Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia
15 (12) (2026) : 172 – 182
https://journal.unnes.ac.id/sju/index.php/seloka

The Life of Transmigration in Iwan Simatupang's Worldview

Ufli Atika Dewi ✉, R.M. Teguh Supriyanto , Yusro Edy Nugroho

Universitas Negeri Semarang, Indonesia

Article Info

History Articles
Received:
15 Juni 2026
Accepted:
18 Juli 2026
Published:
30 Agustus 2026

Keywords:
Iwan Simatupang, transmigration life, worldview

Abstract

Transmigration is a government program aimed at equalizing the distribution of the population by relocating people from densely populated areas to regions with lower population levels. The program is designed to achieve evenness and unity in the population. Transmigration has significant benefits in improving the quality of life for communities, especially in the agricultural sector. The purpose of this research is to describe (a) the structure of the novel Kering by Iwan Simatupang and (b) the life of transmigration in the novel Kering by Iwan Simatupang. This research adopts a sociological literary approach based on Lucien Goldmann's genetic structuralism theory. The research data consists of words, phrases, clauses, sentences, and paragraphs from the novel "Kering" that contain Iwan Simatupang's worldview towards transmigration life. The primary source of data for this research is Iwan Simatupang's novel "Kering." The life of transmigration is depicted through the characters, plot, and setting in the novel. The research findings reveal Iwan Simatupang's worldview towards transmigration life in the novel "Kering," presented with a cynical tone. Through his story, Iwan Simatupang rejects the existence of transmigration. The benefits of this research are its contributions to literary studies, particularly in the analysis of the novel "Kering" by Iwan Simatupang using Lucien Goldmann's genetic structuralism approach. This can enrich literary analysis methods and add references to sociological literature studies. Additionally, this research helps to enhance understanding of transmigration life in Indonesia, particularly through a literary perspective. By exploring the author's worldview, society can gain deeper insights into the challenges and realities of transmigration life. The research findings, which reveal Iwan Simatupang's cynical view of transmigration, can serve as social criticism of the government's transmigration program. This can encourage discussion and policy evaluation for the improvement of the program in the future.

✉ Correspondence address:
Kampus FBS UNNES Sekaran Gunungpati, Indonesia
E-mail: ufliatikadewi@gmail.com

p-ISSN 2301-6744
e-ISSN 2502-4493

INTRODUCTION

Literature is a representation of life that portrays the state of a nation at a specific time and place. It presents life, which largely consists of social realities, although literary works also imitate nature and the subjective world of humans (Wellek and Warren, 2016). Moreover, literature also reveals the realities of society in a figurative manner; it serves as a mirror that offers readers reflections of a broader, complete, vivid, and dynamic reality (Sutri, 2020). Literature is an integral part of culture, narrating various aspects of life through imaginative and creative means, while remaining plausible. Through literary works, one can envision the level of cultural progress, the depiction of ongoing traditions, and the societal life achieved during a particular era (Syakir, 2019). Literature is a work that originates from the imitation of human life. Literary work is a structure. Structure here means that the work is a systematic arrangement of elements, among which there are reciprocal relationships, mutually determining. So, the unity of elements in literature is not only in the form of a collection or pile of standalone objects, but these things are interconnected and interdependent. A separate literary work is born within the social life of a particular area (Arumda et al, 2023). Literary works are the crystallization of values of a society; therefore, literary works are inseparable from the socio-cultural and societal life they depict (Setyatmoko and Supriyanto, 2017).

Literature is always inspired by the author's imagination and the reflection of social phenomena in their environment. A literary work is an aesthetic creative expression of humanity that conveys living experiences and human life. Therefore, the literary world cannot be separated from the social and cultural contexts that shape it, making a literary work fundamentally an integral part of a society's life (Zulfika, 2024). When analyzed from a sociological perspective, authors produce works based on their social class—not out of commitment, but out of interest in a particular object. In this regard, the theory is influenced by Marxism, where a work represents a specific social class in conveying the group's aspirations. Alongside the issue of social class, Goldmann's theory highlights the concept of the transindividual, referring to an individual's thought that carries the mental structure of a specific group. This is vital because the collective thought brought by an individual into their work serves as the driving force in constructing a worldview. Within the theory of genetic structuralism, a worldview is regarded as the measure of a work's success. Social class, structural meaning, and transindividuality generate an understanding of a specific group's worldview that reflects community interests, ideological systems, and daily behaviors. Thus, it can be said that the vision of genetic structuralism is to demonstrate the tendencies of a particular social class (Shinta, 2021).

