



Comparison of Social Strata in Majdulin Novel by Musthafa Luthfi Al-Manfaluthi's with Social Strata in novel Tenggelmnya Kapal Van der wicjk by Hamka (Comparative Literature Study)

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Abstract:

The purpose of this paper is to compare the storyline of the novel Tenggelmnya Kapal Van Der Wijck with the novel Magdalena. In addition, the female main character and the male main character are also compared in the two novels, to find out where there are similarities and differences. And also compare the social strata that exist in the two novels. The data sources in this study were the novel Majdulin by Mustafa Lutfi Al-Manfaluthi published by Dar Asy-Syuruq Al-'Arabi in Egypt in 1971 AD with a total of 227 pages and the novel Tenggelmnya Kapal Van Der Wijck by Hamka in the sixteenth edition, publisher Jakarta Bontang Month (1984). This study uses a comparative literature study with a comparative method. The data analysis of this research is in the form of document analysis. The process of data analysis in this research is library technique, listening technique, and note-taking. The data presentation technique used is the informal method. With the literary comparison method, the results show that there are similarities between the two novels, starting from the plot, story details, and character functions. However, each story with a different social background ultimately shows its own story, ideas, and social details.

Keywords: *Novels, Comparative Literature, Social Strata*

INTRODUCTION

Literary work is a totality that has artistic value that can be enjoyed by many people. Literary works that can be enjoyed by readers can be in the form of poetry, prose, and drama. However, based on the history of literary development and the interest of readers in Indonesia, prose in the form of a novel has been the prima donna of literature from the past until now.

Tarigan explained that "Novel comes from the Latin word novellus which is also derived from the word novies which means "new". It is said to be new because when compared to other types of literature such as poetry, drama, etc., this type of novel appears

later (Tarigan, 2011). According to Kuiper, The novel is a genre of fiction, and fiction may be defined as the art or craft of contriving, through the written word, representations of human life that instruct or divert or both. The various forms that fiction may take are best seen less as a number of separate categories than as a continuum or, more accurately, a cline, with some such brief form as the anecdote at one end of the scale and the longest conceivable novel at the other. (Kuiper, 2012).

From the definition according to Kuiper above about the novel, it is said that the novel is a genre of fiction. Fiction is the art or craft of casting through written words which are representations of human life. Novel is a fiction story that is quite long and is usually in the form of a book. The discussion of the novel is certainly a broad study. One of the studies that can be used in analyzing novels is to use comparative studies or comparative literature.

According to Henry H Remak (stallnecht and frenz, 1971) comparative literature is the study beyond the boundaries of a particular country and the study of the relationships between literature on the one hand and the arts and sciences on the other, such as: fine arts, music, painting, architecture, philosophy, history and others. So it can be said that comparative literature is a comparative study between one literature and another, or comparing literature with other fields.

Based on this, the writer will compare the Novel *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka (2014) with the novel *Majdulin* by Mustafa Luthfi Al Manfaluthi (1971). *Tenggelamnya Kapal Van Der Wijck* is a literature that tells about the culture, customs of Padang which are very closely attached. *Magdalene* is a novel originally entitled *Al-Majdulin*, by Al-Manfaluthi, an Egyptian writer. *Al-Majdulin* is a novel translation of the novel *Sous Les Tileus* by Alphonse Karr. These two novels both tell about the love journey of a pair of young men who are blocked by a large wall that is difficult to penetrate, someone's view that love alone is not enough to navigate the household ark, and so on. These two novels also tell about the aspirations and high hopes of a young man who during his life was always plagued with misfortune. However, because of the burning spirit, he was finally able to rise from adversity to finally succeed. In discussing the comparison of a literary work, it cannot be separated from it, namely the study of influence. We cannot say that a literary work is caused by another literary work. It could be that the literary work grew out of the folk culture.

The purpose of this paper is to compare the storyline of the novel *Tenggelamnya Kapal Van Der Wijck* with the novel *Majdulin*. In addition, the main characters described in the two novels are also compared, to find out where the similarities and differences are.

METHOD

This study raises two literary works that will be compared by using comparative literature studies with the comparative method. Endaswara said that comparative literature is an attempt to compare two or more literary works from one country to another (Endraswara, 2014). This study focuses on several issues including: (1) Comparison of character profiles from the two novels, (2) equality and differences between Zainuddin and Stevan, (3) Equality and differences between Hayati and Magdalena, (4) Equality and differences in the story of the sinking of the ship. *Van Der Wijck* with *Majdulin*, (5) Comparison of social strata in the novel *Tenggelamnya Kapal Van Der Wijck* with the novel *Majdulin*.

