

RECALLING *BAWUK*'S LIFE CHOICE IN THE LUCIEN GOLDMAN'S GENETIC STRUCTURALISM FRAMEWORK

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Abstract

Through this article, the researchers attempted recalling the Bawuk's life choice novel "Bawuk" by Umar Kayam. The big point of the analysis is done by narrating the relations in it with the basis of genetic structuralism. According to the researcher, "Bawuk" is a work that was born as a part of an episode of the history of the nation related to events which until now still create controversy, namely the G-30 S/PKI Rebellion. This is a qualitative research by using Genetic Structuralism Lucien Goldman Framework. Meanwhile, the method and data collection are carried out into two stages (Faruk, 2017, p. 168). In the first stage, researcher uses the referral method, which is to listen to the significant linguistic units that exist in the text of literature. In the second stage, researchers used the dialectical method but this method is directly manuscript that is related to the birth of the "Bawuk" novel. The results of the study show three things, related to the structure of literary work, worldview, and social structure. Based on all three, a relation can be obtained regarding novel "Bawuk" which describes a conflict in the character of Bawuk as an expression of the author of a worldview. Umar Kayam gave another side related to the G-30 S/PKI rebellion. In this work also reflected the existence of social structures in an environment where domination between the bourgeoisie and the proletariat is also very thick. Bawuk's life choice, at that time, is the dialectic between Umar Kayam and the politic situation.

Keywords: Genetic Structuralism, worldview, Bawuk.

1. Introduction

Through this paper, the researcher wants to explain the life choices of the Bawuk character as told by Umar Kayam through his very legendary short story, entitled "Bawuk". The life choice is based on the results of analysis with the viewpoint of Lucien Goldman's genetic structuralism. Of course the reader might ask why you do an analysis of a *masterpiece* but with an analysis knife that is not new. "Recalling Bad Life

Choices” means that researcher assumes that all readers of this paper have known who Bawuk is in his life choices in the “Bawuk” short story.

According to the researcher, re-reading the old work in a period in the present age certainly remains of different meaning. The spirit of era at that time would certainly be different. There will be a point of view which then becomes different. For example, the view of Bawuk’s perseverance which is still looking for the husband’s existence but taking into accounts her common sense. Bawuk does not invite her children for her husband’s quest for adventure. She entrusted her two sons to her mother, Mrs. Suryo. What Bawuk did was certainly different from the sad event some time ago when one family then carried out a suicide bombing in the city of Surabaya.

At that time, analysis’ women, terrorism observer, and academics also took turns filling in the various print and *online* media. They agreed that bombing is a savagery. The involvement of their children in suicide bombings is an irony and is outside the normal human mind, beyond reason and common sense. Of course reason and reason are people who are physically and mentally healthy.

The discussion of Bawuk has also been carried out by many literary experts. One of the phenomenal is writing by Suminto A. Sayuti entitled “Bawuk” and choice: Preliminary Overview wrote in 1984 and published in the newspaper “National News” Yogyakarta (Suyuti, 2011, pp. 622-625). In the meantime, what Bawuk did by entrusting Wowok and Ninuk when she had to find Hasan, her husband, was a relationship with the poles that was very contrary to the attitude of the bomber family in Surabaya. This is one of the strong reasons why researcher wants to analyze the Bawuk short story with Lucien Goldman’s genetic structuralism theory. Researcher wants to know again how the structure of the work, the worldview that surrounds it, and the existing social structure. These relations are what researcher wants to probe deeper to recall Bawuk’s life choices.

To provide an answer to what the researcher captures at the end of the introduction, the researcher formulates the problems that are to be revealed through this analysis as follows.

- How is the structure of the short story “Bawuk”?
- What is the world view expressed on the short story “Bawuk”?
- How is the relationship of the social structure built that makes the social class in the short story “Bawuk” have such a world view?

