

World View in Indonesian Novels

Dwi Desi Fajarsari, Teguh Supriyanto*, Agus Nuryatin, Ida Zulaeha

Universitas Negeri Semarang, Indonesia
*Corresponding Author: desifajarsari@gmail.com

Abstrak. Literary works have total meaning if it is realized that the literary work contains the author's world view that represents himself as well as his collective subject. The purpose of this research is to find the world view in the novels *SPDBS*, *LTLA*, and *NDTR*. This literary research uses a sociological approach to literature, especially genetic structuralism. In accordance with literary research with the theory of genetic structuralism, the research methodology used is the Goldmann dialectical method. The results of the study show that the *SPDBS* novel has a narrative structure built on a plot with the theme of unitary nationalism, *LTLA* raises the story of the inner conflict of members of the rebel army, and *NDTR* about patriotism. The world view found in the *SPDBS* novel is nationalism to fight against rebel groups and create a peaceful life, while *LTLA* has the view that the inner struggles of rebel characters are considered so that all can feel justice, and *NDTR* has a patriotic world view through the heroic character of Hasan Saleh who can fight for provincial autonomy. Aceh. This world view is related to the collective subject of the author as the creator. The influential social structure is economic class and education level.

Key words: Sociology Literature, structuralism genetic, world view

How to Cite: Fajarsari, D. D., Supriyanto, T., Nuryatin, A., Zulaeha, I. (2022). World View in Indonesian Novels. *ISET: International Conference on Science, Education and Technology* (2022), 1186-1192.

INTRODUCTION

The history of Indonesia and Islam are two things that are intertwined. Islam contributed greatly to the establishment of Indonesia and also on the other hand was able to threaten the sovereignty of his government. The birth of Indonesia itself did not escape the participation of figures and major Islamic organizations in Indonesia, ranging from Arab traders, Gujarat, and China, the great Islamic kingdoms ranging from Aceh to Ternate, Padri leaders in West Sumatra, to large Islamic organizations of the early 20th century such as Muhammadiyah, Islamic Union, Exactly, until Nahdhatul Ulama (NU). All have a special role in filling the process of the nation's struggle for independence. On the other hand, radical islam is able to disturb the tranquility of Indonesia. Darul Islam which does not recognize NKRI and Pancasila is an example.

The Darul Islam rebellion event is an important topic because the incident left a mark in the historical record of the Indonesian state. This topic will always be interesting to discuss, because the fact is found in history textbooks in schools and stored in the National Archives of the Indonesian government that this group is considered as rebels and vandals of security and stability of the country. However, this fact is considered a lie by some parties, including the community who claim to be Indonesian Islamic citizens and sympathizers.

Darul Islam is a movement that strives hard to realize the ideals of the Islamic State of Indonesia (Dijk, 1983: 1). Darul Islam movement wants to establish a state ruled on the basis of Islamic law. The idea arose from a figure named Sekarmadji Maridjan Kartosoewirjo, more familiarly called Kartosoewirjo.

Sekali Peristiwa di Banten Selatan (hereinafter abbreviated as *SPDBS*) and *Lingkar Tanah Lingkar Air* (hereinafter abbreviated as *LTLA*) is a historical novel that highlights the problem of social events in Indonesia, namely the Darul Islam rebellion. The selection of the novel as a research study material is due in addition to lifting a background of the same historical events as well as several other basic reasons. Pramoedya and Tohari are the great writers of Indonesia. They have won many awards in the field of literature. Their works are no longer only present in.

Indonesian only Once Upon a time in South Banten by Pramoedya Ananta Toer and *Lingkar Tanah Lingkar Air* by Ahmad Tohari is a novel that takes the same raw material, the historical events of the Darul Islam rebellion in Indonesia. The raw material is then passed through the creative and imaginative process as well as the assessment of the literature.

Pramoedya a writer who has been known as a rather 'leftist' while Tohari likes to create literary works that are thick with Islamic elements. So it is suspected that there is a

variation of the worldview from one reference to the same reality. Worldview is defined as a concept that belongs to humans or groups in society who intend to respond to and explain all the problems of life in this world (Santosa 2006: 10). Like any other human being, the author has a worldview and an idea of the problems he faces both from within (lust, motivation, wishful thinking, etc.) and from outside (economic, social, cultural, etc.). The author's worldview reflected in the essay he wrote is very likely a response or response to the problems of life.

