

Application of Genetic Structural Theory in The Novel *Bruised Moon on The Edge of Toba* by Sihar Ramses Simatupang

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Abstract: The purpose of this study was to determine the genetic structure of the novel *Bulan Lebam di Tepian Toba*, by Sihar Ramses Simatupang. This study uses a qualitative descriptive method to collect and analyze data on the material object of the novel *Bulan Lebam di Tepian Toba*, by Sihar Ramses Simatupang. Structural Genetics is used to better understand the theoretical concepts in material objects. As a result, this novel describes the facts of humanity and the collective subject of the Toba people through the figures of Hamonangan and Ganda. This novel describes the problems of human facts and collective subjects. Humanity facts tell about social activities and political activities. The social activity tells about the social problems in Tanah Batak due to the operation of the Paper Mill. Humanitarian facts that contain political activities tell about the approach of the authorities politically by not involving villagers in the control of clan lands. While the collective subject, tells about the social reality in Tanah Toba related to PT Indorayon (Paper Factory). The collective subject of the Toba Batak is used as a collective awareness to make social changes that have not been running in Toba Land. The author of the story shows his response as Batak people in refusing to control the exploitation of land carried out by PT Indorayon and the Village Head who cooperated unilaterally with PT Indorayon.

Keywords: Novel, Application, Bruised Moon on Toba Edge, Genetic Structure

Introduction

Literary work is a picture of life that comes from the author's experiences and events that occur in his own life, whether it is pleasant or sad and then poured into written form. Literary works can be used by authors as a medium to express ideas, feelings, enthusiasm, and beliefs (Wuriyani, 2019).

Rene Wellek and Austin Warren (1983:3) write that, literature is a branch of creative art. Literature is a complex structure. Therefore, to be able to understand it, literary works must be analyzed. In this analysis, literary works are described by their constituent elements. Thus, the overall meaning of literary works can be understood. Literature has several types, including prose, short stories, drama and novels. According to Tarigan (1984:164), the novel comes from Italian and Latin, namely *Novellus* which is a derivative of the word 'Novies' which means new. It is said to be new because when compared to other types such as poetry, drama, etc., then novels appear.

Based on the genre of the novel, the novel is divided into several, namely horror novels, comedy novels, inspirational novels and mystery novels. Burhan Nurgiyantoro (2009:9) argues that the terms Novella and novellet contain the same meaning as the Indonesian term novellet (*novellette*) which means a work of fiction prose that is not too long, but not too short. Novels tell of events at a certain time. The language he uses is more like everyday language. The intrinsic elements are complete, such as plot, theme, setting, language style, character values and characterizations.

The novel *Bulan Lebam di Tepian Toba* is the novel chosen by the researcher to analyze the genetic structure contained in this novel. This novel was written by Sihar Ramses Simatupang, published in 2009 by Kaki Langit Kencana. In this novel there is an interesting thing, namely, its genetic structure. This is what made the writer choose the novel *Bulan Lebam di Tepian Toba* to be analyzed.

Genetic structure is a branch of literary sociology, a combination of text structure, social context, and the author's worldview (Yasa, 2012: 28). According to Ratna (2004:123), genetic structuralism is definitively a structural analysis of the origins of literary works. Rosyidi et al (2010:201) state that genetic structuralism is a literary research method that emphasizes literary works with their social environment.

Based on the definitions above, it can be concluded that genetic structuralism is a literary research method that analyzes not only the intrinsic side but also the building elements that are outside the literary work. The elements outside of the literary works that are explored are the aspects of the author and the social situation behind which the literary work was born.

Theoretical Review

Genetic structure is a branch of literary sociology, a combination of text structure, social context, and the author's worldview (Yasa, 2012: 28). According to Ratna (2004:123), genetic structuralism is definitively a structural analysis of the origins of literary works. Rosyidi et al (2010:201) state that genetic structuralism is a literary research method that emphasizes literary works with their social environment.

From the definitions above, it can be concluded that genetic structure is a branch of sociology of literature which analyzes the structure of the origin of literary works and their social environment.

Goldmann (via Wigati & Widowati, 2017: 133) considers the theory of genetic structuralism as an attempt to reject a purely structuralist approach. The pure structuralism approach is an objective approach based on the literary work. Lucien Goldmann argues that literary works are the author's response in the face of changing social reality and represent at the same time the ideology of his social class. Lucien Goldmann is a figure who developed a genetic structuralism approach in literary studies. In this approach, Goldmann classifies literary works in two points of view. The first point of view is the position of literary works as an imaginary world view. The second point of view is that literary works as a unification of the author's worldview with the creation of imaginary characters, objects, and relationships (Faruk, 1999: 17).

Goldmann provides a rationale that literature and social reality always have a strong relationship. Both things are interpreted structurally. It is these relationships that are built from social reality that make the author give his own view. It is this view that underlies the explicit creation of narratives in literary works. Goldmann offers sociological aspects which are finally manifested in the structure of literary works. This structure is called the genetic structure.

