

MULTICULTURALISM ELEMENTS IN THE NOVEL OF PEREMPUANBERKALUNGSORBAN BY ABIDAH EL KHALIEQY

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ABSTRACT:

The research aimed at describing the representation of multicultural elements in the novel of *PerempuanBerkalungSorban* by Abidah El Khalieqy. It applied literary anthropology approach. In analyzing the multiculturalism, the researcher employed interpretative descriptive method in which it utilizes the interpretation ways by presenting them descriptively. The data were collected through reading and taking note techniques and analyzed using literary anthropology approach with content analysis model. The stages of content analysis consist of inferential, analysis, validity, and reliability. Findings reveal that the multiculturalism elements in the novel of *PerempuanBerkalungSorban* by Abidah El Khalieqy through observed the main character are feeling the same boat, helping each other, motivating always to survive, having high sense of family, gender equity that can minimize the difference, feeling of sufficiency in life, and the power to control life properly. The findings of this research are beneficial to improve knowledge of Indonesian literature and facilitate readers in understanding the Indonesian culture; hence, the diversity can be maintained through tolerance.

KEYWORDS: Multiculturalism Elements, *PerempuanBerkalungSorban* Novel

INTRODUCTION:

One of the phenomena that recently appears among the society and literature field is multiculturalism. In Indonesian literature treasure, the multicultural dimension started to appear in some literature works within the 1980s. Along with the improvement of popularity, multiculturalism recently becomes a discussion topic in many science forums. Even more, it is because of the national reconciliation efforts to prevent nation disintegration. The term of multiculturalism started to be discussed during the 1990s. It cannot be separated from globalization that produces cultural pluralism in a modern community in terms of ethnic, tradition, religion, and language. In fact, the background difference of Indonesian people is an inevitable reality. Then, multiculturalism is appeared and reflected in literature works (Imron, Ali, 2015).

PerempuanBerkalungSorban novel by Abidah El Khalieqy is a literature work containing multiculturalism. Multiculturalism elements should be analyzed to be revealed explicitly. Then, it can contribute positively through messages in the novel in order to create Indonesian people who can respect diversity and can minimize the conflict due to diversity.

In revealing multiculturalism, the researcher uses literary anthropology approach by occupying the representation theory of Thobroni. The representation theory can be found in the literary anthropology approach as a

tool to expose the cultural representation in literature. Representation is any description in literature. The description can be an image, and the literature can describe human life. Literary anthropology research is like someone who brings binoculars to see everything in literature and behind the text reality. Literature text usually hides some meanings. The level of meaning concealment itself, if it is revealed, will represent the meaning. So, representation is the process of giving meaning based on text phenomena. Representation is the reflection that can catch everything about the cultural aspects of literature (Endraswara, 2015: 28).

Cultural representative is included in multicultural elements. As revealed by Thobroni and Nurgiantoro (2010: 158-167), there are seven elements of multicultural, namely: (1) solidarity and brotherhood are crucial things in multicultural community; it is based on the feeling of understanding each other and restraint; (2) gender equity; multicultural people can be created and able to manage the diversity as potential of shared prosperity, if each of them is willing to respect each other; (3) open trading; the multicultural people's life cannot be separated with economy element, particularly the trading tradition; (4) family value; the multicultural people are shaped by families that should have multicultural knowledge. The family itself faces many problems, various interests, etc., although its members have blood relationship. The difference of interest in economy and politic will threaten the integrity of the family, if it is not well-negotiated and the deals cannot be made; (5) the respect to deontology; multicultural people tend to be in stable, cohesive, lively, and comfortable condition if they fulfill certain requirements; (6) feeling sufficiency in life; fairness is a priority needed by multicultural society. Justice can prevent the accumulation of

revenge, frustration, and anger which can create problems; (7) sharing and power control; sharing and power control are closely related to the politic life of a nation. In multicultural people's opinion, power is a trust given by God to someone who is considered able to carry it on. This opinion shows that power is not something to fight over because it is considered a heavy responsibility.

Based on the explanation, the problem statement of this research is how the representation of multicultural elements in the novel of *Perempuan Berkabung Sorban* by Abidah El Khalieqy. It aims at describing the representation of multicultural elements in the novel of *Perempuan Berkabung Sorban* by Abidah El Khalieqy. It is beneficial to broaden the science treasures of Indonesian literature, and it facilitates the readers in understanding the Indonesian culture. Hence, it can maintain diversity through tolerance. Besides, this research can be a reference in doing a literature study on multicultural through Literary Anthropology approach.