2. Literature Review

2.1 Framework for the Genetic Structuralism Theory of Lucian Goldman

Genetic structuralism is a combination of Marxist structuralism. As with structuralism theory, genetic-structuralism understands everything in this world, including literature, as a structure. Therefore, the effort of genetic structuralism to understand literary works is necessarily directed at trying to find the structure of the work (Faruk, 2017, p. 159).

However, all activities and results of human activities not only have structure, but also must have meaning. Therefore, understanding a literary work is not only limited to the acquisition of knowledge about the structure that is formed, but must be continued to the knowledge of its meaning. In understanding the meaning and structure means in finding a reason, the factors that are the cause of the structure in question. To understand things the use Marxist structuralism enriched and deepened by structural psychological theories of Piaget. Thus, in the framework of genetic-structuralism, literary works are seen as a humanitarian fact, the product of the collective subject, the expression of world views, and the structure of social works and social structures (Faruk, 2017, pp. 159-165).

2.2 Literary Works as Humanity Facts

According to genetic structuralism, literary work is a fact of humanity, not a natural fact. If natural facts are sufficiently understood only to arrive at the limits of their structure, the fact of humanity must arrive at the limits of its meaning. A work is not just created, but to fulfill certain needs of the people who created it. The need to encourage the creation of literary works, like all other human creations, is to build a balance with the surrounding environment, both the natural environment and its human environment. Psychologically, there are two basic processes that are directed at developing that balance, namely assimilation and accommodation (Faruk, 2017, p. 160).

Assimilation is the adjustment of the external environment into the scheme of the human mind, while accommodation is the adjustment of the scheme of the human mind to the surrounding environment. According to genetic structuralism, humans will always tend to adjust the surrounding environment with the scheme of his mind. Conversely, if the environment rejects or cannot be adapted to the scheme of his mind, humans take the opposite path, namely adjusting to the environment. Both processes confirm that humans are always trying to build a balance with the surrounding environment (Faruk, 2017, p. 160).

2.3 Literary Work as Collective Subject Products

Genetic structuralism distinguishes individual actions from collective action. Individual actions are intended only to fulfill the needs of individuals who tend to be libidinal (individual), while collective action is directed at meeting collective (social) group needs. Genetic structuralism tends to distinguish large collective actions with collective actions that may not be equivalent to the first action. On that basis, genetic-structuralism distinguishes large cultural works from minor ones. Large cultural works are the result of actions that are not only collective subjects, but social classes. Therefore, these works play a role in social change and can even surpass the limits of their own social history. This work by structuralism-genetics is characterized as a philosophy and sociological work (Faruk, 2017, pp. 160-161).

2.4 Literary Works as Expressions of World Views

Genetic Structuralism explains that as a product of action collective in the form of social class, literary works express the needs of the social class in question, the needs that are built from relationships between social classes and the surrounding environment. As a group of people who have the same background, members of a social class have the same experience and understanding of the surrounding environment as well as ways of developing balance in relation to that environment. The same way of understanding and experience, in turn, becomes a binder that unites the members into the same social class and at the same time distinguishes them from other social classes. This way of understanding and experience is called world view.

In terms of genetic-structuralism, world view is an ideological scheme that determines the structure or structure of imaginary world buildings of literature or conceptual structures of philosophical works that express them. Therefore, this worldview is a key concept that is not only needed to be a model of the structural model of literary work studied, but also as a mediator that links literature as a superstructure with a socio-economic structure that becomes its basic structure. The relationship between literature and its basic structure is not direct, but rather mimetic, indirectly, but through an ideological worldview (Faruk, 2017, pp. 162-163).

2.5 Structure of Literary Work and Social Structure

The concept of genetics structuralism regarding the structure of literary works tends to the concepts of semantic structure of language. The structure of literary works that are close to genetic structuralism is Lévi-Strauss's structuralism, which uses phonology as its basis. With this method of work, this concept of structure in Lévi-Strauss's structuralism centers on binary opposition or pairing. Meanwhile, the concept of social structure in genetic structuralism is based on Marxist social theory. On the basis of this theory the social world is understood as a structure built on the basis of two conflicting social classes. The unity of the social world is built because of the dominance of one social class towards the other social class. Domination is sometimes also built on the basis of ideological powers operating on various social institutions, including through literary works. However, this dominance does not completely close the opportunities of other social classes because there can be a social change (Faruk, 2017, pp. 163-165).

