

# Marni's Living Options in Kubah Novels Works by Ahmad Tohari: Sara Mills Critical Discourse Analysis

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**Abstract**---This study aims to describe how Marni's life choices in the Kubah novel's by Ahmad Tohari when analyzed with Sara Mills's critical discourse analysis theory (AWK Sara Mills). The description of Marni is interesting to study for two reasons. First, Marni lives a life that is often faced with difficult choices. Because Karman, Marni's husband, is the Secretary of "Partindo" and also a member of the communists, after the G30S / PKI rebellion, he had to live his life independently. Second, even when she married Marni had to face tough choices because Parta, her new husband, did not have emotional closeness with Rudio, Marni's first child with Karman. In addition, Marni also had to face the fact that she actually had a guilty conscience towards Karman.

The method used in this research is descriptive qualitative method. In addition, this research also uses structuralism method which is used when tracing Marni's character. These stages are carried out in the collection of research data in the form of words, phrases or sentences related to Marni's perspective, expression and behavior, to the making of generalizations and conclusions.

Based on an analysis of the discourse "Marni's Life Choices in Ahmad Tohari's Kubah novel" with Sara Mills's critical discourse analysis theory, it can be concluded that Marni has acted both as a subject and at the same time as an object. The author places her as a strong female figure and surrenders her life to God Almighty, Allah SWT.

**Keywords:** Marni, Kubah Novel's, and Sara Mills Critical Discourse Analysis.

## I. INTRODUCTION

This research aims to describe how Marni's life choices in the Kubah novel by Ahmad Tohari were analyzed with the critical discourse analysis theory of Sara Mills (AWK Sara Mills). In the novel who the author birth in Tinggarjaya, Banyumas, the focus of the story is actually centered on the Karman character, not Marni. Through this novel the author attempted to depict the turbulent events of the G30S/PKI from a different point of view. This Marni according to the researchers precisely selected as the subject of the study because the story is one of the most remarkable forms of women struggle when analyzed with the point of view of AWK Sara Mills who is very concerned with women in a text.

Marni was originally told as Karman's wife. In the event of G 30 S/PKI, the communist Karman

was arrested and had to undergo a 12-year sentence in Buru Island. Karman's term of punishment is not short, so it is very troublesome for Marni's life. In the midst of a very difficult life, Marni was faced with two choices. On one side, Marni had to serve as the head of the family for their child: Rudio, Tini, and Tono (the Tono was told to die at age 5). Meanwhile, Marni also wants to keep Karman waiting. Marni herself realizes that she still loves Karman and promises to be faithful to him. However, Marni finally surrendered and chose to marry Parta, although the status of her marriage with Karman was still legitimate because they were not divorced (Kubah, 1995:198).

In Marni, the discussion is very interesting because of some things. First, Marni lived a life often faced with difficult choices. Because Karman, Marni's husband was secretary of Partindo and also a member of the Communist, post-rebellion G30S/PKI, she had to live his life independently. For 5 years she vigorously survived her husband's loyalty before she finally decided to marry due to her economic pressures and large family. Secondly, when married Marni actually had to face a heavy choice because Parta, her new husband, had no emotional closeness to Rudio, Marni's first child with Karman (Kubah, 1995:37 and 43). As a result, Rudio had to study in his junior high school and STM in the city district and join the family of Gono, the uncle of Rudio. School fees are responsible for the family of Gono. Thirdly, during her marriage to Parta, Marni is always faced with the focus of guilt. The shadows that she betrayed her husband were always crossed until Marni became the sullen woman (Kubah, 1995:43). Fourth, the pinnacle of Marni's inner conflict occurs when Karman is told to return to Pegaten because her sentence has been completed. Her choice of attitude to meet Karman or not to meet is a very heavy choice. Fortunately, Marni has a good spiritual. Despite the encounter with Karman she collapsed, her decision to dare to go to mom Mantri's house, her former mother-in-law, was her form of power after communicating with God. Marni diligently Salat and only make a choice of her life always on God (Kubah, 1995:51-54).

