EFFECTIVE HISTORY IN THE NOVELS TRILOGY OF RARA MENDUT BY Y.B. MANGUNWIJAYA: A GENEALOGICAL STUDY OF MICHEL FOUCAULT

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Abstract: Trilogy of *Rara Mendut's* novels are focused on four things with a working method based on Michel Foucault's genealogical theory which examines past events that can be used to see the present. The results of the study include: 1) the parental care system for children shows that children must receive sufficient attention, affection, and wholehearted care for their mental development; 2) unlimited power has an impact on people's misery, many enemies, leading tends to be cruel, and brings destruction; 3) the nature of a person is influenced by environmental factors; and 4) the essence of serving in real life is not one's superiors or institutions but to the people, especially those who are still suffering.

Keywords: effective history, genealogy, power

Excavation of various content contained in works of art/culture, especially literature, until whenever it will never run out/ *ass* (in Javanese) because the creative process of the author also goes through contemplation and filteringintense attention to the complexity of the problems of human life. Especially in the last decade. Along with the spread of the Covid-19 virus, literary and cultural treasures have sprung up. Literary genres that are super complex with various labels have a significant impact on theory as a knife of analysis, as an example of the emergence of all-Ethno-cultural reviews of literature/culture (Literary Ethnobotany, Ethnoscience, Ethnofeminism, Ethnoziology, Spice Literature, and many more). This shows

that the art of literature/ culture has never experienced a stagnation of creativity in various conditions, even the squashed conditions of life actually burst like mushrooms, new literary genres were born. As a logical consequence of such conditions, the limitations on existing literary/ cultural studies are no longer the time. Works of art including literature can be viewed from various dimensions depending on which perspective a researcher wants to start with.

This research is still related to efforts to explore the aspects contained in literary works (novels). Literary works/ novels, even if they were created in any year, as long as their contents are still relevant to the conditions of the times/present times, they are still worthy of

study. In fact, works that are timeless are always in accordance with the conditions of all times, including canon literature. One of the works that, although it has a very old historical background (the history of the Mataram kingdom), its main values and teachings are still relevant and can even be used as a guide for the current generation for character education and are very motivating.

The raw material for the novel trilogy *Rara Mendut* by Y.B. Mangunwijaya as the object of this research is indeed from the historical events of Mataram, even though it is very full of life values that can be learned. Various past events can be used as provisions for organizing future/future lives by using Michel Foucault's genealogy analysis knife. The working method of Michel Foucault's genealogical theory is by looking at aspects of past history which are considered still effective for a better provision of life in the future.

Based on this phenomenon, this research is entitled " Effective History in Novel Trilogy*Rara Mendut* Y.B.'s work Mangunwijaya A Genealogical Study by Michel Foucault. The research focus is related to the effective history contained in the novel which includes: 1) The Role of Parents towards Their Children, 2) Unlimited Power, 3) The Strong Influence of the Environment, and 4) The Purpose of Service. It is assumed that each of these four focuses contains knowledge which is the result of a confrontation between truth and error which is of great value in looking at/ dealing with the future. Thus the results of this study can also be used as material for mental therapy, refreshment, and encouragement for life in the future. The following is an explanation of some theoretical concepts related to this research.

Barker cites Foucault's archeology which is an exploration of real and specific historical conditions which contain various statements combined and arranged to form and define a particular field of knowledge/ object which presupposes the existence of a certain set of concepts and defines the boundaries of a certain 'regime of truth'. Foucault tries to identify the historical conditions and values that determine the formation of an orderly way of speaking about objects, namely discursive practices and the formation of discourse (2013: 152).

Referring to the genealogical theories taken into consideration, Scheurich's opinion (in Denzin, 2011: 226) states that Foucault divides his work into three axes/fields of analysis. Archeology is a field of analysis of discursive practices that allows it to trace the formation of scientific disciplines (*know*). The second field of analysis is genealogy, namely the analysis of power relations and their technology. The third area is the patterns by which the individual becomes aware of himself as a subject, the work of self-care. These three fields are termed the 'archaeological dimension', 'genealogical dimension', and 'self-practice dimension'.