Based on the views of Zulfika (2024) and Shinta (2021), it can be concluded that a literary work is a reflection of socio-cultural conditions stemming from the author's imaginative reflection on their life experiences. From the perspective of genetic structuralism (Goldmann's theory), which is influenced by Marxism, the author acts as a transindividual subject—an individual carrying the mental structures and worldview of their social class. Consequently, the success of a literary work is determined by its ability to represent the ideology, interests, and tendencies of a specific social class within society.

Transmigration is a government program aimed at alleviating population density on the island of Java and filling uninhabited areas on other islands. This aligns with Levang's explanation (2003) that transmigration is a key element in Indonesia's development program, seeking to develop regions outside Java by utilizing vast uncultivated lands, transforming untouched lands into fertile and productive ones, and more. Additionally, according to Soepardi in Wibowo (1989), transmigration physically involves opening new settlements and relocating transmigrants from various regions, each with different socio-cultural, socio-economic, and ecological conditions, necessitating an increasingly evolving implementation strategy.

Susanti and Hardi (2023) explain that transmigration aims to form a new community in

the destination area, influencing local development to enhance the livelihood and quality of life for both transmigrants and surrounding communities. Agustina (2025) adds that transmigrant communities established settlements around plantation areas, as documented by homes with tile roofs, woven bamboo walls (geribik), and bamboo fencing. Transmigrants sustained their lives through livelihoods such as farming, gardening, fishing, and livestock breeding, demonstrating a high resilience and drive for survival. Furthermore, these communities retained a strong connection to Javanese culture, evidenced by artifacts like wayang golek, wayang kulit, and traditional musical instruments now displayed at the Lampung Transmigration Museum. However, Datusahlan (2026) highlights that this process was not easy, facing obstacles such as land uncertainty, agricultural adaptation, cultural shifts, and social challenges. Scholars note that transmigration has often been criticized for ambitious targets that failed to fully account for the absorption capacity of host regions.

Based on these views, it can be concluded that transmigration is a strategic program intended to improve living standards and foster regional progress through the creation of new communities; however, its implementation faces complex operational challenges. On one hand, transmigration succeeded in establishing settlements, encouraging agricultural livelihoods, and preserving cultural traditions such as Javanese wayang and arts, reflecting high adaptability and resilience in building a new life. On the other hand, the process was fraught with difficulties, including land tenure insecurity, adaptation hurdles, and academic critiques regarding overly ambitious targets that overlooked the capacity of destination regions.

Iwan Simatupang's novel, "Kering," narrates the lives of failed transmigrants, including the character Tokoh Kita. Tokoh Kita was once a brilliant student, but dissatisfied with the educational content, he decided not to continue his studies and instead participated in the transmigration program. However, the conditions in the transmigration area he settled in were far from his expectations and were inadequate for habitation. The area was plagued by a prolonged drought. As a result, one by one, the transmigration residents chose to leave, embarking on a journey with uncertain destinations. They decided to abandon the transmigration area due to the lack of certainty and solutions from the government to address the disaster that befell them. In contrast, Tokoh Kita remained steadfast, choosing to stay in the transmigration area despite its extremely distressing conditions.

The novel "Kering" records the early history of transmigration in Indonesia. Through the story, Iwan Simatupang depicts the chaotic living conditions in the transmigration areas during the prolonged drought. Furthermore, he criticizes the government's non-solution-oriented policies when presented with such conditions in the transmigration regions. Iwan Simatupang expresses that when the transmigration areas lack the potential to provide a livelihood for the participants, the government fails to offer certainty or solutions to address the issues. Instead, the government merely absolves itself of responsibility, leaving the decisions to each individual transmigrant. Consequently, it can be inferred that Iwan Simatupang's worldview rejects the concept of transmigration. The following excerpt explains the conditions of transmigration depicted in the novel "Kering."

Petugas itu benar-benar kewalahan. Apa yang harus dikatakannya?

