

**THE DYNAMICS OF GEOLOGICAL SCIENCE IDEOLOGY IN
“THOUSAND YEARS OF THE FUTURE” BY TAUFIQ EL-HAKIM
(A Study of Marxist Literature)**

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Abstract:

This study aims to analyze the ideological dynamics that occur in the main character named Geologist in the short story 'Thousand Years of Future' by Taufiq el-Hakim. This analysis uses Marx's theory of sociological literature which focuses on the grouping of classes of people based on infrastructure and superstructure in literary works. Exposure analysis includes; (1) discussion of ideological conceptualization, (2) discussion of Marx's sociology about the paradigm of 'Death' short stories relation to the structure of social class in society which includes: (a) analysis of the structure of literary social classes, identification of social backgrounds into the context of their occurrence, identification of social classes, analysis of social activities that occur between social classes represented in interrelated relations related, and (b) the relationship of the structure of the social class of literature with the structure of the social class of society. Based on the analysis, we found the forms, causes and impacts of the ideological dynamics of geologists on society.

Keywords: ideology, novel, sociology, Marxism literature.

INTRODUCTION

Literary works are made by authors or writers. The aim is to impress and entertain the reader. A work will not be separated from its fictionality that tells the various problems of human life in its interactions with the environment and fellow interactions with oneself, as well as its interactions with God. In addition, literary works also have an aesthetic purpose, a work must remain an interesting story, have a coherent structure and aesthetic value.¹

Literary works are a combination of elements of picking and creation, imitation and creativity, delusion and reality. The author or writer, in making literature is influenced by several factors. Some of these factors include the author's experience as mentioned above. Then the reality that exists and lives around the author becomes a huge stimulus and allows an author to make literary works. Plato also revealed that literature and art are only imitations or reflections

¹ A teeuw, Sastra dan Ilmu Sastra Pengantar Teori Sastra (Pustaka Jaya: Jakarta.1984)

of reality, so they are below reality itself. In contrast to what is expressed by Aristotle that in the process of creation, writers do not merely imitate reality, but also create a new world with the power of creativity.

Burhan Nurgiantoro distinguishes the work of fiction between novels and short stories in terms of the formality of the form and length of the story. Even so, between novels and short stories have in common. Both are built by the same story elements and both are built from two intrinsic and extrinsic elements. Both have elements of events, plots, themes, figures, settings, points of view, and others. In this case, writing will be limited to the presentation of a short story.²

Like novels, short stories have internal (intrinsic) and external (extrinsic) elements. Intrinsic elements are the elements that make up literary works. The elements are events, stories, plots, characterizations, themes, settings, viewpoints, language style, and so on. While the extrinsic element is something that is outside the literary work, but indirectly affects the building or system of literary organisms.³

Literary works will not be separated from ideology, because after all an author will convey the message in his work in accordance with what he believes. As stated above, that an author's experience with God gives birth to new ideas in the form of works. This experience becomes an extrinsic element of a literary work, whereas in its intrinsic element, a character in a literary work also has experiences including an experience with God.

Faruk states that the concept of ideology contains the idea of a strict separation between reality and ideas, as well as objectivity and subjectivity. Ideology Is a set of ideas that carry out legitimacy, stimulation and reification, which are misleading, which makes a person or a group unable to comprehend reality objectively.⁴

Where as Ideology in literary works according to Marx is awareness, beliefs, ideas, and ideas that are trusted by the public relating to the form of material activities of society. It is here that literary works are then placed as a production

² Burhan Nurgiantoro, *Teori Pengkajian Fiksi*(Gadjah Mada University Press: Yogyakarta.2005)

³ A teeuw, *Sastra dan Ilmu Sastra Pengantar Teori Sastra*(Pustaka Jaya: Jakarta.1984)

⁴ Faruk, *Beyond imagination: Sastra mutakhir dan ideologi* (Yogyakarta: Gama Media.2001)

system for the ideology of a particular class. However, by seeing literature as an artifact that is determined by material activities, then before literature as an ideological production, literature is actually a representation of the author's social class ideology as a member of society.⁵

Ideology has an influence on the way a person views the world. This is because ideology is an expression or recipe used to see facts about the world, and at the same time also relates to the perspective and expectations of how the world is constructed.⁶

Taufiq el-Hakim is an Arabic writer who gave birth to many works. Taufiq al Hakim died in 1987 leaving more than 60 modern Arabic drama scripts, 2 collections of short stories and 20 high-quality novels. As for some of his works include the following: *Audience of the Soul*, *Ashabul Kahfi*, *Muhammad*, *Arinillah*, *Syamsun Nahar* and many more.⁷

