

Understand The Novel Saturday With Fahter in The Perspective of Schleiermacher's Hermeneutics

Muhammad Julkarnain

Institut Agama Islam Kotamobagu

Email: muhammadjulkarnain170621@gmail.com (Corresponding author)

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Abstrak: The main problem in this paper is the effort or desire to understand a text well, according to Schleiermacher, is not an easy thing. The gaps in time, culture, language, and subjective experience between writers and readers or speakers and listeners make it difficult to capture the thoughts of the writer or speaker. For example, in the novel Saturday with Father written by Adhitya, culture, use of language, social structure, and educational background of the writer, which is different from the reader's, can trigger understanding. It takes a method that can overcome understanding, by Schleiermacher called hermeneutics. With this method the reader can extract the message, content and intent of the author by applying two approaches, namely grammatical and psychological interpretation. With grammatical interpretation, the reader will grasp the meaning of the text, and with psychological interpretation, the reader will experience subjectivity again and know things that the writer did not know. Thus, Schleiermacher's hermeneutics is called the hermeneutics of reproduction and production.

Keywords: Hermeneutika; Schleiermacher; Prosedur; Novel

I. INTRODUCTION

Indonesian literature certainly experiences rapid and dynamic development. This does not only receive the attention of literary enthusiasts, writers and teachers of literature, but the general public is also interested in literature. Talking about the development of a nation's literature, of course, must talk about the history of that literature. The presence of Indonesian literature cannot be separated from the history that gave birth to and raised it. Several literary experts provide arguments as the basis for when Indonesian literature was born. Some of these opinions imply that the journey of Indonesian literature has not been long. Indonesian literature is not as old as English, American, Arabic, Chinese and Japanese literature. However, this does not mean that the age of Indonesian literature, which has not been too long, is devoid of monumental works.¹

Literary works are born from empirical experiences that describe the ideas, experiences and ideas of the author. Literary works are created by authors to communicate ideas, ideas, and experiences to readers. Even though every author has a

¹Rosida Erowati dan Ahmad Bahtiar, *Sejarah Sastra Indonesia* (Jakarta: Lembaga Penelitian UIN Syarif Hidayatullah, 2011), h.. 67.



different style and point of view, in the process of creating literary works they have one thing in common, namely the turmoil of the soul. Anxieties experienced due to experiences with socio-cultural conditions which became the forerunners of the birth of literary works.

Thus, literature is used as the main instrument for channeling the turmoil of the author's soul to the reader. In connection with this, Nurgiyantoro provides an explanation regarding works of fiction written by authors, the aim of which is to offer an idealized life. In line with Nurgiyanto, Endraswara argues that literature is actually a form of social memorization. However, it needs to be understood that literature does not merely copy and paste reality, but the reality that is lived.

The novel is a form of literary work that is in great demand by children and adults alike. This happens because the novel has a unique appeal that can give satisfaction or joy to its readers. As a form of literary work, the novel is the center of reality in which events and behaviors experienced and practiced by humans take place. Hypollite Taine provides a good analogy, namely the novel is a small mirror that can be taken anywhere, a mirror that is suitable for reflecting all aspects of life and nature.

The novel is a work of fiction that recommends a world that contains an idealized and imaginative model of life that is constructed through intrinsic elements such as the main subject, setting, point of view and events, all of which are narrative in nature. In straightforward language, the author offers a world that contains a perfect mirror of life according to him. The themes carried in the novel, along with the times, are increasingly diverse, for example traditions, family, love stories, religion, war, and so on. Novels can visualize many aspects of life including happiness and sadness, as we will see in the novel Saturday with Father by Adhitya Mulya.

So far there have been several studies that have been conducted on the novel Saturday with Bapak. Carmila researched this novel regarding the process of transforming the novel Saturday with Bapak into a film. Carmila stated that this transformation process shows a reduction in character, plot, and setting. In contrast to the research conducted by Muhamad Adji, he focuses on the aspect of father construction in the novel Saturday with Bapak. Adji explained that the father figure has a central role in the family. The father had instilled the construction of masculine values through a video he made before he died and his wife Itje had to play the video every Saturday.

