

ANALYSIS VALUES OF SOCIAL STRUGGLE IN PASUNG JIWA BY OKKY MADASARI AS POTRAIT OF SOCIAL REALITY (SOCIOLITERARY APPROACH)

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Abstract: Pasung Jiwa written by Okky Madasari is a novel that brings social issue of a character who strives for his soul freedom from the feeling of being a prisoner of his own social life. It is a very interesting sociological perspective novel to understand how the characters overcome their social problems. There are a lot of social realities presented in this novel such as bullying case, a case when parents impose their will to their children, sexual harrasment, soul searching, voice to fight against violence and injustices for people who are being marginalized in their social life.

Keywords: Sociology, Literature, Socioliterary

INTRODUCTION

Literary works are the result of literary creation through contemplation and reflection of the writer from witnessing various phenomenon of life in the social environment. Life phenomenon has diversity in the social aspect as well as cultural, political, economical, humanitarian, religious, moral, and gender. By the writer's imagination, reality in life is selected contemplated, processed, transformed and expressed in the art of literature through language (Al-Ma'ruf, 2009: 1)

As work of literary uses imagination, it is important for literary researchers to clear any obscurities. A good researcher will be able to reveal basic elements of literary form and use the interpretation to the work based on the paradigm and the theory of literature implemented. (Suwardi Endraswara, 2011: 7). One of the approach in analyzing literary works is by using sociology of literature.

According to Endraswara (2002: 77) sociology of literature is a subfield of literary studies using reflective approach. This research is in high demand to most of literary researchers who expect to see literature as a reflection of people's life. Basic assumption of the study of sociology of literature is the assumption where literature was born not in the social emptiness. Social life is the trigger of the creation of the literary works. A Successful literary works reflects the real condition of the people in the certain era when the work was created.

The approach of sociology of literature has most concern in the aspect of documentary literature, based on the perspective that literature is a portrait of social phenomena. Social phenomena intrinsically reflected real life, it happens in people's daily life, observable, photographable, and documentable. By the author, the phenomenon is re-enacted into a new discourse through creative process (observation,

analysis, interpretation, reflection, imagination, evaluation, etc.) in the form of work of literature.

According to Kaelan (2003: 92) value lies in a quality of something that is useful for human life, physically as well as spiritually. In life, value is the foundation, reason, or motivation in human conduct and behaviour consciously or subconsciously. Values can only be understood, thought, comprehended and lived by humans. They relate to human expectations, aspirations, desires and internal consideration.

Novel *Pasung Jiwa* is a novel about confinement of a person who never be free in life. The creative process of *Pasung Jiwa* is through the struggle of the character to get freedom, how to deal with social problems. In this novel, Okky slightly wrote about transgender case as well as Indonesia social life pre and post reformation era. Sociology of literature study in this paper is limited to literary works that discusses about social reality and social struggle values.

DISCUSSION

Background Author

Okky Madasari is one of the writers who diligently cultivate the situation of our society today and fix it. Okky Madasari is a graduate of UGM International Relations and completes a master in the field of sociology of literature from the Department of Sociology University of Indonesia with thesis *Genealogy of Indonesian Literature: Capitalism, Islam, and Resurrection Literature*.

Starting from his career as a journalist and almost four years living daily as a journalist, Okky decided to become a writer. For Okky Madasari, by writing a novel he can convey a problem or sound that he thinks is right to be fought for.

After writing three novels entitled *Entrok*, *86*, and *Maryam* who also have the theme of humanity, as a writer, Okky can not be separated from the criticism and even the terror of the parties who do not like it. However, he thought it was normal and he still decided to continue writing. Through his works, Okky wants to defend what he believes to be true. According to him, everyone has the right to believe anything without interruption. That's what underlies the birth of Okky's fourth work entitled *Pasung Jiwa*.

Okky Madasari poses the great questions of humanity and humanity in this novel. Through the two main characters, Sasana and Jaka Wani, presented human struggles in seeking freedom and escape from all confinement. Starting from the confines of body and mind, the confines of tradition and family, the confines of norms and religion, to economic dominance and the shackles of power. Okky's works are connected in a common thread: a fight against injustice and a struggle for freedom and humanity.

