

## The Actant and Functional Scheme of Greimas in the Short Story *Wa Kanat Al-Dunya* By Taufiq Al-Hakim (Narrative Semiotics of A.J. Greimas)

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### Abstract

This study aims to analyze the short story *Wa Kanat Al-Dunya* in the anthology of short stories *Arinillah* by Taufiq al-Hakim with the theory of narrative semiotics A.J. Greimas. This research focuses on narratological analysis, also known as narrative theory. This research involves a literature study to collect research data. The researcher analyzed the data based on A.J. Greimas' theory of actant and functional schemes. The results of this study prove that this short story has six actant schemes in accordance with Greimas' theory, i.e., subject, object, sender, receiver, opponent, and helper. In the analysis, the author divides the story into three segments. From each segment, there are six actant schemes. The main actant resulting from the interconnection between one segment and another was found, i.e., the sender in the form of the actor's psychic inclination towards his desires. A very dominant Receiver is the 'devil'. In the Subject actants with a dominating role is also the character 'devil'. Furthermore, the object in this story is hatred towards Adam. Meanwhile, the character who plays the role of opponent is the 'sly snake'. The character 'sly snake' does not only act as an opponent but also as a helper for the subject. This research also discovered the functional structure in the short story which consists of the initial situation, transformation, and the final situation.

Keywords: Greimas' Narrative Semiotics, *Wa Kanat al-Dunya* Short Story, Taufiq al-Hakim

### Abstrak

Tujuan penelitian ini adalah menganalisis cerita pendek *Wa Kanat Al-Dunya* dalam antologi cerpen *Arinillah* karya Taufiq al-Hakim dengan menggunakan teori semiotika naratif A.J. Greimas. Penelitian ini merupakan penelitian yang memfokuskan pada analisis naratologi yang lebih dikenal dengan teori naratif. Penelitian ini menggunakan studi pustaka untuk mengumpulkan data penelitian. Peneliti menganalisis data berdasarkan pada teori skema aktan dan struktur fungsional A.J. Greimas. Hasil dari penelitian ini membuktikan bahwa cerpen ini mempunyai enam skema aktan yang sesuai dengan teori Greimas, yakni terdapat *subject*, *object*, *sender*, *receiver*, *opponent*, dan *helper*. Dalam analisis data pada cerita pendek ini, penulis membagi tiga segmen cerita. Dari setiap segmen menemukan enam

skema aktan. Dan ditemukan aktan utama dari hasil interkoneksi antara segmen satu dengan lainnya, yakni *sender* yang berwujud kecondongan psikis aktor terhadap keinginannya. *Receiver* yang pemeran yang sangat mendominasi yaitu 'setan'. Dalam aktan *Subject* yang memiliki peran mendominasi juga tokoh 'setan'. Lalu, yang merupakan *object* dalam cerita ini yaitu kebencian terhadap Adam. Adapun, tokoh yang berperan menjadi *opponent* adalah 'ular licik'. Tokoh 'ular licik' tidak hanya berperan menjadi *opponent* ia juga menjadi *helper* bagi *subject*. Penelitian ini juga menemukan struktur fungsional dalam cerpen yang terdiri dari situasi awal, transformasi, serta situasi akhir.

**Kata Kunci:** Semiotika Naratif Greimas, Cerpen *Wa Kanat al-Dunya*, Taufiq al-Hakim

## INTRODUCTION

The presence of literary works has improved, due to the many studies conducted within the realm of research. Recently, it has become common to analyze a literary work by means of semiotic studies, instead of focusing only on the problems of characterization, characters, plot, setting, and other aspects.

According to Sudjiman and Zoest, semiotics is the study of signs, and everything related to how to utilize and use them. There are three parts to semiotics, employed for issue analysis, semiotic syntax (focusing on its classification and showing the correlation of signs with other signs), semiotic semantics (showing the correlation of signs with their referents and with the interpretations they produce), and semiotic pragmatics (regarding their correlation with receivers and senders).<sup>1</sup>

The imaginary impact is the basis of the work that characterizes the study of literature. The worldwide characteristics of literature mean that literary works are eligible to be analyzed, regardless of the social background that created them. In that regard, the imagination, along with the numerous elements it has managed to create, deserves to be examined scientifically against the elements of real society.<sup>2</sup>

The literary work "short story" becomes an object of study in semiotics because it has elements of signs for in-depth study. A short story by Taufiq al-Hakim is one of the short stories that can be examined, namely *Wa Kanat al Dunya*. This short story reflects the life of the past and contains stories that can serve as a learning instrument for a better reflection on life for us in the future. In examining this short story, the researcher used Greimas' narrative

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<sup>1</sup> Sudjiman Panuti dan Aart van Zoest, *Serbi-Serbi Semiotika* (Jakarta: Gramedia, 1992).5

<sup>2</sup> Mustafa, 'Skema Aktan Dan Fungsional Cerita Sangbidang', *Sawerigading*, 23.2 (2017), 205–16.

theory. The researcher applied Greimas' narrative theory due to the feeling that in the storyline within a short story, characters and storylines are related to each other.