From the research that has been done, there is no research that discusses the novel Saturday with Bapak from a hermeneutical perspective. Previous research only revealed the meaning of text sentences, such as Adji's research revealed masculinity values, Bagus Ardiyansyah's research which uncovered patriarchal cultural practices in using the husband's name after the wife's name. Previous studies have only focused on the grammatical aspects of the text, while the psychological aspects of the author have been excluded.

In Scheiermacher's hermeneutics grammatical meaning is not the main goal, the individuality of the author is the main goal. Therefore, the reader must distinguish between what the text says in the context of language and what the text says as a fact in the author's mind. For this reason, hermeneutics becomes relevant to understanding the novel Saturday with Bapak, because it not only understands what is said in the novel,

but also understands what is said in the novel as a fact in Adhitya's mind. In other words, this research aims to fill the gap.

II. THEORETICAL REVIEW

Hermeneutics before Schleiermacher was a special hermeneutics that only studied biblical exegesis and classical philology such as how to understand the scriptures and Greco-Roman texts. Friedrich Ast (1778-1841 AD) explained that the purpose of philological research is to understand the *geist* (spirit) of ancient Greco-Roman culture through inheritance in the form of verbal expressions (books) by analyzing grammar. Entering the 20th century, the study of hermeneutics was growing, Schleiermacher, a theologian and philosopher who was called the father of modern hermeneutics, rehabilitated the objects of hermeneutic study, not only classical philology and biblical exegesis, but books on law, literature, philosophy, and novels, which were the ground for hermeneutics.²

Schleiermacher saw that as a method of interpretation, hermeneutics is very meaningful for scholarship and can be adopted by all groups. Misunderstandings often occur between people of different ethnicities, different languages, and the biggest implication for social life is misunderstanding between religious communities which results in the emergence of terrorism, radical movements, and what the most massively done by various people is spreading hate speech. Schleiermacher was then interested in misunderstanding, he tried to research why misunderstandings can occur between religious people, people of different ethnicities, and people who read books. Prejudice is the main cause of misunderstanding, individual perspectives take precedence in seeing reality or when reading books, so that misunderstandings in understanding the intent of the speaker or writer occur.

Hermeneutics is referred to as the art of understanding text or speech, because it seeks to overcome misunderstandings that often occur between speakers and listeners, between writers and readers based on certain rules. Through these rules, a listener or reader can understand very well what someone is saying in the context of language and know what is expected from the words. The art of understanding what Schleiermacher wants is essentially the same, whether the text is law, scripture, or literary work. The differences between these various kinds of texts are undeniable, because each text develops theoretical tools in understanding the problems that occur, but in reality the differences contain a fundamental unity.

a. Grammatical Interpretation

Grammatical interpretation is the reader analyzes the sentence structure based on objective rules. Understanding of sentence structure and ability to identify vocabulary. Rutt explained that grammatical interpretation is a method of understanding text that involves understanding vocabulary and language itself. Readers must understand the word with its relation to other words. The main goal of grammatical interpretation is to reconstruct the historical context of the sentences in the novel *Sabtu Bersama Bapak*. Thus, grammatical interpretation is a method of understanding the novel *Sabtu Bersama*

²Richard E. Palmer, *Hermeneutika Teori Baru Mengenai Interpretasi* (Yogyakarta: Pustaka Pelajar, 2016), h. 87.

Bapak which is based on the relation between words and sentences, and the relation of sentences in their context to paragraphs.

b. Psychological Interpretation

Psychological interpretation is an investigation of language as an expression of the author's subjectivity. West describes psychological interpretation as an attempt to reconstruct the author's subjectivity, style, individuality, and uniqueness. In order for the reader to be able to reconstruct Adhitya's subjectivity and individuality, the reader must understand Adhitya's environment, culture, history, experience and background. Jung said that personality is a historical character that is constructed based on the socio-cultural conditions in which the writer comes from.