Novel Okky has consistently voiced human rights and freedoms and has always opposed all forms of oppression including discrimination or unfair treatment by the state or the ruling elite. As I said, "I am working to voice and convey what I can do through writing, I want to write for political purposes, not writing just for myself but to uphold justice for humanity." In several interviews and speeches, Okky stated that he reads Karl Marx's work and is influenced by the spirit of the idea of human liberation,

but above all, he believes in individual freedom and human creativity. For him, the ultimate freedom can only be achieved through liberating the individual's creativity.

His views are clearly illustrated in the novels he has written, speeches, and interviews. He actively voiced the need for young people to take sides with unprotected minorities and the weakest part of society and join street demonstrations to condemn the use of force by state, police organizations and the masses. He is very harsh on the faith-based organizations that take the law into their hands, and uses their power to suppress the weak minority groups in Indonesia.

Pasung Jiwa by Okky Madasari as Potrait of Social Reality

Literary works have an important role in society because the work of literature is a reflection or a reflection of the social conditions of society that occurred in the world so that the work to inspire people's feelings to think about life. In addition, literary works can be interpreted as artifacts that have no meaning without the presence of the reader. Literature is an expression of human life that can not be separated from the roots of society.

Literary works are generally more sensitive to the social and psychological problems of society. Literary works are also the result of the overflow of author's feelings and thoughts about the life of the author itself or the life of others who made it as an object.

In his novel *Pasung Jiwa*, Okky brings up the story of the confinement of everyone who has never been free in his life. Okky rate, so far, we are accustomed to obey the word environment to follow-bandwagon despite having to ignore our own conscience. Through the *Soul of the Soul*, Okky attempted to break the siege. Through his writings, he also confirmed the idealism he fought for and should be transmitted to everyone. In the novel is also presented the facts of discrimination and injustice experienced by citizens with diverse backgrounds.

"Seluruh hidupku adalah perangkap. Tubuhku adalah perangkap pertamaku. Lalu orang tuaku, lalu semua orang yang kukenal. Kemudian segala hal yang kuketahui, segala sesuatu yang kulakukan. Semua adalah jebakan-jebakan yang tertata di sepanjang hidupku. Semuanya mengurungku, mengkungku, tembok-tembok tinggi yang menjadi perangkap sepanjang tiga puluh tahun usiaku. Sekarang aku di sini. Dalam perangkap yang terlihat mata. Diimpit tembok-tembok tinggi yang sebenarnya. Terkurung, tertawan, terpenjara. Entah berapa lama." (Madasari, 2013: 9)

"My whole life is a trap. My body is my first trap. Then my parents, then everyone I know. Then everything I know, everything I do. All are traps set throughout my life. They locked me up, locked me up, high walls that trap my thirty years. Now I'm here. In the eye-catching trap. Tucked into the high walls of the real. Caged, captured, imprisoned. I do not know how long."(Madasari, 2013: 9)

"Aku memilih terperangkap. Terkurung dalam jeruji kasih, terikat dalam rantai-rantai kenangan. Inilah yang terbaik untukku saat ini. sebuah kurungan yang aman, yang menjauhkanmu dari segala masalah dan kesakitan. Di sini aku mengubur diriku

dari kehidupan, menenggelamkan diriku dari keinginan dan kesenangan.” (Madasari, 2013: 101)

"I chose to be trapped. Confined in the bars of love, bound in memories chains. This is the best for me right now. a safe confinement, which keeps me from all trouble and pain. Here I bury myself from life, drown myself out of desire and pleasure. "(Madasari, 2013: 101)

The story in the novel *Pasung Jiwa* was quite smart. The story is a theme that is so close to everyday life, but not infrequently forgotten. *Soul Story* tells the story with the main characters of two men named Jaka Wani and Sasana. Jaka Wani is a friend of Sasana who turned into a member of the army. While Sasana later became a transvestite who became the central figure in the novel's story and changed its name to Sasa. The backdrop of childhood that is often persecuted brings Sasa to a different personality and makes him discover the freedom of life by being a waria.

“Saat itu aku sudah menyesal kenapa aku harus dilahirkan. Dunia bukan untukku. Dunia tak membutuhkanku. Aku tak menyukai semuanya. Aku seperti berada di tempat yang salah. Dan selalu salah.” (Madasari, 2013: 14)

"At that time I was sorry why I had to be born. The world is not for me. The world does not need me. I do not like it all. I like being in the wrong place. And always wrong. "(Madasari, 2013: 14)

In fact, Sasana was born as a man of an established parent couple. His father was a lawyer while his mother was a surgeon. Although both parents are not musicians they want Sasana to be a child who is good at playing the piano. Since the sound of the piano has been played for him. Upon entering school age, a teacher is brought in to train her piano abilities. Sasana was finally adept at playing the piano and got a number of awards but actually he did not like playing the piano.

