Intertextual Study of Main Characters on the Novel "Atheis" by Achdiat Karta Mihardja and "Ronggeng Dukuh Paruk" by Ahmad Tohari

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Abstract

Haryo Seto Saktiono. Intertextual Study of Main Characters on the Novel "Atheis" by Achdiat Karta Mihardja and "Ronggeng Dukuh Paruk" by Ahmad Tohari. Thesis, Surakarta: Faculty of Teacher Training and Education, Sebelas Maret University Postgraduate Program, February 2021. The purpose of this study is to explain: (1) To find the intrinsic element (character) in the novel "Atheis" by Achdiat Karta Mihardja; (2) Finding the intrinsic element (character) in the novel "Ronggeng Dukuh Paruk" by Ahmad Tohari; (3) Finding intertextual intrinsic elements (characters) from the novel "Atheis" by Achdiat Karta Mihardja and the novel "Ronggeng Dukuh Paruk" by Ahmad Tohari. This study uses a descriptive qualitative method and uses an intertextual approach. Researchers obtained data from the Atheis novel by Achdiat Karta Mihardja and the novel Ronggeng Dukuh Paruk by Ahmad Tohari, data in the form of direct analysis, interviews, and worksheets from teachers and students of SMA N 1 Gemolong. The technique used for sampling was done by purposive sampling. The data validity was obtained through source triangulation, while the data analysis technique used interactive analysis techniques. The conclusions of this study are (1) This study succeeded in finding the intrinsic element (character) of the novel "Atheis" by Achdiat Karta Mihardja. (2) This study succeeded in finding the intrinsic element (character) of the novel "Ronggeng Dukuh Paruk" by Ahmad Tohari. (3) This study succeeded in finding the intertextual intrinsic elements (characters) of the novel "Atheis" by Achdiat Karta Mihardja and the novel "Ronggeng Dukuh Paruk" by Ahmad Tohari.

Keywords: *Intrinsic; Intertextual; Novel Elements*

Introduction

Literary narratives or literary works are seen as traces of everything related or related to real life, of course in this case it can include socio-cultural life and others that occur in people's lives. Socio-cultural problems that occur in people's lives can be used as inspiration for a literary expert or writer. Real problems that occur in the community will be taken and processed by a literary expert or a writer and then transformed into a literary work full of aesthetics and have certain values.

Teeuw (Retno Winarni, 2009: 1) states that literature originated from Sanskrit, namely from the word "sas" which means "directing, giving directions or instructions", while "tra" means "tools or means". In the current definition (Malay), literature is often defined as writing. The current definition is developing, with the addition of the word "su" which means "beautiful or good". So, the real meaning of the word "susastra" is beautiful writing.

The term "novel" is taken from Italian, namely the word "novell", if interpreted into German, namely "novella". Literally or the meaning of the word "novella" contains a meaning of "small goods or objects" until one day it is interpreted and agreed upon as a short story. The words "novella" and "novelle" have a similar meaning to the name in Indonesian, namely the word "novelette" (English: novelette), which means that literary works are in the form of fictional prose with sufficient length, in this case, it can be interpreted as medium or in other words, neither too long nor too short, Burhan Nurgiyantoro (1998: 9-10).

Etymologically or from its origin, the word "novel" comes from the word "novellus" which has a meaning, namely "new". In another sense, the word "novel" can mean that a novel is a literary work (fiction) that is the newest. In Indonesia, the terms "romance" and "novel" are defined as separate terms. The term "romance" is interpreted as a story in the form of prose but long, containing various kinds of characters and many explanations about the character's life. Meanwhile, the word "novel" can be interpreted as a story about a piece of the life of the character, for example at the time of his marriage, or it could be after the love phase or when a character experiences psychological disturbances (Jakob Sumardjo, 1984: 65).

Herman J. Waluyo and Nugraheni Eko Wardani (2009: 10) argue that the elements of an imaginary essay or fictional prose can be: a) characterization, b) theme, c) plot, d) point of view) e) setting, f) dialogue between characters g) background (background), h) story and telling time, i) language style, story, time and j) mandate. The opinion of other experts, namely Jakob Sumardjo (1984: 54) states that there are several elements of imaginary works (fiction), including the following: 1) theme, 2) plot or story line 3) characterization, 4) atmosphere of the story, 5) place of event (setting) 6) point of view and 7) story style.

Julia Kristeva is a post-structuralist thinker from France, who introduced the term intertextual for the first time. The creation of an intertextual approach as a result of a denial reaction to the building blocks approach (structural approach), this approach views literary narratives apart from its own literary history and its relation to socioculturalism. In order to obtain a complete meaning from literary works, analysis of literary works cannot be separated from the historical context and the socio-cultural context (Nani Tuloli, 2000: 55).