Related to the problem of the author's worldview, in Damono's book (1978: 41-44) it is explained that the worldview (vision du monde, world vision), according to Lucien Goldmann, the French figure of genetic structuralism is a meaningful global structure, a total understanding that tries to capture reality as something whole.

Wellek and Austin Warren (1989: 134-153) categorize literary studies related to the views or thoughts of the author as literary studies with an extrinsic approach. Wellek reasoned that literature is often seen as a form of specially wrapped thought. Thus, literature is analyzed to reveal the history of the author's thought. The author's thinking certainly departs from the reality or reality of the world he faces. So, literature is a representation of the reality of life faced by humans, both personally and in groups in a society.

With regard to the problem of representation of the author's views, itu Budiman (1995) states that representation is a major or important issue in literature in the world. Literary works, like other forms of art, are generally seen as an attempt to represent reality and therefore literature is often referred to as imitation, mimesis, or imitation of existing reality.

In relation to previous research, the researcher knows several research titles that have been carried out related to the worldview. In 2015 Suwargono, et al. mengangkat judul "Philanthropism In Charles Dickens's A Christmas Carol: A Genetic Structuralism Analysis" sebagai penelitiannya. Tahun 2018 Amri mengangkat penelitian "Transcendentalism Aspects in the Poem The Rhodora by Ralph Waldo Emerson". Tahun 2016 "The Shift Of Minangkabau Cultural Values In The Novel Persiden By Wisran Hadi (A Genetic Structuralism Approach)" diangkat menjadi sebuah penelitian oleh Delia Putri. In 2018 Oktalifa, et al. dari Universitas Sebelas Maret

mengangkat judul penelitian "Genetic Structuralism And Value Of Character Education In The Monologue Matinya Toekang Kritik, The Death Of Criticizers By Agus Noor". Kadir wrote "Ahmad Tohari's efforts against corruption in the project people's Novel" in 2018. "Genetic Structuralism Analysis in Short Story Pusaka Tinggi by Darman Moenir Text Structure, Social Structure and World View Perspective" diangkat menjadi penelitian oleh mutiara di tahun 2018. Tahun 2015 Riyadi menulis "Sufistic And Transformative Pedagogic Values In Syaikh Siti Jenar Novel By Agus Sunyoto Genetic Structuralism". Further information about these studies is described in the literature review section.

SPDBS and LTLA is not the first time used as research material. Researchers know some of the titles of research that has been done on the novel SPDBS and LTLA. In 2009, Mukhtar Syaifuddin, a student of Semarang State University, raised the title "Social Conflict and political conflict in the novel Once Upon a time in South Banten by Pramoedya Ananta Toer" as his research. Agung Dwi Prasetyo raised the title "Amid self-actualization process in the novel Lingkar Tanah Lingkar Air by Ahmad Tohari: an approach to literary Psychology" in his research. This Novel is not the first time the target of literary studies. There are several other studies related to this research which will be mentioned in the next chapter. However, as far as researchers know, there has been no review of the views on Darul Islam in the three novels. Thus, researchers feel the need to discuss the problem.

Horatius put forward the term Dulce et utile in his writing entitled Ars Poetica, meaning that literature has a dual function, namely entertaining and at the same time useful for the reader (2006: 19). By reading the novel there is a struggle of emotions and feelings, besides that the reader will gain great life values that are often detached from his observations. Through the novel, The author tries to give a message to his readers. However, the moral message or message conveyed through the story certainly has a different effect when compared to direct delivery. Novels do not patronize readers like lectures or textbooks, but rather provide something that indirectly touches the hearts of the readers. Thus will arise the desire consciously and without coercion to reflect and derive wisdom from the contents the meaning of the story he read. Novel as the embodiment of

experience that is loaded with life values can be used as a form of Culture (product of life) that promises good opportunities for educational media and the cultivation of life values, especially for school-age children. In essence, learning literary appreciation plays a very important role in learning Indonesian. This is evident in the 1968 curriculum until now (curriculum 2013), literary appreciation is a learning material that must be taught to students from elementary school to upper secondary school (both SMA and SMK). If the teaching of literature is carried out with the right approach, literature can contribute significantly to the successful development of the desired person.