The data sources in this study were the novel *Majdulin* by Mustafa Lutfi Al-Manfaluthi published by Dar Asy-Syuruq Al-'Arabi in Egypt in 1971 AD with a total of 227 pages and the novel *Tenggelamnya Kapal Van Der Wijck* by Buya Hamka in the sixteenth edition, publisher Jakarta Bontang Month (1984). The data used as objects in this study are the

profiles of the two novels, the characters and characterizations of the two novels, the storyline of the two novels, and the culture in the two novels. The data analysis of this research is in the form of document analysis. The data analysis process in this research is library technique, listening technique, and note-taking. The data presentation technique used is the informal method.

RESULT AND DISCUSSION

The character in a novel is the main and most important part in the novel that gets the attention of the reader. The function of the characters from each fiction has their respective roles in the storyline, from the beginning of the story to the end of the fictional story. as well as the function of the characters from the novel *Majdulin* and *Tenggelamnya Kapal Van Der Wijck*.

Comparison of Character Profiles in *Majdulin* Novel with the Sinking of the *Van Der Wijck* Ship Novel.

From the plot of the two novels, there are some equalities in terms of plot, nature, number of characters in the novels, nature and function of the characters in the two novels. It is not only the background of the main character that has equalities and influences the story, but almost all the characters from the two novels are influential in the story and have similar functions. The profile or function of the characters in the two novels can be identified as follows:

There are seven characters in the *Majdulin* novel, including Stevan, Magdalena, Stevan's father, Muller, Suzana, Friz and Edward. Each character has their own function in each novel. Stevan and Zainuddin are the main male characters of the two novels, Stevan is the male main character of the *Majdulin* novel. Meanwhile, Zainuddin is the main male character of the *Tenggelamnya Kapal Van Der Wijck* novel. Magdalena and Hayati are the main female characters of the two novels, Magdalena is the female main character of the *Majdulin* novel. Meanwhile, Hayati is the main female character from the *Tenggelamnya Kapal Van Der Wijck* novel.

The next character in the two novels who serves as a caregiver for the two main male characters, Stevan's father and Mak Base. Mak Base is a family servant who also serves as the person who raised Zainuddin. The next characters are Muller and Mamak Datuk, they are the parents of the main female character. Muller is a character in the *Majdulin* novel and while Mamak Datuk is a character in the *Tenggelamnya Kapal Van Der Wijck* novel.

The sixth character is Friz and Muluk, they are best friends with the main male character. Friz is a best friend of Stevan and while Muluk is a friend of Zainuddin. The last characters are Edward and Aziz. Edward is a character who is betrothed to Magdalena, while Aziz is a character who is betrothed to Hayati.

Table 1. Comparison of character profiles from the two novels

No.	Majdulin	Tenggelamnya Kapal Van Der Wijck	Fungsi Tokoh
1.	Stevan	Zainuddin	Main Male Character
2.	Magdalena	Hayati	Main Female Character
3.	Ayah Stevan	Mak Base	The caregiver figure for the two main male characters

4. Muller	Mamak Datuk	The main character's parents
5. Suzana	Khadijah	The best friend of the female main character
6. Friz	Muluk	The best friend of the main male character
7. Edward	Aziz	The male character who is matched with the female main character

Although many of the functions of the characters are similar and similar, the highlight in the storytelling of these two novels is the figure of the main character in each novel. How the main characters in the novel have identical similarities makes it interesting to study.

1. Similarities and Differences between Zainuddin and Stevan

The two main male characters of this novel have several things in common, they are both an artist who has no family. Zainuddin and Stevan both have patient traits, are loyal to one founder, and don't give up easily even though their lives were under or in other words, they had experienced the hardships of life that they both lived. The two characters also both fall in love with a village girl. Stevan falls in love with Magdalena while Zainuddin falls in love with Hayati. However, the relationship they had with their lover was not approved by their lover's parents, which resulted in Stevan and Zainuddin being expelled by their lover's parents.

In the midst of their relationship with their lover, both of them were blocked by a third person. This happened because Magdalena and Hayati were betrothed by their family to a third person. Aziz is betrothed to Hayati, while Edward is betrothed to Magdalena. In the end it was the third person who managed to snatch their lover, even to the stage of marriage.

These two figures both get inheritance from their late families. This legacy makes their living conditions better than before. But even though their lives improved after getting the inheritance, both of them still felt deprived because there was no lover to accompany them. Because they feel the lack of it, the two characters experience a very, very slump. In that adversity, both of them get a very good and very loyal friend. Zainuddin's best friend is Muluk, while Stevan's best friend is Fritz. It was their friends who raised them until they rose and became famous, successful and rich. These two figures also died in the same circumstances, namely, Stevan and Zainuddin died of illness.