Khoirul Mugtofa (2003: 1) examines or analyzes Julia Kristeva's intertextuality as follows: Julia Kristeva argues that a text cannot or cannot be of itself, but it is intended and fragments of previous text quotations. A literary work or text can become popular or famous if the text contains various kinds of sentences that come from other texts or are related to one another. The approach that studies or examines literature by linking or linking a text with its predecessor is called the intertextual approach. In principle, every text must be read as well as must master or be proficient with other texts that precede it. Wherever and whenever a text cannot be independent, in this case, it means that creating a text cannot be without the influence of other texts.

The principle of intertextuality is in line with the opinion of Julia Kristeva (Culler, 1975: 139) who says that: Every text shape as a mosaic of citations, every text is the absorption and transformation of other text. … A work can only be read in connection with or against other text, which provides a grid through which it is read and structured by establishing expectations that enable one to pick out salient

features and give them a structure. In the above quote, Culler explained that each text is formed in the form of fractions or pieces in the form of a quote. Each text results from imitation and alteration or modification or alteration of other texts. A work can only be read in relation to or contradicting other texts, only a kind of grid, through which the text is read and structured by creating expectations that allow the reader to pick salient features and give it a structure.

Nyoman Kutha Ratna (2004: 172) says that intertextual is a research approach carried out by the method of mentioning the relationship between two texts or even more than two texts. The selected text as the interpreted text is not limited by or of the same type (same genre), but an intertext approach offers a huge opportunity for the researcher with the aim of finding the program, then intertextual studies can be carried out between two literary excerpts. In the study of intertext, there is a relationship or bond, in which there are similarities and differences or contradictions.

Research Methods

This study was held in a period of approximately 6 months, this study uses the Atheist novel and the RDP novel from July to December. The approach used in this study is a qualitative study, while the type is descriptive research. Meanwhile, the strategy used in this study is in the form of case studies, then the data is in the form of sentences or expressions found in Atheist novels and RDP novels, while the data sources are the two novels. Data collection is done by researchers using non-interactive data aggregation (collection) techniques, which is a technique that has no influence between the researcher and the data source. This is because the data source is in the form of an object so you will not know if it is being studied. The data validation used the source triangulation technique, meanwhile, the analysis technique used the interactive analysis technique.

Discussion

1. Intertextual Intrinsic Elements (Character) Novel Atheist and Novel RDP

Based on the study conducted by the researcher, the researcher obtained a conclusion on the character/characterization aspect. The conclusion is that there are similarities and differences in the elements of the character, for example, in the main character. The similarity contained in the character element is that the main character has doubts and the main female character in the two novels is equally beautiful. The following are quotes that show that the main character in the two novels has a character that is hesitating or hesitating, besides that the main character in both novels has a beautiful face.

He's a seeker. And as a seeker, he always wavered in doubt and doubt. But also an impression, that he was not a good seeker. This means that he is not a radical scholar or investigator, who is able to investigate and examine the things that are the cause of it down to its roots. For him, it seemed that was enough, if he was looking for it a lot of questions to people who he thought knew better than him. Like for example to myself. But that's just an impression.(Atheis: 7)

Even though I calmed my heart, Anwar's words and his whole attitude made me a little confused. In my heart, I feel ashamed to be said to "deceive myself". Accused of "acting with oneself". But annoyed too. As if I'm not an adult. Not a "personality" person. (Atheis: 146)

I turned around. I don't forget that I've become a soldier even without rank. So I have to get rid of doubts. (RDP: 106)

Based on the quotes presented by the researcher above, we can see that the characters in the Atheist novel and the RDP novel have something in common. The similarity that the researcher managed to find was that the main character in the Atheist novel and the RDP novel had a dubious character. In the Atheist novel, it is explained that the character of doubt is found in the main character named Hasan, this is found through the character Aku in Atheis novel when he visits the house of the character Aku. Not only that, but Hasan also has a doubtful character, this can be seen when he is faced with 2 things that he thinks are very difficult to choose, namely love and religion. Furthermore, the character of hesitation is seen in the main character in the RDP novel named Rasus, this is explained to the character Rasus himself when he hesitates to choose between work or love.

Furthermore, below, the researcher finds quotes showing that the main character in Atheist novels and RDP novels is a beautiful woman. The main female character in the Atheist novel is named Kartini, she is an atheist and a woman who was forced into marriage by her mother. The depiction that Kartini is beautiful is proven through Hasan's perception. He mentions that Kartini is beautiful, her nose is swollen and her eyes are sparkling. On the other hand, the female character in the RDP novel named Srintil, who is also a beautiful woman, this can be seen when the audience sees Srintil performing her first performance in front of Kartareja's house or the ronggeng shaman Dukuh Paruk. Another thing was also proven that Srintil was a beautiful ronggeng Dukuh Paruk, this was proven when Kartareja was about to open the bukak lamb event. In addition, it is also evidenced by Srintil's high payment of 1 ringgit gold coin, the following are the quotes:

> That woman didn't seem that far from twenty years old. Maybe he was older, but his clothes and songs were reducing his age. Her face is beautiful. Her nose rose and her eyes sparkled like those of an Indian woman. Moles on her lips and curly hair are competing to perfect her beauty. His body is old but full of content. (Atheis: 26-27)

Many women and children filled Kartareja's house. They want to see Srintil make-up. Throughout the age of eleven years, this is the first time Srintil has come to people's attention. She blushed. Sometimes she chuckled when she heard people whispering praising her beauty. His mouth is tiny. The thin sideburns on her cheeks became apparent after Srintil was powdered. The eyebrows are laced with soot mixed with papaya sap, giving him a doll-like appearance. (RDP: 18)

"I have set the time for the next Saturday night," Kartareja said one morning in front of many men at the market.
"And Sampean asked for a gold ringgit?"
"Yes. I thought it was a fair price, "replied Kartareja.
"Ah," groaned the man who asked earlier.
"E... Why? Too expensive? Remember this. Has there ever been a ronggeng as beautiful as Srintil? "
"It is true. Srintil is indeed pretty and cool. But who owns a gold ringgit in Dukuh Paruk? "
(RDP: 52)

The difference between the character aspects in the atheist novel and the RDP novel is that the characters in the RDP novel are more narrow-minded than the characters in the Atheist novels. This is because RDP figures live in very remote areas, even for most of their lives they live with backwardness, ignorance, poverty, and squalor. On the other hand, most of the characters in Atheist's novels are told in a modern environment at that time. This of course will result in a different way of thinking from the characters in the RDP novel, namely, the characters in the Atheist novel think more advanced, are organized, have broad insights, and so on. The following is an excerpt that is a fact from the above explanation:

For four years Rusli lived in Singapore. And during those four years, he learned a lot about political matters. Not only by reading a lot of political books, but also by associating a lot with people from international movements. This kind of association is very easy to carry out in an "international" city like Singapore. He studied various schools and stations, as well as political ideologies, especially the ideologies of Marxism. (Atheis: 32)

Who knows how long that narrow and remote settlement was called Dukuh Paruk. His destitution, his backwardness, his emaciated and sick inhabitants, and obscene profanity were his legal parts. Kermit Ki Secamenggala at the top of a small hill in the middle of Dukuh Paruk seemed to be an eternal guard for all the shortcomings there. Dukuh Paruk is surrounded by paddy fields bordering the horizon, none of the residents have a rice barn, even if it's the smallest one. Dukuh Paruk, because of his ignorance, never rejects the fate given to him by nature. (RDP: 79)

At night when I was back at Dukuh Paruk, I stood without friends outside the house. All around me is a small and miserable homeland. Coupled with the sorrow that was befalling Srintil, Dukuh Paruk was getting sicker. Around me was Dukuh Paruk sleeping in thatch huts, Dukuh Paruk which since its birth had never been able to grasp the highest purpose of life. My little homeland never really developed the mind and didn't know that he should get rid of the ringworms and worms that eat away at children, and the ignorance that only brings death for generations. Having never or been unable to develop intellect either, my little homeland has never actually tried to conform to Divine tastes. My mother has long been complacent about her naive craze, which naivety has given birth to, among others, Dukuh Paruk's ronggeng-ronggeng. Ronggeng himself should be fine if he could be arranged in great harmony. However, ronggeng, who developed a primitive insight into lust, did not bring the grace of life.
(RDP: 403)

From the above quotation, it can be concluded that the main character in the Atheist novel is smarter than the character in the RDP novel. This is because the main character in Atheist novels likes to learn and the scope of learning is wider. Also, several other factors influence, one of course the social environment. The social-environmental factor here, of course, means someone he often meets or the community around him.

Conclusion

After carrying out various stages in this study, the researcher can finally provide conclude. The conclusions of this study are: 1) intertextual intrinsic elements (characters) of the two novels. Based on the relationship between the elements of construction (character) between Atheist novels and RDP, it can be said that Atheis novel is a reference novel or program while RDP novel can be said to be a transformational novel or its imitation. The following are some of the similarities and differences of the construction elements (characters) between the Atheist novel and the RDP novel.

The intrinsic elements (characters) in Atheist and RDP novels have similarities, including 1) the main character has doubts, the main female character in both novels is equally beautiful, the main character is neither Muslim nor does he believe in the existence of Allah or God. Although initially, a character in an atheist novel, a character named Hasan is Muslim, in the end, he will choose not to believe in God or Allah.

The intrinsic elements (characters) in the Atheist and RDP novels have differences, namely: the characters in the RDP novel are more narrow-minded than the characters in the Atheist novels, this is because the RDP characters live in very remote areas. On the other hand, most of the characters in Atheist's novel were told in a modern environment at that time. This of course will result in a different

way of thinking with the characters in the RDP novel, namely, the characters in the Atheist novel think more advanced, are organized, have broad insights, and so on.

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