III. RESEARCH METHODOLOGY

This research method includes qualitative research by referring to primary and secondary sources by applying analytical descriptive principles. Referring to Reinhartz's view, the research method is not related to the established procedures of the research object, but is related to the assumptions that form the basis of the research.³ The qualitative research approach departs from philosophical assumptions, namely reality is a social construction. Thus, plurality is a socially constructed property of reality.

This study uses hermeneutics as a method of skinning the text of the novel *Saturday with Bapak*. Hermeneutics is a theory of understanding and the core of understanding is text written through language instruments, the presence of language is the most important part of Schleiermacher's multisystem hermeneutics. Therefore, language is closely related to culture, so understanding a text is the same as understanding a culture. If the text of the novel *Saturday with Bapak* comes from a certain culture, then the reader is required to study that culture.

In this study, the data source used was the novel *Saturday with Bapak* written by Adhitya Mulya in 2014. In this study, the procedures to be carried out were: First, understanding the steps of Schleiermacher's hermeneutics in understanding texts. Second, understanding Adhitya Mulya's motives for writing the novel. Third, analyze the value of masculinity and patriarchal practices in language using the Schleiermacher hermeneutics method.

IV. RESEARCH RESULTS AND DISCUSSION

a. Novel Description *Saturday with Father*

The storyline used in the novel *Sabtu Bersama Bapak* is a mixed plot. Mixed groove is a mix of forward groove and flashback groove. Alu Forward describes the present events that the character is experiencing, and the flashback plot describes the events in the past that are experienced by the character. The settings used in this novel are time, social, and place settings. The point of view used is an external style that displays ideas from outside the character.

³A. C. Alwasilah, *Pokoknya Kualitatif: Dasar-Dasar Melakukan Penelitian Kualitatif* (Jakarta: Pustaka Jaya, 2002), h. 92.

The novel *Saturday with Father*⁴ tells the story of a small family consisting of a father, mother and their two sons. In this novel tells the role of a father who tries to be a good father and husband. Gunawan Garnida is the head of the household who continues to provide pedagogy for his family both during his lifetime and when he has passed away. When he learned that his life was not long due to cancer he contracted at the age of 38, sadness and disappointment continued to surround him. In his bedroom, Gunawan Garnida stares at the handycam lens, a tool he bought along with a tripod to record messages that his wife and two sons, Satya and Cakra, must carry out when their father has died.

The novel *Saturday with Father* is one of Adhitya Mulya's works, he was born in Medan on December 3, 1977, the father of Aldebaran and Arzachel. In this novel, aside from the problem of the role of a father in the family, it also shows how in this small family they practice patriarchal culture through the use of the husband's name behind the wife's name. Itje Garnida is the wife of Gunawan Garnida, before they got married, Gunawan's wife's real name was Itje. As we all know, language is not just an instrument of communication, but an instrument of power. Robin Lakoff said that it turns out that women can experience language discrimination in two ways; first, how women are taught to use language, second, how language generally treats women themselves. As seen in the novel *Saturday with Father*.

b. Steps To Understanding Novels *Saturday with Father*

1. Overcome Gaps

Schleiermacher's hermeneutics departs from the misunderstanding that often occurs between readers and writers. The sentences used by Adhitya in the novel as a representation of his thoughts are considered to be at odds with what Adhitya is thinking. The problem is, is it possible for readers to win over Adhitya's point? Of course you could, said Schleiermacher. The reader must distinguish between two things: understanding what Adhitya is saying in the context of language and understanding what Adhitya is saying as facts in his mind.

