

## **Family Disorganization in the *Sarap* Short Story by Okky Madasari: a Genetic Structuralism Analysis**

M. Ghufroni An'ars<sup>1</sup>, Munaris<sup>2</sup>, Edi Suyanto<sup>3</sup>

<sup>1</sup> (Teacher Training and Education Faculty, University of Lampung, Indonesia)

<sup>2</sup> (Teacher Training and Education Faculty, University of Lampung, Indonesia)

<sup>3</sup> (Teacher Training and Education Faculty, University of Lampung, Indonesia)

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### **Abstract:**

**Background:** Family disorganization can occur in various families around the world, regardless of social class, ethnicity, culture, or religion. Indonesia is a country with a high level of family disorganization. The clearest evidence is the high divorce rate in Indonesia. Based on data from the Supreme Court of the Republic of Indonesia (2016), there is an average of 1008 divorce hearings every day throughout Indonesia. This reality can not only be proven by various surveys but can also be seen through the products of people's thoughts, for example in literary works. Understanding the problem of family disorganization through literary works is important to do to open up new perspectives on the issue. Moreover, family issues in Indonesia are still often considered taboo to be discussed academically. The existence of literary works that describe family problems can help everyone to reflect on their situation as a family member. One of the Indonesian authors who for the last 10 years has been actively voicing social issues in each of her works is Okky Madasari. Okky Madasari's *Sarap* short story is a satire about discrimination that occurs in family life in Indonesia. This research was conducted to analyze the problem of family disorganization in Indonesia, which is contained in the short story *Sarap* by Okky Madasari.

**Materials and Methods:** This research was conducted with a literature study scheme and interviews based on the principles of Lucien Goldmann's genetic structuralism approach. The literature study was carried out on the short story text of *Sarap* by Okky Madasari as well as social facts in various literary sources. Interviews were conducted with Okky Madasari as a writer, to explore her motives and social background in writing.

**Results:** It was found a description of the family disorganization type of family crisis due to internal factors. The factors behind the authors in writing are phenomena found in her daily experiences. The description of family disorganization in *Sarap*'s short stories has a parallel structure with the social facts that exist in Indonesian society.

**Conclusion:** The study of family disorganization carried out in Okky Madasari's short story *Sarap* can open up new perspectives on this phenomenon, especially what occurs in Indonesia. There is a structural parallel between the phenomena depicted in *Sarap*'s short stories and the social facts of the family that occur in Indonesia.

**Key Word:** Family Disorganization, Indonesia, Genetic Structuralism, Short Story, Okky Madasari.

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### **I. INTRODUCTION**

The family is the center of community institutions that will always show social change first: additional members and family disorganization (Chauhan, 2016). Family circumstances do not always match the theory. One of the problems that often arise in family life is the inability of a family member to carry out his social role. This picture is also often referred to as family disorganization.

Family disorganization can be defined definitively as the breakdown of a family from a family unit because its members fail to fulfill their obligations following their social roles (Soekanto, 2017: 324). In general, this problem is caused because a family member has difficulties adjusting to cultural demands. However, what is also worth noting is the fact that family disorganization can be observed in a causal context. For example, a child who commits suicide because he feels unloved in the family, or a wife who is depressed because she is convicted of not being able to have children, can also be categorized as a problem of family disorganization, if the cultural and social environment demands things they are unable to do.

Soekanto (2017: 311) provides more operational boundaries about forms of family disorganization. The explanation is as follows.

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- a. Incomplete family unit due to extramarital relationships;
- b. Family disorganization due to breaking up of marriage due to divorce, separation of table and bed, and so on;
- c. There are deficiencies in the family, namely in terms of communication between its members;
- d. Family crises due to someone acting as head of the family, beyond their means to leave the house, perhaps because of death, punishment, or because of war;
- e. Family crises are caused by internal factors, for example, due to the disturbed mental balance of a family member.

