

## ABSTRAK

### DINAMIKA IMAMAT WISANGGENI DALAM NOVEL SAMAN KARYA AYU UTAMI: TINJAUAN SOSIOLOGIS DAN RELEVANSINYA SEBAGAI BAHAN PEMBELAJARAN SASTRA DI SMU

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Penelitian ini mengkaji dinamika imamat Wisanggeni dalam novel *Saman* karya Ayu Utami. Tujuannya mendeskripsikan penokohan Wisanggeni untuk mengetahui dinamika imamatnya dalam novel *Saman*, dan relevansinya sebagai bahan pembelajaran sastra di SMU.

Dalam penelitian ini, peneliti menggunakan pendekatan sosiologi sastra, khususnya sosiologi sastra positivistik Swingewood, yaitu menghubungkan unsur penokohan Wisanggeni dan dinamika imamat imam diosesan. Adapun metode yang digunakan adalah (1) metode analisis untuk menganalisis penokohan Wisanggeni dan dinamika imamatnya dalam novel *Saman*, dan relevansinya sebagai bahan pembelajaran sastra di SMU; (2) metode klasifikasi untuk mengelompokkan perilaku Wisanggeni ke dalam aspek-aspek dinamika imamat imam diosesan; (3) metode induksi untuk menarik kesimpulan; dan (4) metode deskripsi untuk melaporkan hasil penelitian.

Hasil analisis penokohan Wisanggeni menunjukkan bahwa penokohan Wisanggeni dominan menggunakan metode dramatik dan sedikit menggunakan metode diskursif (hanya pada bagian kedua). Dengan kedua metode tersebut, tokoh Wisanggeni dilukiskan sebagai imam diosesan muda yang terobsesi oleh masa lalunya. Ia berasal dari keluarga katolik dan dekat dengan ayahnya yang beriman ketat. Ia seorang humanis, supel, berkharisma memimpin, romantis, menarik, tetapi juga mudah jatuh dalam kelemahan.

Hasil analisis sosiologi sastra positivistik Swingewood menunjukkan bahwa dinamika imamat Wisanggeni sangat singkat, hanya berlangsung selama tujuh tahun, karena kelelahannya di setiap aspek kehidupan imamatnya, kecuali dalam hidup perksekutuan. Iman dan cintanya masih berciri humanis, karya perutusannya diperoleh melalui kolusi dan dimanipulasi untuk mencari masa lalunya yang hilang, dan hidupnya terikat oleh masa lalunya yang hilang sehingga ia larut dalam tugas perutusannya dan kurang memupuk hidup rohaniya. Sebenarnya, Wisanggeni dapat mempertahankan hidup imamatnya jika mau memupuk dan membina hidup rohaniya.

Berdasarkan kurikulum 1994, aspek bahasa, perkembangan psikologis, budaya, dan analisis sosiologi sastra positivistik Swingewood, dapat disimpulkan bahwa aspek penokohan Wisanggeni dan dinamika imamatnya dalam novel *Saman* relevan untuk digunakan sebagai bahan pembelajaran sastra di kelas III SMU, khususnya SMU Katolik, cawu III untuk program nonbahasa dan cawu I-II untuk program khusus bahasa, masing-masing program mempunyai dua butir pembelajaran yang relevan.

## ABSTRACT

### PRIESTHOOD DYNAMICS OF WISANGGENI AS REFLECTED IN SAMAN, A NOVEL WRITTEN BY AYU UTAMI: A SOCIOLOGICAL APPROACH AND RELEVANCE TO THE LITERARY LEARNING MATERIAL IN SENIOR HIGH SCHOOL

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This research aims at examining the priesthood dynamics of Wisanggeni, a character in a novel *Saman* by Ayu Utami. The objective of this study is to know the priesthood dynamics and its relevance to the literary learning material in senior high school.

In this study, the researcher applies an approach of sociology of literature, especially the positivistic literary sociology approach proposed by Swingewood, which leads the research to connect the characterization of Wisanggeni and the diocesan priesthood dynamics. The methods being applied in this study are: (1) analyzes method to observe the characterization of Wisanggeni and his priesthood dynamics in *Saman*, and relevance to the literary learning material in senior high school; (2) the classification method to categorize Wisanggeni's behaviors into various aspects of the priesthood; (3) inductive method to draw conclusion; and (4) descriptive method to report the research's result.

The result of the analyzes have shown that the characterization of Wisanggeni tends more to demonstrate using dramatic method and less discursive method. By applying both method, Wisanggeni appears as a young diocesan priest who has been obsessed with his past. He came from a catholic family who was closed to his father who is strong in his belief. He is a humanist, friendly, having a strong character, romantic and attractive person. Yet, he is in a way inconsistent.

The result of sociological analyzes have shown that Wisanggeni's priesthood dynamics is very short lived service (seven year), because of his weaknessess in every of his priesthood, except his dedication to his community. His creed and love tend to be more humanistic; the mission is attained by collusion and is eventually manipulated to seek his past which has been lost. Since, his life tend to be bound to his past; and the mission, he does not seem to have chance to develop his priesthood. Unless he is succesful to keep his head on the surface, he can keep his spirit.

According to curriculae 1994, language aspect, psychological development, culture, and Swingewood's positivistic literary sociological analyzes, it can be summarized that aspects of Wisanggeni's priesthood dynamics in the novel *Saman* is relevant to be used as literary learning material for senior high school, especially catholic senior high school; at the third grade in the third quaterly of non-language program, and first and second quaterlies of language – literature program. Each of the program has two items of relevant learning process.