LITERATURE REVIEW:

Some studies discussing multiculturalism are relevant to this research. First is Multiculturalism in the Novel of *Burung-Burung Rantau* by H.B Mangunwijaya. It describes the idea of multicultural through the story of the events and the characters, particularly the children of the couple of Wiranto and Yuniarti: Anggi, Neti, Bowo, and Candra, which become the symbolization of post-Indonesia generation. The idea of multiculturalism in BbR includes: (1) post-Indonesia generation who tend to follow the global culture are created; (2) they are the current generation who go anywhere they want even to the foreign countries to find their world; (3) they want to escape from local and national tradition and culture to be free in creativity; (4)

the phenomena of the appearance of local and national culture, eastern and western culture; and (5) Multiculturalism is able to hack the boundary of ethnic, nationalism, and caste, and it strengthens the existence of women (Imron, 2015).

The second is the research by Sariban entitled "MenemukanKeindonesiaandalam Novel-Novel PramoedyaAnanta Toer." Findings reveal that Pram's works give a huge contribution to the development of Indonesian-ness. There are three values of Indonesian-ness in Pram's works. They are multiculturalism, modernism, and nationalism. Multiculturalism in Indonesian-ness in the novels describes respect for difference, ethnic, tolerance, and diversity. The modernism in the novels of Pram is shown through the philosophy of lifelong learning. The modernization of Indonesia is built through a tradition of always learning from all ages and in all conditions without considering the time and place limits. By lifelong learning, the characters in Pram's novels try to create better Indonesia that can contribute to other nations that have already had advanced civilization. The nationalism of Indonesian-ness is revealed through the braveness and independence of the characters not to depend on themselves to other countries in order Indonesia to become a nation with identity.

The third is a study by Adjie, Alberta Natasia entitled Multiculturalism in Spring by AlminoSitumorangmulticulturalism relation presented in the novel includes (1) broad, and complex diversity with various differences, (2) the cultural and religious background differences can be negotiated in daily activities, particularly the relation between friends, and (3) for marriage matter, they are still bound to strong standard of traditions and customs. The conclusion of this study is that multiculturalism in Indonesia is still limited to the friendship practice, and it has not

yet blended in, because the cultural tradition is stilted and monolithic (Adjie, Alberta Natasia, 2017).

In addition, there is a study by Ismawati, Esti, et al., entitled "Multiculturalism in Indonesian Literature as Literature Appreciation Learning Material." Based on the analysis result, it can be concluded that the short story entitled "SeribuKunang-Kunang di Manhattan" by Umar Kayam, a novel entitled "Salah Asuhan" by Abdul Moeis, and a novel entitled "Namaku Hiroko" by Nh Dini containing values of equality (egalitarian) and diversity, and the good multiculturalist character belongs to the main character are proper to be applied as literature appreciation learning material for Senior High School (Ismawati, Esti, et. al.

Then, Sunarti, Sastri also discussed the multiculturalism through a study entitled Native People, Chinese, Indo, and A Full-Blooded Chinese: Representation of Multiculturalism and Characterization in Katrologi of PramoedyaAnantaToer: BumiManusia (1980), AnakSemuaBangsa (1980), JejakLangkah (1986), and RumahKaca (1986) which are always interesting to be studied. There is still a new debatable space related to Katrology of Pramoedya. In this opportunity, the new open space discussed in pramoedya'sKatrologi is related to multiculturalism and characterization. Characterization and cultural background of each character discussed in Pramoedya'sKatrologi represent the multicultural community. From BumiManusia to RumahKaca, Frenchmen, English People, German, African, Japanese, Chinese, Native People, Manadonese, Javanese, Sundanese, Madurese, Sumatranese, Indo, and Native Chinese show their multicultural spirit. The background scenes also support and represent the melting pot spaces of Dutch East Indies such as three port cities: Surabaya, Semarang, and Batavia, and

other ports around the world. The multicultural spirit represented by characters that come from various races and ethnics in Katrology of Pramodya is stated and described through the languages they use, their attitudes, values, and their opinions toward the world (Sunarti, Sastri, 2017).

