

Conference Paper

Struggle in Tere Liye's Novel *Dia Adalah Kakakku*

Dewi Puspita Suroyo and M. Manugeran

Universitas Islam Sumatera Utara (UISU), Medan, Indonesia

Abstract

This study aimed to find out and describe the struggle of an older sister to her younger siblings. Struggle was to progress with difficulty or to make a strenuous effort. Effort and struggle were directed towards the achieving of an end which was realized as one's ideal. Struggle meant everything that was done to achieve a goal. Effort and hard work had to be achieved as the key to success. All of that were an attempt to achieve something expected for the sake of glory and kindness. The data analysis technique used was descriptive qualitative analysis. The descriptive research attempted to describe, explain and interpret conditions of the present or descriptive research sought to provide an accurate description of observations of a phenomenon. The results of the study showed that struggle in the novel was concerned with: (1) to earn a better living, (2) to give proper education, (3) to save life.

Keywords: struggle, better living, proper education, save life

Corresponding Author:
Dewi Puspita Suroyo
dewipita2405@gmail.com

Received: 1 July 2019
Accepted: 18 July 2019
Published: 31 July 2019

Publishing services provided by
Knowledge E

© Dewi Puspita Suroyo and M. Manugeran. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the AICLL 2019 Conference Committee.

1. Introduction

Novel was a type of prose that contained elements of character, plot, imaginary setting that exposed human life on the basis of the author's perspective, and contained life values, processed by narrative and modeling techniques that formed the basis of the writing convention (Zaidan et al., 2004: 136). The reason of the author examined the novel as the object of research because a novel always contained valuable experience that could inspire and motivate the reader. Novels were the most popular literary form in the world. This form of literature was most widely circulated, because of its broad communications power in society. A novel was a form of literature in which there were cultural values, social, moral and educational.

The novel "*Dia Adalah Kakakku*"; the new face of "*Bidadari-Bidadari Surga*" was the work of a cold-handed male writer named Darwis Tere Liye. This novel told the story of a female character named Laisa who was a half sister of Dalimunte, Ikanuri, Wibisana and Yashinta. The character of Laisa was described as having a bad physique, but she



had a strong character as an older sister who struggled hard to educate and raise her four younger siblings to become a successful in the future where, at that time, Laisa had economic limitations. She sincerely ceased schools in order to help her mother to make money so that her siblings did not stop school. This novel taught us sacrifices, selflessness, hard work and always loved family. Many life values could be learned from reading the novel "*Dia Adalah Kakakku*"; educational, moral and religious values. This novel was also a novel with the title of Best Seller and had a high rating from a reader survey institution of *Good Readers*.

This study analyzed struggle based on Collins (1987: 1658) defined struggle as "to try hard to do something". Based on the definitions of the struggle quoted above, it could be inferred that struggle was to try very hard to do or to achieve something no matter how difficult it was. Struggle usually brought positive effects for people because without it, people could not run a good life, and could not be able to find the ways to reach whatever they dreamed of.

The reason of the author to analyze struggle was because the struggle of an older sister for her younger siblings were so extraordinary, even though they were not her siblings but she kept to struggle for them. The struggle of an older sister like in this novel was rarely found in real life, so the author wanted to show and realized the reader that the struggle of an older sister was still exist in this life, even though it was not found much. When reading the novel "*Dia Adalah Kakakku*", it could be found out how the character of Laisa as their oldest sister who was so very hard-fought for her younger siblings.

2. Literature Review

One's life could not be separated from struggle, because struggle was needed whenever he or she wanted to achieve his or her dreams in his or her life. To know what was meant by struggle, in this subchapter the writer gave some accounts theories about struggle. Nugroho et.al. (1996: 94) said that "struggle was a hard work to materialize dreams. Half of human life contained of effort or endeavor. If a person had a desire to be rich, he or she might work hard. The hard work might be done by using science and strength, or even both. Then, whatever a person did to fulfill his or her dream was called a struggle." Based on this definition, one's life could not be separated from struggle. Whatever he or she wanted to achieve in life, he or she needed to struggle to get a satisfying result. On the other hand, struggle was aimed at achieving a dream which should be realized by everyone in his or her future to make it real.

Furthermore, Krishnananda (1989: 79) said that struggle might be fulfilled by various ways. It was due to different barriers and limitations faced by everyone in his or her life. In addition, everyone had different dream in his or her life and every dream had its own way to realize. Therefore, different dream may have different struggle. However, one who really wanted to achieve his or her goal in life, he or she should struggle hard to face any obstacles coming to him or her.