From the background exposure above, the researchers compiled a research focus, namely the application of genetic structuralism methods to SPDBS and LTLA novels in order to find the author's worldview about Darul Islam contained in the three novels. Goldmann says that at the heart of genetic structuralism is the movement of attention between abstraction and the concrete. This research will be started from the study of intrinsic elements (unity and coherence) as the basic data. Furthermore, researchers will connect various elements with the reality of society. The important events of his day would be directly linked to the intrinsic elements of literary works. Thus genetic structuralism was considered suitable for dissecting the two novels. This research is framed with the title "Darul Islam in one event in South Banten by Pramoedya Ananta Toer, *Lingkar Tanah Lingkar Air* by Ahmad Tohari,

Darul Islam in Sekali Peristiwa di Banten Selatan by Pramoedya Ananta Toer and *Lingkar Tanah Lingkar Air* by Ahmad Tohari

Basically the issues raised in the novel *Once Upon a time in South Banten and Lingkar Tanah Lingkar Air* is about maintaining unity. After the proclamation of independence, the Indonesian nation still faces challenges that arise later. Treason from the separatist movement emerged due to various triggers, which is natural as a young country that has not been stable. The domestic situation was turbulent, people who did not know anything became victims, squeezed between the warring parties. This domestic upheaval arose, among other things, due to problems with the relationship between the center and the regions. In addition, the upheaval also occurred due to ideological competition between Islamists, communists, and nationalists.

One very important issue is the desire of certain Islamic communities to establish *daulah islamiah* (Islamic State). One of the powerful groups that want to establish an Islamic State is a group that calls itself by the name of Darul Islam (DI) which is also known as the Islamic State of Indonesia (NII). This group carried out a political movement proclaimed on August 7, 1949 (2 Shawwal 1368) by Sekarmaji Maridjan Kartosuwiryo in Cisampah Village, Ciawilingar District, Kewedanan Cisayong, Tasikmalaya, West Java. They aim to make Indonesia a theocracy with Islam as the basis of the state.

Through an *Sekali Peristiwa di Banten Selatan* the author put the view on the events of the Rebellion Darul Islam. SPDBS tells The Story of Ranta who is an innocent and poor farmer. This figure then faced with the conflict brought by the figure of Juragan Musa. Juragan Musa is a landlord who likes to fool and oppress farmers and Village People in Banten like Ranta. Later it was discovered that the skipper of Moses was a conspirator in.

In the SPDBS novel Darul Islam group is represented by the cruel figure of skipper Musa. Captain Moses and his accomplices often troubled the citizens. Juragan Musa wants to spend all sources of prosperity of citizens such as land, rice fields, and even self-esteem. Here is the story in the novel

Those who come to us only to make us thieves.

Them! the living separate themselves from us, like wild beasts in

the jungle. They, in whose head there is only the thought of wanting to prey

on each other. Them ! Them ! (SPDBS: 21)

I'm not afraid of jail. they told me to steal the onderneming rubber seeds. I

brought it back twice. They say, enough! You Go Home! I

asked, where's my pay ? They rewarded me with a cane, took away my shoulder and my machete. (SPDBS: 25)

...I'm just an example of weak prey, careless and lena.

Because of his freedom I was forced to be a thief to meet his needs (SPDBS: 83)

The above quote gives an idea of the existence of conflicts between social structures. Moses, who was a skipper, Wanted to control Ranta and other people who were weak and poor and had no position. Conflicts between social structures like this add to the chaos in which the Indonesian nation in the early post-independence

era everything has not been well ordered. So the author offers a solution to these intrabangnian conflicts by working together. This is seen in the excerpt of the novel

If we were together like before. Remember you? Japanese time is almost

down? Fifteen years ago maybe? Are we united against

a horde of bandits who kill our goats and cows every night?

(SPDBS: 69)

It's also easy to fight. Unity alone is capital. First, we

must be friends and brothers with each other. Do you remember the shallow water channels

of rice fields and overgrown bushes from the old Japanese era?

Well, if there is unity, we will dig beramairamai, then

our fields will prosper again. (SPDBS: 70)

Sure, Sir. Think about it. Sir, we only know the land and the hoe here.