Rahariyoso, Dwi conducted a study in 2015 entitled "Imaging Indonesia through interethnic and interfaith novels during the period of the 1920s to 1970s." It discusses the interethnic and interfaith marriage in the 1920s to 1970s novels. The categorization of Novel is based on the genre found in novels that have capacity to discuss interethnic and interfaith marriage themes. Through the genre that appeared in the novels, the pattern and shape of the storytelling structure can be examined carefully. The interethnic and interfaith categories in the 1920s to 1970s novels indicate that the awareness toward multiculturalism, plurality, and nationality are the crucial ideas for Indonesian identity. Nationalism spirit that is full of diversity becomes a central issue developed by the author during those periods of time through the romance between young people in the modern Indonesian novel (Rahariyoso, Dwi, 2017).

The study by Rasiah in 2014 is entitled The Natural Representation of South American Plantations in the novel entitled *Gone with the Wind* by Margaret Mitchel. This writing exposed the nature of the American Old South plantation as represented in the novel *Gone With The Wind* by using Ecocriticism analysis. *Gone with the wind* is an American novel, first appeared in 1936 authored by Margaret Mitchell. Mitchell, in this novel, depicted the exotic of the natural landscape in Southern plantation in the period before the American civil war. The southerners lived in the exotic landscape then brought to the ecological wisdom values which applied in daily life. One of

them was important to build harmony and balance with nature by the use of equipment that environmentally friendly, as well as the way of life. But all the harmony was destroyed by the American Civil War, which happened in the year 1861 until 1865. The civil war then modified many peoples' lives in the South, including the shift of agrarian life into industrialism (Rasiah, 2014).

Research by Guérard De Latour, Sophie, was conducted in 2011 entitled *Y a-t-il une minorité Rom? Un enjeu de typologie normative dans le cadre du multiculturalisme libéral*. This article examines the way in which the philosophy of liberal multiculturalism is put into practice in the European context setting out from the case of the Roma populations. If the European institutions agree in thinking that the Roma constitute the largest minority in Europe, and if they are making use of novel means to promote their cause, the limits of this minority are nonetheless far from being clear. The article thus seeks to examine the problems raised by the definition of the Roma minority, setting out from the normative typology of multicultural citizenship, as envisaged by Will Kymlicka. It seeks to go beyond the limits of the approaches with a culturalist or socio-economic dominating aspect by exploring the theoretical pertinence of the concept of «European minority». © 2011 Revue Philosophique de Louvain. Tous droits réservés (Guérard De Latour, Sophie, 2011).

Besides, research about *Perempuan Berkalung Sorban: Resistance Toward Patriarchy System in the Space of Tradition of Pesantren in East Java* oleh Mustikawati, Aquariwas also conducted in 2011. Abidah El Khalieqy is known as a writer with a feminism concept. She tries to deconstruct the patriarchy system. In her novel *Perempuan Berkalung Sorban*, she reflects

differences in gender discrimination in the pesantren community. This research tries to reveal women resistances toward the patriarchy system in the space of tradition and pesantren of the novel. To analyze data of the research, a qualitative approach and descriptive method are used. The resistance indicates that the patriarchy system in tradition space and pesantren space are women's rights problems to equal with men (Mustikawati, Aquari, 2011).

Some relevant studies have not yet represented explicitly the multiculturalism elements in the Novel of PeremmoaunBerkalungSorban by AbidahEl Khalieqy. It focuses on multiculturalism elements by Thoboroni, namely: (1) solidarity and brotherhood; (2) gender equity; (3) open trading; (4) Family value; (5) respect toward deontology; (6) satisfaction feeling in life; (7) power sharing and control.

METHODOLOGY:

In revealing the multicultural representations in the novel entitled PerempuanBerkalungSorban by Abidah El Khalieqy, the research applied interpretative descriptive method. It was applied by utilizing ways of interpretation and representing them descriptively. It used literary anthropology approach by focusing on literature text research studying the literature reflection as cultural reflection. The data are novel citations referring to multicultural elements. The data were collected from a Novel by Abida El Khalieqy entitled PerempuanBerkalungSorban published in 2008 by ArtiBumiIntaran publishing company in Yogyakarta. The techniques of data collection were reading and taking note. The novel of PerempuanBerkalungSorban had been read carefully, thoroughly, and repeatedly to find out the multicultural elements contained in the novel wither implicitly or explicitly. The data that had

been collected were analyzed through literary anthropology approach with the content analysis model. The content analysis was conducted through inferential, analysis, validity, and reliability stages. Inferential relies on symbolic meaning through coding based o representation theory and analyzed using the hermeneutic method. Then, semantic validity was conducted by measuring the level of understanding of meaning, and reliability techniques used were accuracy, which was an adjustment of findings with literature study, and interrater.