The problem of family disorganization can not only be observed directly through research on society but can also be observed from the products of thought created by humans, one of which is literature. Every literary work has a social dimension in it, which is moved by the characters who become the wheels in the story. Through an understanding of the problem of family disorganization, the reader is exposed to a concrete situation in a literary work, which completely displays the phenomena that occur in society as well as the causes and impacts that may be caused. The full experience of reading the problem of family disorganization in literary works cannot be experienced in research on society, because society does not always present conflict in its entirety (presenting cause and effect). In line with that, Faruk (2015: 46) argues that literary works can be brought into a strong relationship with certain real social worlds, namely the social environment, place, time, and language used by the literary work, even displaying a picture that is more comprehensive about the community situation.

Viewed from the other side, it must be admitted that research on literary works will always focus on an imaginative life structure that mediates language, the main structure of literature itself, in addition to the role of the social context which surrounds the outside of a literary work. According to Abrams (in Jabrohim, 2015: 216), the literary structure in question is the arrangement, affirmation, and description of all material and parts (elements) that are components of literary works and constitute a beautiful and precise unity. The existing elements can be named individually, their meaning can also be explained, but must be an organic unit that cannot be separated. In the view of the sociology of literature, a social situation that underlies the creation of a literary work is also seen as an organic element that cannot be separated from the literary work itself. Abrams' view is in line with Goldmann's opinion on the concept of genetic structuralism that he introduced. According to Goldmann (1981), the study of literary works must begin with structural analysis. However, this structure is not only the order that exists in literary works but also social factors that play a role in producing work.

The problem of family disorganization has been researched in various research frames. Lumintang's (2012) research is directed at the aspects of the impact caused by the phenomenon of family disorganization on children's personality development. The existence of research by Lumintang also helps researchers understand that there are real impacts caused by the phenomenon of family disorganization. Fachrina (2013) discusses family disorganization from an anthropological point of view as a symptom of the causes of divorce in Minangkabau society. Based on research conducted by Fachrina, it can be observed that there is an important role in understanding the concept of family disorganization in divorce prevention efforts.

## **II. MATERIAL AND METHODS**

Based on the explanation above, this research is important to do to help readers get a new perspective on the problem of family disorganization. Through literature and research on literary works, the issue of family disorganization can be more objectively seen as a reflection of social and family life.

Family disorganization can be observed in literature through the sociology of literature approach. Sociology of literature emphasizes the postulate that the world in literature is an imitation of the real world. Thus, if the world in literary works forms itself as a social world, that world is an imitation of the social world that exists in reality (Faruk, 2015: 47).

To operationalize the broad concept of sociology of literature, in this study, Goldmann's concept of genetic structuralism was applied to dissect literature from its social aspects, without neglecting the structure of the literary work itself. Goldmann (in Faruk, 56: 2015) notes that in genetic structuralism, at least several elements must be considered, namely: (1) human facts, namely all social facts that are thematically related to the research topic; (2) world view, namely a representation of the perspective of a group of people that can be reviewed based on their social class; (3) collective subjects, namely social groups that represent certain views of a problem; (4) literary structure; and (5) dialectical method. The dialectical method is used to see the conformity between the structure of the story in literary works and the description of social facts found from outside the text. Each of these components constitutes the major points of theory that must be followed to carry out the principles of genetic structuralism.

Jabrohim (2015, 81-82) notes that in simple terms research with the genetic structuralism method can be formulated as follows: (1) Research must be initiated on the study of the intrinsic elements of literature, either partially or in an overall fabric; (2) Assessing the author's social background, because the author is part of

a particular social community; (3) Assessing the social and historical background that helps condition literary works when they are created by the author.

The research was conducted with a literature study scheme and interviews. Sources of literature study data are the short story text of *Sarap* by Okky Madasari as well as social facts about family problems in Indonesia obtained from various literature. The interviews were conducted with the author to examine the social motives and backgrounds that influenced him in writing.

