Deconstruction Jacques Derrida: Deconstruction In The Novel Sang Keris By Panji Sukma

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Article Info	Abstract
	The difference in understanding between writers and readers in interpreting the meaning or value of literature can be called deconstruction. This research aims to (1) describe the structure of the social conditions of society in the novel Sang Keris written by Panji Sukma, and (2) deconstruct other values that have been found, as a sign of logocentrism in the novel. This research is descriptive qualitative research using data cards as a tool. The data in this study are in the form of fragments of dialog sentences between characters and narratives. The data collection technique in this research uses heuristic reading technique and the data analysis technique used is hermeneutic technique. Based on the research, it can be concluded that the novel Sang Keris tends to tell stories of the past. There are a number of deconstructed meanings or social values in the novel that can be integrated into today's society. These values include: (1) loyalty, (2) courage, (3) honor, (4) self-discovery, (6) morality, (7) love and sacrifice, and others. This deconstructive thinking can be implemented for students to identify various layers of meaning in studying literary texts or used by other researchers for other studies.

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INTRODUCTION

Social issues that develop in society at a certain period often become hot topics and are passed down through generations. These issues, believed by some people, are often considered as truths that must be accepted by everyone. One example of cultural heritage that holds social issues and is still relevant today is the kris. In the beliefs that are still alive in society, kris are seen as sacred and mystical objects, even though the truth cannot be proven. This phenomenon is similar to the spread of fake news or hoaxes that often become a hot topic in society and continue to spread without adequate verification. This mindset has been passed down from generation to generation so that people always assume that kris are destined to always be recognized for their sacredness and magic. In this regard, individuals' mindsets are often influenced by social and cultural factors, which allow them to view social issues from a broader perspective (Adams & Patel 2020). Such social issues are often reflected in literary works, as literature can be interpreted as a realistic reflection (Rasyid, et al, 2023).

In the development of literature in Indonesia, there are various types of literary works with different characteristics. Each author pours his ideas and personal characteristics into literary works, so that each work has a characteristic that attracts the attention of readers. In this case, literary texts can create two aspects in the form of advantages and disadvantages (Harjanti, 2021). Understanding literary works does not only stop at their structural aspects, but also at their meaning (Shofi, & Doyin, 2018). One of the young writers who has distinctive characteristics in his works is Panji Sukma. The uniqueness of his work lies in raising social and cultural issues of society, one of his novels entitled Sang Keris. Every problem described in these literary works often contains social reality (Septianingrum., & Setyaningsih, 2020).

The novel tells the story of a kris named Kyai Kanjeng Karonsih and other characters in the royal court. Sang Keris depicts a social story and the passage of time through the symbol of a kris that changes hands and traverses Indonesian history. This history seems to be a legacy of understanding, which illustrates how the younger generation learns from the older generation, and vice versa, the older generation gives lessons to the younger generation (Alifah, Doyin, & Sumartini, 2018). The novel also addresses the social issue of the kris as a symbol of power and identity. People interpret kris as a source of knowledge and cultural values that are passed down from generation to generation (Supriyanto, 2019). In the novel's story, kris has been present since the birth of mysticism in Javanese cosmology, through the period of ancient Javanese Hindu-Buddhist kingdoms, the glory of Majapahit, the entry of Islam, Indonesian independence, and the modern era.

The process of transferring the ownership of kris is motivated by a myth that has developed in the community, which considers that kris have spiritual power that gives authority to the owner. This view has been passed down from generation to generation, so that people view krises as sacred and powerful objects. This can be interpreted as an ideology of capitalism that aims to achieve a goal (Setiani et all., 2022). Social issues such as this are the basis of deconstruction of meaning, because the kris is basically just an object or weapon that is inherited as part of culture. Thus, through deconstruction, its meaning can be different from the predetermined meaning (Al-fayyadl, 2010). This cultural heritage intended for the next generation is considered a social adaptation that has a specific purpose (Suryaningsing et al., 2021).

This research examines Panji Sukma's literary works, especially the novel Sang Keris as the object of research that focuses on the deconstruction of the meaning contained in the text. Although structural analysis can also be done on this novel, the approach will only produce a relatively flat and constant meaning (Derrida, 2020). Therefore, to explore more complex meanings, the deconstruction approach is used to reveal the social issues in the novel through dissection (Maulida, 2023).