These exposure, according to the sparingly researchers, became the basis of strong consideration if this ' Marni discourse ' was appropriately analyzed

by AWK Sara Mills. Judging from the point of view of AWK Sara Mills, Marni's life choices, as well as the anxiety and viability of Marni, are traceable from several facets. First, the subject-object position, which is trying to show, is how the event is viewed from who's glasses positioned as a storybook, as well as who is displayed as an object or actor being told. Then, whether each of them is a player and a social group have the opportunity to convey the idea of himself, or the idea and presence of being presented by others. Second, the author's position-reader. In this context Sara Mills gives an overview of how the reader's position plays and appears in the text, as well as how the reader reveals himself in the displayed text and is traced to the known group where the reader puts himself.

In the meantime, according to Sara Mills (Uljanah, 2017; Khoirunisa, 2018; Abdullah, 2019; Megawati, 2019), the analysis of critical discourse is a reaction to traditional linguistic form of formal. This definition is then limited to the discourse on feminists. The approach to feminist perspectives on Mills focuses on women in text, literature, pictures, films, or news. The features of AWK Sara Mills are there are two core concepts, namely the position of the subject-object and the position of the author-reader. The concept of the subject-object position is used to view the position of the subject giving interpretation of an event to another person being interpreted. It is this position that eventually forms a text or picture in the community. Meanwhile, the concept of these readers' positions confirms that the analysis focuses not only on the author's side, but also on the reader. So, focus attention is not only on how the text is produced, but also how a text is received by the reader.

If viewed from a feminist standpoint, Marni figure is actually a prototype of the woman of Banyumas. She is a very faithful female type. Marni is very religious and uphold the sense of civility (Yulisetiani, et al., 2018:185). All the attitudes and behaviors shown by Marni serve him as obedient women and surrender all his life to the power, Almighty God (Kubah, 1995:53-54, 141-142). What Marni traversed is a manifestation of Islamic feminism. Marni's inner struggle that is only done by contemplation to the true Khalik is a form of self-discovery in God, Allah SWT. What is done is the translation in the Koran that does not give arbitrariness to women (Rachman, 1995:181-206).

## II. METHODS

In this study used qualitative descriptive methods. In addition, in this study also used methods of structuralism. This method is used in searching the character is Marni. Furthermore, this research is carried out with techniques that correspond to the steps or stages of implementation of research. The stages are (1) the collection of research data in the

form of words, phrases, or sentences related to Marni's perspectives, expressions, and behaviours, (2) classifying data in accordance with the interests of the problem discussed, namely relating it to AWK Sara Mills, (3) data analysis and interpretation, and (4) the creation of generalization and sympulsion (Arikunto, 2013:278). Broadly, the study consists of material objects and formal objects. The material object of this research is Marni's life choice, while the formal object of this research is AWK Sara Mills. The subject of this research is a researcher who is supported by a source library related to the literary background of the author, through "The speech of Culture Ahmad Tohari: Defend with literature".

Moleong (2007:217) then added that in terms of documents as a data source, then it can be utilized to test, interpret, even foresee. On that basis, based on the title of the news text in question and the basis of the theoretical analysis, namely AWK Sara Mills, the process of analysis that can at least be obtained form of relationship between the subject-object and the author-reader.

AWK Sara Mills with Althusser analysis, further emphasizing how the actor's position is displayed in the text. Actors' role is seen as a form of one's subsuming so that in its development is a party that has a position as an interpreter. Meanwhile, the other party becomes a publicly interpreted object. In this context, there are two things to be aware of. Firstly, who is the social actor who is positioned in the preaching and who is positioned as an interpreter in the text to interpret the event and what the consequences are. Secondly, how the reader is positioned in the text. In positioning the news text will be seen how the news is interpreted as a result of negotiations between readers and writers. Such context will look like what the author expects for the reader to be (Abdullah, 2019:114-115).