They have guns and mobs. If we do not want to unite, do not want to work together, what

can we do by only knowing this pcul tofu land!(SPDBS: 71)

It is clear that unity is the foundation on which mutual cooperation is based. Mutual assistance will be achieved if there is unity and social solidarity that occurs in the community. A sense of belonging is also needed to hold mutual cooperation, this is because mutual cooperation is a cooperative activity carried out by the community for the common good. The sense of belonging to the village that grows in the community can make the community have a sense of mutual understanding, have a strong desire to fight for the village, and have a sense of common with other residents. If the community is united then mutual cooperation can be achieved.

After the proclamation of independence, the Indonesian nation still faces challenges that arise later. The treacherous actions of the separatist movement emerged due to various triggers, which naturally occurred as a young country that was not yet stable. The domestic situation was turbulent, people who did not know anything became victims, squeezed between the warring parties. This domestic upheaval arose, among other things, due to problems with the relationship between the center and the regions. In addition, the upheaval also occurred due to ideological competition between Islamists,

communists, and nationalists. One very important issue is the desire of certain Islamic communities to establish daulah islamiah (Islamic State). One of the powerful groups that want to establish an Islamic State is a group that calls itself by the name of Darul Islam (DI), also known as the Islamic State of Indonesia (NII).

Then Pramoedya in SPDBS responded to this problem by offering a solution so that the Indonesian nation should maintain unity. there can be no one to limit unity in the state of Indonesia, both ethnic, religious, racial, even between groups must live in harmony with each other because only appreciate each other live in prosperity. Through SPDBS, Pramoedya expressed the message of his views. He did not agree Indonesia was divided let alone his own countrymen were forced to become victims. The association appears in his literary texts as follows,

If we can't defend our own safety, then we work in droves. Take a look, for generations we live moratmarit. Why? Because do not understand, if we are united, together work, together martial, actually our strength is much greater. All we can do. Let alone reservoirs for all our villages, let us expel the invaders! (SPDBS: 72)

The above quote is reminiscent of the saying that United We stand, divorced we collapse. With unity then all things can be done well, but if the people split up each other then forever will not be able to expel the mob that messed up the village. In the novel Once Upon a time in South Banten, community unity is based on a sense of common destiny, responsibility, and the desire to be free from oppression. After the community was successfully united, the first mutual assistance was carried out by the community, namely to fight the hordes.

Tohari through the LTLA put his worldview on a similar event, the DI rebellion. Tohari presents Amid figure with four friends. Amid and his friends were students of a Kyai named Kyai Ngumar. They learned silat and religion with him. On the story Amid together with his friend is part of the members in.

Tohari was represented by The Amid figure who expressed his defense of the events of the rebellion in. Muslim youths like Amid who fought against the Dutch actually fought against their own people due to the disappointments of the government that befell them. The government has taken decisions that are considered inappropriate for them.

Darul Islam movement is indeed formed due to several triggering factors. Among other things, political conditions are still chaotic, resulting in ideological polarization among the leading fighters and disappointment with the results of the Renville negotiations. Eventually, they formed their own group and later joined forces with the sealiran fighters, later known as Darul Islam or Tentara Islam Indonesia (di/TII).

Amid figures and his friends feel awry he is hostile even though he has done a lot of struggle for his nation. They decided to live guerrillas in the forests because they did not agree with the government and besides that he felt not accepted, was chased, wanted to be finished off because of his history as a former member of DI. They have forgotten that they were also the ones who did a lot against the Dutch.

The novel *Lingkar Tanah Lingkar Air* is also an effort by Ahmad Tohari to eliminate the polarity between religion and state. Understanding that between religion and state are different things is unfortunate by Ahmad Tohari considering that basically the state is one form of a sense of diversity that a person has. This point is revealed in the character of Kiai Ngumar in the story, where Kiai Ngumar is a person who follows the inclusive understanding. In addition, Ahmad Tohari also wants to convey that basically we have to accept the existence of people who are not the same faith with us. In society, we should be aware that Allah SWT created his creatures in different circumstances, including in terms of faith in God. But as creatures of Allah SWT, especially as Muslims we should understand how our attitude or our ethics towards people who do not share our faith. Ahmad Tohari's worldview in *LTLA* is also about Divinity. The Lord is merciful, and no human being is allowed to be harsh with one another. The tension between the government and DI ends peacefully in the story. Indonesian unity is maintained until the end of the story by the author. Violence is not encouraged much less insistent on one's own countrymen.

