

**THE AUTHOR'S VIEW OF THE NOVEL "HAYYA" BY HELVY
TIANA ROSA AND BENNY ARNAS
(A Study of Genetic Structuralism)**

Khaerun Nisa Nuur¹, Marwati², Rezky Ananda³

¹²³UIN Alauddin Makassar

Email: khaerunnisa.nuur@uin-alauddin.ac.id

Abstract

This article describes the views of the authors on the novel Hayya by Helvy Tiana Rosa. This research is a sociology of literature research using the theory of Genetic Structuralism by Lucien Goldman. This study uses a qualitative approach. In this study using data collection and analysis techniques in the form of determining the research title, collecting the required materials, reading data and analyzing, writing and compiling. The results of the research are the views of the authors on the novel Hayya by Helvy Tiana Rosa and Benny Arnas which includes humanity and love in it. The novel contains a story about concern for the conflict that occurred in Palestine, a touching and funny story.

Keywords: Literature; Novel Hayya; Author's View

Abstrak

Artikel ini mendeskripsikan pandangan para pengarang terhadap novel Hayya karya Helvy Tiana Rosa. Penelitian ini merupakan penelitian sosiologi sastra dengan menggunakan teori Strukturalisme Genetik oleh Lucien Goldman. Penelitian ini menggunakan pendekatan kualitatif. Dalam penelitian ini menggunakan teknik pengumpulan dan analisis data berupa penentuan judul penelitian, pengumpulan bahan-bahan yang dibutuhkan, pembacaan data dan penganalisisan, penulisan dan penyusunan. Adapun hasil penelitian adalah pandangan para pengarang terhadap novel Hayya karya Helvy Tiana Rosa dan Benny Arnas meliputi tentang kemanusiaan dan cinta di dalamnya. Novel tersebut mengandung cerita tentang kepedulian terhadap konflik yang terjadi di Palestina, kisah haru, dan lucu.

Kata Kunci: Sastra; Novel Hayya; Pandangan Pengarang

INTRODUCTION

Literature is the result of human work which is expressed in written or oral form which has high value.¹ Literary work as a human being expression is obtained from environment and life with imaginative expressions. Literature is beautiful words that affect the soul.² Therefore, literary works are known to have a lot of influence on humans, especially readers or connoisseurs of literature. Nurgiyantoro said that literary works are the result of a dialogue of contemplation and a writer's reaction to the environment and life.³ One type of literature that is never separated from life is the novel. The novel is one of the literary works that is in great demand by the public to read. Not only do the teenagers, but also among activists over the age of twenty like it. Novel is a work that narrates a prose telling about certain human experiences for a long time,⁴ about the journey of one's life in achieving love and goals, also mystical stories and various sad stories in living life. Some experts write that the best novel is one that is able to humanize the reader. Thus, not a few of the authors who make novels with themes that are directly related to humanity.

Helvy Tiana Rosa and Benny Arnas are two authors who are included as authors who design stories with the themes of humanity and love. About the sad story of a Palestinian child who is in a gloomy state almost every time after his father, mother and older brother died as a result of the conflict that occurred in his country. The novel entitles *Hayya*. The story gives the color of expression for the reader, contains tension, sadness, happiness and other expressions including humor. This is what makes researcher interested in examining the views of the authors or the views of other authors on the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas regarding humanity and love in the novel.

Research on *Hayya's* novel has been carried out before, both in scientific journal articles and in thesis form. These studies include; Analysis of the Novel *Hayya* by Helvy Tiana Rosa and Benny Arnas in the study of Robert Stanton's Structuralism. Analysis of Religious Values

¹Asriyah Asriyah, 'Perkembangan Sejarah Sastra Arab', *Rihlah: Jurnal Sejarah Dan Kebudayaan*, 4.2 (2016), 91-98 <<https://doi.org/10.24252/RIHLAH.V4I2.2834>>.

²الرياض: جامعة الإمان محمد بن سعود (سلسلة تعليم اللغة العربية ,جامعة الإمان محمد بن سعود الإسلامية (الإسلامية).

³Teks Sastra Sebagai Proses Komunikasi Massa - Kompasiana.Com' <<https://www.kompasiana.com/ahdalzfixi/5500af6ba333113072511a5d/teks-sastra-sebagai-proses-komunikasi-massa>> [accessed 16 Oktober 2022].