One of them is the literary work of Taufik el-Hakim, entitled 'Thousand Years of Future', many contain moral messages and something that will be experienced by humans. Short story tells about the absence of death, old age, in the next life due to the results of sufficient research. Inventions that make experts thirst for research and make researchers competing to create something that makes no sense are possible. However, these experts forgot about one thing, namely love, social relationship and others. Short stories thousands of years later is one of the short stories contained in the anthology novel "*Arinillah*". In this anthology there are 18 short stories of Taufiq al Hakim, including *Arinillah* (See Allah to Me), *Asy Syahiid* (The Martyr), *Mauzi'ul Barid* (A Postman), *Warakatid Dunya* (And The World Has There), *Daulatul Ashaafir* (The Land Of Birds Pipit), and many others.⁸

Based on this research the theme of the ideology of Taufiq el-Hakim in 'Thousand Years of Future' come the study of Marxism literature. From the above presentation, researchers will examine, How can picture the thousands of years of

⁵ Heru, Kurniawan, Sosiologi Sastra: Teori, Metode, dan Aplikasi. (Purwokerto: Graha Ilmu.2011)

⁶ M, Nash, Race And the ideology of race. (Current Anthropology,1962).

⁷ Ahmad Atho'illah Fathoni, Leksikon Sastrawan Arab Modern (Yogyakarta: Datamedia.2007).

⁸ Anif Sirsaeba, Dalam perjamuan Cinta (Jakarta: Penerbit Replubika.2008).

ideology in the works Taufiq el-Hakim judges, and How can thinking Taufiq el-Hakim's ideology judge in 'Thousand Years of Future'.

RESEARCH METHODS

This study aims to find and expose the ideology of characters - characters in the short story titled 'Thousand Years of Future' by Taufiq el-Hakim. Based on these objectives, this study is called descriptive analysis research. According to Ratna descriptive analysis is done by describing the facts which are then followed by analysis.⁹

This research is also called qualitative research. Fraenkel and Wallen cited by Suharsaputra stated that qualitative research means studying the quality of relationships or material with a strong emphasis on comprehensive descriptions in describing the details of everything that happens in a particular situation.¹⁰ The primary data source used is the Short Story of 'Thousand Years of Future' by Taufiq el-Hakim.

While supporting data sources in the form of books and articles on ideology, Karl Marx's thoughts, journals that discuss ideology especially Marxism, literary theory and about literary research. As for data collection techniques, researchers use symbolic and semantic reading techniques, as well as note-taking techniques and paraphrases which are then grouped according to the required data categories.¹¹ To verify the data that has been obtained, researchers validate the data using a test of creativity. This step consists of three stages, namely: increasing perseverance, triangulation and discussion with an expert colleague or colleague.¹² While the data analysis technique used in this study is the Miles and Huberman analysis model which consists of four steps, namely: data collection, data

⁹ Ratna, N.K, Metodologi Penelitian: Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya. (Yogyakarta: Pustaka Pelajar.2010).

¹⁰ Suharsaputra, Metode Penelitian; Kuantitatif, Kualitatif, dan Tindakan.(Bandung: PT Refika Aditama.2012).

¹¹ Kaelan, Metode Penelitian Kualitatif Interdisipliner. (Yogyakarta: Paradigma.2012).

¹² Sugiyono. (2015). Metode Penelitian Kualitatif dan R dan D. Bandung: Alfabeta.

reduction, data display, conclusion drawing (with drawing or verifying conclusions).¹³

RESULTS AND DISCUSSION

The research results described cover: a) conceptualization of ideology; b) analysis of the sociology of Marx on the short story 'Thousand Years of Future' by Taufiq el-Hakim paradigm of relations class structures in society that includes: 1) the analysis of social class structure literature, namely the identification of social setting into the context of the events, the identification of classes of social analysis social activities that occur between social classes represented in relationships between people, and 2) the relationship between the structure of the social class of literature with the social class structure of society.