-Saudara-saudara. Hindarkanlah saya dari keharusan untuk mengucapkan kata-kata mencaci pemerintah dari mana saya masih pegawainya yang aktif dan terus terima gaji. Saya hanya bisa berkata, pemerintah sendiri tentu tak ingin proyeknya terbengkalai, malah berantakan. Tapi, dalam keadaan seperti ini, pemerintah kita memang belum dapat berbuat lebih dari yang sudah dilakukannya hingga kini. Kemarau yang luar biasa panjangnya kali ini, membuat kocar-kacir segala perencana jawatan kami. Dengan kocar-kacirnya rencana ini, kocar-kacir pulalah pembiayaannya. Dalam masalah pembiayaan ini, di tiap negara yang masih jauh terbelakang, jawabnya itu ke itu juga: Tidak ada uang! Mau

bolak-balik bagaimana, soalnya tetap: Tidak ada uang lagi! Hantu dari selalu tak cukup atau tidak ada sama sekali uang inilah membuat proyek-proyek pembagunan di negara-negara terbelakang selalu gagal. Ini berarti, mereka tetap terbelakang. Malah, dibandingkan dengan negara-negara maju juga, keterbelakangan mereka makin besar saja. Untuk kembali kepada soal kita ini, saya benar-benar tak punya wewenang untuk menganjurkan apa-apa kepada Saudara-saudara. Mau saya katakan, supaya tetap bertahan saja di sini, berarti saya lempang mengirim Saudara-saudara ke neraka. Mau saya katakan, supaya pergi saja dari sini, berarti saya sendirilah yang menggagalkan proyek ini, untuk mana saya justru digaji pemerintah. Sebaiknya saya serahkan soalnya kepada Saudara-saudara sendiri. Berbuatlah demi kebaikan masa depan kita semua. Hanya itu.

(Kering, p. 10-11)

Genetic structuralism is an approach applied in concrete studies, which first aims to identify specific structures within a particular text. This approach also seeks to connect these structures with specific historical and social conditions, as well as the groups and classes associated with the author's views or vision (Swingewood and Laurenson, 1972). Thus, genetic structuralism combines in-depth analysis of elements in literary works with an understanding of the historical and social background in which the work emerges, considering the factors influencing the author's perspective while creating the piece. Genetic structuralism research views literary works from two perspectives, namely intrinsic and extrinsic. The study begins with an examination of intrinsic elements as its fundamental data. Subsequently, researchers will connect various elements with societal realities. Works are seen as a reflection of the times, capable of revealing social, cultural, political, economic, and other aspects (Muawanah and Supriyanto, 2016).

Genetic structuralism analysis is a structural approach that focuses on the origins of a literary work. Genetic structuralism links the structure of a literary work to the society that produces it (Syuryani et al., 2022). Baety et al. (2022) also explain that the author's worldview is connected to the social structure of society during the time the work was created, which is reflected through economic, political, and social environmental aspects. Furthermore, Wijaya et al. (2021) argue that in order to understand a work of fiction, one must also comprehend the broader community, as all social activities within society form a structure. These activities are naturally understood by the author, as the author is part of society; thus, through this social group, we can understand the origins of a literary work. It can be concluded that genetic structuralism views literary works not as self-contained entities, but as products shaped by the activities, social structures, and worldviews of the society in which the author belongs. Therefore, understanding the origins of a literary work requires a deep comprehension of the social, economic, and political conditions of the surrounding community.

The worldview conveyed by the author through problematic heroes represents a global structure with meaning. This worldview is not solely based on direct empirical facts but also includes ideas, aspirations, and feelings that can unite a social group within society. This worldview becomes concrete in literary works. Although this worldview is not an objective fact, it is a theoretical expression of the situation and interests of specific societal groups (Nurhasanah, 2015). The author's worldview can serve as a benchmark for the creation of a literary work, influenced by experiences and the form of social life within it. The author's worldview can also be interpreted based on the experiences/background formed by the author within the social context of their literary work. The author's worldview can be formed naturally, through real phenomena experienced by the author (Julianto et al, 2024).

Previous relevant research analyzing the novel "Kering" includes Effendy and Nadeak (2013) in their study titled "Analysis of the Main Character's Psychology in the Novel 'Kering' by Iwan Simatupang." Additionally, Haryadi et al. (2022) conducted research titled "Drought Disaster Causes Mental Disturbance to Tokoh Kita in the Novel 'Kering' by Iwan Simatupang."

Previous research applying genetic structuralism includes studies by Nurhasanah (2013), Prakoso et al. (2023), and Yudith et al. (2023). Based on the literature review conducted, the research on "Transmigration Life in Iwan Simatupang's Worldview" has not been conducted before, making it a novel contribution compared to previous studies.

The formulation of the research problems of this study are (a) what is the structure of the novel "Kering" by Iwan Simatupang, and (b) how is the picture of transmigration life in Iwan Simatupang's world view? This study aims to describe (a) the structure of the novel "Kering" by Iwan Simatupang and (b) the description of transmigration life in Iwan Simatupang's world view.