Research Method

The research method used in this study is a qualitative method. This method is a research procedure that produces descriptive data in the form of written words from the things observed. Descriptive research describes all data or the state of the subject or object of research then analyzed and compared based on the current reality and tries to provide solutions to the problem and can provide up-to-date information so that it is useful for the development of science. In general,

descriptive research is a research activity that makes a systematic, factual description of an event or symptom with an accurate arrangement. In qualitative research, the researcher becomes the main instrument in collecting data that can be directly related to the instrument or object of research.

The object of study from the novel *Bulan Lebam di Tepian Toba* this is the genetic structure. Genetic structure is a literary research method that analyzes not only the intrinsic side but also the building blocks that lie outside the literary work. The elements outside of the literary works that are explored are the aspects of the author and the social situation behind which the literary work was born.

Results and Discussion

The novel *Bulan Lebam di Tepian Toba* is a novel written by a Batak man named Sihar Ramses Simatupang. The novel, which was published in 2009, has a background in the place of Samosir Island. The social background is the context of the social life of the Batak people in the post-1998 era. This year can be said to be the era of reform. This reformation led to a description of the life of the Batak people who were also reformed on Samosir Island.

This novel tells the story of a Batak Toba boy named Hamonangan (Monang). Hamonangan is an educated person who has a new understanding of the world of politics and the social world.

The conflict in this novel begins with the presence of the Hagandaon (Ganda) character who pawns the family land in gambling. This defeat resulted in a conflict that existed in the forest of the Batak community. This gambling defeat also resulted in the death of the Ganda character at the hands of Hotman (the character who won the gambling). The story line moves on to the introduction of the main character, namely Hamonangan. Hamonangan is an educated Toba Batak figure who migrated to Java. Hamonangan got into trouble in politics because of his heroic actions. His actions made him hated by others. To avoid the dispute, Hamonangan fled back to his hometown. After arriving at his village, he got the fact that Ganda (his brother) was killed. Monang took revenge on his brother's killer. As a result of that, Hamonang had to do He fled again because he was the target of a work partner or accomplice to Hotman's character (his brother's killer).

The narrative in this novel itself ends with the escape of the character Monang out of the Land of Toba. This escape is accompanied by the character Tesya (Ganda's wife) and their child. The Monang figure has carried out the 'get out of bed' custom so that he takes his brother's wife and nephew on the run. Getting out of bed is a condition when a Batak woman is abandoned by her husband and her husband's sister (sister-in-law) becomes her husband.

The story in this novel tells of several changes in attitude to life that occurred in the Toba Batak society. The most prominent thing is the change in perspective on customary land. The traditional land of the Monang clan has been used as a betting material in a gamble carried out by Ganda, Monang's brother. This paradigm shift about Batak land is the basis for the development of story conflicts.

Humanitarian facts that contain political activities tell about the approach of the authorities politically by not involving villagers in the control of clan lands. While the collective subject, tells about the social reality in Tanah Toba related to PT Indorayon (Paper Factory). The collective subject of the Toba Batak is used as a collective awareness to make social changes that have not been running in Toba Land. The storyteller shows his response as Batak people in refusing to control land exploitation through the characters of Monang and Ganda. Monang and Ganda did not just agree to the unilateral agreement made by PT Indorayon and the village head, because they knew that it could benefit PT Indorayon which only thought of its own profit. , objects, and imaginary relations (Faruk, 1999: 17).

Application of Genetic Structure

Goldmann has three important concepts in the concept of genetic structure, namely human facts, collective subjects, and world views. Humanity facts include certain social activities, political activities, culture, arts, and others. In Goldmann's concept, human facts must have meaning. Literary works also function as the fulfillment of certain needs so as to build a balance

with the social environment. Humanity facts are understood as a series of economic, social, political, and cultural activities to explain efforts to harmonize the old and the new. In other words, the fact of humanity is the subject's process of adapting to his world (Goldmann, 1977: 35). Therefore, the human facts here focus on social and political activities to the way the characters adapt or respond to changes that occur around them.

Humanity Facts

In this section, the representation of social problems is placed as a human fact. The problem of changes in modernity and the views of the Toba people regarding the customary land of the clan is contained in this story. The first change is the change in the Batak community in the Batak or *Huta village*. Modernity which is represented by the development of the times becomes a social stimulant which is represented in the quote below:

“His young eyes were constantly assaulted by gazes that dragged him to natural memories, or rather the memories of the traditional man whom city dwellers now speak of as friendly and not as vicious as the modern inhabitants. The houses in the village were deserted; almost all young people migrated. They disappeared into the history of the city's civilization.” (Simatupang, 2009: 46).