A. Conceptualization of Ideology

Marx uses the term ideology to refer to *system* - the system of rules of ideas which hides the contradictions at the center of the system. In many cases, ideology can be understood as (1) system - religion, philosophy, literature and law - that makes inter-class contradictions appear coherent, (2) experiences that express contradictions as personal problems or individual peculiarities, and (3) a system that presents a class contradiction as a contradiction in human nature that cannot be met by change.¹⁴ The conceptualization of ideology in the short story 'Thousand Years of Future' by Taufiq el-Hakim can be described as follows:

1. Closed Ideology

The sign of an introduction to a closed ideology is that its content is not only in the form of certain values and ideals, but in essence consists of hard congressional and operational guidelines, which are submitted absolutely. It also means that one must obey the elite who carry it, obedience to the ideological guidance and the demands of obedience are absolute in his conscience, his

¹³ Hubermann, M. B, & Miles, A. M, Qualitative Data Analysis (2nd Edition). (London: Sage Publication.1994).

¹⁴ Ritzer, G., & Goodman, D.J, Teori Sosiologi Modern. (Jakarta: Prenada Media.2011)

responsibility for his human rights . Power always tends to total, so it is totalitarian and will involve all aspects of life.

Kemudian, salah satu di antara para ilmuwan tadi memecah keheningan dan berkata: "Ini bukanlah bukti pendapatmu tadi. Akan tetapi, ini merupakan bukti bahwa makhluk ini pernah ada di bumi pada masa lalu. Suatu kaum yang telah mengenal ilmu pengetahuan. Akan tetapi, tidak seperti ilmu pengetahuan yang kita miliki sekarang. Karena, saat ini, kita telah memproduksi manusia di dalam laboratorium. Dan hal tersebut telah berlaku semenjak ratusan abad yang lalu. Kita telah mengembangkan-biakkan sperma, sebagaimana kita mengembangkan bakteri-bakteri.

In the quote above is a closed ideology of the rulers and scientists who reject new discoveries that are not reasonable. For those discoveries that they have been developing so far are findings that cannot be disturbed. Those who produce humans have no word of death, because the humans they produce will live forever.

2. Open Ideology

The characteristic of open ideology is that its values and images are not imposed from the outside, but are excavated and taken from the spiritual, moral and cultural assets of the people themselves, so what applies in closed ideology does not apply in open ideology. Open ideology is explored in society, it is not created or dictated by the authorities.

Sahabat setia itu menatap sang ilmuwan dengan tulus dan berkata: "Aku percaya kepadamu. Akan tetapi, aku tidak dapat memahami semua ucapanmu..." Sang ilmuwan menjawab: "Terus terang sahabatku...disitulah masalahnya. Bagaimana aku dapat meminta tolong kepadamu untuk menemukan sinar yang aku sendiri tidak dapat melihatnya....mungkin aku salah...mungkin kesibukanku dalam meneliti lapisan bumi telah memberikan semacam hayalan..

In this case, a friend of the open minded geology scientist, he had no objections to the thought of scientists. Friends of geology scientists believe the statement made by his friend and help solve the problem that is on the mind of his friend.

Dengan sangat hati-hati, sahabat sang ilmuwan itu berkata: "Mengapa kau membiarkan pikiranmu terkurung dalam permasalahan berbahaya seperti ini wahai sahabatku. Terus terang, aku

mengkhawatirkanmu...aku takut...masyarakat akan melemparkan kritikan dan hinaan kepadamu. Mereka akan membicarakanmu dan menjauhimu. Pasti mereka akan mengatakan ada sesuatu yang aneh telah terjadi kepadamu..."

In the above quote, it explains the thoughts of a friend who advises scientists to be careful with their thoughts. Because not everyone can accept what he thinks or found, even many who will denounce the results of his thought.

Thus, according to Marx's ideology is awareness, beliefs, ideas, and ideas that are trusted by society that makes the class contradiction invisible or vice versa. Therefore, in Marx's opinion, quoted by Jones, identifying two forms of ideology as a result of human consciousness, namely¹⁵:

a. The ideology of class consciousness.

Memang, sangat sulit sekali untuk dapat membayangkan kematian bagi orang-orang yang tengah mengalami keabadian...sekalipun tuhan-tuhan dapat berbuat sesuai kehendak mereka...akan tetapi, di sinilah kelemahannya...mereka tidak akan dapat merasakan kematian...sekalipun, mereka telah melarang sesuatu...akan tetapi, sepertinya, di sinilah mereka juga telah dilarang untuk mendapatkan sesuatu yang lain...