⁴'سطور' <<https://sotor.com/تعريف-الرواية/>> [accessed 6 Oktober 2022].

in the novel *Hayya* by Helvy Tiana Rosa and Benny Arnas. Structural Studies and Educational Values in the Novel *Hayya* by Helvy Tiana Rosa and Benny Arnas

Based on the above background, it can be described that *Hayya's* novel focuses on intrinsic elements without paying attention to the existence of non-intrinsic elements including the views of other authors on the novel. This research focuses on the study of the sociology of literature applying the theory of genetic structuralism of Lucien Goldman by using one of the concepts of his study, namely the views of the authors.

METHODS

In this article the researcher uses a genetic structuralism approach with the concept of the views of the authors. This theory was developed by Lucien Goldmann. Genetic structuralism seeks to reveal the social problems implied in the text in relation to the social situation associated with it and the author who created it. Therefore, genetic structuralism explores the relationship between authors, literary works, and the society that is considered to have an influence on the author. The author's view or referred to in literary sociology as the author's world view is the comprehensive term of the ideas, aspirations and feelings that link together the members of a particular social group and which contrast them with other social groups.⁵

DISCUSSION

1. Synopsis of the Novel *Hayya* by Helvy Tiana Rosa and Benny Arnas

Novel *Hayya* is a collaborative novel between Helvy Tiana Rosa and Benny Arnas. This 264-page novel was published on September 19, 2019 at the same time as the premiere of *Hayya's* story in film form in theaters. *Hayya* is a humanitarian novel about a Palestinian child who comes to Indonesia, with various problems that he then faces with the two journalists who accommodate him. The story of *Hayya's* novel was adopted from the film script *Hayya The Power Of Love 2* itself which was written by a director, Jastis Arimba and Ali Eunio.

This novel raises the theme of humanity and love with a prologue that makes people interested in reading it. It tells the story of Rahmat, a journalist who, because he is haunted by feelings of guilt and sins in the

⁵ Victhor Fernando and others, 'Pandangan Dunia Pengarang dalam Novel Mellow Yellow Drama Karya Audrey Yu Jia Hui: Kajian Strukturalisme Genetik', *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni Dan Budaya*, 2.1 (2018), 71-80 <<https://doi.org/10.30872/jbssb.v2i1.1015>>.

past, decides to become a humanitarian volunteer. He eventually became a humanitarian volunteer in Palestine, as well as a journalist there. There he met Hayya, a five-year-old little girl who was orphaned by the Palestinian and Israeli conflicts. The relationship between the two became very close and became funny when Hayya did not allow Rahmat to return to Indonesia and marry a woman named Yasna. This is where an interesting story takes place, complex yet entertaining as a family story.

2. Authors' Views of the Novel Hayya by Helvy Rosa and Benny Arnas

The views of the authors have been described previously, that it is the views expressed by other authors on a novel. In this study, researcher discusses the views of the authors on the novel Hayya by Helvy Tiana Rosa and Benny Arnas.

The views they have described are as follows:

a. Nadia's asthma

Asma Nadia expressed her view that Hayya told stories about humanity in Palestine. Humanity who thinks about how Palestinian children can smile and not be sad anymore.

This can be seen in the following quote:

Hayya becomes even more excited when Ria invites her to watch the areca climbing show. Several times Hayya laughed heartily when several climbers slipped down because of the slippery oil. Even when Ria took him to watch a cracker-eating contest, carry marbles with a spoon, run in a sack, tug of war and insert a nail extended from a rope tied around his back into a bottle. Hayya also laughed uproariously.⁶

This quote explains that Ria invited Hayya to watch a show at the August 17th event so she would feel happy. As for Asma's view on love in Hayya's story that love in it is proven by helping hands and prayers that are always said for Palestine.

This can be seen in the following quote:

Her prayers echoed with sobs that those who knew her would never hear. Abah, Palestine, to ... Hayya filled out the list of the most sincere wishes.⁷

⁶ Helvy Tiana Rosa and Benny Arnas, *The Power Of Love 2* (Bandung: Aman Palestine Indonesia, 2019), p. 166-67.