Deconstruction as an approach not only serves to find obvious meanings, but also seeks to

find more complex meanings, which are not limited to existing interpretations. This approach also focuses on the organization of opportunities within the system (Tuloli, 2020). In this case, the novel Sang Keris by Panji Sukma can be analyzed with a deconstruction approach to explore the social structure of society and the re-construction of values contained in the novel. As a theory, deconstruction proposed by Derrida highlights the concept of logocentrism that creates a rejection of existing meanings. Logocentrism according to Derrida is the dominance of rational language as the center of truth that masks the diversity of perspectives in the text (Bowers, 2023).

In deconstruction, a text is considered to have many complex meanings, which can evolve with time and the reader's perspective. For example, in Sang Keris, society's view of the keris as a sacred object is one aspect that is questioned. Through deconstruction, researchers can uncover layers of meaning that are not immediately visible in the text, and thus provide a new and deeper understanding of the literary work.

In relation to deconstruction, research on deconstruction has been conducted by Muawanah & Supriyanto (2016). The research shows that the concept of deconstruction theory can be used to examine social patterns in literary works, including novels that describe the conditions of a particular society and culture. In addition, research on social issues in Indonesian literature has also been conducted, including research conducted by Alifah, Doyin, & Sumartini (2018) on the reflection of social issues in literary works. The research shows that literary works often function as a medium to represent social issues that develop in society. In line with this research, there is also research conducted by Huda, Qomariyah, & Doyin (2018) on social issues such as beliefs and cultural values depicted in the context of literature. In the context of Indonesian literary analysis, Supriyanto (2019) argues that deconstruction can be used to reveal various layers of meaning hidden behind the text structure. This is in accordance with the purpose of this study, which is to examine the social and cultural values in the novel Sang Keris by Panji

Sukma, namely by using deconstruction to reveal more complex meanings, which may not be visible in ordinary reading.

The previous research that has been described provides a strong theoretical basis for this research. In this study, the novel Sang Keris by Panji Sukma is analyzed using a deconstruction approach. This research seeks to see the keris as a symbol that has a more complex meaning than just a physical object, and explores how society's view of the keris and the values associated with the keris can be changed or deconstructed through a more critical reading.

Based on the description, this research aims to analyze the social structure of society seen in Sang Keris and reconstruct the values contained in the text as part of the deconstruction of logocentrism in the literaly work. This study focuses on revealing more complex and dynamic meanings through Derrida's deconstruction approach, which is expected to produce a broader understanding of the social issues depicted in this novel.

METHODOLOGY

The data collection technique in this research uses the heuristic reading technique. The heuristic reading technique of the novel entitled Sang Keris by Panji Sukma is based on linguistic rules (Supriyanto, 2021). The heuristic technique is used to collect data in an effort to deconstruct the text in the form of the social structure of society. The data collection procedures carried out in this study include: (1) reading the text of the novel; (2) collecting data; (3) selecting and sorting out supporting data; and (4) classifying data in the form of the social structure of society in the novel. These stages are carried out to be able to analyze the data so that it can answer the formulation of problems in the research (Wuriyani, & Andini, 2021).

Collecting data and categorizing data in the research process requires research instruments. This research uses researcher instruments and data cards. In this study, the researcher's instrument has an important role because the data collected and described are

based on the researcher's views written with text quotations in literary works. In the research process, data cards are needed to record all data and provide an overview of the analyzed data. Data cards help researchers categorize information systematically for analysis (Brown & Green, 2019). The data card in this study is displayed in the form of a table containing the social structure of society in the form of context and the initial meaning attached by the author, as well as the re-construction of meaning and value in the novel. The data obtained is then analyzed as a whole to be able to answer the problem formulation so that this research is proportional. The hermeneutic analysis technique of the novel is used to dissect the meaning and re-construction of meaning and value as an effort to deconstruct the novel text. In the hermeneutic technique, basically the process of reading to understand is also used to build a synthesis between the author's world, the literary text, and the reader's world (Mulyono et all., 2023).

RESULTS AND DISCUSSION

This research aims to (1) describe the structure of social conditions in the novel Sang Keris by Panji Sukma, and (2) describe the re-construction of values as a form of logocentrism contained in the novel Sang Keris by Panji Sukma.