Lechte (in Hasbullah, 2007: 6) states that genealogy is history written for the interests of the present, namely the relationship with commitment to the problems that are ahead. History according to Foucault is a genealogy and an intervention so that the framework of knowledge and the model of understanding also changes.

Genealogy includes truth, where the focus is on the interrelationships between truth systems and power mechanisms (mechanisms by which a "political regime" produces truth). Genealogy does not seek to uphold special epistemological foundations, but wants to show that the origins of what we consider rational, bearers of truth, are rooted in domination, conquest, relations of forces or power (Foucault, 1997: 14).

Foucault pays a lot of attention to the mechanisms and strategies of power. It does not talk about what power is, but how power is practiced, accepted, seen as truth, and power that works in certain fields. Power is not possession, but strategy. Power as property can be acquired, shared, added, and reduced which ultimately has an impact on repression, intimidation, and various acts of violence (Kebung, 2002: 34).

Foucault states that every strand of history consists of relations of wars, battles and struggles which coercive forces exert against one another. The success of history belongs to those who are able to usurp its rules. Foucault also opposes the notion of power unified from above by the center of state power. The emphasis on power and subject relations presupposes multiple power relations. Power does not refer to a general system of domination by one group over another, but to various power relations. Power is not an institution, and not a structure, nor is it a power possessed; but the name given to a complex strategic situation in a society. Power is

everywhere and comes from everywhere Power is the direct result of division, inequality and imbalance (discrimination). In other words, power is an internal situation where there are differences. Where there is power there is always resistance, not in the sense of external or opposing forces, but because of the power itself (Haryatmoko, 2002: 11).

The discussion of the findings is based on the information presented in the following description which shows that the findings of previous researchers which have little resemblance are those of Brother Fuad's dissertation because they both use Michel Foucault's concepts/ theories. The element of similarity is very small, that is, they both revolve around systems of thought, but in terms of objects and applications of Michel Foucault's concepts, this study is very different.

In terms of research focus, it is different because Brother Fuad's dissertation uses a research focus: a) transformation of religious thought in the formative period, b) intellectual social relations of scholars and religious thought, c) contemporary religio-intellectual continuity and discontinuity. The continuity and discontinuity frameworks are studied to reveal transformations and shifts in religious thought within Muhammadiyah that are influenced by religious discourse. While the focus of this research is the study of genealogy in the trilogy of novels which include: 1) The Role of Parents towards Their Children, 2) Unlimited Power, 3) The Strong Influence of the Environment, and 4) The Purpose of Service.

Judging from the research object, previous researchers used writings (texts) produced by Muhammadiyah's leading 'ulama figures. These writings include books, articles in magazines or journals, and papers presented in seminars, recitations, or official Muhammadiyah forums, such as Muktamar, Tanwir Sessions, and others. Primary sources also include official Muhammadiyah documents, such as *Final decision*, *Muhammadiyah Almanac* and *Muhammadiyah Official News*. Plus, magazines *Muhammad's Voice* also an important source. Meanwhile, this study used the object/data source in the form of a trilogy of novels, namely*Rara Mendut* by Y.B. Mangunwijaya.

Meanwhile, in terms of findings, it can be described that Brother Fuad's findings related to the use of Foucault's concept are still limited to systems of thought, while this research is more complex in applying Michel Foucault's concept. Likewise in terms of the possibility of its future development it can be applied to other literary works in the genres of prose, drama, and poetry. Discussion of the findings of previous researchers with this research can be described as follows.

The first researcher, Heru Marwata (2008) with the research title: *History of Indonesian Historical Novels: Communication between the World of Literature and the Real World*. The findings from this research are that there is communication between the two worlds, the world of literature and history. Second, Nurhayati (2010) with the title*Representation of Women in the Use of Address and Reference Speech (A Stylistic Study of Rara Mendut Novel by Y.B. Mangunwijaya*. The findings of this research are that there is mutual influence between culture, language, and point of view. Third, Fuad (2010) with the research title*Continuity and Discontinuity of Religious Thought in Muhammadiyah (1923-2008): Review of Intellectual History*. The research finding is that there is a transformation and shift in religious thought within Muhammadiyah which is influenced by religious discourse.

