

# Minangkabau Women Characters In the Novel Sitti Nurbaya (Love Isn't Up To) Rusli's Angry Works

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**Abstracts:** The goal of this study is to describe the Minangkabau ladies in Marah Rusli's novel Sitti Nurbaya (Unacceptable Love) as they are represented by the various Minangkabau culture members. One of the tribes in Indonesia that has a matrilineal kinship structure is the Minangkabau. Variety of persons is a subjective human evaluation that deviates from the Minangkabau philosophy's principles. There are four different kinds of people: humble, haughty, haughty, and people. Bundo kanduang refers to Minangkabau women as viewed via the matrilineal kinship structure. Bundo Kanduang possesses the virtues of patience, wisdom, caution, and compassion. This study uses a qualitative descriptive research design, a descriptive-analytical approach, and data-gathering strategies including taking notes in the library. The study makes use of ethnographic research. Thus, the data analysis technique is to determine literary works that display many ethnographic aspects that reflect traditional life that has taken root in the hearts of its owners; examined the issues of thought, ideas, philosophy, and the premises of society which are reflected in literary works; paying attention to story structure; analysis of the variety of people and traditions that characterize society; an analysis of a woman called bundo kanduang to find out the four characteristics of her bundo kanduang; description of the results of the study and concluding the results of the research. The results of the study concluded that five out of the six Minangkabau women in the novel Sitti Nurbaya (Unacceptable Love), namely Sitti Nurbaya, Putri Rukiah, Sitti Maryam, Sitti Alimah, and Fatimah belong to the category of people, while Putri Rubiah is included in the category of people. Furthermore, of the six women who are called bundo kanduang are Putri Rukiah, Sitti Maryam, and Fatimah who has the characteristics of bundo kanduang are Sitti Maryam (wise, wise and patient) and Fatimah (wise and patient).

**Keywords:** Minangkabau Women, Novels, Variety of People.

## 1. INTRODUCTION

The Alam Minangkabau region is referred to by the Minangkabau people. The word "nature" is used in just the right way. For the Minangkabau people, nature is everything. It serves as their location of birth, death, living, and growing, and it also has philosophical significance. This adage, Mamangan Alam Takambang Jadi Guru, has counsel to this effect. As a result, the phrases used in the teachings and philosophies of the Minangkabau people can be found in rhymes, proverbs, petitih, Mangan, and other literary forms.

The Minangkabau tribe of Indonesia is unique from the other tribes due to its customs. The Minangkabau people follow four customs: (1) customs, which is truly a custom; (2) customs; (3) customary customs; and (4) customary customs [1]; [2]; [3]. In addition to having these four customs, the Minangkabau people also have a law called the Minangkabau Law. This law is divided into four main laws which regulate all aspects of life such as order, society, and government. These laws are the Nagari Law, the Nagari Contents Law, the Luhak and Rantau Law, and the Twenty Act [1]; [4]; [3].

One of the Minangkabau Laws, namely the Nagari Contents Law, is a life teaching which includes a view of life (philosophy), ethics, and morals that is supported by a strong motivation so that it has its own national pride. This law prioritizes direct or indirect human-to-human interaction, for example in systems of kinship, marriage, inheritance, ethics, morals, and values [1]; [4]; [3].

Morality, ethics, and values have a direct connection to interpersonal human difficulties. This is an evaluation of the true nature of the human being. Three fundamental scales—*samo* (fellow), *raso* (feel), and *shame* (smell)—are used to determine the assessment. Due to the varied bases, these three things elicit different reactions and levels of appreciation from different people. Some people are capable of meeting all three requirements, while others can only meet two or one of the three. From that perspective, their teachings divide individuals into four groups, as follows: (1) people are regular people who experience evil and good, high and low, dark and brilliant, and shame if they are unable to be like others other; (2) whether people are people who appear to be normal people, but do not have a fixed attitude or who like to go along with the wind; (3) arrogant people, namely people who pretend to know like other people, but actually they don't understand what other people understand. This person has no shame; (4) people are people who are like puppets in a rice field, who cannot move on their own and always need other people. He is the same as an idiot [1].

One way to find out the variety of people in Minangkabau culture is to analyze literary works. Junus [5] states that literary works can represent historical reality and information on socio-cultural aspects at certain times and regions that are interpreted by the author. The literary work that meets these requirements is the novel *Sitti Nurbaya* (Unfinished Love) by Marah Rusli. The novel presents the main problem regarding customs, forced marriage in relation to matriarchy [6].

