a tarpaulin, puts baskets, makes piles of duku fruit. I yawn, taking in my surroundings. It's not even six o'clock yet, but the circle market is already crowded.*

*"The fruit is new, ma'am? One of the buyers approached.*

*"Just picked yesterday." Mamak nodded.*

*"How much for a pile?" The buyer was interested.*

*"Five thousand."*

*"Three thousand or not?"*

*Mamak nodded lightly (248).*

It appears that open trade is carried out by Mamak and buyers, the concept offered in the buying and selling is like in general in the market, namely negotiation from the buyer, the existence of negotiation from the buyer makes the interaction between the seller and the buyer show multicultural characteristics, namely the nature of honesty and respect for the figure of Mamak in selling fruit. The seller and buyer in the sentence both need each other, the seller gets profit from the sale and the buyer gets goods according to the price.

### **Family Values**

Family is the main foundation of how values are instilled and grown to shape a child's character, if he or she is born into a less harmonious family, it is likely that the effects of family disharmony will have an impact on a child's life, and vice versa, a harmonious family will have a very positive impact on a child's life. The novel *Si Anak Pintar* by Tere Liye contains elements of family values, this can be seen in several quotes as follows:

*"What's wrong?" Father swung his shoulders, comforting Amel. The flickering of the bamboo torch placed on the pole made Bapak's face look pleasant, actually, Bapak's face was always pleasant.*

*"Because if Amel was that old, Mamak wouldn't have the heart to tell Amel to make the bed every day," Amelia answered quietly.*

*Bapak laughed, Burlian and I laughed too, your Mamak has good intentions Amel" (196).*

The sentence above shows that the father character provides affection and explanations to his children who are often scolded by their mother. The father explains that his mother did this as a form of independent education and affection for her children. If the children can be independent without being told, their mother will not get angry.

In addition, family values are also evident in Raju's family, as in the following sentence:

*With no man in the house, Raju became the head of the family. His mother only had a small patch of rubber fields, and although they were tapped every day, the rubber sap was not enough. So Raju lightly joined in the work. Wak Lihan was one of Raju's bosses who often ordered him around (120).*

The quote above describes Raju's nature who is accustomed to doing adult work, even though Raju is only in the fifth grade of elementary school, he readily helps his mother earn a living, Raju's nature who likes to help his mother earn a living is certainly an element of family, even though his parents are divorced.

The form of family values is also seen in the Kesi family:

*With no man in the house, Raju became the head of the family. His mother only had a small patch of rubber fields, and although they were tapped every day, the rubber sap was not enough. So Raju lightly joined in the work. Wak Lihan was one of Raju's bosses who often ordered him around (120).*

The sentence above describes a happy family since thirty years ago, even though the eldest child has a mental illness, the family is still happy. The neighbors who thought that Kesi's family was not okay were just prejudices heard from mouth to mouth who did not know the facts.

The form of family elements is also seen in the following sentence:

*I laughed at the story. Kak Eli, Bapak, and Mamak also laughed. Only Burlian made a face, as Amelia made fun of him. That day, everyone came to the regency town. We came together to pick up Wak Yati, who had returned from hospital (342).*

The quote above describes a happy family, even though there is teasing, it is a form of thawing the atmosphere. A hormonal family form when they complement each other.

### **Respect for Morals**

Respect for morals is a form of respect for local culture, as a social community, people who are visiting other areas will definitely have differences in culture. The form of elements of respect for morals in the novel *Si Anak Pintar* is seen in the following sentence:

*For a village girl, Saleha looked different. Her skin was clearer, her long black hair down to her waist neatly groomed, her eyes clear round, dimpled, with brilliant white teeth. In contrast to the beauty standards of the village children, her skin was burnt, her hair was disheveled, her eyes were often stained, and her teeth remained yellow despite diligent brushing. Not to mention according to the girls in the class, Saleha is also a pleasant child. Despite coming from a big city, Saleha is not arrogant, willing to make friends with anyone (47).*

The quote explains that there is a girl named Soleha who is willing to be friends with anyone even though she comes from out of town, she is not arrogant, especially since she is the daughter of a midwife. Soleha, who is actually a beautiful child from a big city, shows a form of multicultural nature that is willing to be friends with people who live in the village.

The form of respect for morality is also seen in the following sentence:

*"That's indisputable, Pukat." Mr. Bin explained in class a few days ago. "All the people of this village depend on nature for their livelihood. But remember, our ancestors taught us balance and respect for each other. We don't take too much, destroy too much. The surrounding forest is a part of life. We clear the forest with a process full of respect for nature that has provided a source of food. Just so you know, in the decades that I have lived in this village, the size of all the fields has never increased, we have never encroached on virgin forest. We only recycle old gardens" (311).*

The above sentence quote shows an element of respect for the morality of nature. Pak Bin, who has been a newcomer for decades, has understood the nature of the villagers' concern for the surrounding environment. The ancestors of the village who taught the form of morality towards nature made the next generation imitate the existing tradition, by instilling the principle that the surrounding forest is part of life. So when the community clears the forest, the villagers will clear it with full respect.