As such, AWK Sara Mills technique can be noted by analyses it from the position of the subject-object and writer-reader. Technically, the Sarah Mills method can be described by seeing that at the position level the subject-object contains an analysis of how the event is viewed, from what point of view the event is seen. Who is positioned as the storybook (subject) and who is positioned as the object being told. Whether each actor has an opportunity to display himself, his or her idea or presence, displayed by another group or person. At the author-level the reader contains analysis related to how the reader's position is displayed in the text. How the reader positions itself in the displayed text and to which group the reader identifies himself (Khoirunisa, 2018:27).

## III. RESULT AND DISCUSSION

The special characteristic of AWK Sara Mills is how a text can display women who tend to be marginalized because it is often considered wrong

compared to men. Mills looks at how actors' positions are implied in the text. This position is in the sense of who is the subject or who is used as an object in imaging. In addition, Mills also focuses on how the author is shown in the text and how the reader identifies and puts himself in storytelling.

If read at a glance, Marni's decision to remarry may be considered an unfaithful woman. But the true is not so. After deciding on a home, Marni became a woman of the sullen and was no longer as cheerful as the wife of Karman (Kubah, 1995:43). In his conversation with Tini, Marni felt she was a worthless woman. Marni regretted, but it was too late (Kubah, 1995:46). In fact, she never ignored the enticements of her brothers who wanted her to marry again. As a result, they start to take distance. Marni strives to be independent. Five years she vigorously lived before finally forcing herself to change her stance and want to marry Parta.

Everything that happens to Marni is indeed natural and understandable, including by Karman (Kubah, 1995:12-13). Marni is a great woman. Despite the communist Karman, she remained true to her beliefs about God. Marni was very Islamic and rested her life only to God (Kubah, 1995:53-54, 141-142). Repeatedly she persuades her husband to pray, but that hasn't succeeded.

If analyzed with AWK Sara Mills, at least can be obtained from the relationship between the subject-object and the author-reader with the things you want to see in the following table.

Table of Subject-object and author-reader relationships

Levels	What you want to see
Position of subject-object and position of author-reader	1. In a 216-page novel, Ahmad Tohari as the author describes Marni as a faithful wife, but is in a difficult position. The author portrays Marni as a subject that is always faced with difficult choices, both when Karman is in Buru Island and when Karman has returned to Pegaten.
Position of subject-object and position of author-reader	2. Meanwhile, the object is also Marni. Marni's depiction of the twists and of her life. According to Tini, Marni often said that she was not divorced Karman in a commonplace sense. They are divorced due to forced circumstances. Marni never honestly told him that she could not forget the Karman. Now, Marni must follow her daughter's advice to see her father immediately, as is another neighbor in the village. In this position that acts as the author is Ahmad Tohari. As the author of Ahmad Tohari, he described in

Levels	What you want to see
	detail the life journey of Karman, Marni, and also Parta. The author wanted to voice that what Marni experienced was also part of the struggle. Marni is a formidable manifestation of women who must be defended. Through literary works all concerned the lives of the dispossessed people Ahmad Tohari intends to give compassion to them. Of course, the literary defence through the dispute and the preaching will not necessarily change the condition of the persecuted. Literature only has the task of knocking the conscience of society in case of symptoms that marked a violation of the value of civility (Tohari, 2014). Marni is a character in the persecuted <i>Kubah</i> novels. Indeed, she was faithful to Karman, but the situation did not permit her.
	3. Discourse entitled Marni Choice in the <i>Kubah</i> Novel by Ahmad Tohari: The Critical Discourse analysis of Sara Mills directly displays women as a subject informing what has befallen herself as a woman. The author has described Marni as a figure who strongly uphold her religion by showing a very respectful attitude to her husband. Marni's decision to marry Karman was the culmination of her struggle after failing to live independently after 5 years. When Marni must join the invitation of Tini to visit Karman, Marni remained farewell, requesting permission to Parta, her husband ( <i>Kubah</i> , 1995:192). This form is another form of representation of the feminists in Islam (Uljanah, 2017:36). Marni is a great woman, but she also has a qualified self-esteem: to keep her respectful to her husband.