Table 2. Similarities between Zainuddin and Stefan

No.	Stevan	Zainuddin
1. Artist		Artist
2. Don't have a family		Don't have a family
3. Have a patient nature		Have a patient nature
4. Stick to one position		Stick to one position
5. Not easily discouraged		Not easily discouraged
6. Loving country girl		Loving country girl
7. Unsanctioned relationship		Unsanctioned relationship

8.	His love is blocked and snatched by a third person	His love is blocked and snatched by a third person
9.	Have a very good and loyal friend	Have a very good and loyal friend
10.	Died due to illness	Died due to illness

The two characters also have some differences, among others: Zainuddin was raised and raised by his family servant named Mak Base. While Stefan was raised by his father, his mother died when he was little. But Stevan ran away from home because he felt his father didn't love him anymore. This causes Stefan as if he has no family. Zainuddin was expelled by Hayati's uncle because his customs forbade them to have a relationship. Meanwhile, Stevan was expelled by Magdalena's father because he was a poor person. Because Magdalena's father thought, if his son had a relationship with Stevan, his son would not be happy because Stevan did not have wealth, so he wanted a rich son-in-law so that his son would be happy.

Stevan knows Edward very well as a third person in his relationship with Magdalena, because Edward is his best friend since childhood. Meanwhile, Zainuddin did not know Aziz as a third person at all, until he ordered his friend Muluk to find out. After the expulsion experienced by the two, they struggled to become better until both of these figures were equally successful, Edward was successful as a musician, while Zainuddin was successful as a famous writer.

Before Magdalena's death, Stefan didn't have time to reclaim his love because Magdalena had committed suicide by throwing herself into the river. Meanwhile, Zainuddin had time to re-express his love for Hayati before the sinking of the ship he was carrying.

Table 3. The difference between Stefan and Zainuddin's character

No.	Tokoh Stevan	Tokoh Zainuddin
1.	Raised by his father, his mother died when he was little	Raised by Mak Base (his family helper)
2.	Expelled by Magdalena's father (Muller) for being poor	Expelled by his biological uncle (Datuk) because of customs.
3.	Stevan knows Edward as the third person in the relationship, because Edward's childhood best friend	Zainuddin does not know the third person (Aziz).
4.	Success as a musician	Success as a writer
5.	Stevan didn't have time to confess his love again	Zainuddin had time to reclaim his love for Hayati.

2. Similarities and Differences between Magdalene and Biological Characters

Magdalena and Hayati are village girls with beautiful faces, both are innocent and innocent girls who are easily influenced by anyone, be it influenced by their friends or influenced by others. These two figures both have a best friend, a biological friend named Khadijah while Magdalena's best friend is Susanna.

Magdalena and Hayati are both in a relationship with a man, but unfortunately their relationship is not approved and not approved by their parents. After their separation from their lovers, Hayati and Magdalena both move to the city to start a new life without the shadow of their lover. It was there that they both found a third person in their love relationship. Until they finally married, Hayati married Aziz, meanwhile Magdalena married Edward. This managed to make both of them forget their previous lover.

When they married, their families both experienced a decline, both in harmony, and in the family economy. Because the economic conditions of the two families did not improve, the two figures together with their husbands lived in the house of their former lover. Both their husbands committed suicide because of poverty and despair.

After that incident, Magdalena and Hayati both asked for hope back from their lover, but their requests and hopes were rejected and not approved because Zainuddin and Stevan felt hurt and had deepest grudges against Hayati and Mgdalena. After that both (Hayati and Mgdalena) both died tragically.

Table 4. Similarities between the characters of Magdalene and Hayati

No.	Tokoh Magdalena	Tokoh Hayati
1.	Beautiful	Beautiful
2.	Country girl	Country girl
3.	Innocent	Innocent
4.	Easily influenced	Easily influenced
5.	Have a bestfriends	Have a bestfriends
6.	Relationship is not approved	Relationship is not approved
7.	Living in the city	Living in the city
8.	Riding in life at the house of ex-lover	Riding in life at the house of ex-lover
9.	Magdalene's husband kills himself	Hayati's husband commits suicide
10.	Asking for hope back to ex-lover	Asking for hope back to ex-lover

The differences between Magdalena and Hayati's figures include: Hayati left Zainuddin and chose Aziz as her husband because of cultural reasons that Hayati could not resist the pressure of tradition and the pressure of her family. Aziz is more into the customs of society and his family. Meanwhile, Magdalena left Stefan for treasure reasons. Stefan is considered not a person of wealth and position. Unlike Edward, who is rich and high-ranking.

