

**LITERATURE PHENOMENOLOGY STUDY IN NATISHA NOVEL
BY KHRISNA PABICHARA**

Nurul Aulia

*Sastra Indonesia, Universitas Muslim Indonesia
nurulauliamustakim@gmail.com*

Muliadi

*Sastra Indonesia, Universitas Muslim Indonesia
mul_sam@yahoo.co.id*

Sitti Rahmawati

*Sastra Indonesia, Universitas Muslim Indonesia
sitti.rahmawati@umi.ac.id*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan gambaran kepercayaan masyarakat dan tahapan ilmu pesugihan parakang dalam novel Natisha karya Khrisna Pabichara. Penelitian ini memfokuskan pada kepercayaan masyarakat terhadap ilmu pesugihan parakang dan tahapan-tahapan ilmu pesugihan parakang dalam novel Natisha. Jenis penelitian ini adalah penelitian library research atau telaah pustaka, yaitu teknik pengumpulan data melalui perpustakaan. Dalam penelitian ini menggunakan pendekatan kualitatif yaitu mendeskripsikan kalimat hasil data yang berupa kalimat dalam novel yang diklasifikasikan berdasarkan gambaran kepercayaan masyarakat dan tahapan ilmu pesugihan parakang. Hasil dalam penelitian ini ditemukan bahwa masyarakat pada masa silam, jauh sebelum islam hadir, mereka mempercayai adanya ilmu pesugihan parakang. Hal tersebut dibuktikan dengan data-data yang ditemukan dalam gambaran kepercayaan masyarakat dan tahapan ilmu pesugihan parakang dengan total sembilan belas data.

Kata kunci: fenomenologi, pesugihan, parakang, novel Natisha

Abstract

This study aims to describe the description of public trust and the stages of the science of pesugihan parakang in the novel *Natisha* by Khrisna Pabichara. This study focuses on the public's belief in the science of pesugihan parakang and the stages of the science of pesugihan parakang in the novel *Natisha*. This type of research is library research or literature review, namely the technique of collecting data through the library. In this study, a qualitative approach was used, namely describing the sentences resulting from the data in the form of sentences in novels which were classified based on the description of public trust and the stages of the science of pesugihan parakang. The results in this study found that people in the past, long before Islam was present, they believed in the existence of pesugihan parakang science. This is evidenced by the data found in the description of public trust and the stages of Parakang pesugihan science with a total of nineteen data.

Keywords: phenomenology, pesugihan, parakang, novel Natisha.

INTRODUCTION

Literary work is a writer's creative life and expresses the author's personality (Siswanto, 2012; Muhajir, 2018). Basically, literary works can be used as a link that uses language as a result of human expression. Literary works are useful as a means of conveying life lessons in an event that is conveyed to the public regarding the reality in social life. Language is a communication tool used by humans to interact with one another. Literature is a phenomenon of life. Literature presents any phenomena of life imaginatively. Literature is an aesthetic phenomenon, which presents a variety of life events. Therefore, phenomenological literary research is not something to look for, but that's how it is. Literature and phenomenology have a close relationship. Literature often raises various unique phenomena of life. Through issues of natural phenomena, plants, animals, food, environment, culture, socio-politics, and so on. Phenomenology is the science of phenomena. According to Syarifuddin, S., Hasyim, I., & Firmansyah (2022) phenomenology is the science of pure phenomena. All reality must be treated as pure phenomena, based on the way they appear in our minds.

The novel is a form of literary work that is used as a form of expressing the creative ideas of a literary writer. According to the Big Indonesian Dictionary, a novel is a long prose essay that tells a story. In this *Natisha* novel, it tells the story of a daughter of a Makassar nobleman named Natisha who will be made the final offering. Not only love and offerings are reviewed. However, history, politics, and culture are also embedded and tucked away in every sheet. Natisha novel does not only contain experiences of romance and friendship, but also incorporates cultural diversity. The author tries to introduce new things to the general public that literary works are not only limited to romantic disputes, but also tucked in and even tell stories about culture. The choice of research on the Study of Literary Phenomenology in the Novel Natisha by Khrishna Pabichara as the research focus is based on several reasons. First, this literary phenomenology research is the first research conducted at the Indonesian Muslim University, especially at the Faculty of Letters majoring in Indonesian Literature. Second, in this novel there are many phenomena of life embedded in culture and customs as well as people's belief in magic arts.