⁷ Tiana Rosa and Arnas, p. 82.

This quote explains that every time Rahmat prays tahajjud, he always mentions Palestine in his prayers.

b. Ok Setiana Dewi

Oki Setiana Dewi expressed her view that humanity and love in Hayya's story made people realize how important it is to pay more attention to Palestine. As we see from the attention of the volunteers and the people mentioned in Hayya's novel. They dropped off supplies at one of the camps north of Beersheba. Some people with very Indonesian faces welcomed them and kept them under a big tent. Apparently they opened a kind of branch of the humanitarian force that deals with stagnant logistical aid in Tel Sheva which is adjacent to the Bersheba territory.⁸

c. Ria Ricis

Ria Ricis expressed her views on Hayya with the themes of humanity and love that the story was more eye-opening. That even though we are happy here, there are still our brothers and sisters who are in trouble out there. Unlike the first trip with a direct flight from Jakarta. This second trip took Kuala Lumpur as the departure point. After a two-hour transit in Jeddah, they arrived at Queen Alia Airport, the largest airport in Jordan. It turns out that the distance between Jordan and Palestine—the Taibe area—isn't too far. It only takes three hours by minibus.⁹

This quote explains that the volunteers including Rahmat and Adin returned to Palestine after previously failing to enter Gaza and failing to distribute their aid there. This is proof that they are still concerned about Gaza. Finally they departed again from Indonesia to Palestine to carry out voluntary missions and distribute their aid there.

d. Meyda Sefira

Meyda Sefira expressed her view that love and humanity are closely related. Including love and humanity contained in Hayya's novel. Ibn Qoyim said that one of love is towards fellow creatures created by Allah SWT. So, if a person has love in his heart, then he should look at humanity, not "new and expensive" things. The meaning of the words new and expensive is, when someone has love in his heart then he should see the humanity or love that someone has, not by seeing

⁸ Tiana Rosa and Arnas, p. 24.

⁹ Tiana Rosa and Arnas, p. 26.

whether someone is giving him something new or expensive but only by seeing the love of that person in giving something.

This can be proven in Hayya's novel in the following quote:

They dropped off supplies at one of the camps north of Beersheba. Some people with very Indonesian faces welcomed them and kept them under a big tent. Apparently they opened a kind of branch of the humanitarian force that deals with stagnant logistical aid in Tel Sheva which is adjacent to the Beersheba territory.¹⁰

This quote proves that they really love Palestine. Because of their love, they are willing to leave Indonesia to become humanitarian volunteers there.

e. Atalia

Atalia Praratya expressed her views on humanity and love in Hayya's story that the story makes people tense up with fear, feel sad, and laugh until tears come out of their eyes. The point of this story contains many messages that are told in various interesting scenes.

As for one of the quotes about humanity and love as Atalia said as follows:

Suddenly, Rahmat's hair grew goosebumps. No, of course not because he thought that the one who had just "creeped" towards him was an incarnation of a genie, because the environment and experience had made Rahmat a person with a rational mindset, so whatever worldly theories and wherever they came from supported that mindset, were actually part of the train. superstition. Now the fine hairs on the back of the neck are also bristling. Grace's hands trembled. In front of him now sat a slightly blonde shoulder-length girl with sly brown eyes and a mouth smeared with strawberry jam.¹¹

In this quote it is explained that Rahmat feels tense with the atmosphere of his house, which looks like someone is terrorizing him or trying to scare him. But it turned out, things weren't what he thought. One who has strewn bread in the kitchen is hayya. A Palestinian girl who is very in love with Rahmat. It turned out that he had followed Rahmat back to Indonesia by sneaking into Rahmat's suitcase for two

¹⁰ Tiana Rosa and Arnas, p. 24.