Effort and struggle were directed towards the achieving of an end which was realized as one's ideal. The object of a human being in this world was to attain to the perfection of humanity, and therefore it was necessary that man should go through what we called as the struggle of life. Everyone who did not want to keep struggling could not be regarded as human, because a half of human life was struggle and endeavor. There was no human who did not struggle in life, everything he or she wanted to reach, he or she had to struggle to get it.

3. Research Method

In accomplishing this research, descriptive qualitative method was applied in this study. Centralized to Hancock (2009: 7), qualitative research was concerned with developing explanations of social phenomena. That was to say, it aimed at helping us to understand the social world in which we lived and why things were the way they were. It was concerned with the social aspects of our world. Qualitative research also tended to focus on how people or groups of people could have different ways of looking at reality. The method was applied by describing the data and analyzing them through some steps that related to the focus of analysis. The reason why the writer chose this method was to explain the problem and its analysis through the theory and show the quality through the finding.

4. Discussion

One of the values of life that could be learn from novel was human's struggles in life especially struggles to reach the happiness in life. To struggle in life, human needed motivation from inner then became a strenght to get what they wanted in life. Sometimes they needed struggles to get what they needed.

4.1. To earn a better living

Laisa came from a poor family. She was the oldest daughter of her family and had four younger siblings, the first named Dalimunthe, the two was Ikanuri, the third was Wibisana and the last was Yashinta. Laisa was neither a sibling nor a biological child of Mrs. Lainuri, Laisa was her stepchild. Eventhough, she loved them very much and had considered them as her own siblings and her own biological mother. Since her stepfather died by the tiger in the forest, she became the backbone of her family.

Laisa was not educated but she knew everything. When students came from the City of the Province to the Lahambay Valley offered counseling for the progress of their valley, both from agriculture, medicine, electricity generation, and so on. Faculty of Agriculture students said that their valley was very good for planting strawberries, because the climate, temperature, height, and fertile soil were very suitable to plant strawberries in their valley. Because strawberries were very expensive to be sold and had to be imported from overseas. Hearing this, Laisa asked her mother's permission to plant strawberries in their garden. The following quotation showed Laisa's intentions were serious to change their plants into strawberries:

"I will not let Dalimunte, Ikanuri, Wibisana, and Yashinta drop out of school because of replacing plants in the garden, Mak. I know, if I fail, they can drop out of school running out money, but really, I don't want that to happen. I want to do it, because precisely this is how we finally have the opportunity to have enough money for Dali's school in the District City next year. Please, allow Lais to plant that fruit." (Tere Liye, 2018: 197)

The quotation above clearly showed that the reason why Laisa changed their plants into strawberry, because strawberry was a very expensive fruit to be sold and it had to be planted in fertile soil, the right climate, the right temperature, good height and all of that was owned by their valley. Therefore, Laisa really wanted to plant that fruit and believed that this could change their lives better in the future.

Six months passed; their strawberry garden failed miserably. Half of the stems died by the rainy season, submerged. The other half of the fruit was rotten when taken from the City District to the Provincial City. Laisa was very sad and could only look at half of the garden filled empty black polybags with withered strawberry stems and half of their garden were planted with corn was also bad. But, that did not make Laisa desperate. She still insisted on replanting the strawberry. And this time, she was really detailed in planting strawberry because she did not want to fail again. Her mother did not blame

Laisa for the failure of her strawberry garden, but instead her mother gave everything to Laisa and let all the land to be planted with strawberries.

Four months passed; their strawberry garden had great success in their harvest. Four hundred of strawberry trees bloomed from polybags. The failure that they got previous, it became a lesson for them. Laisa and her family, since then, had a better life by planting all their gardens with strawberries so on until acres. The following quotation showed that Laisa was success to reach her dream and earned better life for her family:

Laisa even succeeded to change the face of the entire valley. Population well-being, children's education, access for opportunities. And of course it was not a matter of material and so on, because clearly Laisa could be said to control the entire of Lahambay Valley with her strawberry plantation. (Tere Liye, 2018: 196)

The quotation above clearly showed that her dream had been achieved for her family and was beneficial for residents around the Lahambay Valley. Because the plantation was very wide, so the villagers could get a job in their plantation.