Based on the explanation/ description of the previous researchers, it can be explained here that this research is not a reduplication of previous research, there are a few touch points, and even then they are not substantial in nature, namely Brother Fuad's research, although both use Michel Foucault's theory, the method of application and the object of study are very different. Thus elements *novelty* of this research are fulfilled.

METHOD

The research method used in this research is using Michel Foucault's genealogy theory work method with the following stages: the preparatory stage includes: determining the object of study (novel trilogy), determining goals, and focus; the research implementation phase includes: data collection begins with determining indicators (data identification), data classification (according to focus), data analysis, and conclusions; reporting stage.

Data collection techniques in this study used the documentation method, in the form of

library documentation. The library in question is in the form of texts in novels and sources from history that are related to the research focus referring to Michel Foucault's genealogical theory. To facilitate the collection of data from the object under study, the following research steps are used. 1) The initial step of the research is a literature study, thus establishing a trilogy of novels*Rara Mendut* by Y.B. Mangunwijaya as a data source/research object. 2) Intensive reading of the trilogy of novels *Rara Mendut* and record accordingly. 3) Data tagging or data identification by utilizing recording and coding according to the title of each novel. Data taken from the novel *Rara Mendut* be marked *RM*, novel *Genduk Duku* be marked *GD*, and novels *Lucy Lindri* be marked *LL*. This marking is then integrated and adapted to the needs of the research focus. 4) Grouping data using recording and coding according to the research focus. This recording activity is carried out simultaneously with data classification activities. Data are grouped according to focus, namely related to genealogical studies which have subfocus which will then be analyzed.

The data collection method is a method of collecting data from data sources in the form of novels, while data collection originating from historical knowledge sources is also carried out in a documentary manner. The data that has been determined according to the needs of the research focus are taken from written data in the form of historical source books, articles in magazines, and research results.

The working method of the genealogical approach by adjusting to the object of research is to explore effective history which includes: the role of parents towards their children, unlimited power, strong environmental influences, and the purpose of service reflected in the trilogy of novels *Rara Mendut* by Y.B. Mangunwijaya

The data source for this research is a trilogy of novels *Rara Mendut* by Y.B. Mangunwijaya, consists of three novels namely: *Rara Mendut* (*RM), Genduk Duku* (*GD),* and *Lucy Lindri* (*LL*) published by P.T. Gramedia Pustaka Utama, published year 2009, with a total of 799 pages. The choice of these three novels as data sources is because the three novels have a connection, especially the content of very complex philosophical ideas/ideas, as well as the depiction of characters, events, and settings that have relevance to Michel Foucault's theory. The

selection of data sources is also influenced by the historical content reflected in it, in fact it is even explicitly stated on the cover page that the trilogy was written based on historical sources. Given the historical content in the trilogy, this research also uses literature in the form of books that contain historical knowledge, especially the history of Mataram, magazines, and research publications that represent knowledge related to the research focus.

Research data is in the form of information related to the focus of research through understanding of words, phrases, sentences, paragraphs, and discourse in data sources that represent the role of parents towards their children, unlimited power, strong environmental influences, and the purpose of service is reflected in the trilogy of novels. *Rara Mendut*by Y.B. Mangunwijaya.

Data analysis techniques in this study were carried out using descriptive methods that were referred to/guided by Michel Foucault's genealogical theory. The chronology of the data analysis steps is detailed as follows. 1) Since data collection, data analysis activities are carried out simultaneously. The data is divided into several aspects according to the purpose and focus of the research. 2) Data verification. Checking the data by testing the validity of the data, there is data that needs to be removed or even add the required data. 3) Carrying out data reduction using the following steps: careful/intensive reading of the novel trilogy *Rara Mendut* by Y.B. Mangunwijaya, repeated reading to strengthen the data that has been collected, selected and compared, after passing the selection the data is ready to be presented. 4) Presentation of data using a data direct quotation system used to strengthen/sharpen the analysis accompanied by codes and data identities (from the novel *Rara Mendut/ RM*, *Genduk Duku/ GD*, *Lusi Lindri/ LL*). 5) The meaning or interpretation of each data presented according to chronology/ order or group, relates to Michel Foucault's understanding of genealogy theory. Make sense of the data presented by connecting the concepts in the theory related to effective history.