Ali [7] states that in *Sitti Nurbaya* (Unfinished Love) there are many conversations about the customs of the aristocratic community in the city of Padang. This novel is the most widely read novel and Marah Rusli is one of the important authors in the Balai Pustaka batch [8]. H. B. Jassin gave the name in connection with the privileges possessed by Marah Rusli as the Father of Roman Modern Indonesia. Of the several works he wrote, the most famous is *Sitti Nurbaya* (the back cover of the novel *Children and Nephews*). Pradopo [9] also said that the novel was an important literary work in the Balai Pustaka period. This novel also received a prize from the government of the Republic of Indonesia in 1969 [10]. In 1991 the novel *Sitti Nurbaya* (Unfinished Love) was shown in the form of a soap opera on TVRI in the same title as her novel, namely *Sitti Nurbaya*. The second soap opera on 18 December 2004 to 11 June 2005 aired on Trans TV with a total of 26 episodes. Furthermore, *Sitti Nurbaya*'s novel (Unfinished Love) will become a musical or theater series in 2020 in collaboration with Galeri Indonesia Kaya and Garin Nugroho [11].

In addition to the novel *Sitti Nurbaya* (Unfinished Love) (1922) by Marah Rusli, there is *La Hami* (1952), *Child and Nephew* (1956), *Indeed Matchmaking* (1961) and the translation of the *Malang Girl* (novel Charles Dickens, 1922) [10]. Through the novel *Sitti Nurbaya* (Unfinished Love), it is possible to find out the culture that exists in Minangkabau society, especially the variety of people in that society. This variety of people can be identified from the characters in the novel with their respective roles. These figures are *Sitti Nurbaya*, *Samsulbahri*, *Sutan Mahmud Syah*, *Baginda Salim*, *Datuk Meringgih*, *Putri Rukiah*, *Putri Rubiah*, *Sutan Hamzah*, *Sitti Maryam*, *Ahmad Maulana*, *Sitti Alimah*, and *Fatimah*. Of the twelve figures analyzed only the female characters, namely *Sitti Nurbaya*, *Putri Rukiah*, *Putri Rubiah*, *Sitti Maryam*, *Sitti Alimah*, and *Fatimah*. The six women in Minangkabau society have different callings. Some are called *bundo kanduang* and some are not. *Bundo kanduang* is the mother who gave birth to us and is the calling of mothers in Minangkabau.

Thus, *Putri Rubiah*, *Sitti Maryam*, and *Fatimah* are the people who are referred to as their mother's mother. In the matrilineal ethnic structure, women who are already married are given the absolute title of "*bundo kanduang*." According to Qurani [12], when Minangkabau women get married or are already married, they are referred to as *bundo kanduang*, which means true mothers who possess maternal and leadership skills. Matrilineal, on the other hand, refers to hereditary connections made through female ancestor. Three factors dominate this matrilineal kinship system: (1) descent through the mother's line; (2) marriage must be to someone from outside one's own group, which is now known as matrilineal exogamy; and (3) the mother is crucial to family welfare, education, and securing wealth [2]. Thus, with this matrilineal nature, women become one of the decision makers within the family [13].

In addition, Diradjo [3] states that a mother-in-law must equip herself with patient, wise, prudent, and compassionate traits. First, patience, calm, and caution are the main capital in dealing with all difficult problems. Second, wisdom is the attitude and ability to know and predict what will happen, what the parties you are dealing with want, and what might be behind a problem. Third, wisdom is the best way and attitude in dealing with and making decisions about two conflicting things or parties. Fourth, camping is the attitude and ability to act or act quickly and on time. Fast in the sense that you don't like to drag on, don't just ignore problems, don't wait for problems to get bigger or get worse, exact process and methods and results of resolution. This is in accordance with what Aimifrina said [14] that there are many interesting things in the life of the Minangkabau people. A description of the life of the Minangkabau people who uphold customs in their daily lives.

Based on the explanation above, the researcher is interested in examining the variety of people in the novel Sitti Nurbaya (Unacceptable Love), especially the female characters. Those kinds of people are people, arrogant people, arrogant people, and people. Thus, it can be seen that the culture in the novel indirectly describes the culture of the Minangkabau people.