4.2. To give proper education

After losing her stepfather, Laisa felt responsible for her family's life. At that time, Laisa was thirteen years old and Dalimunte was seven years old. A year, Dalimunte was delayed by school because her mother didn't have enough money to buy Dali's new uniform, the money was only enough to pay Laisa's school fees. Hearing of this thing, Laisa relented and stopped school for Dalimunte, so that he was entitled to get a proper school education. Because for Laisa, a boy might have the highest education, so he could change his own future for the better in the future, as seen in the quotation as follows:

"Let. Let Lais quit school, Mak." Her eldest daughter smiled sincerely, stared with glowing eyes. "Lais knows Mamak doesn't have enough money to buy Dali's new uniform. Let Lais stop school. Besides, Lais is a girl. Why Lais must be higher school. Let Dalimunte go to school. Lais helps Mamak to get money. That way later Ikanuri and Wibisana can also go to school. Also Yashinta." (Tere Liye, 2018: 177-178)

The quotation above clearly showed that Laisa relented and stopped school for Dalimunte. She considered that a girl did not have to have higher education, so she

just wanted to help her mother paying her younger siblings' schooling until they were success.

Since their father's death was pounced by a tiger, her mother was truly unable to raise her children alone if without the help of her eldest daughter, Laisa. With all the difficulties of living in that childhood, Laisa helped her mother through a face that didn't complain much every day. That made her mother spirit to live her days, eventhough her husband had died. Laisa always existed her side and help her to earn a living for their family. If Laisa had made a decision, then it remain like that. Her decision could not be changed, as seen in the quotation as follows:

Laisa who swore to make her younger siblings in school had made the oath like an inscription on her heart. Laisa never regretted her decision. No complaining. She did it sincerely. The whole day was roasted the hot sun in the fields. Waking up at four helped to cook palm sugar. Weaving rattan until late at night. No stop, all year long. Teaching her younger siblings about discipline. Independent. Hard work. (Tere Liye, 2018: 178)

It was clearly seen that if Laisa had made an appointment to someone, so she kept her promise. She always tries to help her mother and did not let her mother had trouble even though her husband had died. She struggled and worked hard every day until late at night to fill her family's needs. She did not want to complain because it only becomes a burden her mother. Whatever way she did to make her younger siblings went to school, she kept to struggle for them.

4.3. To save life

Ikanuri and Wibisana decided to run away from home to the City of District, after they fought her sister and did not dare to go home. They are afraid of being scolded by their mother. On the other hand, their mother was very worried because they hadn't returned home until the night. Laisa, who had just returned from searching for them and scolded them, realized the conversation between Ikanuri and Wibisana a few days ago regarding the fastest road to the City District through Mount Kendeng. Remembering that, Laisa knew where her brothers were. With lightning speed, Laisa went there without thinking of anything, she headed straight to the heart of a tiger stealth nest. Dalimunte saw her sister hurry up and asked to come with her. Laisa brought machetes and torches to save them. When Ikanuri and Wibisana were almost fainted, fear and the biggest tiger

prepared to jump. At that time, their sister came to save them, as seen in the quotation as follows:

"NO! *PUYANG* CAN NOT EAT THEM!" Laisa, who knew what was on her head, who arrived there for a second, was stunned for a moment watching the scenery in front of her, without long thinking, a thousandth of a second jumped from behind the bush, breaking into the crowd. Her face looked so tense. She was really dither. She was really scared. Who would not be able to see three tigers from a distance of two meters without a barrier? But that feeling, the feeling protected her younger siblings made Laisa burst, was brave to enter the arena of death. (Tere Liye, 2018: 143)

The quotation above clearly showed that Laisa struggled to save her younger siblings, even though she was afraid, but she still went to Kendeng Mountain to save them from tiger stealth as said by parents in ancient times. Because for her, her younger siblings were the most important in her life and she didn't care about herself when she fought the tigers.

Laisa continued to stare at the tigers without stopping. She tried to hold them, so the tigers did not pounce on them. They stood like a circle surrounded by tigers. Laisa asked Dali to take her brothers away from there, but the bodies of Ikanuri and Wibisana froze due to fear, so Dali felt difficult to take them away. Then, the tigers continued to roar like they were ready to eat the four of them. Laisa struggled to the end, so that her younger siblings did not be eaten by tigers. She sacrificed herself so that her younger siblings could go from Mount Kendeng, as indicated in the following quotation:

"Dali, says Mamak, says Mamak, Lais leaves—" "Dali, says Mamak, forgives Lais..." Laisa said with a voice that was increasingly hoarse. She knew, tonight these tigers needed prey. Sacrifice. So let her replaced her younger siblings. She knew, the time was over. Let it be so. Let her hold back them, while her younger siblings run away. (Tere Liye, 2018: 145)

The quotation above clearly showed that Laisa chose to sacrifice herself so that she could save her younger siblings. She did not want to see her younger siblings was torn by tigers like her stepfather. She struggled to fight three tigers for her younger siblings.