The novel *Saturday with Father* tells of a small family consisting of a father, mother and two sons. When his father died from cancer, the happiness in this little family finally disappeared. But before his father died, he had planned concrete steps to educate his children when he was gone. He made the videotape about two months before his soul separated from the body. In order for the reader to understand the intention of his father making the videotape, he must understand it in the context of Adhitya's language. He wrote the novel *Saturday with Father* because of his anxiety as a father in raising his children, there are social standards in society that are not in line with his views. Because of that, the community environment is the main context that influences Adhitya in producing sentences in his novel.

In universal hermeneutics, Schleiermacher distinguishes two forms of understanding, namely understanding "loosely" and "strictly". What is meant by "loosely" understanding is grasping meaning without having to refer to hermeneutics. The main focus of Schleiermacher's hermeneutics is 'strict' understanding, where the reader must use hermeneutics in order to understand the author's intent, because the

⁴Bagus Ardiyansyah, "CITRA 'AYAH' DALAM NOVEL SABTU BERSAMA BAPAK" (Universitas Udayana Denpasar, 2017), h. 5.

reader, as Schleiermacher said, does not start from a shared understanding. There are differences between the reader and the writer (Adhitya) in terms of the context of language, time, culture, and more importantly Adhitya's subjective experience, so that a misunderstanding of the author's grammatical meaning and psychological meaning becomes possible.

The term art of understanding from Schleiermacher is to distinguish between the terms understanding and comprehending. Understanding moves from mutual understanding between participants, while understanding moves from misunderstanding between readers and writers. Therefore, to overcome incomprehension, the reader needs a conceptual tool that Schleiermacher calls a grammatical interpretation.⁵

The hermeneutical circle is the process of externalizing thoughts (Adhitya) into sentence structures and readers internalizing sentence structures to reach Adhitya's thoughts. This means that the hermeneutical circle is the movement in the opposite direction that the reader does to understand the novel. The video recordings that his father made are messages about life that must be lived by Itje's mother and her two children, which Adhitya wrote about in the novel. Starting from Adhitya's sentence, the reader understands that Adhitya shows a form of masculine domination that occurs in a small family played by Gunawan Garnida. Thus, Itje's role as mother is sidelined in the narrative in the novel *Sabtu Bersama Bapak*.

The purpose of grammatical interpretation is to draw out the meaning of the text by identifying the vocabulary used by the author in the text. For example the word 'Itje Garnida', she is the wife of Gunawan Garnida. The word Garnida is actually the last name of Itje's husband, when they married the word Gunawan was then put behind Itje's name, so it became Itje Garnida. In other words, the meaning of this sentence is the practice of patriarchal discourse. Where Itje herself after marriage admitted that she had been dominated by her husband. The identity of the name no longer means referring to the singularity, but pointing to another form, namely that Itje belongs to her husband.

Patriarchy is a social system that positions men as superior in life in general. The patriarchal system is one system that gets a strong response from feminists. This is because of patriarchy, men perceive women as reproductive beings only, so that women are considered only suitable to be at home taking care of children, raising children, and in general taking care of family needs. Based on the novel *Sabtu Bersama Bapak*, the fact is that the shackles of patriarchal culture are still very strong in various regions in Indonesia. When this novel is made into a film, the thing that needs serious attention is the impact it produces on the audience and readers of the novel, because the act of watching a film and reading in Schleiermacher's sense is a process of internalizing meaning.

Up to this point the reader has made sense of the two forms of social disorder in Adhitya's novel, but in Schleiermacher's hermeneutics extracting the meaning of the text is not the goal, removing the meaning of the text is only the entrance to understanding the whole text. In order to understand what Adhitya's real purpose is in writing the novel, the reader must do what Schleiermacher calls a psychological interpretation. The author will discuss in this section below.

⁵Muhammad Adji, "Konstruksi Ayah Dan Dominasi Maskulinitas Dalam Novel Sabtu Bersama Bapak Karya Adhitya Mulya," *Diglosia* Vol. 4 (2020).