In the quote above, the geologist represents something whose reality he thinks is something that is contrary to his life, namely death or nothingness . Scientists are aware of their thoughts which will surprise all scientists or even consider them crazy. Because in his current life, humans experience eternity, humans are not born and do not give birth like a god. And his thinking will definitely cause opposition among scientists.

b. Pseudo-consciousness ideology

Jadi, dengan berlalunya waktu, mereka seperti melebur menjadi satu. Tidak ada satupun di antara mereka yang dapat menjaga masa lalunya. Baik dalam menjaga kelembutan sikap ataupun keindahan fisik. Begitupula dengan masyarakat, mereka juga tidak dapat membantu membedakan antara dua jenis kelamin ini. Atau, menceritakan tentang masa lalu mereka. Mereka hanya disebut dengan satu nama: populasi masyarakat planet bumi. Karena bumi, secara keseluruhan, merupakan tempat yang dihuni oleh satu umat dan satu miliar masyarakat....mereka hidup dalam satu sisi yang dinamakan dengan kumpulan eksperimen manusia berakal

¹⁵ H, Kurniawan, Teori, Metode, dan Aplikasi Sosiologi Sastra. (Yogyakarta: Graha Ilmu.2012).

In this case the attitude of the scientist is an awareness that does not arise freely.

B. Analysis of the Sociology of Marxist Literature

Marx believes that human social situations and conditions are strongly influenced by the material-production aspect. Therefore, Marx identifies the social structure of society into two classes: the upper class and the lower class whose main factor is based on the mastery of the means of production in his day. Each developmental era actually has its own social structure, but for Marx, even though the social structure is different, but the substance of the patterns of determination between classes are the same. Thus, the emergence of social classes in society, according to Marx, is based on the mastery of the means of production, then the upper class is the class that has the means of production, while the lower class is the class that does not have the means of production.

Relations between these classes which then create a dominant class with subordinates, employers with slaves, host with servants, and bourgeoisie with the proletariat. Relationships relationship between these classes is based on a factor of determination economy.¹⁶ As for the analysis of Marxist literary sociology of the short story for the next thousands of years by Taufiq el Hakim, the paradigm of the relation of the structure of social class in society can be described as follows:

By seeing literature as the "world" provided with words, the focus of the analysis of literary sociology is on interpersonal relations in the context of social settings and plot as events. From the relations of these three elements (character, setting and path), the sociological aspects, which focus on the relation of the characters as collective individuals who act socially can be identified.

1. Social Background Identification

Social setting is a space of social life that organizes all forms of social activity in literature. This social activity can be seen by identifying relationships or relationships that occur between people. The social setting in literature is certainly not singular, but layered.

¹⁶ Kurniawan, H. (2012). *Teori, Metode, dan Aplikasi Sosiologi Sastra*. 2012. Yogyakarta: Graha Ilmu.

Berbagai peristiwa yang terjadi dalam kisah ini terjadi pada tahun seribu masehi!...Pada saat itu, sangat sulit sekali bagi kita untuk mengilustrasikannya...perang telah selesai, penyakit sudah tersembuhkan, kematianpun sudah tidak ada. Ya, benar, ilmu pengetahuan telah mampu mengalahkan kematian semenjak ratusan tahun yang lalu. Sehingga, tidak ada satu-pun manusia yang mengalami kematian. Akan tetapi, tidak ada manusia yang lahir...

Departing from the story in a thousand years, where life is progressing. The disease has been cured, death does not exist because of knowledge that can defeat it. Apart from the absence of death, there are no births. Humans are able to regenerate themselves, so there are no old humans at this time.

2. Identification of Social Classes

This social class involves the identification of classes in the context of the ownership of the means of production, so that two social classes will emerge . The determination of social class is based on an economic basis .

a. Top class

Kemudian, pemerintah menyeretnya ke meja hijau. Pada saat itu, sahabat-sahabatnya dari kalangan para ilmuwan memberikan kesaksian, bahwa sang ilmuwan geologi memiliki pendapat yang sangat menyimpang. Dan hal tersebut tentu saja berbahaya...

In this quote the government and scientists hold the highest authority, they can arbitrarily send someone to court because they are considered to threaten their position.

b. Lower class

Karena hal tersebut, hilanglah fungsi alat-alat pencernaan; mulut dan giginya. Karena, kepalanya telah dijadikan sebagai alat untuk berfikir dan hidung untuk menghirup makanan pokoknya yang berasal dari udara. Atau, untuk menghirup makanan tambahan yang berasal dari gas. Sehingga, yang tersisa hanyalah dua tangan yang lemah dan dua kaki yang sangat kecil karena jarang dipergunakan

In the quote above shows humans are the lowest strata , because human existence is made by scientists. Human life at this time was entirely in the hands of scientists.