## **2. METHOD RESEACH**

This research includes qualitative descriptive research. Based on its methodological design, this research is classified as document research (content analysis). Content analysis analyzes documents to find out the contents and meanings in the documents (content analysis for descriptive research or meaning analysis for inferential research [15]).

This research method is a descriptive analysis method. The descriptive analysis method is done by describing the facts followed by analysis [16]; [17].

According to Faruk [18] in a study, the first thing to do is to determine the data source (research object). The source of the data in this study was written data, namely the novel Sitti Nurbaya (Unfinished Love) by Marah Rusli. The novel was published by Balai Pustaka in 2013, the fiftieth printing with a total of 363 pages.

The see approach is the one employed in data collection. The listening process, or listening because it takes the form of listening, entails listening to language use [19]. The language used in the book Sitti Nurbaya (Unfinished Love) is the key point. Because this research involves library research, the data-gathering method is note-taking. Therefore, this is accomplished by looking at and analyzing various works of literature that are cited in accordance with the topic matter under study [20]. Ethnographic research is part of this study. Thus, there are six stages to the data analysis process: (1) The researcher must first decide in advance which literary works exhibit a lot of ethnographic elements. resources for study should truly reflect the traditional life that has taken root in the owner's heart; (2) what is studied is the problem of thoughts, ideas, philosophies, and the premises of society that are reflected in literary works; (3) it is necessary to pay attention to the structure of the story, so that it will be known what strength drives the researcher to believe in the literary work; (4) an analysis of the variety of people based on the opinions put forward by Navis, namely people, arrogant people, people and traditions that characterize society in the novel Sitti Nurbaya (Kasih Tak Sampai); (5) an analysis of a woman called bundo kanduang to find out the four characteristics of her bundo kanduang; (6) description of the results of the study and concluding the results of the research.

## **3. DISCUSSION**

The novel Sitti Nurbaya (Unfinished Love) [21] has six female characters, namely Sitti Nurbaya, Putri Rukiah, Putri Rubiah, Sitti Maryam, Sitti Alimah, and Fatimah (the order is based on the appearance of the characters in the story). The six figures will be analyzed based on the understanding of the variety of people put forward by A.A. Navis and the characteristics possessed by bundo kanduang.

### 3.1. Siti Nurbaya

Sitti Nurbaya [21] is the main character in the novel Sitti Nurbaya (Unfinished Love). The variety of Sitti Nurbaya people can be seen in the following four data.

#### Data 1

"Is it why Pak Ali came late today? Did he forget to pick us up?" If true, will be reported to my father, "said Sam. "Not Sam. Poor Mr Ali! He has been working with your father for a long time. In that long time, he never made a mistake (Pg. 3).

#### Data 2

I have told you,' said Nurbaya. "Don't you believe in dreams too much... If we have bad luck, what can I say? All the decrees of Allah (Pg. 87).

#### Data 3

When I saw my father about to be taken to prison, like a big criminal, my eyes darkened and I lost my memory, without realizing it, I came out and shouted, "Don't jail my father! Let me be Datuk Meringgih's wife (pp. 150-151).

#### Data 4

"What did you say?" said Nurbaya. "I killed my father? You killed him! Do you think I don't know, what you did to my father? You were the one who brought him down because of your jealousy, betrayal, and evil... Now that my father is dead, be content with your heart, right? (P. 197).

Conversations between Sitti Nurbaya and Samsulbahri are represented by data 1 and 2 above. Samsul Bahri sought Sitti Nurbaya's advice after deciding to tell his parents about his coachman (Pak Ali). In addition, Sitti Nurbaya's sage nature was evident when she counseled Samsulbahri, who placed an excessive amount of faith in dreams. Sitti Nurbaya, meanwhile, trusted Allah to make all the decisions. Data three represents a sacrifice Sitti Nurbaya made for her father. In order to prevent her father from going to jail for failing to pay his debt to Datuk Meringgih, she was willing to make the sacrifice of marrying him. This exemplifies Sitti Nurbaya's will to take action and her tenderness toward her father. Data 4 demonstrates the fearless nature of Sitti Nurbaya in revealing all the crimes that Datuk Meringgih committed against his father and himself. Of all these characteristics, name-wise, brave, and compassionate, Sitti Nurbaya is grouped into a variety of people with the category of people. The point is that normal people feel the bad and the good, the high and low, the dark and the light just like anyone else. Sitti Nurbaya feels that bad will happen to the driver (Pak Ali) if Sitti Nurbaya does not advise Samsulbahri and his father if he is not willing to marry Datuk Meringgih. In order for the bad to become good, and the dark to become bright Sitti Nurbaya did it wisely and bravely. This is what groups Sitti Nurbaya into a variety of people with the category of people.