Levels	What you want to see
	<p>4. The discourse became a construction built with the female subject Marni and became the object of the reader as a persistent and extraordinary figure. In an Islamic standpoint, Marni's struggle to try to survive for 5 years has been independently remarkable. In essence, Islam also emphasizes justice and welfare between men and women, including in household life and the fulfillment of husband and wife sexual life. However, men's reality is more hegemony in decision-making to his opponent. Meanwhile, the woman is required to receive about what she has already prescribed (Sodik, 2012:174)</p> <p>5. This discourse becomes one of enlightenment that as the subject and object, the road traveled by Marni when faced with anxiety of heart is to surrender to the Khalik, Allah SWT. This is evident in one of the quotations that as a Muslim, praying becomes a panacea for the soothing of his mind (Dome, 1995:142). The collapse of Marni's heart when he met Karman (<i>Kubah</i>, 1995:194-195) was the side indicated by the author that as subjects and objects, Marni was under the hegemony of men, Karman. This is what remains shown to the reader that Marni remains a regular female.</p>

The results of the study show, Ahmad Tohari as the author of the show Marni as the object and subject of the story presented. Although while producing text, the authors certainly just thought about how he delivered the message. The read then interpreted it. On one occasion, the author explained as follows.

“Mengapa seorang sastrawan, dalam hal ini saya menulis karya sastra, jawabnya sederhana. Yakni, karena saya punya kegelisahan jiwa dan ingin melahirkan kegelisahan itu. Setelah kegelisahan itu lahir sebagai karya sastra, maka terserah kepada masyarakat; mau membaca, lalu menangkap kandungan nilai yang terkandung dalam karya sastra itu, atau membiarkan karya saya tersimpan di rak-rak buku. Dalam hal ini saya sebagai penulis sudah menyelesaikan bagian saya (Pidato Kebudayaan: Membela dengan Sastra, Ahmad Tohari, 2014).”

"Why is a writer, in this case I write literary works, the answer is simple. Namely, because I have a mental anxiety and want to give birth to that anxiety. After the anxiety was born as a literary work, it was up to society; want to read, then capture the content of the value contained in the literary work, or let my work be stored on the shelves of the book. In this case I as the author already completed my part (speech culture: defending with literature, Ahmad Tohari, 2014)."

Given the analyzed discourse is literary, the author handed out how the reader interpreted it. In the other part, the author also said that according to the Lord's mandate to mankind is the spread of affection to all natural contents. Through literary works that all pertain to the lives of the dispossessed people the author intends to give compassion to them. Of course, the literary defence through the dispute and the preaching will not necessarily change the condition of the persecuted. Literature has only the task of tapping public conscience when symptoms are marked by violations of the value of civility (Tohari, 2014), and Marni has played the subject and object well.

#### IV. CONCLUSION

Based on the analysis done on the discourse of "Marni living options in the novel of the Kubah by Ahmad Tohari" with the critical discourse analysis theory of Sara Mills, it can be concluded that Marni has acted as the subject as well as the object. The author places him as a rigid female figure and she is willing to make her life to God Almighty, Allah SWT. Marni has been imaged as a woman from Banyumas who never gave up and made God a means of enlightenment if she faced difficulties. Her choice to marry Parta does not necessarily imply infidelity.

The attitude shown when she collapsed while in the presence of Karman shows that men are more hegemony in decision-making to his opponent. Meanwhile, women are required to accept about what has been prescribed to her. Feminism in Islam teaches that Islam also emphasizes justice and welfare between men and women, including in household life as well as the fulfillment of sexual life for spouses. AWK Sara Mills proved to be able to uncover the other side of the study of the subject-objects, and the authors in revealing Marni's living options in the novel Dome by Ahmad Tohari.

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