In the *Tenggelamnya Kapal Van Der Wijck* novel Hayati and Aziz are not told of having a child or even being pregnant with a child, even though they have been married for several years. Meanwhile, Magdalene is told in the novel that she gave birth to a baby shortly after Edward committed suicide. The baby girl was then raised by Stefan. Before the two figures died, Hayati had time to meet Zainuddin, get an apology, and had time to listen to Zainuddin's words of love to him even for the last time. Meanwhile, Magdalena did not get to meet Stevan, did not receive an apology and heard Stevan's words of love again, before she committed suicide by throwing herself into the river.

Table 5. Difference between Magdalene and Hayati character

No.	Magdalena	Hayati
1.	Magdalene left Stevan for treasure	Hayati left Zainuddin because of customs
2.	Magdalene gave birth to a baby girl, and was raised by Stevan	Hayati is not told to have children
3.	Magdalena didn't get to meet Stevan	Hayati had a chance to meet Zainuddin
4.	Magdalena hasn't got an apology from Stevan	Hayati gets forgiveness from Zainuddin
5.	Magdalena Didn't get to hear the word love back from Stevan	Had heard the words of love again from Zainuddin
6.	Suicide in the river	Died because the ship that was carrying Hayati sank.

3. Similarities and Differences in the Storyline of Majdulin novel and Tenggelamnya Kapal Van Der Wijck.

The story described in the two novels is almost the same. The stories of these two novels both tell of a poor man who falls in love with a beautiful village girl, but this young man does not have a complete family, so their relationship does not get the blessing of the beautiful girl's parents. In addition, there are several stories or events from these two novels that have similarities, including:

First, in the Majdulin novel, it is told that Magdalena sent a letter to her best friend, Susana. In the letter he told his friend about the arrival of a man to his house. The young man named Stevan also occupies an empty room on the top floor of his house. Magdalena also told her best friend about the behavior and habits of the man named Stevan. (Al-Manfaluthi, 1971).

In the Tenggelamnya Kapal Van Der Wijck novel, also has the same storyline as the story in the Majdulin novel. Hamka in his novel also tells about Hayati who sent a letter to her best friend named Khadijah. The contents of the letter tell about the arrival of a man named Zainuddin to his house (Hamka, 2014).

Second, in the novel Majdulin, Manfaluthi tells about the promise of allegiance between Magdalena and Stevan that took place under the shade of the tilia flower, then the storyline was followed by a love story that took place at the lake (Al-Manfaluthi, 1971). Meanwhile, in the Tenggelamnya Kapal Van Der Wijck novel, Hamka tells that Hayati met Zainuddin under an umbrella, which then continued to a pre-faith engagement at a lake (Hamka, 2014).

Third, the next storyline is that the love affair between Magdalena and Stevan is not approved and not approved by Magdalen's parents, because Muller (Magdalena's father) expelled Stevan from his house (Al-Manfaluthi, 1971). Meanwhile, in the novel Tenggelamnya Kapal Van Der Wijck, the story also tells the same thing, namely, the predestined relationship between Hayati and Zainuddin which led to Zainuddin's expulsion (Hamka, 2014).

The fourth similarity of the storyline lies in the marriage of the main female character. The marriage between Magdalena and Stevan is described by Manfaluti in his novel on pages

115 to page 117. Likewise, the marriage between Hayati and Aziz is described by Hamka in his novel on pages 83 to 86.

The fifth similarity of the storyline is that Edward committed suicide in a hotel in Chicago. This also happened to Aziz, Aziz also committed suicide in a hotel in Banyuwangi. Edward's suicide is described in the novel *Majdulin* pages 241 to 243. Meanwhile, Aziz's suicide is described in the novel *Tenggelamnya Kapal Van Der Wijck*, pages 175-176.

The sixth similarity of the storyline is the death of Zainuddin and the death of Stevan. Stevan died on a chair in front of his piano, Stevan's death was due to an illness he suffered (Al-Manfaluthi, 1971). While Zainuddin died on a chair in front of his writing desk. Zainuddin's death was also caused by the illness he suffered (Hamka, 2014).

From the several similarities found in the two novels, there are also some differences, both from the story of the novel, the setting of time, and the setting of the social life of the two novels.

Comparison of the Social Strata in the *Majdulin* novel with the *Tenggelamnya Kapal Van Der Wijck* novel.

1. Social Strata in the *Majdulin* Novel by Mustafa Lutfi Al-Manfaluthi

Social strata is a system of layers in society. Its embodiment is the top layer and the bottom layer. Community members who have a lot of money will easily get power and honor, while members of the community who have great power easily become rich and seek knowledge and position.