The younger generation of Batak prefers to leave their hometown and then go abroad. Overseas is meant to be related to city life which is more secure in life. The phrase 'they disappeared into the history of urban civilization' is an affirmation of this representation. Batak youth are people who tend to leave their hometowns with a capital on the image of success offered by the city.

Political Activity Humanity Facts

Several political activities are also described in this novel. The following quote can support showing the political activities of the Batak people who focus on defending the existence of paper mills.

“Ganda was only upset because the company only came to the village head. Visited Amang Impal and his staff. Then, the village head announced to everyone, invited them to consult and discuss.” (Simatupang, 2009: 56).

This quote is a sign of the power process applied by the paper company. The company only subordinates the village head to make unilateral decisions regarding matters land or the business of entering the paper company.

Ganda is a Toba Batak who rejects the existence of a paper factory. In this quote, it is not clear that Ganda's refusal is actually seen. This quote is only an introduction to the response of the Toba Batak people to the paper mill. Ganda also refused to agree when he consulted with the village head who represented the company. This sentence is supported by the quote below:

“I, as an idiot representing this village, want to ask why we were not met when there was approval from the village head regarding the permit to plant trees here. We did not know that the meeting took place, suddenly I was asked for this approval. Frankly I refuse. I hope that all of you who don't know the origin of this matter will also refuse...” said Ganda.

The villagers agreed with Ganda's thinking. The efforts made by Ganda figures are an invitation to reject the existence of the Indorayon company. This quote also describes the character of Ganda as a Batak man who does not just agree to the operation of a paper mill. Ganda rejected the village head's decision that did not involve the community in the policy.

Collective Subject Analysis

Collective subject analysis tells about social class. This section shows the author's way of responding to the reality of conflict. After that, the relationship between the collective subject and other texts which became the author's social reality was analyzed.

"I, as an idiot representing this village, want to ask why we were not met when there was approval from the village head regarding the permit to plant trees here. We did not know that the meeting took place, suddenly I was asked for this approval. Frankly I refuse. I hope that all of you who don't know the origin of this matter will also refuse..." said Ganda.

From the quote above, it can be seen that the figure of Ganda did not remain silent and simply obeyed the village head and invited other villagers to reject the decision on the Paper Factory. The villagers agreed with Ganda's thinking. The efforts made by Ganda figures are an invitation to reject the existence of the Indorayon company. This quote also describes the character of Ganda as a Batak man who does not just agree to the operation of a paper mill. Ganda rejected the village head's decision that did not involve the community in the policy.

This novel is presented by Sihar as the author by representing the driving class. The driving character in this novel is also described by the character Monang.

"However, unlike his brother, Hagandaon, Monang is one of the ancestral children of the Batak generation who managed to go to Java. Overseas who ultimately fail to make time on a foreign island. Like a black fog, the island of Java, for the young people in their village, is a strange and tantalizing island. It's like a ripe fruit that wants to be swallowed. However, Hagandaon's older brother, the Double, never intended to leave. Strange! A young man like Ganda, who is strong and tough, has never been curious about the city of Jakarta. For you, and Mamak, as well as Ganda, the world is Batak land." (Simatupang, 2009: 40).

The quote above tells about the return journey of the Monang figure to his ancestral land, the land of the Batak. The Monang figure teaches that overseas is something that is natural and must be done. Monang as a child who firmly chose to live overseas rather than Ganda as the first child who did not dare to go abroad. Merantau is an activity carried out by Monang and makes him more independent and dares to take every decision firmly. Migrating will bring wealth or *hamoraon* closer.

In addition to migration, Monang also brings new thoughts in his family, namely the way of politics. This can be seen from the quote below:

"Ganda never cared about such issues. Monang initially had doubts and had time to consider it. However, it ends with a conviction: Ganda can't be involved in politics! He knew that in his family, only Monang was interested in political upheaval. He only got this interest in that city, after his mind was washed in the rhythm of seminars and discussion groups. He was so determined to build critical thoughts." (Simatupang, 2009: 57).

The quote above can be seen that the Monang family never did politics because there was no interest and understanding in political matters. Even so, Monang is one of the people from his family who is interested in politics and is diligent in building critical thoughts in his family.

Conclusion

In the novel *Bulan Lebam di Tepian Toba*, it describes the problem of human facts and collective subjects. Humanity facts have two parts, namely human facts in the form of social activities and political activities. The social activity tells about the social problems in Tanah Batak due to the operation of the Paper Mill. Humanitarian facts that contain political activities tell about the approach of the authorities politically by not involving villagers in the control of clan lands.

The second study is the collective subject, which is described by the characters Ganda and Monang. This story relates to the social reality in Tanah Toba related to PT Indorayon (Paper Factory). The collective subject of the Toba Batak is represented as a collective awareness to make social changes that have not been running in Toba Land. Sihar showed his response as a Batak person in refusing to control the exploitation of land carried out by PT Indorayon and the Village Head who cooperated unilaterally with PT Indorayon.

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