The urgency of this research lies in (1) understanding the worldview of a writer: Iwan Simatupang is an influential Indonesian literary figure who has created significant literary works. (2) Highlighting the issue of transmigration: Transmigration has been a longstanding government policy in Indonesia, significantly impacting society and the environment. By understanding Iwan Simatupang's worldview regarding transmigration, this research can help society and stakeholders to comprehend the issue from a literary and artistic perspective. (3) Contribution to the field of literature: This research can contribute to the literary field by analyzing and interpreting Iwan Simatupang's literary work. (4) Social and cultural implications: Iwan Simatupang's worldview on transmigration can offer insights into how this event was interpreted by Indonesian writers during his time. Considering the urgency of this research, it is hoped that the researchers can provide meaningful contributions to understanding Iwan Simatupang's worldview and its implications for transmigration life in Indonesia.

METHODOLOGY

The method used in writing this article is qualitative with a sociological literary approach using Lucien Goldmann's genetic structuralism theory. Genetic structuralism is a literary research approach that examines the intrinsic and extrinsic elements of a literary work. Intrinsic elements include characters, perspectives, themes, plot, and narrative arrangements. On the other hand, extrinsic elements encompass information about the author's biography, social background, and the historical context in which the literary work was written (Goldmann, 1981).

This research aims to uncover Iwan Simatupang's worldview regarding transmigration life. The research data consist of words, phrases, clauses, sentences, and paragraphs in the novel "Kering" that depict transmigration life. The data source for this research is Iwan Simatupang's novel "Kering." Data was obtained through heuristic reading of the novel "Kering" and documented in research data cards. The data analysis technique used in this research is deep reading (hermeneutics) to obtain in-depth results.

Based on the research conducted by Mirantin (2018), Hartati (2019), Supriyanto (2021), and Rochmansyah (2023), heuristic reading is an initial reading technique carried out without involving a specific context and aims to collect data. After the data is collected, it is then interpreted using a hermeneutic approach to obtain functional understanding. Supriyanto (2021) explains that hermeneutic reading is a second-level reading based on literary, social, and cultural norms and codes. During the reading process, interpretation involves many codes beyond language, which are then integrated so that readers can uncover the highest meaning of the text, namely the entire text as a system of signs (Muchti, 2017).

In this research, Bascom's theory is used as the basis for analysis, and the data source is obtained from the novel "Kering." The initial research process involves an in-depth reading of the novel "Kering" to elaborate on the story, plot, characters, and various actions or events comprehensively. After that, data is identified, whether in the form of words, phrases, sentences, or paragraphs, considered relevant to Iwan Simatupang's worldview regarding transmigration life. All the data is collected and organized in data cards. Subsequently, the

compiled data will be interpreted to describe their functions descriptively.

RESULTS AND DISCUSSION

The research results consist of (a) Structure of the novel "Kering" by Iwan Simatupang and (b) Transmigration Life in Iwan Simatupang's Worldview. Here is a presentation of each of the research findings:

Structure of the Novel "Kering" by Iwan Simatupang

The structure of the novel "Kering" serves as the initial exposition in this study, forming the basis for analysis to explore the depiction of transmigration life as portrayed in Iwan Simatupang's work. Moreover, it aligns with the study of Lucien Goldman's structuralism, where the stories narrated are considered collective subjects and human facts, both serving as a means to understand Iwan Simatupang's worldview regarding transmigration life.

The characters analyzed in this study include Tokoh Kita, Senat Fakultas, Kepala Jawatan, Pejabat Pemerintah, Si Kacamata, Si Gemuk Pendek, Seorang Haji, Wanita VIP, Tuan Pastor, Tuan Dokter, and Si Janggut. The novel portrays the conflicts occurring in transmigration life as the central theme, supported by the environment and opposition relationships described as follows:

Firstly, the depicted environment in the transmigration area, as described in the novel "Kering," is that of a village. The portrayed village is depicted as desolate, barren land, living in a very rudimentary manner, and suffering greatly. The village is plagued by a prolonged drought, causing the activities of the transmigrants to be hindered, and their lives to be on the brink of extinction due to the inability to meet their daily food needs.

Secondly, the cultural environment depicted in the novel "Kering" presents the atmosphere of transmigration involving various transmigrants from different ethnic groups and beliefs.