### III. RESULT

The word *Sarap* in Bahasa Indonesia means 'crazy'. *Sarap* contains a story about a person who had a mental disorder since birth, who had no place in the family and society. The story is told from the point of view (Point of View) of the first person, namely the character 'Gendro' who is a mental disorder. In their daily lives, the character 'Gendro' is treated as a non-existent subject. The family considers my character to be a disgrace and must be hidden from others. Meanwhile, the public also saw the condition of my character as a mere mockery. Internal factors possessed by my character caused him to fail to fill the position of a child in the family. This picture can be observed in the following quotation.

*Mother called, "Mas, here is a new neighbor."  
I was silent, did not answer. Continue to the outside of the house, then sit on the porch:  
smoking. I know mom called me. I know I should sit down, make friends, then chat. But isn't  
it strange that I'm like that? Didn't you even surprise Mom and Dad and make people  
amazed? Just let me stay like this. Indeed they know something like this, and they have  
understood it for decades. (Sarap/01)*

The data above can be classified as a problem of family disorganization. The type of family crisis is caused by internal factors. In this data, the character 'Gendro' is described as a person suffering from a mental disorder. He even experienced discrimination from his parents. With feelings of shame and guilt, the parents of my character tell the situation of their son when someone asks, and appear to hide their son's condition as much as possible as if having a son with a disability is a family disgrace. This depiction can be observed in the following data.

*From the porch of the house, smoking a cigarette, and watching everyone passing by, I could  
hear their conversation continuing. As ever, mother then confessed. He is like a person who  
is admitting mistakes. Speak slowly, full of resignation, with all my heart hoping to be  
forgiven. Then you joined in the conversation. In the same atmosphere of resignation, in the  
same expectation. Then heard the police wife's voice, full of compassion and declaration.  
Then her husband spoke. He praised Mr. and Mrs. Admire the fortitude and sincerity of my  
parents. They are all talking about me. The unpleasant atmosphere did not last long. The  
little boy made a voice. Spoiled, provoked laughter. And everyone in the room is  
happy. (Sarap/02)*

In the data above, the cute and normal neighboring children are also shown. The depiction of this figure can be seen as Okky Madasari's attempt to present a kind of comparison. The fact that other people are more fortunate to have normal children. The desire to change things that cannot be changed is the outline of the story in this short story called *Sarap*. After all, my parents' inability to accept the condition of their children, causing them to withdraw from the environment and hide the condition of my character. This is a description of the community/family situation that marginalizes children with disabilities. Meanwhile, the behavior of my character can be seen as a manifestation of the anger of a child with disabilities towards the world that rejects his existence. It also represents the anger of the collective subject, namely every human being who is deemed disabled and alienated from society. For example in the following data.

*If my mother is angry and glares like this, I want to poke those eyes. So that her eyes were  
left with an unshaped window frame, through which I could enter her body again. My  
shrinking body would float in the flow of blood, from her eyes to her throat and then her  
chest, swirling around the mound of her breasts, until it fell lightly on her uterus. I'll curl up  
and hide in the comfortable bed I left behind twenty-five years ago. Surely he would also be  
happier if I had remained there without being born. (Sarap/03)*

In the data above, it is reaffirmed that during the 25 years my character has lived in the world, he has always wanted to return to his mother's womb. For him, the world does not want to accept himself as he is. He

also felt that his mother didn't want him. This situation represents the marginality of persons with disabilities in society. Acceptance of family and society is needed as support for them.

#### IV. DISCUSSION

##### A. Collective Subjects and Worldviews

Collective subjects that can be observed in *Sarap's* short stories are people with disabilities in society. As for the depiction of their existence represented by the character 'Gendro', it can be interpreted as a criticism of the attitude of society that does not care about people with disabilities. The collective subjects produce a view of the world in which they live. In *Sarap's* short story, the character 'Gendro' represents her restlessness towards the family environment that never thought it existed.

