

Moralitas Y.B. Mangunwijaya: kajian novel Burung-burung Manyar dan Durga Umayi

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Abstrak

Burung-burung Manyar (BBM) and Durga Umayi (DU) show several similarities and differences in expressing social moralities. The development of moralities is originated from the position of the palace as the social patron (BBM). Meanwhile, in DU patriarchal moralities are originated from the Javanese, Hindu and Semitic culture.

Larasati tries to liberate Mrs. Naya and Mrs. Ranu from the oppression of feudalistic moralities with her egalitarian attitude (BBM). Meanwhile, DU states that the national ideology functions as the human liberation from the oppression of feudalistic morality.

Indonesian military is on the opposite of the Dutch-Indies, however, both use violence to monopolize the truth. Both the military groups regard the "evil-virtue" value from their position as "friend and foe" criteria.

Teto and Atik along with the peasants launch the criticism against the authoritarian commanding morality. It is evoked on the text that the woman is in the most oppressed position of this morality (BBM).

The minor characters, which belong to the Javanese ethnic tribe, come from the low social stratification. They are morally oppressed by the evidence that they believe in commanding morality as taught in the Javanese ethics. The morality of a knight is shown by Teto and Brajabasuki, meanwhile the humanistic morality is shown by Sutan Sjahrir. DU test shows that the genetic morality is developed by the New Order. Giving the nickname PKI (the member of Indonesian Communist Party), the new order successfully "killed" one's destiny.

Both BBM and DU shows Mangunwijaya craftsmanship in his attempt to point forward the genetic morality criticism toward his society.