Thirdly, the social environment in the novel "Kering" portrays the characteristic traits of village life combined with the enthusiasm of the transmigrants in developing the transmigration area. Various experiences are undergone by the transmigrants during the prolonged drought. For example, Tokoh Kita remains steadfast in surviving in the transmigration area and depends on whatever food supplies are left. Si Kacamata decides to leave the transmigration area and goes somewhere else. Si Gemuk Pendek also chooses to leave the transmigration area. Pejabat Pemerintah gives up and is unable to provide solutions to the transmigrants in dealing with the prolonged drought.

Fourthly, the ideological environment in the novel "Kering" is a portrayal of moral values with enlightening messages. The moral values in the novel emphasize the importance of doing good in any situation, continuing to strive, helping one another, and respecting others' opinions. One of the messages conveyed by Iwan Simatupang in this novel is directed towards the government officials involved in transmigration programs, urging them to take responsibility for their programs, be proactive in facing potential disasters, and not abandon their ongoing programs. This serves as a reminder to researchers of past leadership styles, especially in the existing transmigration system.

The environment depicted by the researcher forms a relationship of opposition. This relationship is formed by the imaginary universe in the novel "Kering," encompassing cultural, natural, social, ideological, and human oppositions. Cultural opposition in the novel "Kering" is portrayed through Tokoh Kita's contrasting thoughts with other transmigrants (Si Kacamata, Si Gemuk Pendek, and Seorang Haji). Although all of them are new transmigrants, they have different ways of thinking. Tokoh Kita decides to stay in the transmigration village and wait for the rain while digging wells to find a water source. On the other hand, the other transmigrants decide to leave the village, but ironically, Tokoh Kita's decision does not yield positive results, and instead, the village becomes more chaotic (Simatupang, 2002, p.1-23).

Natural opposition in the novel "Kering" depicts the intriguing reality of transmigration life, where people from different beliefs coexist. A pastor, representing either Hindu or Protestant faith, participates in burying bodies found on the streets, without considering the belief of the deceased. The pastor buries them properly, believing that doing so will lead to many paths to heaven (Simatupang, 2002, p. 174). Additionally, the pastor gives advice and prayers to Tokoh Kita despite their different beliefs, and Tokoh Kita often teases the pastor (Simatupang, 2002, p. 189-194).

Social opposition in the novel "Kering" can be observed in the social classes within the transmigration village. The novel presents three social classes: a dead and uninhabited transmigration village with no potential, inhabited only by Tokoh Kita; a den of thieves, full of food, and inhabited by only one person, Si Janggut; and finally, a complete city full of food, inhabited by both living and deceased residents (Simatupang, 2002, p. 173).

Ideological opposition in the novel "Kering" can be seen from the differing perspectives of Tokoh Kita compared to Si Gemuk Pendek and Si Kacamata. Although all are transmigrants experiencing the prolonged drought, they have different principles. Tokoh Kita demonstrates the stance of staying on the right path, enduring hardships, and waiting for the rain. In contrast, Si Gemuk Pendek and Si Kacamata switch professions to become counterfeit money smugglers, considering it normal to break free from poverty and suffering in the transmigration area (Simatupang, 2002, p. 63-70).

The novel "Kering" highlights human opposition in the fundamental aspects of life, such as good and bad, religious and non-religious, intelligent and foolish, and rich and poor. These differences are portrayed through each character's stories in the novel. For instance, characters like Si Kacamata and Si Gemuk Pendek are depicted as non-religious, intelligent, and wealthy, leading to their success in the city. On the other hand, Tokoh Kita is portrayed as non-religious, intelligent, and poor. Additionally, there is Tuan Pastor, a character depicted as kind, religious, and intelligent.

Based on the story structure, it can be concluded that Iwan Simatupang's worldview rejects transmigration due to the unpreparedness of government officials. This message is conveyed during the dialogue between the transmigrants and government officials (Simatupang, 2002, p. 9-11). Furthermore, the novel imparts a message to the transmigrants to be mentally and physically prepared if they decide to participate in transmigration programs.

Transmigration Life in Iwan Simatupang's Worldview

Through the novel "Kering," Iwan Simatupang reveals the condition of transmigration life in Indonesia with a cynical spirit. In the novel, Iwan Simatupang rejects the transmigration program due to the government's unpreparedness in implementing it. He portrays life in the transmigration area as chaotic, primarily caused by the prolonged drought and the lack of government solutions, resulting in the abandonment of the transmigration areas.

Iwan Simatupang's worldview towards the environmental condition of the transmigration areas is depicted as highly chaotic. He portrays the transmigration areas as suffering from drought due to the prolonged dry season, making it impossible for the transmigrants to cultivate the land for their livelihoods. Below are some excerpts from the novel that describe the environmental condition in the transmigration areas.