The following is a form of social stratification expressed in the novel *Majdulin* by Mustafa Lutfi Al-Manfaluthi.

a. The Measure of Wealth

The measure of wealth is the ownership of one's property which is seen and assessed from the amount and material. Usually people who have large amounts of wealth will occupy the top position in the classification of society based on this criterion (Soekanto, 2014). In the measure of wealth there are two layers of social groups or classes, there is an upper layer or what is often referred to as the upper social class and there is a lower layer which is often referred to as the lower social class. In the novel *Majdulin* by Mustafa Lutfi Al-Manfaluthi, those belonging to the upper social class are Albert and Smith, as illustrated in the following quote:

ويجلس مبعانبيهما ألبرت ابن عمة ماحبدولين، وأشميد ابن عم سوزان، وهما فنيان جميلان متائقان في
ملبسهما، وحليتهما، شأنهما في حياتهما شأن أمثالهما من القنيان الأثرياء المستهزين الذين تنقسم
حياتهم كلها إلى ساعتين اثنتين. (المنفلوطي، ١٩٧١)

From this quote, we can see that Albert and Smith are people who have work. This is evident from the quote that both are handsome and dressed in luxury. From the quote we can understand that both of them are rich people who have a luxurious lifestyle, dress luxuriously, and have fun relying on the wealth they have.

In this novel there are also other characters such as Susana who belongs to the upper social class. Susana has a luxurious house and the contents of her house look very luxurious, and the porch of her room also looks luxurious. as illustrated in the following quote:

فأدهشها منظر القصر وأبجائه وحجراته، وما يشتمل عليه من أثاث ورياش، وما يتألف في جوانبه من زخرف وآنية. وأعجبها منظر الوصائف في إقبالهن وإدبارهن، وما يتراءى فيه من ألوان الثياب وأنواع الأزياء. (المنفلوطي، ١٩٧١)

From this quote, we can conclude that Susana also belongs to the upper social class, because Magdalene is captivated by the beauty and luxury of Susana's house. Susana also has a maid in her house. Usually those who have servants are rich people, because they are willing to pay for the services of these servants. From the quote it is also seen that the foyer of Susana's room also looks luxurious, thus making Susana admire Susana's house.

Meanwhile, the lower social class is represented by groups whose lives are not full of wealth and live in poverty. In this Majdulin novel, Stevan belongs to the lower social class. Stevan is a young man who lives poor and abandoned, he also gets unfair treatment by his own family. Stevan's family is actually a family rich in wealth, but because Stevan doesn't want to be matched by his father, he refuses and chooses to go out of the house, facing the bitterness of life without a penny. as illustrated in the following quote:

لا يعلم ماهو صانع بعدها، فلم يجد له بدا من أن يأخذ نفسه بالتقتير، ويحمل عليها العيش حملا شديدا، فأكل التفه من الطعام ولبس من الثياب. وغنى بالأكلة عن الأكلتين، وبالخبز عن الأدم. (المنفلوطي، ١٩٧١)

From the quote, it can be seen that this Stevan, he only has a small amount of money left to make him confused if the money runs out. With the remaining money he had, he had to reduce expenses for his personal needs. He was dressed in rags like a beggar. he only ate once a day and only ate a piece of dry bread every day. it is included in the lower social status.

b. Power

Power is the ownership of one's power or power in regulating and controlling sources of production or government. Usually this measure is associated with a person's position or social status in the political field (Soekanto, 2014). In the Majdulin novel by Mustafa Lutfi Al-Manfaluthi, Muller is a measure of the power of the upper layers.

أراك تنظر إلى الباب كثيراً كأنك تخاف ان يلج علينا الغرفة والرج فيكدر علينا خلوتنا. فاعلم أنه ما من أحد في هذا المنزل يستطيع أن يخالف أمري ويقتحم علي باب قاعني من غير إذن. (المنفلوطي، ١٩٧١)

From the quote, it can be seen that Muller's character in the novel is very powerful in his house. No one in the house dared to disobey his orders and contradict his words. In Muller's house no one dared to enter the library without his permission. This is due to the power that Muller has in his house.

Meanwhile, the measure of upper-level power contained in the novel Majdulin by Mustafa Lutfi Al-Manfaluthi is Stevan. as illustrated in the following quote:

إنك تستطيع أن تطردني من بيتك لأنك تمكه، وأن تحسي ابتك في غرفتها لأنك أبوها، ولكنك لا تستطيع أن تمتع قلبينا أن يتحبا ونفسينا أن تتصلا. (المنفلوطي، ١٩٧١)

From the quote, it can be seen that Stevan's character does not have any power, it can be seen when Muller expelled stevan from his house. At that time, Stevan was forced to leave the house because he had no right to live in the house because the house belonged to Muller and Stevan had no other choice but to leave the house.

c. The size of honor

The size of honor can be measured from the title of nobility or can also be measured in terms of material wealth. People who have aristocratic titles that accompany their names, such as raden, raden mas, or raden ajeng will occupy the top strata in society (Soekanto, 2014). In the novel Majdulun by Mustafa Lutfi Al-Manfaluthi, Stevan is included in the upper layer of honor.

