

Analysis of Structuralism and Religious Values in the Short Story *Pengemis dan Shalawat Badar* in the Anthology Short Story of *Senyum Karyamin* by Ahmad Tohari

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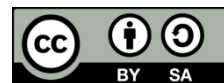
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ABSTRACT

This study aims to determine structuralism and religious values in the short story "*Pengemis dan Shalawat Badar*". Know the elements in the short story. In the research entitled: *Analysis of Structuralism and Religious Values in the Short Story Pengemis dan Shalawat Badar in the Anthology Short Story of Senyum Karyamin by Ahmad Tohari*. The researcher uses a method that refers to qualitative research and uses data analysis techniques where the researcher is the key instrument. The data collection technique combines inductive data analysis, which is then described and concluded. The study's results emphasized meaning rather than generalizations, found religious themes, and explained many values of life that could be taken in the short story.

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1. INTRODUCTION

The Literary work is an experience from a writer whose experience contains meaning and a message to be conveyed to the reader. In line with Sastra [1], literary work reflects human life. In it, various aspects of life are interrelated with one another, reflected in the form of literary works.

Many types of literary works include poetry, drama, novels, and short stories. Tarigan [2] explains that short stories are short stories that contain density and are brief. In addition, short stories have variations.

Many studies can be used to analyze short stories, one of which is the study of structuralism. A structural approach is an intrinsic approach, namely discussing the work on the elements that build a literary work from within. This approach examines literary

works as autonomous works regardless of social background, history, author biographies, and everything outside of literary works. Satoto on [3]. Like Pradopo [4], Structural here is the sense that the literary work is a systematic arrangement of elements; between the elements, there is a mutually determining relationship. According to Hawkes [5]–[7], structuralism can also be seen as a way of thinking about the world (read: the world of literature), which is more an arrangement of relationships than an arrangement of objects.

On the other hand, some experts argue that religion is binding oneself to God, or rather humans accept that bond precisely because the bond is experienced as a source of happiness, so that interests are carried out, as well as the integration of new formations, is achieved [8], [9]. Likewise, Atmosuwito [10] defines religious feeling or sentiment or religious feelings are everything related to God. and according to Suryadi & Nuryatin [11], religion is an obedient attitude and behavior in carrying out the teachings of the religion he adheres to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. From the explanation above, it can be concluded that religious value is the value of the relationship between humans and God and is related to the relationship between humans and humans.

2. METHOD

The research method refers to qualitative research methods. The method used is based on the philosophy of positivism, used to research natural objects (as opposed to an experiment) where the researcher is the key instrument, the data collection technique is triangulated (combined), and the data analysis is inductive or qualitative, and the research results are more comprehensive. emphasize meaning rather than generalization [12].

At the stage of data processing techniques carried out in analyzing data on Miles' [13] thinking, namely qualitative analysis, which includes: 1) data reduction, 2) data presentation, 3) drawing conclusions or verification.

3. RESULTS AND DISCUSSION

3.1. Definition of Structuralism

A structural approach is an intrinsic approach, namely discussing the work on the elements that build a literary work from within. This approach examines literary works as autonomous works regardless of social background, history, author biographies, and everything outside of literary works [3]. Similar to Pradopo [4], Structural here is the

sense that the literary work is a systematic arrangement of elements; between the elements, there is a mutually determining relationship. According to Hawkes [5]–[7], structuralism can also be seen as a way of thinking about the world (read: the world of literature), which is more an arrangement of relationships than an arrangement of objects.

From the above opinion, it can be concluded that structuralism is a systematic arrangement of elements related to literary works' building blocks. Related elements such as intrinsic elements. Furthermore, regardless of the elements related to the author's background or author.

3.2. Structural analysis of the short story of the *Pengemis dan Sholawat Badar* by Ahmad Tohari.

3.2.1. Theme

The theme of the short story the *Pengemis dan Shalawat Badar* by Ahmad Tohari has a religious theme. Based on the story that is packaged so well, it can be concluded that the author puts his ideas into a religious theme.

3.2.2. Characters and Characterizations

Authors always have their way of conveying the nature or character of each character. Usually, the author does not convey it explicitly but implicitly. Therefore it is necessary to read and understand it first to find out the nature of the perpetrator.