### **Feeling Enough in Life**

Feeling enough in life is a form of multiculturalism, a form of gratitude for all the efforts that have been owned, unlike greedy nature that will destroy oneself and the social order. The element of feeling enough in life in the novel *Si Anak Pintar* is seen in the following sentence:

*"Twenty years Mr. Bin has been a teacher at the school, almost all the village children and adults have been his students. It was a long service, and he did it happily. He always told us to never stop believing. School would be the way to a better future for us" (67).*

Mr. Bin is a teacher at the elementary school where Pukat, his siblings and friends study. Mr. Bin's patient nature in educating his students and always being grateful in every way makes Mr. Bin a favorite teacher at school. The quote above describes Mr. Bin's extraordinary devotion to patience, his nature of feeling sufficient in his life is so apparent, especially when one of his students named Raju has never been absent for two months and made a fake permission letter, Mr. Bin celebrates Raju's presence with a form of gratitude.

*"No kidding! According to our 'magic book' records, today is very special." Mr. Bin chuckled. "Then we should celebrate. Pukat, can you get the food box in the teacher's room?"*

*Although I didn't understand, I nodded anyway, and quickly jumped out of my chair. I ran to the teacher's room, and within seconds was back in the classroom, carrying a large plastic bag.*

*"The cake isn't much, but it's definitely delicious. It's specially made by your wife, for us today." Mr. Bin opened the plastic bag, and the aroma of sponge cake immediately wafted out. We exclaimed in delight.*

*"Don't fight over it. There are fifteen pieces in all, so you'll definitely get one each." Mr. Bin laughed, shooing away the friends who were scurrying forward. (67).*

The sentence above is a form of feeling sufficient in life that is carried out by Pak Bin, even though Pak Bin is not a rich teacher, Pak Bin is always grateful for what he has.

In addition, the Pukat and Wak Yati families are also a form of family with the nature of feeling sufficient in life. This is evident in the following sentence:

*As we got closer to the village mosque, the crowd grew. We shouted for Wak Yati as we passed her backyard.*

*"Did you bring food too? Ouch, what a hassle." Mamak puts down her luggage, trying to help Wak Yati carry the span down the stairs.*

*"Oh, Schat, how could it not be? If all the villagers are bringing food, I have to bring my best food too." Wak Yati walks with her polished rattan cane (223).*

The sentence above describes a form of gratitude and mutual assistance in building a public place in the form of a mosque. Although the villagers are generally people who live in poverty, the community is enthusiastic about providing assistance in the form of food. The form of a sense of sufficiency in life is depicted by the characters Wak Yati and Mamak.

The form of a sense of sufficiency in life is also seen in the following sentence:

*"Don't be so lucky that every time you go to the kitchen there is food, every time you eat there is rice, you take every grain for granted. There are many out there who have to work hard to get rice. Many who are thin and dry dream of eating regularly and sufficiently" (293).*

The form of the value of feeling sufficient contained in the sentence above is appreciating a grain of rice that is there, even though the side dishes served are not so delicious, you (Pukat and Burlian) must still be grateful for what you have.

The feeling of sufficient in life is also reflected in the following sentence:

*"You know, every grain of rice is precious." Father broke the sound of the spoon. "Burlian, Pukat, you have helped a lot in clearing the forest. You know the process, you understand that every part is not easy to do." Burlian and I nodded, vaguely listening to Bapak's words and tasting the delicious lemang rice and pindang fish made by Mamak.*

*"For us, farming is life. A long process of appreciating the love of nature and the environment. A long process of gratitude to the Almighty. Look, these rice paddies are thriving, but it is only with God's kindness that the day after tomorrow there will be many grains of rice. We never grow the rice, make it bear fruit, we only help the process." Bapak smiled at the sight of Burlian and I who were sweltering. Bapak held out a glass of water(331).*

The quote above shows gratitude and resignation to the efforts made by Bapak, Pukat, and Burlian. The process of clearing the forest to planting rice is a form of effort in life. Their success or failure in the future has carried out the process well. Now, they are just waiting and hoping for the results of the rice they planted.

The form of feeling sufficient in life is also seen in Pukat, here is the quote:  
*Although I would have loved to be in a provincial city or even on the other side of the island, I was grateful to be able to continue in the regency town. Of my fifteen classmates, only half went on to junior high school, including Lmasari and Saleha. Some people just weren't interested in going to school anymore, more didn't have the money to live in the city. I know that Mamak and Bapak are working harder and harder to support me and Kak Eli. Not to mention that next year Burlian will also come to the city and Kak Eli will continue on to high school (342).*

The sentence above is a form of gratitude from the character Pukat who was still able to continue his education to junior high school. Although Pukat's desire was to continue his education in the provincial city or even outside the island. Pukat's parents who worked harder made him aware of his parents' sacrifices.