Ladang-ladang telah jadi dataran tanah retak. Dia jalan terus. Bayang tubuhnya yang jakung, menari-nari lebih jakung lagi atas garis-garis retak itu. Seperti lukisan abstrak saja: Seorang gaib, tubuhnya dipotong-potong, menari-nari di bumi yang juga terpotong-potong.

[….]

Kering! Mata air kecil inipun akhirnya kering juga. Masih terusnya ia hingga kemarin memberi air, baginya bagi tani-tani lainnya sekitar situ merupakan keajaiban sendiri. Mata air lainnya sudah lama kekeringan, menjadi

lobang-lobang kecil, berlumpur kering, berkeping-keping. (Kering, p. 1-2)

-Keadaan kita kini sangat gawat. Satu-satunya mata air yang dengan hari kemarin masih memberi air minum bagi kita semua di sini, pagi tadi sudah kering. (Kering, h.3)

Tumbuhan palawija musim ini gagal sama sekali. Tumbuhnya melarat, ceking-ceking. Saya diberitahu tentang panen buah bingkuang dan pepaya yang sama sekali tak ada airnya. Coba bayangkan: Bingkuang tanpa airnya! Ampas doang! Apa masih bingkuang? (Kering, p. 4)

Dan dalam hatinya dia lanjutkan:

-Yang ada cuma kemarau. Dan derita manusia yang berlarut-larut. Dan kesimpulan, bahwa semua ini sebenarnya tak perlu. (Kering, p. 20-21)

The novel "Kering" by Iwan Simatupang presents highly intriguing social facts that depict the condition of transmigration. One of the fascinating social facts is the reasons behind the transmigrants' reluctance to return to their places of origin, despite the challenging circumstances in the transmigration areas that offer little hope for a better life. Here are some excerpts from the novel:

Pulang ke kampung halaman inilah yang tak disetujui sepenuhnya oleh mereka.

-Malu! Sentak seorang laki-laki tegap, bermuka bengis.

-Mengapa mesti malu? Bentak Tokoh Kita kembali.

-Mengapa? Saya malu, sebab kepergian saya dulu ke mari adalah kepergian meninggalkan kempung halaman saya untuk selama-lamanya. Segala yang saya miliki, telah saya jual. Atau, saya beri kepada famili. Kemudian, saya diberangkatkan dengan selamatan yang cukup meriah. Apakah sekarang saya masih sanggup pulang ke sana, dalam keadaan begini, tanpa punya apa-apa? Sedangkan yang saya kejar kemari cuma kemelaratan dan kehinaan doang? Tidak. Lebih baik saya bunuh diri dari pada menanggung malu dan cemooh yang menanti saya di sana.

(Kering, p. 8-9)

Iwan Simatupang's worldview is also directed towards criticizing the government's transmigration program. He portrays the government's shortcomings as a form of rejection towards transmigration. The shortcomings depicted begin from the registration system for prospective transmigrants to the policies implemented after being placed in the transmigration areas. Here are some excerpts from the novel "Kering" that explain Iwan Simatupang's worldview regarding the government:

-Permintaan bantuan kita mengenai bahan makanan kepada pejabat-pejabat yang berwenang, sampai sekarang belum dibalas. Menurut kabar yang sampai di telinga saya mereka sendiri sudah lama kehabisan persediaan bahan makanan. Sebabnya? Kemarau yang berlarut-larut ini juga! (Kering, p. 4)

-Saudara sedang mencari transmigran atau tidak? Bentaknya pada petugas yang keheran-heranan melihat tampangnya.

Jawab petugas: Memang cari, tapi bukan orang-orang macam dia.

-Apa cacad saya?

-Tampang Saudara mirip seorang sarjana yang mau melakukan riset tentang transmigrasi dari pada sendiri mau jadi transmigran.