DISCUSSION:

Solidarity and Brotherhood:

According to Nurgiyantoro and Thobroni (2010), social solidarity and brotherhood are important things in a multicultural society, because they are underlined by respecting each other and refraining when problems occur. In PerempuanBerkalungSorban, a work of Abidah El Khalieqy, the solidarity can be seen when LekKhudori comes after continuing his study and makes Annisa happy. It is because Annisa considers LekKhudori a best friend to share her problems when she marries Samsudin. Finally, LekKhudori marries Annisa, and Annisa feels the true solidarity value when she is with LekKhudori.

Another solidarity value can be seen when LekKhudori becomes Annisa's husband. He does not do anything to Annisa as he wishes. Even for pregnancy matter, they discuss it together. LekKhudori understands that, besides as a housewife, Annisa also is a university student who is busy with her assignments. He does not impose his lust to his beloved wife. He waits for Annisa to be really ready to do her worship as a new couple. When Annisa is ready, heaven's fragment falls and sticks to the happy couple through the devotion to Allah SWT.

Furthermore, another solidarity value is felt when Annisa is pregnant and gives birth to the child of LekKhudori. LekKhudori always takes care and helps his wife preparing all the needs without complaining. He only feels happy in accord with the Rasulullah's teaching and based on Islamic Law.

Besides solidarity, there is also a brotherhood. It means that a best friend who is considered as a sibling; a friendship that is like a sibling relationship.

In the novel of *PerempuanBerkalungSorban*, when Annisa socializes with people in her college, it gives her knowledge about the family. For example, husbands who abandon and abuse their wives even kill them, or having an affair is very common to do either secretly or blatantly in front of their children and wives. She gets the information from Maryam, an organization's leader in the university, and a wife of a director of assistance agency. From Maryam, Annisa gets to know about the relationship between husband and wife in a family.

GENDER EQUITY:

The multicultural people can be created and able to manage all the diversities as potentials of mutual prosperity if each individual is able to respect each other. Diversity is an inevitability that needs to celebrate by which all parties try to encourage the creation of equity, including sharing roles of life based on gender, physical, and social. There are many people who are not ready to understand this problem. They tend to differentiate the roles of each gender, physically and socially. Then, certain stigma is built-up about certain gender. For example, through a stigmatization process through the social-cultural structure, women are impressed as they can only do domestic roles such as doing dishes, washing clothes, cleaning up the house, and others. This

stigma is considered as men cannot do domestic roles. (Thobroni and Nurgiyantoro, 2010).

Gender equity found in the novel describes some types of equality between men and women. Women are described not only doing the household jobs, but also doing the job the men can do, yet they are still limited by their natures. The gender equity found in character Annisa is that she is a student who is successful to continue her study to higher education after having been through some problems in her life. Through her education, Annisa follows an organization in her college, hence, she gets used to appearing in front of people. It can be seen when Annisa is invited to attend International Woman Muslims Conference in Yogyakarta. Annisa is invited as qari'ah in the opening ceremony. After her task is accomplished, Annisa fluently speaks in English with the guests from Pakistan, Iraq, Damascus, Iran, and other Muslim countries that attend the conference.

Moreover, in *PerempuanBerkalungSorban*, women want to have freedom, without limitation and being played with. It is because women have the rights to maintain their rights. After married, women will only follow what is told by men, while men can do anything they want.

Annisa marries LekKhudori and continues her education to add her knowledge. Annisa tries to fight the habit she used to know as a woman and as a daughter of a Kiai who has to uphold her responsibility as a woman based on the perspective of Islam. Her parents have an opinion that woman does not need to reach high education but to achieve God's blessing through marriage to complete the religion and to be able to have heaven. It can be seen through Annisa's position as a woman, and as the daughter of Kiai, She needs to obey all the commands of her parents. The gender equity she needs to pursue is upside down from reality. After finishing her

elementary school, Annisahas immediately married a man she does not love. Annisa, who should get a better education must face a painful life from her husband. After the marriage, Annisa does not get her rights as a wife, and she only suffers a lot. As a woman and a wife, she should get her rights. A man or a husband does not have a right to do whatever he wants to his wife. Everything has been regulated in Islamic Law, and it is for all Muslims.