Based on these meanings/ interpretations, research results are obtained which are then discussed by looking at the relationship between the text and the meaning of Michel Foucault's genealogy theory in depth to obtain research

findings. At this stage it is called inference, which is the submission of opinions based on the relationship between data linkages and the researcher's statements and their suitability with theory. This conclusion stage is explained clearly so that it can be used as a reference as a result of research findings. The conclusion of the analysis is related to the suitability/accuracy of using the theory with the effort to explore all that is the focus of the research.

RESULTS AND DISCUSSION

Research Results

The depiction of past events as a bright material for reading present events and human life in the form of knowledge which is a confrontation between truth and error depicted in the trilogy of novels can be seen as follows.

The Role of Parents to Their Children

The description of the role of parents towards their children, in the novel it is described that the role of parents determines or colors the character/ nature of their children. Lack of parental attention to children or mistakes in how to enforce them on children will have an impact on the child's behavior, as seen in the data *LL* following.

> *Kekuasaan yang berlebih-lebihan adalah kegilaan yang tidak pernah hinggap pada binatang. Barangkali Mangkurat dulu sebagai Raden Mas Sayidin tidak pernah mengalami kehadiran seorang ibu yang benar-benar memberi bukti kasih sayang yang dibutuhkan anak? Dan ayah? Memanglah, yang dihadapi Raden Mas Sayidin tidak pernah seorang ayah, tetapi selalu Sang Panembahan, Baginda Raja, Kanjeng Susuhunan, Panglima Tertinggi Balatentara Mataram, Senapati-ing-Ngalaga,Sultan Agung. Maka jadinya begini ini, anak kerdil yang masih saja sampai tua merengek-rengek minta putik buah dada, guling perempuan, dan penyedot kenikmatan (Mangunwijaya, 2009: 754).*

> *Excessive power is madness that never settles on animals. Perhaps Mangkurat, as Raden Mas Sayidin, had never experienced*

> *the presence of a mother who really gave proof of the love that children needed? And dad? Indeed, what Raden Mas Sayidin faced was never a father, but always the Panembahan, His Majesty the King, Kanjeng Susuhunan, the Supreme Commander of the Mataram Army, Senapati-ing-Ngalaga, Sultan Agung. So it's like this, a stunted child who is still getting old whining for breast nipples, women's bolsters, and pleasure suckers (Mangunwijaya, 2009: 754).*

The data excerpt can be described that children must get attention, enough affection, and wholeheartedly care for the development of their souls. This picture is very clear as the impact of a child who lacks love, which is actually whole body and soul, not outward love and can cause a child to have a hard, spoiled, and cruel heart. In the painting of past historical events, namely the relationship between parents and child rearing, it is clear that the impacts that can be learned can be learned from looking at the care system carried out by today's parents. As a parent, whether on the mother's or father's side, if each of them pays attention to their role proportionally, the profile of a child like Amangkurat can be avoided. Based on what Amangkurat experienced and the quality of his relationship with his parents, each has a value of truth and error that confronts each other.

Unlimited Power

Susuhunan Amangkurat's implementation of unlimited power when he was running his government always created crimes that tormented his people, even relatives and palace officials also felt the cruelty. In terms of running the reins of government, he always adheres to the rules/justifications, especially those that benefit the king, while also making mistakes that violate existing provisions. So as long as you rule while you are profitable, you don't see right or wrong being hit because the principle of unlimited power is indeed adhered to, as seen in the data *LL* following.