METODE

This type of research is library research, library research is a data collection technique through the library by using a qualitative approach. A qualitative approach is carried out by not prioritizing numbers, but prioritizing the depth of appreciation of the interactions between concepts that are being studied empirically. The author used a qualitative approach to examine phenomenology in the novel *Natisha* by Khrishna Pabichara. The research method used in this study was the content analysis method or this study. Content analysis or content study is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or document. This content analysis method was used to analyze phenomenology in the novel Natisha by Khrishna Pabichara. The data in this study were in the form of words, phrases, clauses, and sentences that contain elements of public belief regarding the science of parakang magic in the novel Natisha by Khrisna Pabichara. The data source in this study was the novel Natisha by Khrisna Pabichara, published by Javanica PT Kaurama Buana Antara, 2016. Data collection techniques used in this study are as follows: (1) Repeatedly reading Natisha novel by Khrisna Pabichara in order to find out the events revealed by the author in the novel Natisha; (2) Put a mark on the novel page by underlining it to get data that was in accordance with the research problem

formulation; and (3) Conduct selection and sorting to retrieve data in accordance with the research problem.

The technique that the writer used to analyze the research data was a qualitative technique. In this case the writer first read and describe the novel *Natisha* by Khrisna Pabichara, then analyzed the text which contained literary phenomenology. The steps used are as follows: (1) Identify the data related to the existing problem formulation; (2) Classifying the data related to phenomenological studies in the novel *Natisha* by Khrishna Pabichara by grouping them according to the classification table; (3) Analyzing the data that has been classified with a literary phenomenological study; and (4) Summarize the research results obtained.

FINDINGS AND DISCUSSIONS

Based on the results of data analysis in the form of sentences contained in the novel *Natisha* and the focus of this research was the description of public trust and the stages of the parakang magic in the novel *Natisha* by Khrisna Pabichara. The results of this study amounted to 8 data regarding public trust in the parakang magic and 11 data on the stages of the parakang magic. So, the total data found is 19 data, with the following description:

The Description of the public's belief in *parakang* blackmagic in the novel *Natisha*

Data 1

Tetapi ilmu parakang sukkuk itu ilmu hitam yang meminta tumbal. Mengerikan. (Natisha, 2016)

But the magic of *parakang sukuk* is black magic that asks for sacrifice. Terrifying. (Natisha, 2016)

Based on these data, the community believed that in the ritual of perfecting the blackmagic of *parakang sukuk*, humans were needed as victims.

Data 2

"Bukan, sepertinya tumbal itu digauli sebelum atau pada saat melakukan persembahan..." (Natisha 2016)

"No, it looks like the victim was raped before or during the offering..." (Natisha 2016).

Based on these data, the author described the trust of the people who believed that the sacrifice of parakang black magic must be accompanied first before the perpetrator continued with other rituals and perfected his knowledge.

Data 3

"Ilmu parakang ialah ilmu yang diwariskan tanpa harus dipelajari. Ilmu itu hanya dapat diwariskan pada keturunan langsung: anak..." (Natisha 2016)

"Parakang blackmagic is knowledge that is inherited without having to be learned. The black magic can only be passed on to direct descendants: children ..." (Natisha 2016)

Based on these data, it can be seen that parakang black magic is a science passed down from generation to generation even though learning it directly.

Data 4

"...upacara persembahan pertama dilakukan di sumur keramat, yang dulu digunakan oleh Toddok Appaka memulai pencarian calon raja Binamu..." (Natisha 2016)

"...The first offering ceremony is performed at the sacred well, which was used by *Toddok Appaka* to start the search for the future king of *Binamu*..." (Natisha 2016)

Based on this data, the community believed that the first offering ceremony to become a *parakang sukuk* was carried out at a sacred well that had been done by elders in the past to search for the future king of *Binamu*.

Data 5

“Pada masa pemerintahan Raja Binamu inilah ilmu *parakang semarak*. Banyak *parakang* tertangkap. Mereka dijebak dengan ilmu pemulih (Natisha 2016)

“It was during the reign of King Binamu that the *parakang* black magic was lively. Many *parakang* were caught. They were framed with restorer magic (Natisha 2016)

Based on this data, the community believed that during the reign of King Binamu, there were many *parakang* black magician.