### 3.2. Princess Rukiah

Putri Rukiah is the daughter of Princess Rubiah and the niece of sultan Mahmud Syah (father of Samsulbahri). The variety of Putri Rukiah's people can be seen in the three data below.

#### Data 1

When Sutan Mahmud saw the girl and asked, "Where is your mother, Rukiah?"

Hearing the question, Rukiah was surprised...When she saw the Penghulu behind her, she placed the stitches, stood up, and said, "Pray, Mamanda (P. 14).

#### **Data 2**

Rukiah, go boil some water for your mamanda! Is there a cake in the cupboard? "Yes, Mother," replied Rukiah... Then, the virgin daughter went to the kitchen to do what her mother said (Pg. 16).

#### **Data 3**

Princess Rukiah brought a cup of coffee and cake for her mother, which she placed on the table. Next, go into his room. He understands that his parents are talking about something he shouldn't know (P. 22).

The dialogues between Princess Rukiah and her mother (Putri Rubiah) are represented in data 1 and 2 above. Data three discusses Princess Rukiah's actions once she came to the realization that she should not meddle in her parents' business given her age. These three pieces of information demonstrate how Minangkabau society's traditions of kid courtesy to parents work. manners, particularly traditions that are crucial in relationships. Association in accordance with Minangkabau tradition is honorable. Having high ideals and upholding tradition, in other words. Putri Rukiah is categorized under the category of people due to her nice demeanor. A typical human experiences both good and unpleasant, highs and lows, light and light just like anyone else. Putri Rukiah, with her polite nature, knows the institutional customs in Minangkabau how to behave towards parents, the custom of respecting guests, and may not sit with guests without permission from parents. A person with a high position is someone who respects adat and carries out this adat in daily life, so he knows the light and darkness of life. This is what groups Putri Rukiah into various people with the category of people.

### **3.3 Princess Rubiah**

Princess Rubiah is the biological mother of Princess Rukiah. The variety of people from Princess Rubiah can be seen in the following three data.

#### **Data 1**

Isn't the name in vain? You don't pay attention to their needs... You put your child in a Dutch school, you follow all his wishes... Doesn't that need money? For your child there is always money, for mine, there is always none (P. 18).

#### **Data 2**

Until now I don't understand your thoughts when you marry that woman. What are you looking at, beautiful? What's the use of having a beautiful wife if you don't have a nation. Indeed, your customs and behavior have changed. Soon you will change your religion to Christianity," said Rubiah's daughter (Pg. 19).

#### **Data 3**

The shaman burns incense and reads an incantation... "The person who did that is in the house," replied the shaman.

"Woman or boy?"

"Women," answered the shaman.

"Of course, his wife," said Rubiah's daughter... Now how does it make sense, so that she is released from that bond?" asked Rubiah's daughter. Given knowledge and potions, "said the shaman. "So that he hates and divorces his wife. That is the reward for the woman," said Rubiah's daughter (pp.74-75).

Conversations between Princess Rubiah and her sister Sutan Mahmud Syah are represented by data 1 and 2 above. Being the older sister, Putri Rubiah felt unappreciated. Sisters and children are the duty of a brother, specifically Sutan Mahmud Syah, in accordance with Minangkabau tradition. They are supported by a sizable bequest that is overseen by a brother. All heirlooms that are passed down from previous parents from whom it is no longer known how they first acquired or acquired these assets are considered high heirlooms [5]. Additionally, Putri Rubiah made an effort to inform and reprimand her sister regarding the polygamous Minangkabau marital norm. His younger brother (Sutan Mahmud Syah) disagrees with the tradition of marriage. This infuriated Princess Rubiah, as can be seen in "Indeed, your customs and behavior have changed. Soon you will change your religion to Christianity," said Rubiah's daughter. Princess Rubiah's disappointment continues and can be seen in the three data above. He summoned a shaman to treat his sister so that he hated his wife and divorced her. Princess Rubiah's actions were not in accordance with Minangkabau custom because she forced her will on her sister.