> *Dari mana datangnya kekejian yang sering begitu jahat meracuni diri seseorang seperti bekas Raden Mas Jibus ini?... Hanya manusialah yang sebenarnya tidak tahu batas-batas kekuasaannya Ataukah*

jangan-jangan memang manusia sendirilah yang bernasib tidak pernah akan tahu batas-batasnya tetapi sedihnya selalu terkendali oleh batas-batas itu? Dan apa nyatanya? Seorang Raja belum tua tetapi sudah kurus bongkok seperti rongsokan. Seorang Senapati-ing-Ngalaga yang melolong-lolong menangis. Seorang penguasa kerajaan berpenduduk jutaan dan bertentara ratusan ribu dengan ratusan meriam, tetapi berjalan seorang diri, terseok-seok sendirian, tanpa ada yang menolong bila jatuh tersandung batu atau akar dina (Mangunwijaya, 2009: 754).

Where does this abomination come from which is often so evil as to poison someone like the former Raden Mas Jibus?... It's only humans who actually don't know the limits of their power. controlled by those boundaries?And what in fact? A king is young but already emaciated hunchbacked like a wreck. A howling Senapati-ing-Ngalaga was crying. A ruler of a kingdom with a population of millions and an army of hundreds of thousands with hundreds of cannons, but walks alone, stumbling alone, with no one to help when he falls over a rock or a root (Mangunwijaya, 2009: 754).

This principle finally had an impact as long as his government was not devoid of disputes, rebellions and what ultimately collapsed was not defeated by enemies from outside the palace but instead from within, namely the people themselves, as illustrated in the data *LL* following.

Sungguh! Sungguh! Mataram sedang terancam bahaya besar. Bukan pertama-tama dari Betawi atau luar, tetapi justru dari dalam. "Musuh Mataram yang paling berbahaya," demikian gumam duka Pangeran Purbaya, :adalah jantung Mataram itu sendiri." (Mangunwijaya, 2009: 731).

Really! Really! Mataram is in great danger. Not primarily from Betawi or outside, but rather from within. "Mataram's most dangerous enemy," said Prince Purbaya mournfully,: is the heart of Mataram itself." (Mangunwijaya, 2009: 731).

The data excerpts strengthen explanation that the king/ruler is using his power without limits will not last long and has many enemies and even takes a lot of victims so that the destruction is not caused by outsiders but rather from those closest to him, his own children/ people.

Based on the description of the data and analysis, it can be described that power without limits, let alone believed as private property, has an impact on misery for many people, has many enemies, leads tends to be cruel/arbitrary, and ultimately brings destruction.

Strong Environmental Influence

Past events that can be used to see the present in which there is knowledge in the confrontation between truth and error can be observed from the incident that happened to Prince Aria Mataram, Crown Prince. When he was still very young, the Crown Prince got along well with the Dutch prisoners, which had an unfavorable influence on his personality. He has a spoiled nature and other unfavorable traits, namely often breaking fences, even vindictive, as seen in data from the novel *GD* following.

Ya mereka kenal perangai Raden Mas Jibus yang entah kemudian diberi nama panggilan cukup memalukan, Raden Mas Rangkah alias Pagar. Pagar kehormatan bagi baginda maharaja ataukah pagar sindiran karena beliau sering melanggar pagar-ayu? Padahal sudah didampingi sekian wanita yang cantik-cantik juga. Yah, yah, yah...pastilah itu karena pengaruh tawanan Holan yang sering dikaryakan oleh Susuhunan sendiri untuk mendampingi para ningrat kerajaan, begitu desa desus yang beredar. Orang tahu, betapa erat, ya terlalu erat sebenarnya, pergaulan Raden Mas Jibus dengan para tawanan orang-orang kafir berambut jagung itu. Para abdi dalem semakin mengkhawatirkan keadaan tuan Aria mereka yang sangat manja menjadi-jadi dari buruk ke lebih buruk lagi (Manunwijaya, 2009: 364).