-Hm. Baiklah saya anggap ucapan Saudara itu bukan hinaan. Entah macam apa tampang saya, tapi kedatangan saya adalah untuk mendaftar sebagai calon transmigran. Silahkan Saudara periksa, apa saya ada memiliki syarat-syarat yang diajukan. Saya percaya, tentang tampang tidak ada syarat apa-apa. (Kering, p. 25-26)

-Jauh sebelum Saudara-saudara kami berangkatkan ke mari, petugas-petugas kami telah berkali-kali menjelaskan, menjadi transmigran meminta ketabahan luar biasa. Mungkin saja kemarau tahun ini, atau tahun depan, tidak normal. Alias, kelewat panjang. Terhadap kemungkinan seperti ini, apa yang mampu kita lakukan? Kami sendiri tak punya jawab yang siap atas pertanyaan itu. Yang dapat kami katakan hanyalah, mari kita hadapi ia secara tabah. Kita usahakan yang mungkin. Selanjutnya semoga Tuhan melindungi kita. (Kering, p. 30)

Iwan Simatupang's worldview, there is also a depiction of social classes in the transmigration area. The social classes in the area are determined by the population and the availability of food supplies. There are three social classes in the area: uninhabited and empty transmigration villages, villages with one inhabitant and abundant food supplies, and complete cities with plenty of food and inhabitants. Here are some excerpts from the novel "Kering":

Sebab, baru saja dia simpulkan bagi dirinya sendiri, bahwa perkembangan hidupnya sebenarnya makin meningkat naik saja.

1: Kampung trasmigran yang tidak ber-apa-apa, tak bersiapa-siapa, kecuali dirinya sendiri.

2: Sarang gerombolan penuh makanan dan punya penghuni 1 orang, si janggut.

3: Satu kota lengkap, penuh makanan, penuh penghuni hidup maupun mati.

(Kering, p.173)

Based on the description, it can be concluded that Iwan Simatupang's worldview towards transmigration life is depicted cynically. Iwan Simatupang portrays the chaos caused by natural factors and the government's policies. He also illustrates the social factor of shame that prevents people from returning to their hometowns and instead choosing to stay in the unpromising transmigration area. Furthermore, in the transmigration area, there exist social classes categorized based on the availability of food supplies and the number of inhabitants.

CONCLUSION

In a study entitled "Influencer Directive Speech Actions in Endorsement on Instagram Social Media" an analysis was carried out in terms of the types, functions and effects that occur in the Influencer's speech. Based on the formulation of the problem, the researcher can present the results of the research and conclude that there are various types of directive speech acts of Influencers in Endorsements on Instagram social media, such as types of directive speech acts such as: (1) types of directive speech acts of requests; (2) questions; (3) requirements; (4) prohibition; (5) permissive; (6) advice, after classifying the types of directive speech acts, found various functions of Influencer directive speech acts in Endorse on Instagram social media, such as: (1) types of directive speech acts requests with functions of asking, inviting; (2) question with the function of asking; (3) requirements with the function of directing, requiring; (4) prohibition with the function of prohibiting; (5) granting permissions with the function of conferring; (6) advice with the function of advising, suggesting.

From the results of the analysis of the types and functions of these speech acts, there are impacts or effects for the speech partners, namely positive and negative effects. (1) positive effects in Influencer speech such as: making interested, positive effects make relieved and encourage, create gratitude; (2) Negative effects such as: frightening, envy, distrust.

REFERENCES

Agustina, E. (2025). Menelusuri jejak transmigrasi di Lampung melalui koleksi museum. *FAKTU: Jurnal Sejarah dan Pendidikan Sejarah*, 14 (1), 89-102.

Arumda, L. N., Nuryatin, A., & Nugroho, Y. E. (2023). The Value of Struggle to Reach Goals in Buku Besar Peminum Kopi by Andrea Hirata Novel and Its Relevance to Indonesian Language Learning in Senior High Schools. *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia, 12(1), 82-91*.

Baety, S. N., Muhyi, D. M. Z., & Fauziyyah, D. F. (2022). Pandangan Dunia Pengarang Dalam Novel Rapijali 1: Mencari Karya Dee Lestari. *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia dan Daerah*, 12(1), 91-107.

Datusahlan, M. (2026). *Anak Transmigrasi Menyemai Mimpi di Tanah Baru*. AMU Press, 1-258.

Effendy, C., & Nadeak, P. (2013). Analisis Psikologi Tokoh Utama dalam Novel Kering Karya Iwan Simatupang. *Jurnal*

Pendidikan dan Pembelajaran Khatulistiwa (JPPK), *2*(9).

Goldmann, Lucian. (1981). *Method in the Sociology of Literature*. England: Basil Blackwell Publisher

Hartati, D. (2019). Pembacaan Heuristik dan Hermeneutik Puisi Indonesia Modern Bertema Pewayangan. *Deiksis: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 11(1), 7–20.

Haryadi, H., Gunawan, G., Supriatini, S., Listini, L., & Parwanti, S. (2022). Bencana Kekeringan Membuat Gangguan Mental Tokoh Kita dalam Novel Kering Karya Iwan Simatupang. *Jurnal Ilmiah Bina Bahasa*, *15*(1), 35-45.