The characters and characterizations in the short story the *Pengemis dan Shalawat Badar* are:

a. Pengemis Character

A Pengemis character is described as a person wearing black pants, a shirt and a skullcap, and the following is the quote:

“Masih banyak hal yang belum sempat aku baca ketika seorang lelaki naik ke dalam bus. Celana, baju, dan kopiahnya berwarna hitam...” [14]

The characterization of the Pengemis can be seen in the following quote:

“Saya naik sendiri. Tapi saya tidak ingin ikut. Saya cuma mau ngemis, kok. Coba, suruh sopir berhenti. Nanti saya akan turun. Mumpung belum jauh.”
[14]

From the quote, it is known that a Pengemis character is a humble person even to those who have scolded him.

Quote:

"...Mulutnya kembali bergumam: "...shalatullah, salamullah, 'ala thaha rasulillah..." [14]

From the quote, it is known that a beggar is a person who likes to pray (religious).

It is concluded that a Pengemis character is a person who wears black pants, a shirt, and a skullcap. According to the viewer, he is stupid, resigned, and poor, humble even to those who have scolded him, and likes to pray. This was conveyed by the author explicitly.

b. "I" (Aku) character

The character "I" is a passenger on the bus. Reflected on the author's express ideas.

Quote:

"Sementara para penumpang lain kelihatan sangat gelisah dan jengkel, aku mencoba bersikap lain. Perjalanan semacam ini sudah puluhan kali aku alami. Dari pengalaman seperti itu aku mengerti bahwa ketidaknyamanan dalam perjalanan tak perlu dikeluhkan karena sama sekali tidak mengatasi keadaan. Supaya jiwa dan raga tidak tersiksa, aku selalu mencoba berdamai dengan keadaan..." [14]

The characterization of "I" is patient, at peace with circumstances, and generous. This can be seen in the following quote:

"...Tetapi perasaan demikian lenyap ketika pengemis itu sudah berdiri di depanku. Mungkin karena shalawat itu maka tanganku bergerak merogoh kantong dan memberikan selembarnya ratusan. Atau karena ada banyak hal dapat dibaca pada wajah si pengemis itu." [14]

Based on the description, it can be concluded that the character "I" (Aku) has a patient character, can make peace with circumstances, and is generous.

c. Kondektur

The Kondektur character has a grumpy character or character which can be seen in the following quote:

“...Kondektur diam. Tetapi kata-kata kasarnya mendadak tumpah lagi. Kali ini bukan kepada sopir, melainkan kepada pengemis yang jongkok dekat pintu belakang.”

"He, sira! Kenapa kamu tidak turun? Mau jadi gembel di Jakarta? Kamu tidak tahu gembel di sana pada dibuang ke laut dijadikan rumpon?" [14]

From the quote, it is known that the conductor character is angry.

d. Sopir

The Sopir character has a selfish character which can be seen in the following quote:

“Suasana sungguh gerah, sangat bising dan para penumpang tak berdaya melawan keadaan yang sangat menyiksa itu. Dalam keadaan seperti itu, harapan para penumpang hanya satu; hendaknya sopir cepat datang dan bus segera bergerak kembali untuk meneruskan perjalanan ke Jakarta. Namun laki-laki yang menjadi tumpuan harapan itu kelihatan sibuk dengan kesenangannya sendiri. Sopir itu enak-enak bergurau dengan seorang perempuan penjual buah.” [14]

Other Sopir characterizations can also be seen in the following quote:

“Sopir yang marah menjalankan busnya dengan gila-gilaan. Kondektur diam. Tetapi kata-kata kasarnya mendadak tumpah lagi. Kali ini bukan kepada sopir, melainkan kepada pengemis yang jongkok dekat pintu belakang”. [14]

It can be concluded that the Sopir character is selfish and grumpy.

e. Plot

The plot in the short story the *Pengemis dan Shalawat Badar* by Ahmad Tohari has a mixed plot.

f. Setting

The setting in the short story the *Pengemis dan Shalawat Badar* by Ahmad Tohari includes time, place, and social settings. Indicated where the story takes place. This can be seen in:

a) time setting

The setting of time is known in the following quote:

“...ketika matahari hampir mencapai pucuk langit. Terik matahari ditambah dengan panasnya mesin disel tua memanggang bus itu bersama isinya.” [14]

From the quote, it is known that the time setting is at noon.

b) Setting scene

The background of the place can be seen in the following quote:

“Bus yang aku tumpangi masuk terminal Cirebon....” [14]

The quote shows that the setting of the place is at the Cirebon terminal and on the bus.