Yes, they know the temperament of Raden Mas Jibus, who somehow later was given a quite embarrassing nickname, Raden Mas Rangkah alias Pagar. The fence of honor for the king of the maharaja or the fence of

satire because he often violates the fence? Even though he was accompanied by so many beautiful women too. Well, well, well...surely it was due to the influence of the prisoner Holan who was often employed by Susuhunan himself to accompany the royal nobles, so the rumors circulated. People know how close, yes too close actually was, Raden Mas Jibus' association with the captives of those corn-haired infidels. The courtiers are increasingly worried about the condition of their very spoiled master Aria, which is getting worse and worse (Manunwijaya, 2009: 364).

The data presentation makes it cleardepiction that a person's character/ behavior is also influenced by social environmental factors. Associating with the Holan captives influenced the character of Prince Aria Mataram, namely he likes to play with women and is spoiled, always asking for gifts. His father's intention was to give him the freedom to mingle with the prisoners of the Holan nation so that Prince Aria Mataram could learn strategy, because problems that could not be solved formally through friendly/ informal relations, important/difficult issues could actually be resolved or overcome. Thus there was a clash between his father's good intentions and the direct consequences of this association.

Dedication Purpose

Historical events that have the function of seeing current problems can be seen in problems in dealing with life goals related to the problem of dedication. The essence of serving life, which is actually described in the novel trilogy, is that those who are served in this life are not superiors or institutions/institutions/ government, but rather the people, especially people who are still suffering or who have been made to suffer. Implicit and explicit goals of dedication are seen in the novel data *LL* following.

Biar! Bagi Purbaya, kaulah Tumenggung Mataram. Jawablah dengan jujur. Siapa sebetulnya yang harus kita abdi?”
Allah tunggal satu-satunya tentu saja, Pangeran.”
Bukan itu yang Purbaya maksud. Pada tingkat bumi yang berlumpur saja. Siapa? Raja atau negara?”

Jikalau hambamu Singaranu diizinkan jujur...apa boleh ini hamba katakan?” ...
Bila itu yang Pangeran tanyakan, Singaranu terpaksa menjawab: bukan raja bukan negara.”
Lalu...?”
Yang pantas kita abdi ialah rakyat. Kawula semua. Teristimewa yang masih menderita dan dibuat menderita.” (Mangunwijaya, 2009: 731-732).

"Let! To Purbaya, you are the Tumenggung of Mataram. Please answer honestly. Who exactly should we serve?”
"The one and only God of course, Prince."
"That's not what Purbaya meant. At the muddy earth level only. Who? King or country?”
"If your servant Singaranu is allowed to be honest...what can I say?"...
"When that's what the Prince asked, Singaranu had to answer: not the king not the country."
"So...?"
"What we deserve is the people. All of us. Especially those who still suffer and are made to suffer.” (Mangunwijaya, 2009: 731-732).

Based on the essence of the conversation between Tumenggung Singaranu and Pangeran Purbaya, it can be explained that in the activities of community life that become the basis and purpose of our devotion are the people, especially the people who are still suffering or who have been made to suffer, not the superiors/ state/ government let alone the interests/ self-satisfaction of individuals or groups. The reflection of the mental attitude to determine the direction of devotion in community life is not only seen in the attitude of Tumenggung Singaranu, in the novel trilogy it is also seen in the attitude taken/ chosen by the character Peparing (Lusi Lindri's husband), the fighters who love the small people, and Luwak Luweng, as seen in novel data *LL* following.

Demi tugas-tugas rahasia selaku juru penghubung antara Pangeran Purbaya dengan Tumenggung Singaranu, antara pejuang-pejuang pen-damba keadilan dan susila kemanusiaan di wilayah timur maupun barat Sungai Opak, Peparing telah

memindahkan pondok pemantauan serta lumbung perpekalan yudha-sandi-nya dari dataran tinggu Pegunungan Kidul ke suatu sudut segitiga terpencil antara Sungai Opak dan dinding-dinding pegunungan sisi barat, seberang timur Segarayasa yang masih lebat gelap rimba rayanya. Dengan Sungai Opak dan Segarayasa selaku penghalang alami serta garis pertahanan buatan tersembunyi yang sangat sulit dilewati oleh orang luar, pilihan Pepering tepatlah. Kedudukan pondok-pantau si Peparing benar-benar sukar diketahui para telik sandi istana maupun orang-orang lain yang tidak berkepentingan.
Khususnya selaku pos penghubung antara Tembayat dan kekuatan-kekuatan pecinta rakyat kecil dari Kotagede sampai Karangbolong Page-len. Teristimewa dengan para pengikut Raden Kajoran di daerah sekitar Tembayat Wedi...(Mangunwijaya, 2009: 733)