Besides, a woman also has a right to get an education. In PerempuanBerkalungSorban, Annisa fights for continuing her education in order to not be crushed and be fooled by a man. Through her education, Annisa can maintain her nature as a strong woman and can fight for the era when women work only for household life and do not need to continue their studies. Because an opinion states that woman is weak in giving an opinion. However, through education, a strong woman who thirsts for education and can lift the woman's degree in the world will be created. Besides, this novel describes the struggle of a woman to get independence and knowledge that puts the moral forward, to fight for dependence and injustice that are not appropriate to the Islamic Law.

FAMILY VALUES:

A good saying states that the best education is started from a family. Family is the first foundation of how certain values being taught and developed, hence they will shape somebody in the future. Multicultural people are also shaped by families who should have multicultural knowledge. The family itself cannot be separated from problems, interest, etc., although the members have blood relationship (Thobroni and Nurgiyantoro, 2010).

In the novel, the pain is felt by Annisa when she finds out that her husband, LekKhudori, has

ever been married to another woman and had a child, which then he divorced his wife. After marrying Annisa, and he finds out that Annisa cannot give birth to a child, he intends to get back to his previous wife. Annisa finds it out from Aisya, the little sister of Saipul, who is the close friend of LekKhudori. Annisa is angry and feels the deep jealousy. After meeting LekKhudori, Annisa asks everything about the matter. However, without hearing any explanation from LekKhudori, Annisa gets angry and goes to her room and does not even care about the calling of her husband. It is painful for Annisa when she thinks that her husband whom she loves and adores, has lied to her. For a long time, Annisa feels that she is being ignored by her husband. Then, she gets to ask back to her husband about his relationship with his previous wife but never gets a clear answer. LekKhudori only laughs while shaking his head when he is asked to the matter. Finally, Annisa is started to have no intention to ask again and save her jealousy for her own self. In the silent night, when LekKhudori is sleeping, Annisa wakes up and cries even she is in LekKhudori's arms. Annisa imagines that she not the first woman to be embraced by LekKhudori. Someday, Annisa meets LekKhudori's friend in Berlin. That friend says that he never knows that LekKhudori has been married in Berlin. After being aware of the situation, Annisa asks everything to LekKhudori. Finally, LekKhudori answers everything that the marriage news is only a slander brought by Samsudin to ruin their relationship. Then, they feel full of happiness, peace, and beauty. This shows that family values are created when we are understanding and believing each other, and it is beautiful when a family is built based on our belief in Allah SWT.

Another family value is seen when LekKhudori gets an accident and should be hospitalized. When she finds out that her husband

has passed away, Annisa is very sad. She is sad and depressing. She does not believe that the happiness she has ever felt after many obstacles should be gone through the fate of Allah SWT. Her mother worries about her daughter's condition, who could not accept what she just experienced. Then Annisa's mother cheers for and advises her daughter, and also encourages her daughter because we should move on and continue our life.

RESPECT TO THE ETHICS:

The multicultural people tend to be in the stable, cohesive, live, and comfortable condition when they fulfill certain requirements. Those requirements include power structure based on the deal, constitutional rights obtained collectively, a fair nation without taking a side, a general culture formed through multiculturalism and multiculturalism education, and an opinion of plural and inclusive national identity. Among all things, there is no that can fulfill his own self (Nurgiyantoro and Thobroni, 2010).

The element of respect to the ethic can be seen from the differences between women and men in the Islamic Boarding School (Pesantren). Based on the people's perspective toward religion and culture, a woman is the one who is a lack of intellect and religion, and the man's intellect is higher than a woman. Besides, many great leaders are men, and women can only do household works. Further, the responsibility of a woman is staying at home and serving her husband, while a husband should work to get money for his family.

The deontology developed within the society is that the khatam process when one of the students in the boarding school finishes his/her recitation, then the administrators will do the ceremony. Then, another ethics is when the relatives come, they celebrate the thanksgiving event. LekKhudori who studies in Kairo, after finishing his study, comes back, and he is

welcomed properly by the family in the boarding school. They conduct the thanksgiving ceremony for people who come to congratulate him on his success.

The ceremony has been a culture in the community, particularly in the Islamic boarding school. They always do the ceremony for thanksgiving, khataman, or other events related to religion. When the ceremonies are not conducted, the people will feel awkward. The ceremonies have been done for respecting people's achievement. Therefore, the ceremonies become the custom or habit within society.