“Aku bermain dengan menggunakan akalku, bukan dengan perasaanku. Memainkan piano hanya soal menggunakan alat, pikirku saat itu. Kalau sekedar mengikuti apa yang diajarkan guru, aku dengan mudah melakukannya. Meski sebenarnya aku tak suka dan selalu tersiksa.” (Madasari, 2013: 15)

"I play with my wits, not with my feelings. Playing a piano is just a matter of using a tool, I thought at the time. If I just follow what the teacher teaches, I easily do it. Although I really do not like and always tormented. "(Madasari, 2013: 15)

In real life, the fact is not infrequently parents impose their will on the child without asking for consideration of the child. For example in choosing majors in college, many children who enter the department that he did not like because orantua who asked them to take the majors on the pretext for their future success. It is not wrong if viewed from the sincere intentions of parents deliver the future success of children. However, on the other hand, sometimes the child feels burdened and does not enjoy his life in college.

The child feels a dilemma, between wanting to obey his wish or pleasing his parents because he also does not like to see his parents grieve if he becomes a dissident.

It is also depicted in the figure of Sasa when he finds that his true love is dangdut music, not the classical music of the piano that he plays every day beautifully. He feels his body and soul feel free when he hears dangdut music while singing and twisting his body. However, he tried to refrain from enjoying the dangdut music because his parents did not like him even though dangdut music is plebeian and not classy, dangdut music is synonymous with the people delinquents, thugs, or the drunkards.

Because he did not want to disappoint his parents, he followed his parents' wishes to play the piano and chose to be a good boy for his parents, even though he did not like him. As found in the sentence fragment:

"Aku bisa memainkan piano karena aku ingin menunjukkan bahwa aku bisa. Karena aku ingin membuat Ayah dan Ibu bahagia." (Madasari, 2013: 23)

"I can play the piano because I want to show that I can. Because I want to make Mom and Dad happy." (Madasari, 2013: 23)

"Demi Ibu aku bertekad mengendalikan diri, Aku mengurung jiwa dan pikiranku, Aku membangun tembok tinggi-tinggi, aku mengikat tangan dan kakiku sendiri." (Madasari, 2013: 30)

"For the sake of my mother I was determined to control myself, I locked my soul and mind, I built a high wall, I tied my own hands and feet." (Madasari, 2013: 30)

At the time of graduating junior high school, Sasana went to high school in the school which is a special school men. However, in this school he was always persecuted by gang kids at the school. It makes him hate the world of men because basically Sasana is a gentle man and raised with good education from his parents.

In real life, bullying often occurs in the school environment and is experienced by those who look weak, just like Sasana's character in the novel. Sometimes the abuse can lead to physical abuse like that of Sasana in the following fragment:

"Dua orang yang memegang tanganku mendorong tubuhku hingga mengenai dinding. Kepalaku terbentur. Belum sempurna aku berdiri, salah seorang dari mereka mendorongku kembali, lalu menekan tubuhku ke dinding. Tangannya kini mencekik leherku." (Madasari, 2013: 31-32)

"The two men holding my hand pushed me against the wall. My head bumps. Not quite perfect I stood up, one of them pushed me back, then pressed my body against the wall. Her hands are now strangling my neck." (Madasari, 2013: 31-32)

After graduating high school, Sasana continued higher education in Malang. In the city of Malang, he began to climb his freedom. However, it is not easy to be a truly independent individual. The episode of harassment in Sasana's life continues. In a new environment, he was persecuted by thugs, unscrupulous officers, to his own friends, to

be thrown into the bars of the mental hospital because it has been considered loss of sanity. Without parents, relatives, or friends, he has to lose everything.

The introduction of Sasana figures with Cak Jek who is also the main character of this story starts from their meeting at the coffee shop. Cak Jek who is adept at playing guitar in the strains of dangdut songs makes Sasana feel at home in the coffee shop until finally Sasana sing along and sway. Sasana skills singing and swaying make Cak Jek invite Sasana to singing as the beginning to become a professional singer.