In Minangkabau culture, everything must be properly discussed. As mamangan said (a proverb that contains advice) "Water is round because of vessels, words are round because of consensus". This means that decisions must be taken through deliberation and consensus. This is an illustration of the philosophy of democracy in Minangkabau society. With this angry and vengeful nature, Putri Rubiah is grouped into various people with the category of people. People who are like scarecrows (dolls) in a rice field, who cannot move on their own and need other people. He is the same as a fool. Princess Rubiah cannot move on her own because she always expects help from her younger sibling (Sutan Mahmud Syah) and seeks the help of a shaman to persecute her sister-in-law. Putri Rubiah was also stupid because she found it difficult to understand what her sister had explained and was stupid because she abused her own sister-in-law. Putri Rubiah belongs to a variety of people with the category of people. Furthermore, Princess Rubiah as mother did not have the qualities she should have, namely patience, wisdom, prudence, and kindness. Thus, Princess Rubiah was considered a bad birth mother because she did not have the characteristics of a mother mother.

### 3.4 Sitti Maryam

Siti Maryam is the mother of Samsul Bahri. The variety of Siti Maryam people can be seen in the following data.

#### Data 1

"Remember overseas, Samsu!" his mother advised. "Suddenly he behaved himself: showered downstream, said down and down. Do not equate with here...(P. 96).

#### Data 2

"Samsu, what are you contemplating? Although he already knew what his son was thinking at the time. "Nothing, Mom," said Samsu... Hearing his son's answer, Sitti Maryam was shocked, afraid that Samsu would have no more hope (Pg. 160).

#### Data 3

After Sutan Mahmud left, Samsul Bahri was persuaded by his mother with kind words, so that his father's anger would not be taken into his heart (Pg. 201).

The three data above are conversations between Sitti Maryam and her son Samsul Bahri. In data one, Sitti Maryam as a mother advises her child on how the customs are in overseas. This can be seen in "Suddenly he behaved himself: bathing downstream, saying under and over". This means that the Samsulbahri region must be good at adapting and not arrogant. Meanwhile, data two and three are Sitti Maryam's efforts to persuade and

comfort her child so that she is not sad because she was left by Sitti Nurbaya who was married to Datuk Meringgih and was not angry with her father because she had kicked him out and her son disowned her. With these wise, prudent and patient characteristics, Sitti Maryam is grouped into a variety of people with categories of people. A normal person feels the bad and the good, the high and the low, the dark and the light just like anyone else. Sitti Maryam, with her loving nature, paid attention to and educated her children. As a mother, Sitti Maryam will feel bad if her child does not know the customs of the overseas institutions and the customs of her parents. Sitti Maryam would feel good if her child knew about the customs of her country.

A person with a high position is someone who respects adat and carries out this adat in daily life, so he knows the light and darkness of life. This is what groups Sitti Maryam into a variety of people with the category of people. Sitti Maryam is a good mother-in-law because she has three of the four characteristics of a mother in law, namely wisdom, prudence, and patience.

### 3.5 Sitti Alimah

Sitti Alimah is the older cousin of Sitti Nurbaya, the child of Mamak Sitti Nurbaya (Ahmad Maulana) and Fatimah. The variety of people from Sitti Alimah can be seen in the three data below.

#### Data 1

"Nur, my beautiful sister!" said Sitti Alimah, who really loved Nurbaya...Don't mention the deceased! Bless your hearts and pray to Allah, may they be safe in the graves!" (P. 214).

#### Data 2

By Alimah she hugged her sister and said sweetly, "Don't give up, be more patient and surrender to Allah. Everything happens by His will. (P. 215).

The two data points up top represent conversations between Sitti Nurbaya and Sitti Alimah. Sitti Alimah was giving her relative advice during the conversation. Sitti Alimah employs a declining term, *kato manurun*, in this exchange. The way older siblings speak to younger siblings on a daily basis is part of the speech style, according to Navis [1]. These two facts shed light on Sitti Alimah's adoring attitude toward her sister. Sitti Alimah belongs to a wide range of people in the category of persons because of her sympathetic personality. Like everyone else, a normal person has good and terrible, highs and lows, and dark and light moments. Due to her compassionate attitude, Sitti Alimah gave her sister Sitti attention and provided guidance Nurbaya. As an older sister, Sitti Alimah will feel bad if her younger sibling does not know how the institutions are in life. Sitti Alimah would feel good if her sister could face life's problems by drawing closer to Allah. This is what groups Sitti Alimah into a variety of people with the category of people.