The background of another place in the middle of the rice fields can be seen in the following quote:

“... Bus yang kutumpangi sudah terkapar di tengah sawah....” [14]

c) Point of view

The point of view contained in the short story *Pengemis dan Shalawat Badar* is the first person point of view of the third actor, because the story uses third-person pronouns, such as:

“...Dia naik dari pintu depan. Begitu naik lelaki itu mengucapkan salam dengan fasih. Kemudian dari mulutnya mengalir Shalawat Badar dalam suara yang bening. Dan tangannya menengadah. Lelaki itu mengemis....”
[14]

d) Style of language

The style of the author's disclosure or storytelling through his language. In the short story the *Pengemis dan Shalawat* by Ahmad Tohari. The writer uses a simile figure of speech:

“Bahkan beberapa di antara mereka sudah membajingloncat ketika bus masih berada di mulut terminal” [14]

e) Mandate

The author's message in the short story the *Pengemis dan Shalawat Badar* is that humans should not easily complain, be selfish, always do good to people, and always remember God to avoid bad things such as reading prayers, and blessings and others.

3.3. Analysis of Religious Values on *Pengemis dan Shalawat Badar* by Ahmad Tohari

In the short story "*Pengemis dan Sholawat Badar*" by Ahmad Tohari, there are religious values of the human relationship with God, namely:

a. Faith in Allah.

“...Si pengemis yang merasa sedikit lega, bergerak memperbaiki posisinya di dekat pintu belakang. Mulutnya kembali bergumam: “shalatullah, sallamullah, a’la thaha rasulillah....” Shalawat itu terus mengalunda terdengar makin jelas karena tak ada lagi suara kondektur....” [14]

From this quote, the Pengemis character always prays. Shalawat is an expression of prayer and praise from humans for the Creator (Allah), where humans want always to feel closer to their God wherever they are.

b. Thanks to Allah

“...Ya Tuhan. Tiba-tiba aku tersadar bahwa diriku terluka parah. Aku terjaga dan di depanku ada malapetaka. Bus yang kutumpangi sudah terkapar di tengah sawah dan bentuknya sudah tak karuan....” [14]

The quote expresses a sense of gratitude to the Creator (Allah). It can be seen from the quote that the character “I” (Aku) expresses his gratitude to Allah for surviving the bus accident he was traveling in.

All these quotes illustrate that humans must express gratitude in any circumstances. Gratitude indicates that humans always remember the Creator (Allah). So from the analysis of religious values, it can be concluded that the religious value in the short stories of the short story the *Pengemis dan Shalawat Badar* by Ahmad Tohari is the human relationship with God.

4. CONCLUSION

After the author conducted research entitled: *Analysis of Structuralism and Religious Values in the Short Story Pengemis dan Shalawat Badar in the Anthology Short Story of Senyum Karyamin by Ahmad Tohari*, the authors concluded as follows: Structuralism is a systematic arrangement of elements related to literary works' building blocks. Related elements such as intrinsic elements. Furthermore, regardless of the elements related to the author's background or author. The results of the analysis of the short story Pemis and Shalawat Badar by Ahmad Tihari using a structuralism study found: 1) the theme of the short story is religious; 2) characters and characterizations: a) a Pengemis character is a person who is humble even to those who have scolded him. b) “I” (Aku) character is patient, able to make peace with the situation, and generous. c) from the quote, it is known that the Kondektur character is grumpy, and d) the Sopir character is selfish and grumpy; 3) the plot contained in the short story the *Pengemis dan Shalawat Badar* by Ahmad Tohari has a mixed plot; 4) Setting or setting: bus, Cirebon terminal and rice fields. 5) point of view: first person, third actor; 6) language style using similes; and 7) the message: the author's message in the short story *Pengemis dan Shalawat Badar* is that humans should not easily complain, be selfish, and always do good to people and always remember God to avoid bad things such as reading prayers, blessings and others. And the religious values in the short story *Pengemis dan Shalawat Badar* by Ahmad Tohari are human relationships with God, among others: faith in God and gratitude to God.

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