For the sake of his secret duties as a liaison between Pangeran Purbaya and Tumenggung Singaranu, between the fighters seeking justice and humane morality in the east and west of Sungai Opak, Peparing has moved the monitoring hut and the storage barn.udha-sandi- from the plains of Pegunungan Kidul to a corner of a remote triangle between the Opak River and the walls of the mountains on the west side, across from the east side of Segarayasa which is still densely dark with its jungle. With Sungai Opak and Segarayasa as natural barriers and hidden artificial defense lines that are very difficult for outsiders to pass, Pepering's choice was right. The position of Peparing's guardhouse is really difficult for the palace code spies or other disinterested people to know.
Especially as a connecting post between Tembayat and the forces of small folk lovers from Kotagede to Karangbolong Page-len. Especially with the followers of Raden Kajoran in the area around Tembayat Wedi...(Mangunwijaya, 2009: 733).

The attitude chosen by the character Peparing in the data excerpt can be explained that the task he carries is to be the link between Tumenggung Singaranu and the fighters who seek justice and humane ethics. Thus, what the Peparing groups are fighting for is the interests of the people as the party that bears the suffering in reality. In line with what is fought for/ what is the purpose of Peparing and his friends' devotion is the determination of Prince Selarong's character, as seen in the data from the novel *LL* the following. "No, Selarong did not originally serve the King. Serving the King correctly, in line with the Truth, well, that's it..." (Mangunwijaya, 2009: 593).

Based on the presentation of the data and analysis, it can be explained that the mental attitude related to the purpose of service is the interests of the people who are still suffering and the people who have been made to suffer as the mental attitude chosen by the figures Tumenggung Singaranu, Peparing, warriors seeking justice, and Prince Selarong. All of these characters are described as protagonists who can lead a peaceful life, have power over themselves, are independent, are more meaningful because they provide benefits to many people.

Discussion

Discussion of the results of the discussion of theory in this study theoretically the concepts used are relatively new (never been used in research in the field of literature) is an innovation. This research thus can be said to support/ confirm Michel Foucault's theory.

Discussion of the theory that is used as a reference in research refers to genealogical theories that are taken into consideration, namely Scheurich's opinion (in Denzin, 2011: 226); Lechte (in Hasbullah, 2007: 6); Hardiyanta, 1997: 14-15; Flower, 2002: 34; Haryatmoko, 2002: 10-11.

The field of genealogical analysis is the analysis of power relations and their technology. Lechte (in Hasbullah) states that genealogy is history written for the interests of the present, namely a relationship with a commitment to future issues. History according to Foucault is a genealogy and an intervention so that the framework of knowledge and the model of understanding also changes.

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Foucault states that every strand of history consists of relations of wars, battles, and struggles which coercive forces exert against one another. The success of history belongs to those who are able to usurp its rules. Foucault also opposes the notion of power unified from above by the center of state power. The emphasis on power and subject relations presupposes multiple power relations. Power does not refer to a general system of domination by one group over another, but to various power relations. Power is not an institution, and not a structure, nor is it a power possessed; but the name given to a complex strategic situation in a society. Power is everywhere and comes from everywhere Power is the direct result of division, inequality and imbalance (discrimination). In other words, power is an internal situation where there are differences. Where there is power there is always resistance, not in the sense of external or opposing forces, but because of the power itself (Haryatmoko, 2002: 11).

Discussion of the findings based on the information presented shows that the findings of previous researchers which have little resemblance are those of Brother Fuad's dissertation because they both use Michel Foucault's concepts/ theories. The element of similarity is very small, that is, they both revolve around systems of thought, but in terms of objects and applications of Michel Foucault's concepts, this study is very different.

