

ABSTRACT

This study was aimed to observe semiotic-structurally the meaning of Sumantri, Kumbakarna, and Karna's devotion which were manifested through the literary figures in Umar Kayam's Para Priyayi. The novel Para Priyayi is a structure of meaningful signs which are in accordance with signaling convention. Consequently, to understand the meaning of the devotion in Para Priyayi, one needed to analyse the narrative structure of Para Priyayi, because the structure was strongly interrelated with meaning.

In the study, the narrative structure of Para Priyayi analyzed in the base of fifty-one sequences as a narrative unit forms a unity in meaning. These fifty-one sequences contain of four levels of sequence each of which has smaller units, called a kernel and satellite. Thus, it is proved that the narrative structure of the novel Para Priyayi is complex. In order to discover the function within the narrative structure of Para Priyayi, the fifty-one sequences which are closely related are placed according to the order of discourse, chronology, and logic.

In the narrative structure of Para Priyayi, through Sastrodarsono, Noegroho, Hardojo, and Lantip, the problem of Sumantri, Kumbakarna, and Karna's devotion in the transformation of culture of priayi Jawa since the time of Dutch colonization, Japan colonization, independence, and post-independence was presented. Those problems have been revealed through Sastrodarsono, Noegroho, Hardojo, and Lantip first person narrator in sociocultural Javanese background as far as the extended sequence so that it is possible to view the devotion problems from various personage points of view.

In analysing the devotion of Sumantri, Kumbakarna, and Karna which is placed in a literary communication system framework, it is discovered that there is a pattern of Sumantri, Kumbakarna, and Karna's devotion which have been interpreted again by Umar Kayam. The form of devotion like Sumantri's is visible in Atmokasan, Sastrodarsono, and the young Lantip. The form of devotion like Kumbakarna's is visible in Noegroho, Harjono, Hai'dojo, and the older Lantip, and the form of devotion like Karna's is visible in Lantip in his older age.

Finally, after analyzing the meaning of Sumantri's, Kumbakarna's, and Karna's devotion, there was found a result that there is a combination of three devotion characteristics which is shown by Lantip who did it honestly, modestly, and gratefully, as well as without expecting reward. The attitudes were found also in the devotion of Sumantri, Kumbakarna, and Karna altogether, with the emphasis on the efforts to develop and to progress the devotion to the society (especially the lower class), without expecting any reward.