Data 6

“Di beberapa tempat, kepercayaan terhadap keberadaan *parakang* tetap mengakar kuat di masyarakat” (Natisha 2016)

“In some places, the belief in the existence of the *parakang* is still deeply rooted in the community” (Natisha 2016)

Based on this data, it can be seen how much the community really believed in the existence of the *parakang* because even though King Binamu who ruled at that time had reported that the *parakang* did not exist, the people's belief in it remained firmly rooted.

Data 7

“Besok malam di Kallakkang, di seberang sungai dekat Sarroangin, akan dilakukan upacara *api...*” (Natisha 2016)

“Tomorrow night in Kallakkang, across the river near Sarroangin, there will be a fire ceremony...” (Natisha 2016:)

Based on this data, they believed that the ceremony to be performed was a wind ceremony, followed by a fire ceremony with Natisha as the final offering and perfecting the black magic of *parakang sukuk*.

Data 8

“Aku pun sudah menyiapkan pelepah lontar untuk melawan Rangka. Pelepah lontar ini senjata yang sangat ditakuti *parakang*.” (Natisha 2016)

“I have also prepared palm fronds to fight Rangka. This palm frond is a weapon that the *parakang* is very afraid of.” (Natisha 2016)

Based on this data, the community believed that palm fronds were a weapon that the *parakang* was very afraid of, because other weapons such as pistols will not be able to penetrate the body of a *parakang* black magician.

The Stages of the Parakang Black Magic in the Novel Natisha

Data 1

“Tetapi ilmu *parakang sukkuk* itu ilmu hitam yang meminta tumbal. Mengerikan. Membahayakan.” (Natisha 2016)

“But the magic of *parakang sukkuk* is black magic that demands sacrifice. Terrifying. Endanger.” (Natisha 2016)

Based on these data, it can be seen that there were still people who wanted to complete the black magic of *parakang sukkuk* or perfect *parakang* even though it had to be carried out with a number of terrible rituals and was detrimental to various parties.

Data 2

“Ada empat tahap upacara persembahan untuk menjadi *parakang sempurna*” (Natisha 2016)

“There are four stages of the offering ceremony to become a perfect *parakang*” (Natisha 2016)

Based on these data, it can be seen that in perfecting the *parakang* black magic, four people must be sacrificed with different criteria.

Data 3

“...bahkan kakek pernah menunjukkan dan mengajariku cara menafsirkan sebuah kitab. Kitab khusus. Kitab Perkara Parakang” (Natisha, 2016)

“...even grandfather once showed and taught me how to interpret a book. Special book. A book about *Parakang*” (Natisha, 2016)

Based on these data, it can be seen that in the process of perfecting the *parakang* black magic there were several stages and this was even outlined in a special book which contained *parakang* matters.

Data 4

“...upacara persembahan pertama dilakukan di sumur keramat, yang dulu digunakan oleh Toddok Appaka memulai pencarian calon raja Binamu.” (Natisha 2016)

“...the first offering ceremony is performed at the sacred well, which was used by *Toddok Appaka* to start his search for the future king of Binamu. (Natisha 2016)

Based on this data, the community believed that the first offering ceremony to become a *parakang sukuk* was carried out at a sacred well that had been done by elders in the past to search for the future king of Binamu

Data 5

“cari informasi sebanyak-banyaknya soal upacara persembahan itu, Tutu. Dari sana kita bisa menentukan tindakan,” (Natisha 2016)

“Find out as much as you can about the offering ceremony, Tutu. With that we can determine the action,” (Natisha 2016)

Based on these data, it can be seen that in *parakang* hunting, a lot of clear information was needed before taking an action. Hunting *parakang* would be very difficult because they could change shape according to what they wanted, so carefulness and caution were needed in looking for them.

Data 6

“Benar dugaanku. Kitab perkara parakang ini ditulis dengan aksara Arab” (Natisha 2016)

“I guess right. This *parakang* book is written in Arabic script” (Natisha 2016)

Based on these data, it can be seen that in interpreting the book about *Parakang*, proficiency in using Arabic script was required in order to know the contents of the book.