دخل مولر على ابنته ذات يوم فقال، يا بنية إني دعوت اليوم جارنا الذي يسكن في الغرفة العليا من منزلنا إلى العشاء عندنا في الساعة السابعة فأعدي له الطعام، واعلمي أنك ستغنيا في هذه الليلة فقد وعدته بذلك، وقد لقيت من كرم هذا الفى وعلو هممه وشدة عارضته وكثرة ذكائه وسعة علمه بالنيات وطبائعه ماحبيه إلى، وأنزله من نفسي المتزلة العليا، ولا بد أن أتخذه صديقاً، وأن تكون تلك الدعوة فاتحة تلك الصداقة، ثم تركها. (المنفلوطي، ١٩٧١)

From the quote, it can be seen that the figure of Stevan in Muller's eyes is a young man who has a noble soul, polite manners, thus making Muller respect, appreciate Stevan and intend to make Stevan his friend. Muller also invites Stefan to his house for dinner together. It was through the dinner invitation that Muller intended to make the starting point of their friendship.

d. Knowledge

The measure of knowledge, means a measure of a person's ownership or mastery of a person in terms of knowledge. This criterion can also be referred to as a measure of intelligence in quality. Based on this measure, a highly educated person, for example a scholar, will occupy the top position in social stratification in society (Soekanto, 2014). In the novel Majdulun by Mustafa Lutfi Al-Manfaluthi this is included in the size of science as contained in the following quote:

فقال استيفن: أنا أقصاها عليكم، لأني أعلم الناس، فقد كان أستاذي "هومل" رحمة الله عليه، صديقه الذي عاشه في آخر أيام حياته حتى متى وتولى دفنه بيده. وكان كثيراً ما يقص على ذلك التاريخ وهو يبكي بكاء شديدا فأنا أروي له لكم كما كان يحدثني به. (المنفلوطي، ١٩٧١)

From the information above, we can see that Stefan will tell the story of Beethoven to his friends. Here it is seen that Stefan knows the story very well because his teacher often tells him the story. So he easily recounted to his friends.

2. Social Strata in the *Tenggelamnya Kapal Van Der Wijck* by Hamka. The measure of wealth

The measure of wealth is the ownership of one's property seen from the amount and material. Usually, people who have large amounts of wealth will occupy the top position in the classification of society.

Members of society who occupy the upper layers can be seen from their luxurious lifestyle. The following is a quote from the members of society who occupy the upper layers as seen from the size of wealth. it is in the quote below:

“Khadijah orang kota, tinggal di rumah bentuk kota, kaum kerabatnya pun telah dilingkungi oleh pergaulan dan hawa kota, saudara-saudaranya bersekolah dalam sekolah-sekolah menurut pendidikan zaman baru. Susunan perkakas yang ada dalam rumahnya, tentu saja lebih menarik dari pada keadaan di kampung” (Hamka, 2014)

The quote above describes a rich person named Khadijah. Khadijah is Aziz's sister who will become husband, Hayati. Khadijah, with the wealth she had, she was able to get what she wanted including buying the latest fashion clothes. Clothing is one form of wealth that a person has so that he is placed on the top layer. Members of society at the top layer do not need to think long to fulfill their wishes. They have abundant wealth so that whatever they want can be accomplished or achieved, especially in terms of material.

Meanwhile, members of the community who occupy the lower layers can be seen from their very simple lifestyle and even complete lack. As in the quote below:

Yang seorang anak kampung, yang tinggal di dalam dusun dengan keadaan sederhana, hidup di dalam rumah yang dilingkupi adat dan berbentuk kuno.” (Hamka, 2014).

“Dilihatnya pakaiannya, dilihatnya pakaian Khadijah, dilihatnya pakaian gadis-gadis lain yang berkeliaran dalam rumah itu menandangi Khadijah, terasa benar olehnya rendanya.”(Hamka, 2014).

Sebetulnya saya tidak mempunyai pakaian yang demikian, kata Hayati pula.”(Hamka, 2014).