The *SPDBS* and *LTLA* stories present almost the same conflict but are told by representatives of different communities. *SPDBS* immediately loudly showed its contrast to DI but *LTLA* actually defended DI without leaving aside the Indonesian unity. Indonesian unity is so upheld by both authors in the story.

CONCLUSION

Pramoedya as the author of *SPDBS* is a community member who belongs to the citizens who experience discomfort divisions between their own nationalities during the uprising in. Therefore, through the *SPDBS* story, the world view conveyed is certainly more biased and represents the voice of the community who want a complete unity that is not fragmented by any group. Not much different from Pramoedya, Tohari was a representative of Indonesian citizens who at that time experienced the same discomfort of division. What is different, Tohari is an author with a good knowledge of Islam so that thick religious elements in storytelling and ideology in the story raised through the figure of a former member of DI. There is a defense made by Tohari for the members of DI, that the members of DI committed an act of rebellion because they were first disappointed by the government. however, Tohari still wants a sovereign Indonesia, which is united without being divided.

The worldview of Pramoedya and Tohari's social groups through the *SPDBS* and *LTLA* novels contains the aspirations of people who want the unity and integrity of Indonesia to be maintained in any way. Pramoedya voiced two things, namely (a) mutual cooperation which is the heritage of the ancestors of the Indonesian nation needs to continue to grow in society, especially in facing various problems, one of which is in solving the problem of the Darul Islam rebellion in Indonesia at that time, (b) There can be no one to limit unity in the state of Indonesia, Both ethnic, religious, racial, even between groups must live in harmony with each other because only appreciate each other live well. While Tohari, he also has a view about the events in, namely (a) the policies taken by the government must pay attention to all aspects and avoid disappointment of certain groups within the nation itself, (b) God is the essence of the merciful, so humans as creatures are not allowed to act harshly to each other.

REFERENCES

- Al-Chaidar. (1999). *Pemikiran Politik Proklamator Negara Islam Indonesia*. S. M. Kartosoewirjo: Fakta dan Data Sejarah Darul Islam. Jakarta: Darul Falah.
- Amri, Siti Hardiyanti, (2018). "Transcendentalism Aspects in the Poem *The Rhodora* by Ralph Waldo Emerson (Genetic Structuralism Analysis)". dalam Official Conference Proceedings The Asian Conference on Arts

