

ABSTRAK

Putri, Annisa Wulandari Amandha. 2025. "Pandangan Dunia dalam Novel *Sisi Tergelap Surga* karya Brian Khrisna: Kajian Strukturalisme Genetik Lucien Goldmann". Skripsi Sastra (S1). Yogyakarta: Program Studi Sastra Indonesia, Fakultas Sastra, Universitas Sanata Dharma.

Penelitian ini merupakan kajian strukturalisme genetik Lucien Goldmann yang berfokus pada novel *Sisi Tergelap Surga* karya Brian Khrisna. Adapun tujuan penelitian ini mendeskripsikan: (1) struktur novel, (2) struktur masyarakat, dan (3) pandangan dunia. Penelitian ini menggunakan pendekatan intrinsik dan ekstrinsik dalam paradigma Welles dan Warren. Teori yang digunakan dalam penelitian ini ada dua. Pertama, struktur yang digunakan untuk menganalisis struktur novel, yang terdiri dari tokoh, penokohan, serta latar. Kedua, strukturalisme genetik Lucien Goldmann yang digunakan untuk menganalisis *tragic vision*, fakta kemanusiaan, subjek kolektif, serta pandangan dunia. Pengumpulan data dilakukan dengan metode simak-catat dan studi pustaka. Analisis data menggunakan metode formal, dialektika, dan analisis isi. Hasil analisis disajikan secara deskriptif kualitatif.

Hasil penelitian ini meliputi tiga hal, yaitu struktur karya, struktur masyarakat, dan pandangan dunia, sebagai berikut. Pertama, struktur novel *Sisi Tergelap Surga* karya Brian Khrisna, meliputi: (1) tokoh dan penokohan, yaitu Sobirin, Nunung, Yuyun, Tomi, Dewi, Juleha, Kuncahyo, Syamsuar, Tikno, Danang, Resti, Gofar, Pak Badut, Rini, Esih, (2) latar, terdiri (a) latar tempat berupa perkampungan kumuh, rumah Resti, rumah Pak Badut, rumah Gofar, rumah Sobirin, warung tenda Syamsuar, pos ronda, dan terminal, (b) latar waktunya ada azan asar, subuh, pagi hari, dan malam hari, (c) latar sosial budaya berupa patriarki dan norma gender, agama dan kemunafikan sosial, stigma dan pengucilan sosial, normalisasi kekerasan, solidaritas komunal, serta premanisme dan kekuasaan lokal. Kedua, struktur masyarakat meliputi: (1) *tragic vision*, yaitu (a) penyesalan yang tak terobati, (b) kepasrahan dalam penderitaan, (c) pengorbanan diri yang melukai harkat, (d) kekecewaan terhadap harapan yang gagal, (e) kesadaran akan keterbatasan diri, (f) konflik batin antara nilai agama dan realita hidup, dan (g) kehilangan figur dan arah hidup; (2) fakta kemanusiaan meliputi (a) aktivitas ekonomi untuk bertahan hidup, (b) relasi keluarga dan dinamika domestik, (c) tekanan sosial dan stigma, (d) kekerasan dan eksploitasi, (e) spiritualitas dan pencarian makna hidup, (f) solidaritas dan gotong royong komunitas; (3) subjek kolektif terdiri dari (a) pengusiran dan stigma sosial terhadap kaum marginal serta (b) perlawanan kolektif terhadap tirani kekuasaan lokal. Ketiga, pandangan dunia yang terdapat dalam novel *Sisi Tergelap Surga* karya Brian Khrisna adalah (a) dunia sebagai ruang ketimpangan dan penderitaan yang tak terhindarkan, (b) manusia sebagai subjek yang terjerat dalam konflik batin dan sosial, tetapi tetap berusaha mempertahankan martabat, (c) masyarakat sebagai kumpulan individu yang terhubung oleh penderitaan dan solidaritas, (d) agama, moral, dan kemunafikan sosial sebagai sumber konflik dan penghibur, (e) perempuan sebagai korban struktur patriarki, namun juga sebagai simbol ketegaran (d) kota sebagai "surga" yang palsu, dengan "neraka" di pinggirannya

Kata kunci: Strukturalisme genetik, Goldmann, pandangan dunia, *Sisi Tergelap Surga*, *tragic vision*

ABSTRACT

Putri, Annisa Wulandari Amandha. 2025. "Worldview in Brian Khrisna's Novel *Sisi Tergelap Surga*: A Study of Lucien Goldmann's Genetik Structuralism." Literature Thesis (Bachelor's Degree). Yogyakarta: Indonesian Literature Study Program, Faculty of Letters, Sanata Dharma University.

This research is a study of Lucien Goldmann's genetic structuralism, focusing on Brian Khrisna's novel *Sisi Tergelap Surga*. The objectives of this research are to describe: (1) the novel's structure, (2) the structure of society, and (3) worldview.

This research uses intrinsic and extrinsic approaches within the Wellek and Warren paradigm. Two theories are used in this study. First, the structural analysis is used to analyze the novel's structure, which consists of characters, characterization, and setting. Second, Lucien Goldmann's genetic structuralism is used to analyze tragic vision, human facts, the collective subject, and worldview. Data collection was conducted using observation and note-taking and literature review methods. Data analysis employed formal, dialectical, and content analysis methods. The results of the analysis are presented in a descriptive qualitative manner.

The results of this study include three things, namely the structure of the work, the structure of society, and world view, as follows. First, the structure of the novel *Sisi Tergelap Surga* by Brian Khrisna, includes: (1) characters and characterization, namely Sobirin, Nunung, Yuyun, Tomi, Dewi, Juleha, Kuncahyo, Syamsuar, Tikno, Danang, Resti, Gofar, Pak Badut, Rini, Esih, (2) setting, consisting of (a) setting of place in the form of a slum, Resti's house, Pak Badut's house, Gofar's house, Sobirin's house, Syamsuar's tent stall, guard post, and terminal as the setting of place, (b) setting of time there are the call to prayer asar, dawn, morning, and evening, (c) socio-cultural setting in the form of patriarchy and gender norms, religion and social hypocrisy, stigma and social exclusion, normalization of violence, communal solidarity, as well as thuggery and local power. Second, the structure of society includes: (1) tragic vision, namely (a) incurable regret, (b) resignation in suffering, (c) self-sacrifice that injures dignity, (d) disappointment in failed hopes, (e) awareness of one's limitations, (f) inner conflict between religious values and the reality of life, and (g) loss of life figures and direction; (2) human facts include (a) economic activities for survival, (b) family relations and domestic dynamics, (c) social pressure and stigma, (d) violence and exploitation, (e) spirituality and the search for the meaning of life, (f) community solidarity and mutual cooperation; (3) collective subjects consist of (a) expulsion and social stigma against marginalized groups and (b) collective resistance against the tyranny of local power. Third, the worldview contained in Brian Khrisna's novel *The Darkest Side of Heaven* is (a) the world as a space of inequality and unavoidable suffering, (b) humans as subjects entangled in inner and social conflict, but still trying to maintain dignity, (c) society as a collection of individuals connected by suffering and solidarity, (d) religion, morals, and social hypocrisy as sources of conflict and comfort, (e) women as victims of patriarchal structures, but also as symbols of resilience, (d) the city as a false "heaven", with "hell" on the outskirts.

Keywords: Genetik structuralism, Goldmann, worldview, *Sisi Tergelap Surga*, *tragic vision*