After the incident in Kendeng Mountain, Yashinta was sick after they returned from the fields. Laisa knew there were several students of various faculties coming from Upper Village to the Village Hall. Laisa asked students from the medical faculty to check Yashinta, but it seemed like heavy rain was coming soon, so they were ready

to return to Upper Village. Then Laisa came home with her siblings without bringing the medical student. Upon arriving home, Yashinta became increasingly ill and Laisa decided to pick up medical students in Upper Village. She did not care outside of heavy rain, because for her, Yashinta's healing was the most important. Arriving there, she banged on the door of the Head of the Upper Village. She told about Yashinta's illness. The students recognized Laisa and agreed to help her. The Head of Upper Village kindly borrowed his car, but the car could only be used to the extent of the fields. They were forced to walk five hundred meters to Laisa's house and the students were kindly to break through the rain. They wore their raincoats and boots, but Laisa did not wear any protection. She struggled for her sister and was willing to endure the pain she got on the way to Upper Village, as seen in the quotation as follows:

In the middle of the road, her foot hit a dead log. It really hurt. Bruising - tomorrow just found out that her ankle bone was shifting; like being punctured by a hundred pains when it tried to be set on the ground. But Laisa bit her lips tightly, continued to climb the valley. Forcing her legs forgot the pain. The real pain made Laisa fell tears. She gripped her thigh. Expelling the pain in the foot. Yash was waiting for help at home. She had to advance. (Tere Liye, 2018: 190)

It was clearly seen that Laisa really struggled for her sister. She tried to bring that help no matter how. Even though she felt a great pain on the way, she still held it strong for Yashinta. Because for her, the health of her younger siblings was the most important.

5. Conclusion

It was found that Laisa had great struggles for her family. Although Laisa was not their sibling or another biological child of Lainuri, she had considered them as her own family. She, as the oldest sister in her family, felt obliged to make them happy. Since her stepfather passed away, their life was very simple. She tried to earn a better living for her family with replacing their plant become strawberries. Even though she failed once, she still tried for the second time and she succeeded. With the results of their strawberry plantation, she gave proper education for her four siblings. Besides, she also struggled to save life her three siblings, Ikanuri, Wibisana and Yashinta, when they were in danger. She did not care about herself when she saved them. Because two of the most important things in her life were the happiness and safety of her family.

References

- [1] Andayani, Widya, et. al. (2016). Javanese Woman's Struggle for Belief in Okky Madasari's *Entrok* (Brassiere). *Journal of Arts & Humanities*, 5(5), 57-67. doi: 10.18533/journal.v5i5.934.
- [2] Collins, C. Carter. (1987). *A Student's Guide to Literature*. New York: Washington Square Press, Inc.
- [3] Dell' Abate-Celebi, Barbara. (2014). The Struggle for Woman's Place and Voice in Charlotte Bronte's *Jane Eyre* and George Sand's *Indiana*. *International Journal of Literature and Arts*, 2(6), 252-257. doi: 10.11648/j.ijla.20140206.14.
- [4] Diana, Eli. (2015). The Struggle of Scarlet O'Hara to Find Pure Love in Margaret Mitchel's *Gone with The Wind*. *Literary Criticism Journal*, 2(1), 35-41.
- [5] Hancock B., Windridge K. (2009). *An Introduction of Qualitative Research*. Birmingham: University of Birmingham.
- [6] Krishnananda, Sri Swami. (1989). *The Struggle for Perfection*. New Delhi: The Divine Life Society.
- [7] Liye, Tere. (2018). *Dia Adalah Kakakku*. Jakarta: Republika.
- [8] Lubis, Melinda Rahma, et.al. (2017). Woman Struggle in Cahaya Cinta Pesantren Novel by Ira Madan. *Journal of Linguistics of FBS UNIMED*. 6(3), 1-12.
- [9] Nugroho, Widyo, et. al. (1996). *Ilmu Budaya Dasar*. Jakarta: Gunadarma.
- [10] Puspita, Yenny. (2018). The Life Struggle of Female Characters in the Novels of Abidah El Khalieqy (A Feminism Study). *The 1st International Conference on Language, Literature and Education, KnE Social Sciences. 2018*. 657-662. doi: 10.18502/kss.v3i9.2730.
- [11] Zaidan. et.al. (2004). *Kamus Istilah Sastra*. Jakarta: Balai Pustaka.