2. Enter The Mental World Of The Writer

Schleiermacher can be said to have carried out a Copernican revolution against previous hermeneutical theories, because although he still adhered to the virtues of philological interpretation which required grammatical abilities, he also recognized the importance of paying attention to the conditions of possibility and avoiding them.⁶

According to Schleiermacher, the task of hermeneutics is to isolate the process of understanding so that an independent hermeneutical method emerges. With this, he intends to break away from hermeneutics which was previously only fixated on issues of language or texts such as classic books and biblical exegesis. According to him, this kind of interpretation, which he calls objective interpretation, targets only language alone, and ignores the author's position.

When the meaning of a clause (Itje Garnida) has been captured by the reader or the meaning of the sentence Saturday with you, but is that really what Adhitya meant in his novel, or not. Schleiermacher does not deny the role of grammatical interpretation in winning meaning, but the main purpose of interpretation is to experience Adhitya's subjectivity again. The sentences written by Adhitya in his novel are not a goal, but an entrance to Adhitya's subjectivity.

Psychological interpretation is an attempt to go beyond the text by means of which the reader must make a 'psychological leap'. What is meant by a psychological jump is that the reader's "head" is placed inside Adhitya's "head". The purpose of placing the reader's "head" into the writer's "head" is not to capture Adhitya's emotions, but to trace the genesis of thought. So that the reader can feel what Adhitya is experiencing through the sentence representation.

Psychological interpretation seeks to capture the subjective side of the text or in Palmer's terms the author's individuality.⁷ The meaning of the author's individuality contained in the text has a relation or situation context with life outside the language. Therefore, to understand a text is not solely on the aspect of language, but on the act of creation, namely Adhitya's act of interpreting or interpreting the events around him and his correspondence with his friends, and most importantly the books he reads.

The reader must have a dialogue with the author, so that the reader can find out how the dialectical process of the author and the text is. For this reason, the reader must open himself to the text in the sense of putting aside the reader's prejudices and letting the text speak from his own point of view about the life around the author of the text. Patriarchal discourse and masculine domination in the novel Saturday Together are seen as an event in Adhitya for two reasons: First as a predicative function combined with an identification, second as something abstract that depends on the concrete whole which is a dialectical unity between events and meaning in sentence.

The dialectical formation of patriarchal discourse and the domination of the father in his small family can be understood with a psychological or existential approach that will direct the role of function, polarity of singular identification and universal predicates. It is the duty of the reader to take the dialectical process as his guide. Any emphasis on the occurrence of pronunciation is only justified as a way that

⁶Inyik Ridwan Muzir, *Hermeneutika Filosofis Hans-Georg Gadamer* (Jogyakarta: AR-Ruzz Media, 2016), h. 71.

⁷W. Poespoprodjo, *Hermeneutika* (Bandung: CV Pustaka Setia, 2004), h. 24.

is contrary to the process of understanding the author. Based on this, discourse and domination are realized temporally and in a present moment.

Adhitya's subjectivity will not be comprehensively embraced if it is not compared with or confronted with other subjects during his time. This process is what Schleiermacher calls derigionalisation, namely psychological interpretation by itself becoming a technique of knowing how the society where Adhitya comes from is so thick with patriarchal practices and masculine domination. This is known through comparisons side by side with grammatical and technical aspects as previously described.

With this psychological interpretation, the reader can find out Adhitya's thoughts, that the novel Saturday with Father is not only the result of Adhitya's observation of patriarchal and masculine cultural practices that occur in society and he does not agree with the social values prevailing in society (which Adhitya is aware of), it is also the result of from the influence of other subjects such as his discussion partners, the books he read, and his educational background (which Adhitya was not aware of). because of that, Schleiermacher called the reader to understand more than the writer. For more details, the author will explain below.