### 3.6 Fatimah

Fatimah is the mother of Sitti Alimah and the wife of Sitti Nurbaya (Ahmad Maulana). The variety of Fatimah's people can be seen in the following data.

#### Data 1

After they finished praying... Then, Ahmad Maulana sat down to eat, facing his wife (Pg. 247).

#### Data 2

Don't tell anyone about this news, if the police hear it, it will be a problem. "My cooking is crazy, it opens the secret," said Fatimah (p. 249).

**Data 3**

"My thoughts do not agree with the custom of having many wives because there are more evils than good ones," said Ahmad Maulana. "But our custom is like that, how to change it? Religion alone allows men to have more than one wife," answered Fatimah (p. 249).

Conversations between Princess Rubiah and her sister Sutan Mahmud Syah are represented by data 1 and 2 above. Being the older sister, Putri Rubiah felt unappreciated. Sisters and children are the duty of a brother, specifically Sutan Mahmud Syah, in accordance with Minangkabau tradition. They are supported by a sizable bequest that is overseen by a brother. All heirlooms that are passed down from previous parents from whom it is no longer known how they first acquired or acquired these assets are considered high heirlooms [4]. Additionally, Putri Rubiah made an effort to inform and reprimand her sister regarding the polygamous Minangkabau marital norm. His younger brother (Sutan Mahmud Syah) disagrees with the tradition of marriage. This infuriated Princess Rubiah, as can be seen in many wives because she knows the consequences for the institution of marriage. She also felt good from the words of her husband who did not like to have many wives. This is what makes her husband not want to have another wife. Fatimah respects the decision of her husband whose position is higher than hers. As a wife, she must respect her husband's decision. This shows that Fatimah includes a variety of people with categories of people. Furthermore, with this patient and wise nature, Fatimah has two of the four characteristics that must be possessed by *bundo kanduang*. Thus, Fatimah is a good parent.

**CONCLUSION**

Based on the description above, the conclusion table can be made as follows.

NO.	PERSON	CHARACTERISTIC	BUNDO KANDUANG	VARIETY PEOPLE			
				PEOPLE	TAKAH ORANG	ANGKUH ORANG	PEOPLES
1	Sitti Nurbaya	Bijaksana Berani Penyayan g	-	√	-	-	-
2	Putri Rukiah	Santun	-	√	-	-	-
3	Putri Rubiah	Pemarah Pendendam	√	-	-	-	√
4	Sitti Maryam	Arif Bijaksana Penyabar	√	√	-	-	-
5	Sitti Alimah	Penyayan g	-	√	-	-	-
6	Fatimah	Penyabar Bijaksana	√	√	-	-	-
Total			3	5	-	-	1

Description : - = no

√ = yes

From the above table, it can be seen that the Minangkabau women who appear in Marah Rusli's Sitti Nurbaya (Kasih Tak Sampai) belong to a range of individuals in the category of people, including Sitti Nurbaya, Putri Rukiah, Sitti Maryam, Sitti Alimah, and Fatimah. That is, while Putri Rubiah includes a variety of people in the category of people - People, specifically people who are like puppets in a rice field who cannot move on their own and need other people, the five characters include regular people who feel good and the bad, the high and the low, the dark and the bright like everyone else and feel ashamed if they cannot be the same as other people. He shares traits



with a fool. Furthermore, of the three existing bundos, namely Sitti Maryam, Sitti Alimah, and Fatimah, the good ones are Sitti Maryam and Fatimah. They have the characteristics that a bundo kundang should have. Sitti Maryam is wise, prudent, and patient. While Fatimah has a patient and wise nature.

In the novel *Sitti Nurbaya (Unfinished Love)* through a variety of people it can be concluded that the culture of the Minangkabau people is the courtesy of children to their parents, the philosophy of democracy (deliberation and consensus), high inheritance, customs overseas, the word style in the form of descending words, and manners of wife to husband.

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