¹¹ Tiana Rosa and Arnas, p. 30.

weeks. This proves that Hayya really loves Rahmat, the humanitarian volunteer. So it can be concluded that love requires sacrifice.

f. *Adi Hidayat*

Adi Hidayat expressed his view that love will always earn the pleasure of Allah Subhana wa Ta'ala as long as we have sincere intentions for Allah. This can be seen in the following quote:

That evening, for the first time, Rahmat and Adin performed prayers at the Aqsa Mosque. Even though they have visited this historic mosque many times, other members of the group always couldn't hold back the tears streaming down their faces.¹²

In the quote above, it is very clear that the love that Rahmat, Adin and their entourage have for the Aqsa Mosque, makes Allah pleased. So they can pray in it. Even though Adin almost couldn't get into it because his appearance was different from the others. His hair is long and bearded. So when the Israeli guards interrogated him it took a long time. As for Ustadz Adi Hidayat's view of humanity towards Hayya's story, as humans we have to pray a lot so that Palestine gets the same rights as what we have now.

This is done by Rahmat in the following quote:

Her prayers echoed with sobs that those who knew her would never hear. Abah, Palestine, to...Hayya filled out the list of the most sincere wishes.¹³

g. *Ustadz Abdul Somad*

Ustadz Abdul Somad expressed his view that humanity and love in Hayya's story can make our tears fall when we smile. Rahmat and Yasna are already in Qatar airways. Yasna's eyes filled with tears but she was full of intelligence when she read a letter from Ustad Awang Suffian. The leader of Aman Palestine wrote an unofficial letter to them, which made the spark of hope reappear. Rahmat stared at the light in his wife's eyes. "God willing, we have a lot of children, please, yes. Yesterday at the orphanage there was one more victim from the Lombok earthquake, two from the tsunami and Palu earthquake victims. Hmm, it seems that Abang really needs to live in Ciamis and help you at the Orphanage. Abang will be the journalist just from Ciamis," said Rahmat while holding Yasna's hand.

¹² Tiana Rosa and Arnas, p. 30.

¹³ Tiana Rosa and Arnas, p. 82.

"Learn to be a journalist and a volunteer who is an ustad with my father, atuh, Kang! continued Yasna laughing.

"Yes, while waiting for Hayya and the children born from my angel's womb..." Rahmat whispered. The two couples chose Palestine as their honeymoon destination --- which was initially opposed by everyone who heard about it. Palestine? Honeymoon? But it's not just a honeymoon. Later we can try to legally adopt Hayya. We can cooperate with related institutions there. God willing, there is a way. let's try. We always receive grace as a volunteer with us at Aman Palestine. God willing, we can arrange regular schedules to go to Palestine to bring aid for women and children there. Spirit! May Allah be pleased...Ustadz Awang Suffian's face flashed. Yasna and Rahmat continued to stare at each other, smile and hold hands with eyes that are still glassy.¹⁴

This quote proves that Hayya's story, which contains humanity and love, makes us shed tears when we smile. Even as directly felt by Rahmat and Yasna. This quote proves that Hayya's story, which contains humanity and love, makes us shed tears when we smile. Even as directly felt by Rahmat and Yasna.

h. Fadli Zon

Fadli Zon expressed his views on humanity in Hayya's story that humanity means that we have homework to help the Palestinian people. This can be seen in the following quote:

Even so, Adin and his true grace don't care. For them, what are all these food and clothing materials for days on board the ship if they can't be distributed. "This assistance will certainly arrive no matter how," said Pak Wildan, as if reading the anxiety of the two volunteers.¹⁵

This quote proves that Adin, Rahmat and their humanitarian team have prepared aid for Palestine while they were still in Indonesia. Even though in reality they could not be brought all the way to Gaza. Because the Israeli army is still guarding the Gaza strip tightly. But for Rahmat and Adin, the aid must still be distributed. Both of them didn't care about the saying that they couldn't get to Gaza. Meanwhile, Fadli Zon's view of love in Hayya's story is that the Indonesian people's concern for Palestine is proof of their love for Palestine.

i. Erick Yusuf

¹⁴ Tiana Rosa and Arnas, p. 259-60.

¹⁵ Tiana Rosa and Arnas, p. 23.

Erick Yusuf expressed his view that humanity in Hayya's story tries to release or eliminate the fear felt by Palestinian children, care for them and make the conflict that is happening in Palestine the business of all of us. It's not just a Palestinian issue. This can be proven in Hayya's novel in the following quote:

I know. My joy is not that you can do free lessons but that it is a form of gratitude for being able to set foot on Anbiya's land to experience turmoil and other areas of conflict there.¹⁶

This quote proves that Rahmat thought about the conflict in Palestine. So when he got the assignment to volunteer there, he was very happy. As for Erick Yusuf's views on love, that love invites us to be able to give to each other, to share and to experience each other's difficulties.