3. Readers Understand More Than Writers

The reader understands the text better than the writer is one of Schleiermacher's urgent concepts in understanding text. This statement certainly intrigues the reader's reasoning, how could the reader understand better than Adhitya. Budi Hardiman is one person who explains the problem. According to him, what is meant by Schleiermacher is that the reader understands better than the writer, not that the reader's concept is more correct than the author, but that the reader must understand many things related to the text to enter the writer's mind.⁸

The concept of the reader understanding more than the writer is the reader's attempt to go beyond the writer by knowing things that the writer is not aware of in the text. For example in the novel Saturday Bersama Bapak, a good reader knows not only the meaning of the text and the context of Adhitya's life, where he goes to school, who his friends are, the social structure, what culture, but readers also need to know how social structure is formed, how patriarchal culture is formed, why society practices this culture, so that the reader does not only extract the contents of the author's thoughts, but knows other things that the writer does not know. Thus, hermeneutics as a theory of understanding text is reproductive and productive because it produces other knowledge.

The importance of guessing the meaning of a text can be related to the form of semantic autonomy that comes from textual meaning. With writing, the verbal meaning of the text is no longer the same as the mental meaning or intent of the text. This mental (psychological) goal is enhanced or dispelled by the text, which is no longer the voice of someone who exists. Text is ultimately mute. An asymmetrical relationship exists between the text and the reader, whereby only one of the pair speaks to the second. The text or novel Saturday with Father is like a musical score and the reader is like an orchestra conductor who obeys notation instructions. As a result, understanding is not merely repeating the event of the conversation in a similar event (which was

⁸Budi Hardiman, *Seni Memahami Hermeneutika Dari Schleiermacher Sampai Derrida*, PT. Kanisi. (Yogyakarta, 2015), h. 97.

experienced by Adhitya), it is producing a new event starting from the text where certain events have been objectified.

Thus, we have to guess the meaning of the text of the novel *Saturday with Bapak* because Adhitya's intentions are beyond the reach of the reader. There is a jargon that has dominated the romantic period, it started with Kant who knew and determined that understanding the author is better than understanding himself. This jargon seeks to guide the act of understanding by expressing the ideal of compatibility and similarity from one genius to another in interpretation. Forms of romantic hermeneutics ignore the special situation created by the selective verbal meaning of the author's psychological goals. In fact, for romantic hermeneutics, the author can no longer save his work. Adhitya's (author's) intentions are often unknown to us, sometimes redundant, sometimes unusable and sometimes even dangerous with regard to the interpretation of the verbal meaning of his works.

Problems of interpretation are no longer caused by the incommunicability of the author's psychic experience, but due to the true nature of the verbal intent of the text. The transcendence of Adhitya Mulya's intentions based on Schleiermacher's paradigm of romantic hermeneutics constantly indicates that Adhitya's understanding takes place in a non-psychological setting, especially in a semantic space, which has been etched through his text by differentiating himself from his psychological aims.

V. CONCLUSION

In the patriarchal system, the father has a major role in educating and raising his family, so that the dominance of masculinity becomes a necessity. The novel *Saturday with Bapak* presents the figure of a father who has passed away in his family's daily life, but has a very big role in the family's life after his father's death. The father's messages in the small family were produced through video recordings played by Itje. The dominance of the father image is actualized through the use of the husband's last name behind the wife's name to indicate family identity, the language used in conversation is arranged in such a way as to harm women.

Hermeneutics as a knife of analysis overcomes the gap between writer and reader, as happened when the reader tries to understand the novel *Saturday with Bapak*. The reader must focus his attention on the sentence structure to capture the meaning of the text and enter Adhitya's mental world, so that he can reproduce Adhitya's thoughts again. Apart from reproducing the content of thoughts, readers also produce other knowledge that Adhitya does not know. Because the reader does not have direct access to Adhitya's mind, the reader must know the meaning of the sentence structure to be able to enter Adhitya's mind, in that process the reader will know not only the reasons why Adhitya wrote, but know how circumstances (as a reason for Adhitya writing) can occur.

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