In terms of research focus, it is different because Brother Fuad's dissertation uses a research focus: a) transformation of religious thought in the formative period, b) intellectual social relations of scholars and religious thought, c) contemporary religio-intellectual continuity and discontinuity. The continuity and discontinuity frameworks are studied to reveal transformations and shifts in religious thought within Muhammadiyah that are influenced by religious discourse. While the focus of this research is the study of genealogy in the trilogy of novels related to effective history.

Judging from the research object, previous researchers used writings (texts) produced by Muhammadiyah's leading 'ulama figures. These writings include books, articles in magazines or journals, and papers presented in seminars, recitations, or official Muhammadiyah forums, such as Muktamar, Tanwir Sessions, and others. Primary sources also include official Muhammadiyah documents, such as *Final decision*, *Muhammadiyah Almanac* and *Muhammadiyah Official News*. Plus, magazines *Muhammad's Voice* also an important source. Meanwhile, this study used the object/data source in the form of a trilogy of novels, namely *Rara Mendut* by Y.B. Mangunwijaya.

Meanwhile, in terms of these findings, it can be described that the findings of Brother Fuad related to the use of Foucault's concept are still limited to systems of thought, while this research is more complex in applying Michel Foucault's concept. Likewise in terms of the possibility of its future development it can be applied to other literary works in the genres of prose, drama, and poetry.

This research provides the following practical implications: Improving the competence of literary appreciation for literary activists. Literary activists in this case are also related to the practical implications of this research because they can contribute to the diversity of choices in studying literature. Increasing the love of reading historical novels because by applying Michel Foucault's theory various knowledge can be obtained. The knowledge that has been dug/explored in this research can add information and interest in the literary community because it is realized that reading novels/ similar works can foster a sense of awe of historical figures and can emulate the good things that are reflected through character. character.

Michel Foucault's theory can be used to explore various knowledge in novels, it can also be used for literary works*genre* others (poetry and drama). This is useful for academics because it can add to the repertoire of studies and serves as a challenge in the future field of research. Because from a theoretical point of view this research is a novelty in the field of literature, literary researchers can make use of it/develop it in accordance with existing literary genre preferences.

The work method of Michel Foucault's genealogy theory can be used as a model for educational practitioners because it can be used

as a source of learning in relation to the application of the latest theories so that variations in models of learning literature are also maintained. Thus the interest of students to be more fond of reading both literature and literary theory will be more motivated.

CONCLUSION

Based on data analysis and conclusions, theoretical and practical findings can be produced. The system of truth regarding absolute power for its own sake causes rulers to freely act cruelly, causing reactions of rebellions from within their own territory. The desired system of power is one that is based on an ideal/ a new mood about the will to struggle to bring peace and prosperity to the people with an atmosphere encompassed by compassion, which has the ability to change a vicious/ violent/ violent situation into a calm/ peaceful/ mutually compassionate one. insolence gives priority to humanity.

Effective history is the moments in which truth and error confront knowledge. Knowledge which is a confrontation between truth and error which is described in the trilogy of novels is in the form of: the role of parents towards their children that children must get attention, sufficient affection, and care wholeheartedly for the development of their souls, because if not it can cause children to have a hard heart, spoiled, and cruel.

Unlimited power always creates crimes that torment its people, even relatives and palace officials also feel the cruelty. Kings/rulers who use their power without limits will not last long and have many enemies and even take quite a number of victims so that the destruction is not caused by outsiders but rather from those closest to them, their own children/sons and people.

The recommendation of this research is that Michel Foucault's theory can be used to explore various knowledge in novels, it can also be used for literary works*genre* others (poetry and drama). This is useful for academics because it can add to the repertoire of studies and serves as a challenge in the future field of research. Because from a theoretical point of view this research is a novelty in the field of literature, literary researchers can utilize/ develop it according to their interests in existing literary genres.

The work method of Michel Foucault's genealogy theory can be used as a model for educational practitioners because it can be used as a source of learning in relation to the application of the latest theories so that variations in models of learning literature are also maintained. Thus the interest of students to be more fond of reading both literature and literary theory will be more motivated.

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