FEELING SUFFICIENCY IN LIFE:

Justice is crucially needed by the multicultural community. Justice prevents the accumulation of revenge, frustration, and anger, and it can cause a problem to occur in which is fundamental to the politic community, yet it does not maintain the high commitment in moral and emotional union toward the justice (Nurgiyantoro and Thobroi, 2010).

In the Novel, Annisa feels adequate in her life. She is a good, patient, and independent woman. After divorcing her husband, she continues her study to add knowledge in order to be crushed by irresponsible people. She lives far from her family and becomes independent. She gains her freedom that she wants during these times. She feels sufficient to live like this, without Samsudin who always annoys her before the divorcement. To this day, Annisa is able to fight for herself to obtain happiness in the future.

Besides, in the novel, a bad attitude can cause conflict among the community, particularly in the household. Samsudin has a wife named Annisa, but he does not treat her properly. Samsudin always imposes his lust without devotion to Allah. He only makes Annisa suffers, and he always obtrudes. Samsudin, without resting, asks Annisa

to serve him even though Annisa is not ready to do that. It will only make Annisa suffer. Feeling unsatisfied, Samsudin looks for another woman named Kalsum. She is a widow. Kalsum becomes someone to vent his lust. Kalsum cannot refuse it, although she is heavily pregnant. Samsudin never understands his wives' condition. He never cares. Once he wants it, he will do it. This is when feeling satisfied with whatever Allah gives is very important. When we are given wives, accept their condition. Do not ever treat them with lust only. Treat them appropriately with devotion to Allah. Do not marry another woman, if you cannot be fair with the two of them. Samsudin cannot treat Annisa properly and look for another woman. It shows that he never feels satisfaction in his life.

POWER SHARING AND CONTROL:

Power sharing and control are closely related to the political life of a country. In the opinion of multicultural people, power is a belief given by God to someone who is able to carry it on, physically and mentally. With this opinion, power is not something to fight over, because it is considered as a great responsibility (Nurgiyantoro and Thobroni, 2010).

In the novel, power is held by Annisa's father, Kiai Haji Hanan Abdul Malik as the leader of Pondok Pesantren Putri. Some rules are made to build the characters of the students. It is conducted in order to be able to educate and to shape the female students to be good Muslim women who are beneficial for country and nation. Therefore, all students in the Islamic Boarding School must follow the education that is scheduled by the boarding school.

Besides, another power showed in this novel is held by husbands who rule over their wives. Some rules are applied between husband and wife that must be fulfilled by the two of them. If it is not fulfilled, there will be a conflict between the

two of them. That is why, before marriage, each couple should learn deeply about the responsibility of husband and wife in running the household explained by Allah SWT through Al-Qur'an and taught by Rasulullah SAW. Samsudin, as the first husband of Annisa, never does his responsibilities properly as a husband. His attitudes only make Annisa suffer for years. However, the suffering is ended when her parents find out that their daughter is not happy with the man they choose themselves. Finally, the divorce between Annisa and Samsudin happens. After the divorce, Annisa marries Lek Khudori, the man she loves. The second marriage of Annisa runs based on Islamic Law. They do their responsibilities as husband and wife properly. In fact, it cannot be separated by the leadership of Lek Khudori. He always understands the condition of Annisa, never forces his wife, and always treats his wife properly. The power control of a husband will run well if the husband treats his wife properly based on Islamic Law.

CONCLUSION:

Multiculturalism found in the novel of Perempuan Berkalung Sorban shows that this novel is the struggle of social, cultural, and religious problems in the community. The social life among the community indicates that interaction is important to build a good relationship. The relationship will be tied if the people are able to carry out the culture that has been attached to their region in which it is not contradicting with the Islamic Law being explained in the Qur'an and Sunah.

This novel expresses the multicultural idea through the relationship between events, and its characters, particularly Annisa, Kalsum, Lek Umi, Lek Khudori, Samsudin, Lek Mahmud, Annisa's Parents, Rizal, Wildan, and Maryam.

Multiculturalism found in characters in the Novel of Perempuan Berkalung Sorban by Abidah El Khalieqy consists of feeling the same boat, helping each other, motivating always to survive, having a high sense of family, gender equity that can minimize the difference, feeling of sufficiency in life, and the power to control life properly

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