The conflict in Sang Keris lies in the journey of a kris named Nyai Karonsih from one hand to another, from one generation to the next. Along the way, Nyai Karonsih meets various characters that enrich the story, including Arya Matah and Maha Empu Jati Kusuma who crave for love in their lives so much that they are willing to do anything. There is also the character Suji who uses Karonsih's magic to protect himself and his entourage when attacked by parikesit. The interactions between these characters give depth to the narrative, showing the dynamics of human relationships and the challenges faced from generation to generation and how the Keris Karonsih is used.

The novel also depicts the battle between traditional values and modernity. For example,

Arya Matah must deal with the pressures of an increasingly materialistic environment that demands his obligations as a child, and Resi Kala Dite's obligations as a parent. The moral message implied in the story emphasizes the importance of recognizing and appreciating cultural identity, and how such heritage can provide strength in facing life's challenges. With a rich setting and deep themes, Sang Keris is not only an adventure, but also a reflection on the values that shape human life from generation to generation symbolized in the form of a Keris.

The structure of social conditions in the novel Sang Keris by Panji Sukma

In the novel Sang Keris, the story structurally depicts historical objects, such as kris, that are detached from their social and spiritual context. Using a deconstructive approach, although these objects are preserved in their physical form, they lose the sense of life they once had and are trapped in silence. This raises the question of whether objects displayed in museums are still alive in the true sense of the word or are merely dead artifacts disconnected from the dynamics of life. The deconstruction of these objects illustrates the tension between the way society views history preserved in a static form, and how individuals in the story try to find meaning from these objects in a life that is constantly changing. The social structure of society in the novel is presented through the following quotation.

Data 1.1: "Peran besar yang dulu pernah kau emban kini telah tergantikan bahkan oleh sepucuk pistol kecil." (SK, 2020:2)

In the quote, the author describes a significant change in the role or power of the keris character who previously had a great position or influence. The once respected and valued power, embodied in a traditional symbol such as a kris, has now been replaced by something simpler and more practical in the form of a "small pistol". A kris, once revered for its wisdom, a symbol of spiritual power or authority, is now considered weaker than the more effective and practical modern weapon. This is not just a comparison

between two objects, but symbolic of a major shift in social structure and the meaning of power.

After being deconstructed, this quote illustrates the social form of society that now values physical strength and technology, which can provide a sense of security or power directly. This is also a social criticism of society that in the development of the times, values such as wisdom or subtlety in leading have been replaced by something more instant and crude, namely the existence of physical strength and technology that is easy to use and has a quick impact.

Data 1.2: "Saat itu tuanmu meminjam kesaktianmu dan kau berikan. Dielusnya benteng taman keputren hingga membuat benteng tinggi itu luluh melandai, dan tuanmu berhasil melompatinya." (SK, 2020:3)

In the quote, the author describes a moment of a kris that has extraordinary power and can be lent to overcome great challenges. The author also reveals that the lord who holds the kris entrusts its power to destroy a solid fortress. In this context, the kris is not just a physical object, but also a symbol of trust and power that can be lent. This also reflects the theme of power and trust.

Once deconstructed, this quote describes a social form of society that reflects the relationship between the individual and a higher power, such as a powerful figure or ritual objects believed to have magical powers. In modern society, this can be interpreted as a reliance on resources or powerful individuals to help achieve seemingly impossible goals. It also relates to a reliance on something greater than one's own inner abilities, such as intellectual power, social networks, or even economic and political power, to solve a problem or accomplish a feat.

Data 1.3: "..., sebab kau juga jadi saksi ketika kepala tuanmu dipenggal oleh rajanya sendiri, ketika kelakuan bejat tuanmu terbongkar." (SK, 2020:3)

In the quote, the author describes a person who has power or high status finally gets payback for his bad deeds, and other people who witness the event become witnesses to the downfall of a powerful character who experiences the consequences of his actions. The author also provides an illustration of how social justice and punishment work, that no one escapes the consequences of their actions.

Once deconstructed, this quote depicts a social form of society that often judges and punishes individuals based on their behavior, especially if those actions harm many people. This quote can also be interpreted in a contemporary social context, such as the cases of leaders or public figures involved in moral or political scandals that eventually lower their credibility. So this shows that even though someone has a lot of power, in the end they still have to be accountable for their decisions and actions.