##### B. Humanity Facts

The Central Bureau of Statistics (BPS) published Susenas data for the first quarter of 2013 which states that as many as 9.9 million Indonesian children are children with special needs/persons with disabilities. The Indonesian Ministry of Health's Data and Information Center in 2014 also published the number of children with disabilities in Indonesia with an estimated population of 2.45% of the Indonesian population with disabilities and around 39.97% of this number experiencing more than one disability or disability. This number indicates that the existence of persons with disabilities is a social issue in Indonesia that needs special attention from all aspects of society. The understanding of the existence of persons with disabilities in society must be straightened out. Based on UNESCO data as of 2018, more than 90 percent of children with disabilities in developing countries do not attend school. As for Indonesia, based on data from the International Labor Organization Jakarta (2018) people with disabilities in Indonesia are often socially isolated and face discrimination in access to health and other services, such as education and employment. This fact is sufficient to illustrate how social discrimination still occurs in persons with disabilities in the world and Indonesia. Law No. 36/2009 on health states that efforts to care for the health of persons with disabilities must be aimed at keeping them healthy and productive socially, economically, and with dignity. The government is obliged to ensure the availability of health service facilities and facilitate persons with disabilities to continue living independently and productively socially and economically.

##### C. The Structure of the Work and the Background Factors

In his interview with Terakota.id (2018), Okky admitted that the reason he often raises social issues experienced by marginalized communities is the impact of the void of current Indonesian literary works that are willing and brave to reveal the reality of society. According to him, currently, a lot of Indonesian prose displays the setting in Eastern Indonesia but does not reveal the problems that occur in society. This marginal area is only appointed as the setting for an exotic and beautiful place and obscures the reality that social problems are occurring in the community. With this encouragement, Okky admits that every social issue of marginalized society raised in his work is also an allusion to the current mindset of Indonesian society. The mindset that is imprisoned on national issues is Jakarta-centric or Java-centric, even though many groups of people in other parts of Indonesia have problems that are no less important to solve. In this study, the researcher also interviewed Okky Madasari regarding the things behind her in choosing a particular topic in her work. In the interview, Okky admitted that some of his short stories were written based on true stories that he encountered in his daily life. The full answer is as follows.

Yes, the short stories "*Sarap*" and "Happy Conditional" tell about disabilities. Both are also born from my personal experience of meeting and interacting with people with disabilities. "Hope" was the main inspiration from my neighbor in Jakarta. He is a person who is considered mentally disabled, has to take medication every day, cannot interact normally with other people. But he seemed to want to keep talking with me, want to continue to interact. And I can sometimes hear and see that he is secretly intelligent, an intelligence that no one can see. That is the basis for my short story writing *Sarap*. I write it from the perspective of the person who is considered to be happy. To show all of us that, make no mistake, behind each person we think of hope, mentally handicapped, crazy and so on, it could be that he can think that we don't know. In "Happy Conditional" I brought up a story about a husband who wanted to remarry because his son had a disability. I have seen such realities several times in real life. **(Researcher Interview with Okky Madasari)**

Based on the interviews and literature studies that have been carried out, it can be observed that there is a relationship between the author's background and experience with his works from a thematic and structural perspective. Thematically, it seems that Okky Madasari takes the whole experience through which he talks about the topic in *Sarap's* short story so that the structural alignment between the depiction of the character



'Gendro' in *Sarap's* short story and her experience of meeting a child with a disability seems to want to always communicate about her situation. Structurally, it seems that Okky adds fictional elements to support the story in *Sarap's* short story. For example, to describe how the 'Gendro' character feels injustice in his family environment, Okky chooses to describe it in a narrative way, especially in describing the mental state of the 'Gendro' character. This may be difficult to accept as reality, but as a fictional character representing certain collective subject unrest, the depiction of the character 'Gendro' becomes acceptable.

## V. CONCLUSION

This research produces several observable conclusions.

1. The description of family disorganization found in the short story *Sarap* by Okky Madasari can be classified into a type of family crisis caused by internal factors. The internal factor found was the depiction of the character 'Gendro' who experienced discrimination in the family because of his condition as a person with mental disabilities.
2. Based on the literature study and interviews conducted with the author, it can be concluded that the factors that influence the author are phenomena that the authors find based on their daily experiences.
3. The description of family disorganization in *Sarap's* short stories seems to have parallels thematically and structurally with the social facts that exist in Indonesian society.

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