3. Research Method

This paper is the result of a descriptive analysis with Lucien Goldman's genetic structuralism approach. The method of data collection and analysis is done in two ways. First variable, using the method of "see", by listening to the units of linguistic significant is in the text of the source literature on top basic concept theoretical use. The data obtained based on the results of the analysis will be added or reduced, after being associated with the findings of other variables.

Meanwhile, the second variable is to use the same data collection and analysis method, namely the dialectical method. However, the text that is the source of the data is another text, philosophical or cultural texts which are considered relevant in relation to the first and second variables. The collection and analysis of these third variable data uses methods in the social sciences, especially those with conflict paradigms or Marxist perspectives (Faruk, 2017, pp.168-169).

Hypothesis was awakened from various things that depicted a post-G30 S / PKI movement. In it tells a variety of relationships related to the social environment, social class, place of occurrence of events, culture that is built, and various other things that form a cohesion. This relation builds the structure of the story which is the expression and worldview of the social class and Umar Kayam as the author of "Bawuk" is present in the worldview, especially when the work was born. Bawuk was chosen by Umar Kayam as a symbol of necessity which represented the attitude and views of the author who was also a scientist born in Ngawi, 30 April 1932.

Based on the hypothesis and research problems, framework for the genetic structuralism theory as the basic analysis, and research method that is used, the researcher makes variables:

- The structure of "Bawuk" short story.
- The world view of Umar Kayam.
- The social classes that exist at that time in creation of "Bawuk" short story.

4. Results and Discussion

4.1 Literary Work Structure

Bawuk's short story tells about the life of a character named Bawuk who was married to a communist named Hassan. Bawuk is the central story and character that is most often told by Umar Kayam, the author. They packed story interestingly because the conflict that arises

was a fragmentation of a life choice that gave rise to opposition. At that time, the communist party was a party which all members or sympathizers were being hunted by the Government. However, Bawuk was still told not to be communist and she was the only daughter of Mr. Suryo's family who turned out her life choices were different. All her brothers were ordained to be a "*priyayi*" family with an established life. Since childhood, Bawuk was said to be very popular in her community. Jaunty and very sociable with the guardians, precisely episode lead complicated lives, she decided to leave her two sons, Wowok and Ninuk, to Mrs. Suryo. Bawuk decided to start the adventure to find his beloved husband, Hassan.

The Bawuk's short story which the researcher discussed was one of the works in "Laut Biru Langit Biru" which was recorded by Ajip Rosidi and published by Pustaka Jaya in 2013 (second print) with the support of the Djarum Foundation Bakti Budaya. This Bawuk's short story is on page 264-295. Therefore, it is not wrong if the view arises that *Bawuk* is not a short story, but a novel. It is a thick short story. However, on this occasion, the researcher did not discuss what was a story and novel.

Bawuk's story background narrated by mentioning several places, such as Karangrandu, Karangwuni, Ngadirojo, and some of them with alphabetical initials, such as M, City S, Sub-district T, and Hamlet B. Meanwhile, the social setting told is the life of a well-established *sinder* family with a high level of education. Bawuk and her family are examples of *priyayi* life at that time. At that time, the appellation of Mammie and Pappie to greet parents is the image of a noble family. Moreover, Bawuk's education history and all of her siblings are through Dutch schools. That is the family of Mr. Suryo, a noble family at that time with a very strong Javanese cultural background. Conversely, in the family, names also appear as *Mbok* Inem (servants) and Sarpan (*andong* coach). The name certainly draws where they came from.