The quote above describes a simple girl named, Hayati. Living in a house surrounded by customs and a village model house that is less attractive to look at. Members of society who occupy the lower layers usually wear simple clothes. Wearing only a silk scarf, clothes with soft threads, a Pekalongan batik sarong and slippers. Furthermore, the quote describes a village girl who only dresses in village style, only a scarf wrapped around her head. Because, clothes like that are customary in his village. That is what proves that the girl (Hayati) is at the bottom layer.

The measure of power

The measure of power is the ownership of a person's power or power in regulating and controlling sources of production or government. The size of power is also an important thing in determining stratification in society. Members of society who occupy the upper layers are certainly more powerful when compared to members of the lower layers of society, as the following quote shows.

Itu jangan disebut, kata Datuk Mantari Labih, itu kuasaku, saya mamak di sini, menghitamkan dan memutihkan kalian semuanya dan menggantung tinggi membuang jauh.” (Hamka, 2014).

“Datuk Mantari Labih. Mamaknya itu, usahkan menukuk dan menambah, hanya pandai menghabiskan saja. Harta benda, beberapa tumpak sawah, dan sebuah gong pusaka telah tergadai ke tangan orang lain.” (Hamka, 2014).

The quote above describes a person who is so proud of himself that he becomes a “Mamak” (Head of inheritance from mother's eldest brother). Because of his title, he thought that he could do anything. By bearing this title, he felt powerful towards his nephew, he insulted and despised his nephew. The quote above proves that people with power are capable of doing whatever they want. Therefore, those people are classified in the upper layers. The quote also describes Datuk Mantari Labih. Datuk Mantari Labih is the eldest mother's brother of the Swordsman Sutan (Father of Zainuddin). Swordsman Sutan, the nephew of Datuk Mantari Labih, is Swordsman Sutan the sole head of the inheritance from his mother. Because, she is not a sister.

Furthermore, from the quote above, it is clear that Datuk Mantari Labih has power over his nephew, with his power, he is able to blacken and whiten or throw away his nephew. If anyone dared to fight or oppose, it would mean harming themselves. All his nephews were afraid of him. Datuk Mantari Labih did not hesitate to jerk his kris and said rudely to his nephew.

Community members who occupy the lower layers do not have full power or authority when compared to members of the upper layers of society. Like the following quotes.

Seorang anak muda bergelar pendekar sutan, kemenakannya Datuk Mantari Labih, adalah Pendekar Sutan kepala waris yang tunggal dari harta peninggalan ibunya, karena dia tidak bersaudara perempuan. Menurut adat minangkabau, amatlah malangnya seorang laki-laki jika tidak mempunyai saudara perempuan, yang kan menjaga harta benada, sawah yang berjenjang, Bandar buatan, lambung berpereng, rumah nan gadang.” (Hamka, 2014).

“Kalau Pendekar Sutan mencoba hendak menjual atau menggadai pula, selalu dapat bantahan, selalu tidak semufakat dengan mamaknya itu.” (Hamka, 2014).

“Beberapa kali dia mencoba meminta supaya dia diizinkan menggadai, bukan saja mamaknya yang menghalangi, bahkan kemenakan-kemenakannya yang jauh, terutama pihak perempuan, sangat menghalangi sebab harta itu sudah mesti jatuh ke tangan mereka , menurut hokum adat. nan sehasta, nan sejengkal, dan setampok jari.” (Hamka, 2014)

“Seorang anak muda yang berkenalan dengan seorang anak perempuan, dengan maksud baik, maksud hendak kawin, dibusukkan, dipandang hina.” (Hamka, 2014)

The quote above illustrates the powerlessness of those at the bottom layer. They were colonized by members of the upper classes of society. They do not dare to fight and oppose the wishes of those in power. If they fight it will be self-defeating. The bottom layer assumes that love is not dependent on money. Sincere love, full of honesty is better than wealth. Because, when a crisis hits the property, the amount decreases, the degree of respect for both parties also decreases. The quote also describes, about someone who is at the bottom layer also thinks love does not depend on money, position or power. For them love cannot be bought by anything. Because, the happiness of love exceeds the happiness of others.

The measure of honor

The measure of honor can be measured from the title of nobility. People who have aristocratic titles that accompany their names, such as raden, raden mas, or raden ajeng, and others will occupy the top strata in society.