Data 1.4: "...kemahiran membuat keris itu anugerah dari penguasa Laut Selatan. Anugerah yang diberikan karena kesungguhan tapa bara Resi kala Dite menggetarkan hati penguasa Laut Selatan." (SK, 2020:20)

In the quote, the author illustrates that extraordinary abilities, such as kris-making, are not something that depends solely on technical skill or talent, but rather a gift given by a higher power, the ruler of the South Sea. The author also reflects the idea that success or great skill is often seen as the result of earnestness and sincere effort based on pure intentions.

Once deconstructed, the quote depicts the social form of modern society as a symbol that one's success is not only determined by skill or hard work alone, but also by supportive external factors such as opportunities, connections, or even luck that comes at the right time. In this context, the quote invites everyone to reflect on the relationship between individual effort and external factors that influence great achievements in life.

Data 1.5: "Di antara Prabu Siung Udarati Prameswari Konasih, ada pula dua resi kerajaan yang seluruh rambut di kepalanya telah berwarna putih, di dahi mereka terdapat simbol yang mengisyaratkan bahwa mereka pemuja Siwa." (SK, 2020:24)

In the quote, the author depicts the two royal attendants as figures of wisdom, spiritual depth, and connection to a higher transcendental power. His white hair is a symbol of the wisdom

that comes with life experience and a deep spiritual connection, while the symbol on his forehead signifies closeness to Shiva, the god of destruction in Hinduism. Socially, it reflects the importance of deep spiritual and intellectual attainment, which is often honored more than worldly achievements.

Once deconstructed, the quote depicts a social form of society that can be interpreted as an invitation to seek a balanced life through inner wisdom and self-awareness. It reminds everyone that a meaningful life is not only measured through material success, but also through moral, spiritual and justice values. In today's context, this quote teaches the importance of developing wisdom and integrity, rather than just pursuing worldly wealth or power.

Data 1.6: "Di dalam dada pemuda itu telah bulat tekad mencipta keris ampuh untuk membunuh rajanya sendiri." (SK, 2020:31)

In the quote, the author describes the determination of a young man, Arya Matah, who is so strong that he is ready to do anything including killing his king to get what he wants, in this case Nyai Karonsih. The author also shows that determination can be so strong that it ignores moral values or social ties that should be upheld.

Once deconstructed, the quote describes the social form of society as a reflection of the inability of individuals to compete with those who are more powerful or higher in status. The decision to eliminate a competitor (the king) becomes a legitimate option to achieve personal goals, even if it involves an act of violence. In modern society, this can be interpreted as a criticism of anyone who tries to achieve their goals at the expense of others or violates existing social norms, especially in business or political competition.

Values as a form of logocentrism in the novel Sang Keris by Panji Sukma

In the novel Sang Keris, there are a number of values that can be taken, both in moral, social, and philosophical contexts. These values are not only relevant in the setting of the time when the story takes place, but can also be deconstructed to understand their relevance to the conditions of modern society. The following are some of the values contained in this novel and their deconstruction to the present day.

Values of Loyalty and Devotion

Data 2.1: "Bukan kematianmu yang aku tangisi, sebab ini semua memang kehendak Sang Dewata. Yang aku yangisi adalah akhir perjalanan hidupmu yang harus menyandang gelar pengkhianat. Sedangkkan selama ini aku menjadi saksi perjuanganmu dan kesetiaanmu pada Gusti Prabu." (SK, 2020:9)

The quote shows that the characters in Sang Keris display a deep loyalty to their leaders or people they respect. This devotion is seen in various aspects, from serving with full responsibility to being willing to sacrifice for those they respect. Deconstructing the value with modern times, the value of loyalty is often seen in professional or personal relationships. However, loyalty can now be more complex. One may be loyal to a principle, job, or company, but also prioritize personal well-being, ethics, and morality.

Values of Strength and Courage

The novel also features many characters who exhibit extraordinary strength, both physical and mental, and dare to take great risks. This strength is not only used to face enemies, but also to protect the weak or fight for justice. This can be seen in the following quote.

Data 2.2: "Sebuah alasan yang semakin menguatkan Sang Patih untuk melancarkan niatnya menjatuhkan hukuman penggal. Siasat keji kembali lahir dan lagi-lagi kau menjadi penyebabnya." (SK, 2020:9)

In terms of the value reflected in the quote, the modern-day deconstruction of the value of "strength" often has more to do with influence, knowledge, or the ability to affect social or political change than sheer physical force. For example, activists, influencers or leaders who use social media to sway public opinion show that power can now take more subtle forms and is not always associated with violence or physical combat. Courage in the face of challenges can also mean standing up for justice, even if it is not always in the form of direct combat.