If depicted as presented Faruk (2017, p. 170), the structure of the literary work "Bawuk" formed on the relations of universal imaginary oppositional consisting of cultural opposition; natural opposition; social opposition; and human opposition.

4.1.1 Cultural opposition

In the "Bawuk" short story, the cultural opposition that arose consisted of opposition between the *priyayi* (bourgeois) culture and the ordinary people (proletariat). *Priyayi* is represented by the Tuan Suryo Family, but Bawuk is not in that section. Bawuk is in the ordinary people group. She is a group with *Mbok* Inem and Sarpan and other Karangrandu residents. In this opposition also arises between the strong idealists thinking that Bawuk has which is contrary to his brother's thoughts with Bawuk herself. In the end, it was Bawuk's thinking that was very dominating.

4.1.2 Natural opposition

This opposition is characterized by a great inner conflict within Bawuk. The youngest of Mr. Suryo's family initially faced a difficult choice: looking for her husband who was being chased by the army or following the advice of her brothers. In the end, Bawuk remained in her position to look for Hassan the husband. The risk is that the two young children will be left to her mother.

4.1.3 Social opposition

This opposition was marked by the life of Mr. Suryo's family which very different from most of the people at that time. The Suryo family is a noble family that is much influenced by Dutch culture. At that time, the position of Mr. Suryo was considered highly

respected. For certain events as banquets, entertainment like *tayub* with beautiful dancers who are ready to serve the officials at that time is normal. Mrs. Suryo as a wife realizes the habits of her husband and current state officials who are anti-feminism. This is a unique opposition.

4.1.4 Human opposition

This opposition emerged clearly in the “night” conversation between Bawuk and her brothers. They are in different poles. The intermediary between the two poles is Mrs. Suryo. Even though Mrs. Suryo was in one line with the Bawuk brothers, she actually placed herself in Bawuk’s self. When Bawuk still decides to look for her husband, Mrs. Suryo becomes a figure who with all her motherly attitudes is ready to accept her two grandchildren, Wowo and Ninuk, to wait for the adventures of a brand mother looking for her beloved husband, Hassan.

4.2 World View

In the literature world, the name Umar Kayam is one of the “rare” writers. He is one of writer who is also a scientist. Some of his works have won titles, such as the *Seribu Kunang-kunang di Manhattan* short story which was chosen as the best short story of the literary magazine *Horison* 1996/1997 or his novel *Para Priyayi* who received the Prize of the Main Book Foundation, Department of P and K in 1995. Umar Kayam himself has received Asean Literary Prize in 1987 (https://id.wikipedia.org/wiki/Umar_Kayam). Aside from being a UGM professor, Umar Kayam also served as Director General of Radio and Television.

When it is viewed from the structure of the story of the Bawuk short story, the narrative conveyed by the author is nationalist-religious-humanist which is summarized in a great ideology, namely Pancasila. At least what Umar Kayam delivered is actually the color of history that must be remembered by all children of the nation. Umar Kayam himself played the character Ir. Soekarno in the film *G30S / PKI Rebellion*. However, the incident by Umar Kayam was lifted from the nationalist-humanist-and religious side that was pinned on Bawuk and also the views of the big family of Mr. Suryo. What is narrated by Umar Kayam is in line with his thinking that writing in the view of historical events to be used as a lesson and a mirror in the life of today and tomorrow. This is in accordance with the words of George Lukacs that the past must be close to our reality, so that we can explore the true reality in the past (Kasnadi, 2013).

The series of G30S / PKI events which became the background of the story of “Bawuk” short story proved that what Umar Kayam wanted to convey was a worldview. This view illustrates that in the dark history of the event, there are many humanist aspects that must be known. The persistence of Bawuk looking for Hassan, the communist husband, does not mean that Bawuk is also a communist. He insisted on looking for her husband with a strong moral message, namely the wife’s loyalty to the husband was born and spiritual. Her sacrifice until she had to entrust her two children and reject the advice of her extended family was a worldview that Umar Kayam had built. The attitude and color of Mr. Suryo’s life at that time was indeed designed as a *priyayi* who denied the values of feminism. At that time, the procession of “love one night” at a noble banquet was normal and it was experienced by Mrs. Suryo.