### Sharing and Social Control

Sharing and social control are closely related to efforts to regulate or control social conditions. Social control is usually given to figures who have influence over society. The form of sharing and social control in the novel *Si Anak Pintar* is seen in the following sentence:

*The train did not stop at the two small stations before the district town. Bapak told Sipahutar to keep the average speed.*

*Burlian and I threw the piece of metal wrapped in paper into the window of the station we passed. The platform attendants, confused as to why the train hadn't stopped, rushed to grab the chunk of message. It only took a minute from the time they read my handwriting for the news to be sent to the regency town station. In those days, crank phones were still used to send news. The counterman at the district town station would have needed to double-check that he hadn't heard wrong, call out in defense, and then run as fast as he could to report the situation (35).*

The quote above shows the elements of social control carried out by Bapak, Pukat, and Burlian. The robbery incident on the train made Bapak make a decision for the passengers, because the train did not stop at the next two stations and would stop at the district town station. Bapak, who is a former train conductor, is certainly experienced in handling emergency situations on trains, so it is not surprising that Bapak can handle the robbery case calmly.

Examples of sentences with elements of sharing and social control are also seen in the following sentences:

*"Raju, sir! Raju" I grabbed your arm.*

*"Raju what? "Father turned his head.*

*"Raju is in the cornfield across the river! Raju is in Wak Lihan's cornfield!!! I shouted in panic.*

*This was serious business. Wak Lihan's cornfield is right on the river delta which is currently being hit by flash floods due to heavy rainfall.*

*"It's two o'clock in the morning, it'll take another three hours at least for the surroundings to see enough light. Pendi, Juha and the others, you get out all the village bamboo lanting, rigging, whatever" (129).*

The sentence quoted above is a form of social control carried out by the character Bapak, when the flash flood disaster struck, there was one of the residents who was hit by the flood, namely Raju. Raju is Pukat's closest friend who when the flood disaster struck, Raju was in Wak Lihan's field. Wak Lihan's field was located across the river, residents had difficulty helping Raju, because of the panic of Pukat and the residents, the character Bapak controlled society to remain calm while waiting for the river water to recede. The existence of social control carried out by the character Bapak made people act carefully and not in a hurry.

The form of sharing and social control elements is also seen in the following sentence:

*The next morning, when the first break bell rang, I hurried to see Mr. Bin in the teacher's room. I shared my idea. Mr. Bin had two questions and three concerns. I answered the two questions well, then returned to Mr. Bin the three concerns, since I didn't know how to deal with them myself. Mr. Bin nodded, thinking, running a hand through his greying hair. Five minutes later he smiled broadly, agreeing (148).*

The sentence above shows social control that started from Pukat's idea and continued by Pak Bin. Because Pukat has no influence on society, all that can be done is to channel his idea to Pak Bin who is a teacher. Sharing and social control make efforts and minimize the occurrence of something bad.

Sentences that show sharing and social contribution are also depicted in the following sentences:

*We were silent. We understood Nek Kiba's sarcasm.*

*"Gossiping is bad." Nek Kiba rattled the rattan once more. "Do you know what a gossip is like? It's like chewing on your own brother's carcass. If you all do it, it is like feasting on a rotten carcass, full of maggots and dirt. Disgusting, even pigs don't want to do it. But that is the truth. Only the filthiest mouth in the world has the heart to eat it. No more no less" (289).*

The sentence describes the form of social control carried out by Nek Kiba to residents who like to gossip to their neighbors, namely talking about Kesi's family. Residents think that Kesi's older brother, Samsurat, has a mental disorder because his parents always fight, even though Samsurat has had a mental disorder for a long time, only recently it has often recurred. The sentence above shows Nek Kiba's disappointment with society. Nek Kiba lectures residents who like to gossip like people who like to eat rotten meat full of maggots and dirt. The sentence shows the meaning that people who like to gossip are more despicable than pigs.

## CONCLUSIONS AND RECOMMENDATIONS

The novel *Si Anak Pintar* by Tere Liye contains elements of Multiculturalism found in various characters. The character Pukat who is the narrator in telling his stories shows the elements of multiculturalism, namely: 1) brotherhood and solidarity, 2) gender equality, 3) open trade, 4) family values, 5) respect for morals, 6) feeling sufficient in life, and 7) sharing and social control. The character Pukat who is a child who is good at academics and socially, always learns from every incident. Pukat who feels he is smart makes himself arrogant, until one day he fights with his best friend Raju, making him realize the importance of respecting and appreciating and not thinking badly of anyone. The form of multiculturalism contained in this novel is in the form of understanding for children about the importance of maintaining solidarity among humans, respecting ancestral culture, respecting other people's cultures and helping each other without regard to ethnic, racial and cultural backgrounds.

## ADVANCED RESEARCH

Still conducting further research to find out more about Multiculturalism in The Novel of Si Anak Pintar by Tere Liye

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