Julianto, I. R., Supriyanto, T., & Doyin, M. (2024). Pandangan Dunia Pengarang dan Kesalehan Sosial dalam Kumpulan Puisi Rahman Rahim Cinta Karya Emha Ainun Nadjib. *Literasi: Jurnal Ilmiah Pendidikan Bahasa, Sastra Indonesia dan Daerah,* 14(1), 250-256.

Levang, P. (2003). *Ayo ke tanah sabrang: Transmigrasi di Indonesia*. Kepustakaan Populer Gramedia.

Mirantin, A. (2018). Analisis Makna Heuristik dan Hermeneutik Teks Puisi dalam Buku Syair-Syair Cinta Karya Khalil Gibran. *Caraka: Jurnal Pendidikan Bahasa dan Sastra Indonesia serta Bahasa Daerah*, 7(1), 29–37.

Muawanah, M., & Supriyanto, T. (2016). Pandangan Dunia Pengarang dan Konteks Sosial Rumah Tanpa Jendela Karya Asma Nadia. *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 5(1), 96-104.

Nurhasanah, D. (2015). Strukturalisme Genetik Lucien Goldmann dalam Novel Orang-Orang Proyek Karya Ahmad Tohari. *humaniora*, *6*(1), 135-146.

Prakoso, T., Nuryatin, A., Supriyanto, T., & Setyaningsih, N. H. (2023). Honesty as a Manifestation of Social Piety Values in the Novel Orang-Orang Proyek by Ahmad Tohari to Strengthen Character Education. *Theory and Practice in Language Studies, 13*(4), 1031-1037. doi:https://doi.org/10.17507/tpls.1304.25

Rochmansyah, B. N., Supriyanto, R. T., & Doyin, M. (2023). Transmission of Environmental Values in Wawacan Sulanjana for Majalengka Community. *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, *12*(1), 9-18.

Setyatmoko, P. F., & Supriyanto, T. (2017). Penyimpangan Sosial dalam Novel Neraka Dunia Karya Nur Sutan Iskandar. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 6(3), 307-313.

Shinta, M. K. (2021). Analisis struktural genetik pada novel orang-orang biasa karya Andrea Hirata. *Syntax Literate: Jurnal Ilmiah Indonesia*, 6(8), 3915-3924.

Supriyanto, T. (2021). *Metodologi Penelitian Sastra*. Semarang: UNNES Press.

Susanti, D., & Hardi, E. (2023). Kehidupan Sosial dan Ekonomi Masyarakat Transmigrasi Nagari Kunangan Parik Rantang Kecamatan Kamang Baru 1965-1975. *Jurnal Kronologi*, 5 (2), 480-494.

Sutri, S. (2020). Nilai Sosial dalam Kumpulan Cerpen Keluarga Owig Karya Adhimas Prasetyo, Dkk (Tinjauan Sosiologi Sastra). *Tabasa: Jurnal Bahasa, Sastra Indonesia, Dan Pengajarannya*, 1(1), 16–34.

Syakir, A. (2019). Kajian Etnografi Masyarakat Banjar di Zaman Sultan Suriansyah terhadap Novel Tegaknya Mesjid Kami Karya Tajuddin Noor Ganie.

Syuryani, N., Sudarmoko, S., & Zurmailis, Z. (2022). Pandangan Dunia Pengarang dalam Novel Kabar Buruk Dari Langit Karya Muhidin M. Dahlan (Tinjauan Strukturalisme Genetik). *Puitika*, 18(1), 59-71.

Swingewood, Alan & Laurenson, Diana. (1972). *The Sociology of Literature*. Colorado: Paladin Press.

Wellek, R., & Warren, A. (2016). *Teori Kesusastraan*. Jakarta: Gramedia.

Wibowo, W. (1989). *Bunga Rampai Transmigrasi dari Sabang-Dili-Merauke*. Jakarta: Aquarista Tunggal.

Wijaya, A., Sulistyowati, E. D., & Rokhmansyah, A. (2021). Pandangan dunia pengarang dalam kumpulan cerpen" yang bertahan dan binasa perlahan" karya okky masasari: kajian strukturalisme genetik. *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya*, 5(4), 645-656.

Zulfika, I. (2024). Kajian Strukturalisme Genetik dalam Novel "Hafalan Sholat Delisa" Karya Tere Liye. *Harmoni Pendidikan: Jurnal Ilmu Pendidikan*, 1 (1), 01-29.