CONCLUSION

Based on the analysis of the Novel Hayya by Helvy Tiana Rosa and Benny Arnas by using one of the concepts in the theory of genetic structuralism by Lucien Goldman in the study of sociology of literature, namely the views of the authors on the novel, it can be concluded that the views of the authors as the focus point of this research are the views of other authors on the novel Hayya by Helvy Tiana Rosa and Benny Arnas concerning love and humanity. The authors consist of nine authors, namely Asma Nadia, Oki Setiana Dewi, Ria Ricis, Meyda Sefira, Atalia Praratya, Adi Hidayat, Abdul Somad Batubara, Fadli Zon and Erick Yusuf. They have expressed their views on humanity and love.

Humanity and love have a close relationship. Ibn Qayyim Al-Jauziyyah said that one of love is love for Allah's creatures. Including love for humans. With a sense of love, humans must be willing to sacrifice. Willing to feel the difficulties felt by people who are in Palestine and willing to share with them. With a sincere love in the human heart, will get the pleasure of Allah swt. who will be given convenience in every way. Also Allah swt. will give happiness and release the sadness felt by the people in Palestine.

BIBLIOGRAPHY

- Asriyah, Asriyah, 'PERKEMBANGAN SEJARAH SASTRA ARAB', *Rihlah: Jurnal Sejarah Dan Kebudayaan*, 4.2 (2016), 91-98 <<https://doi.org/10.24252/RIHLAH.V4I2.2834>>
- Damono, Sapardi Djoko, *Sosiologi Sastra* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan

¹⁶ Tiana Rosa and Arnas, p. 68.

- Jakarta, 1978)
- Emzir, and Saifur Rohman, *Teori Dan Pengajaran Sastra*, 1st edn (Depok: Rajawali Pers, 2017)
- Faruk, *Pengantar Sosiologi Sastra: Dari Strukturalisme Genetik Sampai Post-Modernisme* (Yogyakarta: Pustaka Pelajar, 2017)
- Fernando, Victhor, Victhor Fernando, Widyatmike Gede Mulawarman, and Alfian Rokhmansyah, 'PANDANGAN DUNIA PENGARANG DALAM NOVEL MELLOW YELLOW DRAMA KARYA AUDREY YU JIA HUI: KAJIAN STRUKTURALISME GENETIK', *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni Dan Budaya*, 2.1 (2018), 71-80 <<https://doi.org/10.30872/jbssb.v2i1.1015>>
- 'Media Magazine: Hayya: The Power of Love 2' <<https://media-magz.blogspot.com/2019/09/hayya-power-of-love-2.html?m=0>> [accessed 23 December 2022]
- Sangidu, *Strukturalisme Dalam Sastra Arab* (Yogyakarta: Gadjah Mada University Press, 2018)
- 'Teks Sastra Sebagai Proses Komunikasi Massa - Kompasiana.Com' <<https://www.kompasiana.com/ahdalzfiksi/5500af6ba333113072511a5d/teks-sastra-sebagai-proses-komunikasi-massa>> [accessed 6 December 2022]
- Tiana Rosa, Helvy, and Benny Arnas, *The Power Of Love 2* (Bandung: Aman Palestine Indonesia, 2019)
- 'View of Perang Dan Perdamaian Dalam Novel Kilyubatra Fi Khān Al-Khalīlī, Karya Mahmūd Taymūr: Analisis Strukturalisme Genetik / War and Peace in the Kilyubatra Fi Khān Al-Khalīlī Novel, the Work of Mahmūd Taymūr: An Analysis of Genetic Structuralism' <<https://journal.uin-alauddin.ac.id/index.php/diwan/article/view/10704/pdf>> [accessed 23 December 2022]
- الإيمان محمد بن سعود الإسلامية, جامعة, سلسلة تعليم اللغة العربية (الرياض: جامعة الإيمان محمد بن سعود الإسلامية)
- 'تعريف الرواية - سطور' <<https://sotor.com/تعريف-الرواية/>> [accessed 6 December 2022]