- & Humanities 2018.
- Biopsi, Heksa. (2009). "Gerakan Darul Islam Di Mata Toer dan Tohari dalam Novel Sekali peristiwa Di Banten Selatan dan Lingkar Tanah Lingkar Air" dalam Jurnal Kandai. Kendari: Kantor Bahasa Provinsi Sul-teng.
- Budianta, Melani, dkk. (2006). *Membaca Sastra*. Magelang: Indonesia Tera.
- Budiman. (1995). "Sastra (dan) Ideologi. Sebuah Tinjauan Teoritis" dalam BASIS Nomor 6 Bulan Juni XLIV. Yogyakarta.
- Chamamah, Siti. (2002). *Metodologi Penelitian Sastra* ed. Jabrohim. Jogjakarta: Hanindita Graha Widya.
- Collie, J & Slater. (1987). *Literature in the Language Classroom*. New York: Cambridge University Press.
- Damono, Sapardi Djoko Damono. (1984). *Sosiologi Sastra: Sebuah Pengantar Ringkas*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- Damono, Sapardi Djoko Damono. (2005). *Pegangan Penelitian Sastra Bandingan*. Jakarta: Pusat Bahasa.
- Darma, Budi. (2004). *Pengantar Teori Sastra*. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional.
- Djojuroto, Kinayati dan Noldy Pelenkahu. (2009). *Teori Apresiasi dan Pembelajaran Sastra*. Yogyakarta: Pustaka Book Publisher.
- Eagleton, Terry. (1976). *Marxism and Literary Criticism*. London: Mathuen & Co.Ltd.
- Ekadjati, Edi. S. (1983) . *Sumbangan Karya Sastra Sejarah Terhadap Sejarah di Indonesia*. Jakarta: Depdikbud.
- Endraswara, Suwardi.(2008). *Metodologi Penelitian Sastra*. Yogyakarta: FBS UNY.
- Epon, Ningrum. "Konsep Waktu, Perubahan, dan Kebudayaan" dalam http://file.upi.edu/Direktori/FPIPS/JUR._PEND._GEOGRAFI/196203041987032-EPON_NINGRUM/Buku_Ajar/modul_UT.REV/P_GSD4402_m5.REV.pdf
- Fanie, Zainuddin. (2001). *Telaah Sastra*. Surakarta: Muhamadiyah University Press.
- Farid, Hilmar.(2008). *Pramoedya dan Histografi Indonesia* ed. Henk Schulte. Jakarta: Yayasan Obor Indonesia.
- Fattah, Sanusi, Ernawati, dkk. (2008). *Ilmu Pengetahuan Sosial 3: untuk SMP/ MTs kls IX* . Jakarta: Pusat Perbukuan Depdiknas.
- Goldmann, Lucien. (1975). *Towards A Sociology of The Novel*, trans. Alan Sheridan. London: Tavistock Publications.
- Green, Keith dan Jill Le Bihan. (1996). *Critical Theory and Practice: A Coursebook*. London: Routledge.
- Hawthorn, Jeremy. (2009). *Studying The Novel*. New York: Oxford University Press.
- Hidayat, Muhammad Hidayat. "Sejarah Sebagai Peristiwa, Kisah, dan Ilmu" (Sul-sel: Sejarah LPM Sul-sel, 2012) melalui http://www.lpmpsulsel.net/v2/attachments/205_ARTIKEL%20SEBAGAI%20ILMU%20dst%20%28Hi%20dayat%29.pdf diunduh 22/8/2013
- Dengel, Holk Harald. (1995). *Darul Islam: Kartosoewirjo Kompf Um Einen Islamischen Staat Indonesien*, terj. Tim Pustaka Sinar Harapan, Darul islam dan kartosuwiryo: langkah perwujudan angan-angan yang gagal. Jakarta: Sinar Harapan.
- Dijk, C. Van. (1983). *Darul Islam: Sebuah Pemberontakan* (terj). Jakarta: Grafiti Pers.
- Escarpit, Robert. (2005). *Sosiologi Sastra*. Jakarta: Obor Indonesia.
- Faruk. 1999. *Pengantar Sosiologi Sastra: dari Strukturalisme Genetik sampai Post-modernisme*. Yogyakarta: Pustaka Pelajar.
- Horikoshi, Hiroko. (1975) . "The Darul Islam Movement in West Java (1948-62): An Experience in Historical Process". Indonesia: Journal Cornel Modern Indonesia Project.
- Junus, Umar. (1985). *Dari Peristiwa Ke Imajinasi Wajah Sastra dan Budaya Indonesia*. Jakarta: Gramedia Pustaka Utama.
- Kadir, Herson.. (2018) "Upaya Ahmad Tohari Melawan Korupsi Dalam Novel Orang-Orang Proyek" dalam Prosiding Konferensi Internasional Kesusastraan XXVII, 2018.
- K. S. Yudiono. (2003). *Ahmad Tohari: Karya dan Duniannya*. Jakarta: Grasindo.
- Kuntowijoyo. (2006). *Budaya dan Masyarakat*. Yogyakarta: Tiara Wacana.
- Mahayana, Maman S.(2007). *Ekstrinsikalisasi Sastra Indonesia*. Jakarta: Raja Grafindo Persada.
- Maulina, Oktalifa Hanna, Suyitno, Nugraheni Eko Wardani. (2018). "Genetic Structuralism And Value Of Character Education In The Monologue Matinya Toekang Kritik, The Death Of Criticizers By Agus Noor" dalam IJOLTL, Vol. 3, No. 1, January 2018.
- McKay, Sandra. (1987). " Literature in the ESL Classroom" dalam Christopher Brumfit dan Ronald Carter *Literature and Language Teaching*. Oxford: Oxford University Press.
- Nugroho Dewanto. (2011). *Kartosoewirjo: Mimpi Negara Islam*. Jakarta: Kepustakaan Populer