Data 7

“Sumur itu sering digunakan orang sebagai tempat pemujaan. Bahkan dulu, jauh sebelum Islam tiba di kampung ini, sumur itu digunakan para parakang untuk menyempurnakan ilmunya” (Natisha 2016)

“The well is often used by people as a place of worship. In fact, long before Islam arrived in this village, the *parakang* used the well to perfect their magic” (Natisha 2016)

Based on these data, it can be seen that long before Islam arrived in the village, the community often held rituals and worship which were carried out at the sacred well..

Data 8

“Tunggu apa lagi. Cari tahu di mana tempat upacara persembahan berikutnya. Kamu hanya perlu berpikir lebih jernih, Nak. Tangkap lelaki setan itu” (Natisha 2016)

“What are you waiting for. Find out where the next offering ceremony will be. You just need to think more clearly, son. Catch that devil man” (Natisha 2016)

Based on this data, it can be seen that the next offering ceremony would be carried out in a different place and a clear mind was needed to be able to find the location so that it won't not take the next victim. Because in every ceremony, offerings would take human sacrifices as payment.

Data 9

“*Dalam Kitab Perkara Parakang ini juga tercantum bahwa seluruh perempuan yang dikorbankan harus dinikahi terlebih dahulu*” (Natisha 2016)

“The book about *Parakang* also states that all women who are sacrificed must be a married woman” (Natisha 2016)

Based on these data, it can be seen that in the process of perfecting *the parakang sukuk*, the woman who was sacrificed must be a married woman, this illustrated how terrible the practitioner of this black magic because it was done in a disgusting way and sacrificed other people who are certainly not from a family of the practitioner, but his own wife.

Data 10

“*Rangka sudah melakukan dua upacara. Air dan tanah. Sisa api dan angin. Di halaman ketujuh kitab ini tertera di mana dan kapan upacara itu dilakukan...*” (Natisha 2016)

“Rangka has done two ceremonies. Water and earth. The rest are the fire and wind. On the seventh page of this book it is stated where and when the ceremony was performed ...” (Natisha 2016)

Based on these data, it can be seen that in the process of the offering ceremony to become a *parakang sukuk*, sacrifices with different characteristics of offerings were needed, such as the elements of water, earth, fire and wind.

Data 11

“*Rangka sedang membangkitkan yang mati. Dia ingin mengembalikan sesuatu yang lama menghilang: ilmu parakang*” (Natisha 2016)

“Rangka is raising the dead. He wants to bring back something that has been missing for a long time: *parakang*” (Natisha 2016)

Based on these data, it can be seen that Rangka's tenacity, as a black magic of *Parakang* practitioner, he wanted to restore the black magic that had long been lost. This could be based on the interests of the *parakang* black magic practitioner. Based on this study that has been done in Natisha's novel, long before Islam entered that period, people believed in the existence of the *parakang* black magic which was carried out to fulfill personal desires. It's just that nowadays, people's trust in this knowledge has begun to fade because currently the development of Islam is increasing rapidly, so that this would be considered as to worship to other than God. This was also proved by several locations that were believed to be places of worship, as well as several rituals and human sacrifices that were used as offerings in the worship. The several locations mentioned were *Kallu Ampang, Sarro Anging, Borongtalak, Tamangroyak, Bontoramba*. As for the worship that was carried out to get the perfection of *parakang sukuk* black magic, it must sacrifice humans, in this case, women, as sacrifices. The character of each sacrifice corresponded to the elements of life such water, earth, wind, and fire.

The first offering made was by immersing the victim into the riverbed with the nature of offering water. The nature of this offering corresponded to the water element. Then the second offering was made by immersing the victim's body in the ground up to the neck, this offering was carried out at the tomb of King Binamu. The third offering was made by having intercourse with the victim first, then slashing the victim's feet and collecting the drops of virgin blood to be used

in the offering ritual. This offering was held in Saukang which was once used as a house of worship when the sun was hot. The nature of the third offering corresponded to the fire element. Then the fourth offering was in line with the wind element as a complement to the previous offerings. If the practitioner of the *parakang sukkuk* fail to fulfill the last two offerings, the magic they wanted to adhere became imperfect. As a result, the practitioners of the black magic must accept the consequences that already exist, they would not be able to die with a sharp weapon, but would feel tormented if urinated on or spit on by a young man. It can be concluded from Natisha's novel that the total data found of public belief in the black magic of parakang with the totals eight data contained in the middle and the last part. As for the data with the stages of the black magic of parakang amounting to eleven data contained at the beginning and end as the peak of the parakang hunt. Based on this, the total data found was nineteen data.