Sasana that seemed to find his world accept Cak Jek invitation, gradually he began to leave college and boarding place and disappeared from the reach of his college friends and family in Jakarta. To make it more interesting, Cak Jek dresses Sasana in women's clothing and they start singing and perform from one stage of the celebration to another. Since then, Sasana changed his name to Sasa. He enjoys changing his appearance from a man to a sexy woman with a deadly sway. By becoming Sasa, he feels comfortable and free to become what he wants.

In real life, not a few students who went astray in the middle because of the influence of peers. Some are tempted to join illegal organizations, join terrorist networks, join maker actions, and so forth. In this case, Sasana finally dropped out of college because he was more interested in Cak Jek's invitation to singing. Sasana that from the beginning feel depressed to be male finally also finds her pleasure to be dressed up as a transvestite when performing.

Sasa and Cak Jak's adventure takes them to a variety of performances that they might never have guessed, an event that both of them were caught by the police. When arrested and imprisoned as a transvestite, Sasa accepts indecent treatment, he is raped and forced to serve the depraved lusts of the soldiers and commanders who arrested him. Sasa was so devastated that when out of Sasa's prison decided to organize his life and return to his parents.

In real life, news about sexual harassment is common. The victims are not only women, but also children and men. In this novel, Sasana who became a transvestite was also subjected to sexual harassment that later this traumatic memory will be reflected on her future life.

Evidently, the return of Sasa to his family did not last long. His soul is constantly overshadowed by the pain and humiliation of the tillage of the soldiers who captured and raped him so that Sasa eventually had to be treated in a mental hospital. Sasa back supported, this time not only his soul but physically he was again imprisoned in a mental hospital with rules that must be obeyed.

While Cak Jek, after a prison, he worked as a laborer at an electronics factory. When he was treated unfairly by his employer, he organized a strike that he was pursued by the apparatus, fled to Jakarta and eventually joined in a white-robed army to fight for the religion and God.

Through the two main characters, we find that Sasana and Jaka Wani presented in the story are experiencing human struggles in seeking freedom and escape from all confines of body and mind. Starting from the confines of body and mind, the confines of

tradition and family, the confines of norms and religion, to economic dominance and the shackles of power.

The Value of Social Struggle in Novel Pasung Jiwa Karya Okky Madasari

Social struggle is an effort or an effort made by a person or group of people to achieve and obtain something desired through the processes and obstacles faced that exist in the community environment.

Through both the main characters in this novel, Okky really want to put forward a figure who struggles to gain true freedom. Sasana or Sasa is a figure who since childhood feels that he is trapped in his body and he has to do what he really does not want to do.

“Seluruh hidupku adalah perangkap. Tubuhku adalah perangkap pertamaku. Lalu orang tuaku, lalu semua orang yang kukenal. Kemudian segala hal yang kuketahui, segala sesuatu yang kulakukan . Semua adalah jebakan-jebakan yang tertata di sepanjang hidupku. Semuanya mengurungku, mengurungku menjadi tembok-tembok tinggi yang menjadi perangkap sepanjang tiga puluh tahun usiaku.” (Madasari, 2013: 293)

"My whole life is a trap. My body is my first trap. Then my parents, then everyone I know. Then everything I know, everything I do. All are traps set throughout my life. Everything locks me up, locks me into high walls that trap my thirty years."(Madasari, 2013: 293)

Meanwhile, Jaka or Cak Jak his life is always chained by poverty. However, after he overcame his poverty it did not release him because his soul was haunted by his past and his circumstances opposite one hundred and eighty degrees.

In addition to Sasa and Jaka there is actually another character who appears, a prostitute named Elis who chose to be a lower class prostitute than life supported with her husband, and Karlina who was fired as a laborer because of pregnant when the pregnant is his own foreman. Through the dialogues between characters and dialiog inner from each character of this novel trying to build awareness of us all will be what it means freedom, justice, and humanity.

It is no less interesting is when Sasa was in a mental hospital, there was a dialogue about the troubled soul and freedom of interest between Sasana with a psychiatrist who was currently doing research.