According to Suwondo, A.J. Greimas is a French structuralist researcher who developed Saussure's theory. Greimas developed this theory in Russian fairy tales and folklore. The theory of actant and functional schemes is then applied to analyze a wide variety of folklore texts.<sup>3</sup>

Greimas' semiotic theory of narrative in the text is categorized into six roles which Greimas calls actants, and functions to show the course of the story, namely; 1) Sender is an actant that leads to a special force setting rules and values and presenting the ideology of the text, 2) Receiver functions to carry the value of the sender. In this case, the term refers to the object where the sender places the value. 3) Subject occupies the main role in the narrative. 4) Object means the thing stated by the subject. It represents the goal that the subject is aiming for, 5) Helper, this supporting force helps the subject in his efforts to achieve his goal, 6) Opponent, this inhibiting force presents everything that tries to prevent the subject from achieving his goal.<sup>4</sup>

In narrative semiotics, aside from the actant scheme, a functional scheme also emerges. It contains incidents manifested in a particular story text. In this model, Greimas divides into the main parts, which include the initial situation, the transformation, and the final situation.<sup>5</sup> The initial situation is the initial state or harmony which is disrupted by an event. The transformation is a subject process as part of the object discovery.<sup>6</sup> It is divided into three stages, namely the proficiency test stage, the main test stage, and the glory test stage. In the final test stage, the subject tries to go through various obstacles or trials in the search for objects. The subject overcomes the existing problems as a form of dealing with the test of skill.<sup>7</sup>

The next stage in transformation is the primary stage, which represents the problem of the play in the story and indicates the success or failure in resolving the obstacle. Then, there comes the glory test stage about the realization of the real hero and the rottenness of the hypocrite hero. The functional story model, as the third major part of the story, is the final

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<sup>3</sup> Tirto Suwondo, *Studi Sastra : Beberapa Alternatif* (Yogyakarta: Hanindita Graha Widya, 2003).75

<sup>4</sup> Wildan Taufiq, *Semiotika Untuk Kajian Sastra Dan Al-Qur'an* (Bandung: Yrama Widya, 2016).108

<sup>5</sup> Mustafa.

<sup>6</sup> Busyrah Hamidah, 'Model Aktensial Dan Fungsional Greimas Pada Sebuah Cerkak Dalam Antologi Geguritan Lan Cerkak Pisungsung', *Skripsi : Universitas Indonesia*, 2012.64

<sup>7</sup> Mustafa.205-216

situation. The final situation implies harmony, and a return to the way things were at the beginning. Every conflict that comes to an end, will end with the subject either resolving or failing to obtain the object.<sup>8</sup>

Therefore, it is appropriate to read the short story *Wa Kanat al-Dunya* by Taufik al-Hakim with the approach of A.J Greimas' semiotic narrative theory. Not only does the short story contain imaginary activities, but the plot also has the role of characters and storylines that are related to each other. Hence, the reading of this short story ends in finding the actant and functional schemes within the short story.

## METHODOLOGY

As a study based on library research, the data collection technique was document review and library technique by using the author as the research instrument. Further, data collection in this analysis was conducted in three stages, namely first, the researcher read the source short story, *Wa Kanat Al-Dunya*. The second stage was classifying the scenes contained in this short story. The last stage was analysing the collected data. The focus of this analysis was on the scene in the short story *Wa Kanat Ad-Dunya*. and the subfocus of this analysis was Greimas' actant in the short story.

The research analysis method is narratological analysis. Some experts in Ratna's book explain the definition of narratology in detail - the Latin origin of the word narratology is 'naratio' which means (word, story, saga, or tale) and logos which means science.<sup>9</sup> Narratology is also commonly known as narrative theory. Narrative theory or narratology refers to the concept of storytelling and stories. The basic advancement of narratology is an analogy of language, for example, a syntactic model that has a connection with the subject, predicate, and object. Ratna believes that the object of Greimas's theory is not only to explore one genre such as saga, but also to expand to myth.<sup>10</sup>

In analysing the data, the researcher began by analysing the actant scheme. Next, she analysed the structure or functional model of the short story text. The actant and functional model analysis is a storyline analysis based on the correlation between actants. Actants are

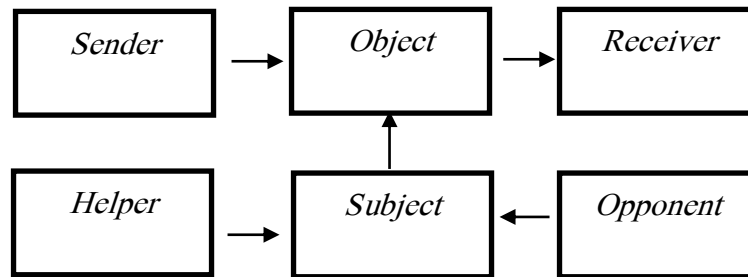
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<sup>8</sup> Busyrah Hamidah.64