CONCLUSIONS

Based on the results of the research, the writer can conclude the description of the beliefs and stages of the science of parakang magic in the novel Natisha by Khrisna Pabichara, the researcher can draw the following conclusions: (1) Based on the research that has been done in the novel Natisha, people in the past really believed in the existence of the parakang black magic. This was proved by several locations that are believed to be places of worship, as well as several rituals and humans as sacrifices who were used as offerings in the worship; (2) The nature of each offering must be in line with the four characteristics of the natural elements according to the ritual it undergone: Water, Earth, Fire, and Wind; (3) It can be concluded from Natisha's novel that the total data found of public belief in the black magic of parakang with the totals eight data contained in the middle and the last part. As for the data with the stages of the black magic of parakang amounting to eleven data contained at the beginning and end as the peak of the parakang hunt. Based on this, the total data found was nineteen data.

REFERENCES

- Baruadi, Moh Karmin. 2015. *Pengantar Penelitian Bahasa & Sastra*. Gorontalo: Ideas Publishing.
- Chaer, Abdul. 2014. *Linguistik Umum*. Jakarta: Rineka Cipta.
- Didipu, Herman. 2013. *Teori Sastra*. Yogyakarta: Deepublish.
- Endraswara, Suwardi. 2013. *Teori Kritik Sastra Prinsip, Falsafah, dan Penerapan*. Yogyakarta: CAPS.
- Faruk. 2012. *Metode Penelitian Sastra*. Yogyakarta: Pustaka Pelajar.
- Ghony, M. Djunaidi & Fauzan Almanshur. 2015. *Metodologi Penelitian Kualitatif*. Yogyakarta: Ar-Ruzz Media.
- Halmayati. 2017. Skripsi: *Kawin Lari (Silariang) Sebagai Pilihan Perkawinan (Studi Fenomenologi Pada Masyarakat Buakkang Kecamatan Bungaya Kabupaten Gowa)*. Makassar: UIN Alauddin Makassar.
- Hutahean, Tiurma Lusyana. 2015. *Analisis Fenomenologi dalam Novel Gampiran*. Samarinda: Fakultas Ilmu Budaya Universitas Mulawarman.
- Narbuko, Choliddan Abu Achmadi. 2007. *Metode Penelitian*. Jakarta: Bumi Aksara.
- Mashun. 2005. *Metode Penelitian Bahasa*. Jakarta: PT Raja Grafindo Persada.
- Mustikasari, Tayuh. 2016. *Diri Kreatif Pada Pengguna Instagram (Studi Fenomenologi terhadap Pengguna Instagram)*. Malang: UIN Maulana Malik Ibrahim.

- Muhajir. (2018) The Values of Maccera Tappareng Ceremony In Buginese Society at Wajo Regency (Local Culture Analysis). Tamaddun: Jurnal Bahasa, Sastra dan Budaya. Vol. 17, No. 2, p.20-25.
- O’Gredy, William. 2017. *Contemporary Linguistic Analysis: An Introduction*. Toronto: Copp Work Potman, Ltd.
- Pabichara, Khrisna. 2016. *Natisha*. Banten: PT Kaurama Buana Antara.
- Siswanto, Wahyudi. 2012. *Pengantar Teori Sastra*. Jakarta: Grasindo, Sudikan, Setya.
- Sugiyono. 2010. *Metode penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R &D)*. Bandung: Alfabeta.
- Syarifuddin, Salmia., Hasyim, I., and Firmansyah (2022) Local Wisdom in South Sulawesi’s Folklores. ELite Journal: International Journal of Education, Language, and Literature. Vol. 2, No. 4, p. 193-200.
- Wijayanti, Sri Hapsari dkk. 2014. *Bahasa Indonesia: Penulisan dan Penyajian Karya Ilmiah*, Jakarta: Rajawali Pers.
- Wulandari, Apriliana. 2016. *Pemakaian Deiksis dalam Novel Menembus Impian Karya El Khaleqi*. Makassar: Universitas Hasanuddin.
- Zainurrahman. 2013. *Menulis: Dari Teori Hingga Praktik*. Bandung: Alfabeta.