“Tak ada jiwa yang bermasalah, yang bermasalah adalah hal-hal yang ada di luar jiwa itu. Yang bermasalah itu kebiasaan, aturan, orang-orang yang mau menjaga tatanan. Kalian semua harus dikeluarkan dari lingkungan mereka, hanya karena kalian berbeda.” (Madasari, 2013: 146)

"No soul is troubled, the problem is the things that exist outside the soul. The problematic are the habits, the rules, the people who want to keep the order. You all must be excluded from their environment, just because you are different. "(Madasari, 2013: 146)

"Aku tak melihat ada masalah dalam jiwa-jiwa kalian. Orang-orang di luar kalianlah yang punya masalah. Menganggap kalian harus disingkirkan karena kalian merusak tatanan."

"Tempat ini justru membunuh kalian," kata Marsita.

"Bukankah di luar sana juga sama" tanyaku. "Di sini kami dikungkung teralis dan tembok-tembok tinggi. Di luar sana kami diikat oleh aturan dan moral."

"Setidaknya di luar sana kehendak bebas kalian bisa terus dihidupkan", jawabnya. "Di sini kehendak itu sengaja dimatikan. Agar kalian patuh, agar kalian tak berontak. Akhirnya, lihat hal yang dilakukan Banua dan Gembul. Mereka membunuh diri mereka sendiri. Sebab itu satu-satunya kehendak bebas yang masih bisa mereka ikuti." (Madasari, 2013: 151)

"I do not see any problems in your souls, it's people outside you who have a problem, assuming you have to be removed because you're destroying the order."

"This place just kills you," Marsita said.

"Is not it out there the same way?" I asked. "Here we are enclosed by trellises and high walls. Out there we are bound by rules and morals. "

"At least out there your free will can be kept alive", he replied. "Here the will is deliberately shut off, so that you will be obedient so that you will not rebel, and finally see what Banua and Gembul are doing, they kill themselves, because that is the only free will they can still follow." (Madasari, 2013: 151)

Through the story of the characters. This novel *Pasung Jiwa* clearly explains various matters about injustice and violence experienced by marginalized people both by state apparatuses and white-robed troops who are in the name of religion and God.

In this novel, it is told how by permission of the security apparatus of the white-robed troopers conduct an 'operation' against immorality by violence. Courageously, Okky discloses how the police provide a list of the places which may be the target of the operation and which are not. Revealed also how at the end of its operation the white-robed troopers were drunk with the liquor they confiscated or how they vent their lust after they performed the operation against the transvestites. In addition, it is also narrated a cruel act of a soldier who sadly cut off the body of a follower who they consider heretical.

In addition, in this novel also Okky cleverly inserted the story of Marsinah a worker who fought against injustice but had to pay for his struggle with his own life. Everything revealed in this novel hammered on our humanity and made us angry at the injustices and acts of violence that the novel tells us.

The novel is full of nuances of resistance to injustice, freedom and humanity is very good to be appreciated because the theme raised is very relevant to the circumstances

that until now still many people lose freedom because of various factors such as religious views, social systems, economic, and political.

The struggle of those who lost their freedom is reflected in the well-explored character of Sasa and Jaka so readers can understand the inner struggles they feel. The story after story experienced by the character is strung together well without making it up because it is almost everything is a separation of the various events we have experienced as a nation that still falls awake in carrying this freedom and justice.

CLOSURE

The expectation of a good work of literature is to give guidance to the reader. It produces good values. It is considered as a good and high quality work when a literature contains value of education. The struggle that shows in this novel is a struggle to conquer fears, to fight what we believe, to fight for justice, and to fight against any situation in our society that doesn't fit to our conscience. The write of pasung jiwa has an idealisme to transfer his good values to the readers. Through this novel he presents the factual cases in society when people have to fight against discriminations and injustices. In this Novel, Okky shows that fears is part of life. Human can't eradicate fears but needs to manage their fears so they can move on.

In the novel Pasung Jiwa works Okky Madasari contains various social problems that try voiced through the struggle of its characters. The social struggles presented in this novel include the struggle to defend what we believe to be true, the struggle to voice justice for the marginalized, against violence and injustice, and the struggle to defend our stance so that it does not merely follow the circumstances in our immediate surroundings. not in accordance with our own conscience.

In this novel Pasung Jiwa, the author also confirmed the idealism he strived for and should be transmitted to everyone. In the novel is also presented the facts of discrimination and injustice experienced by citizens with diverse backgrounds. In this novel, Okky wants to emphasize that in life, we will be faced with issues that require us to be firm in our attitude and to stand up for our rights

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