In honor, the most respected and respected members of society will occupy the upper layers. Usually, it occurs in community members who are old and have served in society. Here are some quotes that describe the members of society who occupy the upper and lower layers which are seen by the size of honor. As in the following quote:

“Setelah semua hadir , Mulailah datuk membuka kata, demikianlah maka tuan-tuan saya hadirkan dalam rumah nan gadang ini, yaitu elok kata dengan mufakat buruk kata diluar muufakat, tahi mata tak dibuangkan dengan empu kaki”. (Hamka, 2014)

“Mamak-mamak duduk berapat di kepala rumah yang hilir, perempuan-perempuan duduk di dekat jalan kedapur, mendengar buah mufakat dari jauh.”(Hamka, 2014)

The quote above illustrates that Datuk is the head of adat. He was the one who led the Minangkabau country. Datuk did a lot of services to the Minangkabau community. Therefore, the Minangkabau people have great respect for Datuk. The quote also describes a family who strongly adheres to customs. This family is descended from Regen or Tuan Gedang in Batipuh, with its status as a family of honorable descent. Thus, the Minangkabau people highly respected him and because of his status brought him to the upper layers. Members of society who are at the bottom, of course, are less respected in society. As in the following quote.

“Mak Limah menjawab bahwasanya cinta Hayati rupanya masih lekat kepada Zainuddin orang Mengkasar itu.” (Hamka, 2014)

“Bagaimana kalau dia makan hati berulam jantung sebab maksudnya tidak sampai.” (Hamka, 2014)

“Barapa banyak gadis-gadis yang membunuh diri lantaran tidak bertemu dengan yang dicintainya, atau dia mati merana saja?” (Hamka, 2014)

The quote above describes an old girl named Limah who really understands Hayati's heart. In Minangkabau custom, the nephew is under Mamak's protection. So, whatever Mamak wants, the niece and nephew must follow suit, including the matter of mate. This proves that the lower layers are powerless against the decisions made by the upper layers. The quote above also illustrates, not a few girls who end their lives because their intentions are not up to the mark. Some of the girls who were taken away by men from the upper classes to be married without the basis of sincere love. This proves that the lower layers are so helpless against the upper classes.

The measure of knowledge

The measure of knowledge means, a measure of a person's ownership or mastery of a person in terms of knowledge. This criterion can also be referred to as a measure of intelligence in quality. Based on this measure, a highly educated person, for example a scholar, will occupy the top position in social stratification in society. Community members who have education or science degrees will occupy the upper layers. As in the following quote.

“Saudara-saudaranya bersekolah dalam sekolah-sekolah menurut pendidikan zaman baru.” (Hamka, 2014)

“Sudah dua bulan tunangannya itu ada di jakarta, menambah ilmunya dalam perkara dagang.” (Hamka, 2014)

The quote above describes, about a family who managed to finish school in the city. When compared to the children in his camp. It has a much higher level of resistance. This proves that he occupies the top layer. The quote above also describes a person who has studied all the way to the capital city (Jakarta). This proves that the person is very serious and cares about science. He traveled all the way to the capital city (Jakarta) to study to get a degree.

Members of society who are at the bottom, to get an education is very difficult for them. Let alone to get a bachelor's degree, they can't even finish school. As in the following quote.

“Dia teringat sekolahnya yang tidak masak, pelajarannya yang tidak sempurna, dimana tinggal tak tentu tujuan.” (Hamka, 2014)

The quote above describes a boy who could not finish his schooling. This is because their parents do not have much money to pay for their children's schooling. The knowledge they have is very low. This is what causes them to be at the bottom layer.

CONCLUSION

In the mingkabau tradition, a man whose origins are not clear, although he is good-natured, is not worthy to seek the wife of a pure Minang girl. This is what caused the initial expulsion of Zainuddin by the Hayati family. Zainuddin is considered by someone else, because even though his father is a genuine Minang, his mother is someone else. In Minang custom, women are important figures. Because a man who does not have a sister will not get the slightest inheritance. Therefore, Zainuddin is considered by someone else. Unlike the story in the novel Magdalena. Stevan was kicked out by Magdalene's father because he was a poor man who would not be able to give Magdalene happiness. In the culture that exists in Magdalena's novel, it seems that the materialistic factor has become a person's first benchmark in sorting out prospective families.

The social stratification contained in the Majdulin novel by Mustafa Luthfi Al-Manfaluthi includes 1) a measure of wealth, 2) a measure of power, 3) a measure of honor, 4) a measure of knowledge. Social class in the novel Majdulin by Mustafa Luthfi Al-Manfaluthi includes the upper social class and the lower social class.

The forms of social stratification expressed in Hamka's *Tenggelamnya Kapal Van Der Wijck* novel are (a) a measure of wealth which is reflected in the way the characters dress and the shape of their house, (b) a measure of power is seen based on the power possessed by a person in influencing others so that people those who are mastered will be submissive and obedient to what he is ordered to do, (c) a measure of honor, in the novel someone who is virtuous, speaks politely and likes to help, will occupy a top position in his social class and (d) a measure of knowledge, someone who values knowledge will be placed at the top of the social class.

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