- Gramedia.
- Nugroho Notosusanto. (1968). *Sedjarah dan Hankam*, Jakarta: Dephankam.
- Nurgiyantoro, Burhan. (2005). *Teori Pengkajian Fiksi*. Yogyakarta: UGM
- Poeloengan, Andrea Hynan. (2006). "Sejarah Darul Islam (DI) dan Kartosuwiryo" mini tesis Memahami Terorisme di Indonesia: Jihad, Darul Islam dan Jema'ah Islamiyah. Australia: Fakultas Hukum, Universitas Wollongong.
- Poerwodarminto W.J.S. (2003). *Kamus Umum Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Putri, Delia. (2016). "The Shift Of Minangkabau Cultural Values In The Novel Persiden By Wisran Hadi (A Genetic Structuralism Approach)". dalam jurnal *Humanus* Vol. XV No. 2, October 2016.
- Priyatni, Endah Tri. (2010). *Membaca Sastra dengan Ancangan Literasi Kritis* Jakarta: Bumi Aksara.
- Ratna, Nyoman Kutha. (2004). *Teori, Metode, dan Teknik Penelitian Sastra*. Yogyakarta: Pustaka Pelajar.
- Ratna, Nyoman Kutha Ratna. (2005). *Sastra dan Cultural Studies: Representasi Fiksi dan Fakta*. Denpasar: Pustaka Pelajar.
- Riyadi, Sugeng dan Emzir. (2015). "Sufistic And Transformative Pedagogic Values In Syaikh Siti Jenar Novel By Agus Sunyoto Genetic Structuralism" dalam jurnal *IJLECR* Vol.1 2015.
- Santosa, Puji. (2006). *Pandangan Dunia Darmanto Jatman*. Jakarta : Pusat Bahasa.
- Solahudin. (2011). *NII sampai Ji Salafy Jihadisme di Indonesia*. Jakarta: Komunitas Bambu.
- Sudjiman, Panuti. (1988). *Memahami Cerita Rekaan*. Jakarta: Pustaka Jaya.
- Sugihastuti. (2011). *Teori Apresiasi Sastra*. Yogyakarta: Pustaka Pelajar.
- Sumardjo, Jacob dan Saini K M. (1997). *Apresiasi Kesusastraan*. Jakarta: Gramedia Pustaka Utama.
- Supriyanto, Teguh. (2015). *Nagasasra Sabuk Inten Praktik Hegemoni Kekuasaan Jawa*. Yogyakarta: Cakrawala.
- Supriyanto, Teguh. (2014). *Kajian Stilistika dalam Prosa*. Yogyakarta: Elmatara Publishing.
- Suwargono. (2015). "Philanthropism In Charles Dickens's A Christmas Carol: A Genetic Structuralism Analysis" dalam *Publika Budaya* Volume 3 (2) Mei 2015. Jember: Fakultas Sastra Universitas Jember.
- Teeuw, A. (1988). *Sastra dan Ilmu Sastra*. Jakarta: Girimukti Pasak.
- Teeuw, A. (1997). *Citra Manusia Indonesia dalam Karya Sastra Pramoedya Ananta Toer*. Jakarta: Pustaka Jaya.
- Thohir, Muhadjirin. (2006). *Orang Islam Jawa Pesisiran*. Semarang: Fasindo Press.
- Utami, Widya, dan Suminto A. Sayuti. (2018). "Genetic Structuralism Analysis in Short Story Pusaka Tinggi by Darman Moenir Text Structure, Social Structure and World View Perspective" dalam *Advances in Social Science, Education and Humanities Research*, volume 297 dan *International Conference on Interdisciplinary Language, Literature and Education (ICILLE 2018)*.
- Wellek, Rene dan Austin Warren. (1989). *Teori Kesusastraan*, terj. Melani Budianta. Jakarta: Gramedia.
- Zoest, Art Van. (1980). *Fiksi dan Non Fiksi dalam Kajian Semiotik* Terj. Manoekmi Sardjoe. Jakarta: Intermedia.
- Z. R., Sugito. "Mistifikasi Novel Sejarah" dalam *Harian Jawa Pos* tanggal 18 Mei 2008