C. Analysis of Social Activities

in the Relations between People Social class conflict is analyzed from the aspect of social ideology, namely the existence of class ideologies that cause social conflicts between classes. By identifying and analyzing this class ideology, it can be revealed about the social class won in the social conflict.

Para ilmuan akhirnya menggeleng-gelengkan kepalanya dengan sangat menyesal dan terlihat sangat sedih. Mereka menyadari bahwa salah satu sahabatnya tersebut dikuasai oleh khayalan yang menyimpang. Oleh karena itu, salah satu di antara para ilmuan tersebut memintanya untuk memberikan bukti: "Jangan lupa, kamu adalah seorang ilmuan. Oleh karena itu, kamu tidak boleh berlari di belakang prasangka, khayalan, atau hanya mengikuti alur perasaan saja. Berikan kepada kami bukti ilmiah bahwa apa yang disebut dengan kematian ini mungkin ada?!"

As previously explained that scientists and governments are in control of human life. There was a pseudo awareness that occurred between scientists and geologists that resulted in his thinking being unacceptable to scientists, because at that time life did not recognize death and birth.

Akhirnya, ilmuan geologi itu pergi kepada sahabatnya. Kemudian, ia berkata: "Apakah kamu percaya kepadaku?" Sahabatnya menjawab: "Ya..." Sang ilmuan berkata lagi: "Apakah kamu akan membenarkan ucapanku?" Sahabatnya kembali menjawab: "Ya.." Setelah menghela nafas, akhirnya sang ilmuan berkata: "Baiklah, kalau begitu...dengarkanlah..."

In this quote explains the social interaction between scientists and ordinary people or so-called friends. In this case there is no discord between scientists and ordinary people. This is because pseudo-awareness as an ideology of ordinary people, which is based on the values of humanism, is able to become a binding and unifying relationship between classes that are unified. So that social stratification between classes is biased and tends not to appear. Even so, in Marx's view, whatever the source of collective consciousness, this pseudo-consciousness keeps the lower classes in a state of exploitation by the upper classes .

CONCLUSION

Based on the results of research and analysis of the short story thousands of the future by Taufiq el Hakim using Marx's literary theory, it can be concluded that the ideological form of geological scientists was initially like other scientists, namely the closed ideology of absolute truth in their hands. This is illustrated indirectly, from the narrative of the novel and the interaction between the characters in the form of dialogue. Until the geologist scientist discovered the human skull, making the scientist a different figure. Ideology is open, the ideology of the end of a life (death), full of confidence, and had a view of the inverse of the science and the position of the social classes in the order of society at that time. At the end of the story, scientists stick to their ideology, and explain that there is such a thing as death after life. This is also inseparable from the role of the best friend, who trusts all the findings he said.

A sense of responsibility for his findings Geological scientists spread that there will be death after life, he explained that nothing lasts forever in this life. Geological scientists continue to tell all people in secret because their findings are strongly opposed by scientists. With the findings of geological scientists, science will be destroyed. Geoscientists to experience the dynamics of ideology caused by: a) the level of knowledge that is different, making it easier for geoscientists to present its findings are somewhat strange at the time; b) the discovery of geology scientists has been denied to scientists. This has the effect of confusion and instability of the soul of the Geological Scientist so that he can not think clearly. As a result, the scientist seeks recognition and seeks his friend, then they secretly disseminate this discovery to the public; c) its status as a Scientist is not recognized by scientists. This situation made him isolated and as if there was an invisible boundary between himself and the scientists.

The dynamics of Karman's ideology had various impacts on society, especially his friends. Previously he was known as a clever and capable scientist. But all that changed when scientists rejected his findings, it affected his way of thinking. Although known as a scientist pro- government, in fact Scientists geology involved in the spread that their death after life in the community who was then

assisted by his friend . Companions are part of a community, which is considered as the normal instead of the intellectual class , the enemies of the government who want social change of the lower class. Until finally at the end, the status of a geological scientist who was a prisoner in government made him lose everything because he had been stunned by the government . Therefore he could not contribute to the proof of these findings . His contribution in the form of findings in the form of "death" which he spread invites praise from the community. This shows the change in ideology Geological scientists received a positive response and his arrival was fully accepted by the public. Nobody me ask for proof . At the end of the story life returns to normal, nothing lasts forever, no artificial life. Everything goes like life.

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