Value of Seriousness and Devotion

The novel Sang Keris by Panji Sukma also contains a number of important values related to spirituality, leadership, struggle, and self-discovery. Through the character of Arya Matah, deep values about life, honor, and devotion are portrayed. However, if these values are deconstructed in the context of modern times, the traditional concepts will be adjusted to the challenges and dynamics of contemporary life, as follows.

Data 2.3: "Arya Matah akhirnya menginjakkan kaki di luar pagar padepokan. Ia tak kunjung menemukan kebenaran mutlak perihal apa yang tengah ia alami." (SK, 2020:19)

The quote shows the value of earnestness in struggle and devotion. Arya Matah was known as a knight who not only fought for his honor, but also for the common good. When he faced great challenges, he never backed down, and always tried wholeheartedly to achieve his goals, even though the path was full of obstacles. Deconstructing the value with modern times, earnestness and devotion can be understood as a commitment to work hard and with integrity in achieving goals, even though there is not always a guarantee of success. However, this value is now often tested in the context of technological ease and digital convenience, which can lead to a reliance on quick or instant solutions. In modern times, there is a tendency to want quick results without going through a long and difficult process, which often reduces the value of sincerity.

Value of Honor and Responsibility

The value contained in this novel is also a form of honor. Honor is a value that is highly upheld. Arya Matah fought not only for himself, but also for the honor of his family, his nation, and his teacher. Responsibility towards elders and towards the homeland became the main driver in his actions. This value is seen in the following quote.

Data 2.4: "Sempat terbesit pikiran untuk ia terjun ke derasnya sungai, hanyut dan berharap kepalanya membentur sebuah batu dan mati.

Mungkin kematian akan memberi jawaban perihal kebenaran. Namun tiba-tiba sebuah detakan yang semakin kentara ia rasakan di bagian dada." (SK, 2020:21)

The deconstruction of values reflected in the quote with modern times in terms of honor and responsibility can reflect on social and professional contexts. With the growth of individualism and globalization, people often emphasize personal achievement over collective or social interests. This can decrease the sense of responsibility towards the community or nation. However, it can also see a resurgence of social consciousness, with many people getting involved in social movements or working for the common good, as seen in the climate change movement, gender equality, or social justice movements.

Value of Self-Discovery

The value in the novel in one of the themes that appears in Arya Matah's journey is self-discovery. Arya Matah is not only a knight, but also an individual who must understand who he is in relation to the world and the values he espouses. His journey is a spiritual journey to find the meaning of life and true identity. This value is seen in the following quote.

Data 2.5: "Ia duduk bersila di pendapa seukuran dua kali kereta kuda yang ada di belakang padepokan, pendapa yang tampak sejuk dengan papringan yang memayunginya." (SK, 2020:25)

In relation to the values reflected in the quote, the deconstruction of values with modern times in terms of self-discovery is becoming increasingly relevant, especially in the midst of globalization and the dominance of popular culture. Many individuals now face confusion in their search for identity due to the influence of various cultures and technologies. Identity crises are common among many people, especially among the younger generation who are trying to find their purpose in a fast-changing world. However, this search for identity has also led to the birth of individualism and self-discovery movements that emphasize the importance of

finding one's true self, independent of social pressures.

CONCLUSION

The deconstruction of novels shapes the way we think and understand the world in literature. This can be revealed after dissecting and interpreting the meaning of the text differently. By examining the relationship between words and concepts and existing reality, the resulting meaning is never pure or final. In the process of deconstructing the novel Sang Keris, a number of messages related to the social conditions of society are found that the author tries to convey structurally in the novel. The dissection that has been carried out has revealed the structure hidden in the text so that it reflects the values, ideologies and assumptions held by society at a certain time. The deconstruction that has been carried out helps researchers interpret that the novel Sang Keris does not only reflect social reality in the past, but can also be related to issues that are still relevant in today's modern world. Deconstruction in Sang Keris is not only used to find new meanings or other intentions contained in every word in the novel. One of the functions of deconstruction that researchers try to convey is to find values as a form of logocentrism. The values found include: (1) Loyalty and devotion, (2) strength and courage, (3) siding with the truth, (4) earnestness and devotion, (5) honor and responsibility, (6) self-discovery, (7) balance between worldly and spiritual, and etc.

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