4.3 Social Structure

At that time, on the basis of the background of the story and events presented, it was obtained an illustration that the dominant social structure was proletariat versus the bourgeoisie. The life of Mr. Suryo’s family is seen as the side of the bourgeois family. They

were educated in Dutch schools and also worked in government offices that were very strong "Western" cultural heritage. Greetings from *mammie* and *pappie* for the context of life at that time strengthened the existing bourgeois colors. Meanwhile, the life of Sarpan and *Mbok Inem* is a manifestation of the life of the proletariat. They are the common people who at that time actually had a larger number.

In this context, the author's social class proves that he is in a position between the two. The views of Umar Kayam were actually inserted into the perspective of Bawuk's thinking which fluid towards the advice of his extended family was but she remained steadfast in her stance to look for Hassan. Many positive suggestions were given by Bawuk's brother or sister-in-law, including the security guarantee that will be attached to Bawuk so that it was safe from the pursuit of the army. However, Bawuk chose to stay on her education. In the researcher's point of view, this attitude shows that the structure built by the author is in order to achieve the message of a nationalist but still humanist in the family life of Mr. Suryo's family, which is closed by how Mrs. Suryo behaves to teach her grandchildren, Wowo and Ninuk, recite praying for their anti-God-loving father.

The naming of cities or regions with letter abbreviations, such as M, City S, District T, and Hamlet B as the researchers described earlier, indicates that Umar Kayam was present as a versatile author, including the social structure of imaginative regions at that time which might be identical with the stamp communist base. These data then Bawuk short stories seemed to be a real tale and were seen as a testimony of an Umar Kayam who was later made into a short story. This kind of description is often seen as a picture of the life of the author himself. In fact, in Suminto Sayuti (2019, p. 18), there is always a slice between fiction and fact in literary works is a necessity. The lifelike dimension inherent in fictional characters, for example, is a reflection of the author's expertise as creator.

5. Conclusions

On the basis of the results of the analysis carried out, at the end of this section, some conclusions are drawn. The structure of the short story "Bawuk" has given birth to four oppositions whose presence is an imaginary universe that is opposite each other. For example, cultural opposition arises, which consists of opposition between the *priyayi* (bourgeois) culture and the ordinary people (proletariat). Then the opposition "natural" was marked by a great inner conflict within Bawuk with her brothers and sister-in-law. Likewise, the opposition's social characterized by Mr. Suryo family life very different from most people at that time. The last opposition is human opposition. This opposition emerged clearly in the "night" conversation between Bawuk and her brothers.

Umar Kayam's world view expressed clearly in Bawuk behavior then supported by Mrs. Suryo. Mrs. Suryo was present as the mediator between the two poles that existed and becomes the provision of Bawuk to decide to remain firm in her stance and it becomes the starting of the author's world view.

Overall, the short story structure, and the author's world view built the social structure relation. In Bawuk, she puts a literature value as a humanity fact, collective subject, world view, and the world view's expression, which all well narrated by Umar Kayam.

Through this article, researchers also suggest the following. The discussion against short story "Bawuk" with a knife Lucien Goldman structuralism analysis can be combined with other literary theories to enrich the analysis and development of the study of literature. This discussion was inspired by a suicide bombing involving all families in Surabaya some time ago. The attitude of Mrs. Dita who helped blow herself up with her child versus the attitude and establishment of Bawuk in this context was very different. This is what's

interesting. Bawuk embodies the manifestation of her husband's love being taken diligently in seeking her husband but still paying attention to Wowo and Ninik. The kinds of motives that underlie suicide bombings are certainly beyond the analysis of this article. One day there needs to be a deep literary study of things such as extremism or fundamentalist studies that exist without abandoning existing religiosity interpretations. Hopefully.

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