<sup>9</sup> N.K Ratna, *Teori, Metode, Dan Teknik Penelitian Sastra* (Yogyakarta: Pustaka Pelajar, 2013).128-132

<sup>10</sup> Ratna.137

intangible roles played by one or several actors. Greimas's theory emphasises action more than actors. The following is a diagram of Greimas' theory, linked to the above explanation:



**Diagram 1.** Actant Scheme by A.J.Greimas

## DISCUSSION

Wa Kanat al-Dunya - short story by Taufiq al-Hakim - is one of the stories in Arinillah's Anthology of short stories. It explains three central characters, Azazil (Satan), the cunning snake, and Adam, the last central character.

### *Wa Kanat al-Dunya Synopsis*

This story recounts an analogy of a storyteller's imagination forming a reality story into many forms and metaphors, even to the point of telling one metaphor for entertainment, yet not for belief.

Once upon a time, there was no human being created. Allah SWT has already created angels and demons. Satan, before committing an offence and betraying his Lord, is said to have been nicknamed "Azazil". He is the ruler of the four-winged angels, the leader of the heavenly angels, and the guardian of the heavens. Allah created Satan to be greater than the other angels, so Satan chattered arrogantly that "Allah has created this privilege for me, I have a position above all of you Angels."

One day, Gabriel and Michael received an order from Allah to collect a handful of earth to make Adam, but the earth refused to let them take a part of the earth. Then, Allah commanded Azrael to gather a handful of soil from the earth. Azrael succeeded in getting soil from the earth and took various coloured soil. Derived from various kinds of soil, Allah created Adam's body. After creating Adam's body, with an empty body, Allah blessed him with His ruh (spirit). Then, Allah commanded all the angels to bow down to Adam, and all

the angels obeyed His command, except Satan. Satan looked sarcastically at him and, in his arrogance, looked away with a shudder.

Satan began to rebel against Allah's command after the creation of Adam. He did not accept the creation of the noble creature from the soil and was still proud that he was more noble than Adam because he was made of fire. The cunning snake came to Satan with all his excuses about Adam and made Satan even more arrogant and rebellious. Thus, Satan had a plan that he would make a creature just like Adam and would blow his soul into the creature he would make. By all means, he sought a handful of soil and created a creature that bore a resemblance to Adam. Completely formed, Satan waited for his creation to speak and move, but it did not happen as he expected.

Satan's arrogance, and cunning, made him dissatisfied so that he imagined evil and started his desire to create a creature. He took a piece of Adam's left rib and attached it to the creature he created because of his evil thoughts. Surprisingly, Satan saw that the creature he had made could stand up and walk. The sly snake secretly observed Satan's movements, as he stood up and took a step the sly snake cried out, saying " Eve, you are so beautiful". Then, Satan stared at the cunning snake with a sharp and surprised gaze and said " Eve?"

A sudden rumbling sound was heard in the centre of heaven, a terrifying sound that made Satan and the cunning snake stand up. Adam awoke to find Eve beside him. Adam knew nothing about the strange creature beside him. He was confused about what to do. Satan's nature is truly cunning, so he considered all means to trap Adam. The sly snake was equally as wicked as Satan, wanting to entrap Adam. The cunning snake came up with the idea of telling Satan about a tree with ripe fruit, and the essence of the fruit made wine. If Adam eats the fruit's essence, he will feel drunk.

Under those circumstances, there was a voice that shook heaven. Adam and Eve recognised that they should not go near the tree. However, Satan was not discouraged, with his devious tricks he always thought of tricking Adam and Eve. One day, Satan's cunning mind was able to entrap Adam and Eve, because in Eve there was a part of the spirit of Satan, so Eve could be easily instigated by Satan. In the end, Adam and Eve were expelled from Heaven by Allah SWT, because of Satan's cunning.

### *Actant Scheme*

Greimas in Taum reveals that actants are the smallest unit in the narrative, possess syntactic elements and serve a specific function. Actants are not identical with actors. Imaginary characters played by one or more actors are defined as actants, in contrast to actors who are concrete manifestations of actants.<sup>11</sup> In this analysis, the actant scheme will be divided into several segments, as follows:

#### *Actant Scheme (1) in the first segment*

Actant (1) in the short story *Wa Kanat al-Dunya* is found in the first story excerpt about the assignment of Allah SWT to Gabriel, Michael, and Azrael. The theme raised is “Awal Terciptanya Kehidupan Dunia”

No.	Actant Classification	Narrative of Short Stories
1	<i>Sender</i>	Allah's Majesty in creating Adam's creature with all His will
2	<i>Receiver</i>	Allah SWT
3	<i>Subject</i>	Allah SWT
4	<i>Object</i>	Adam's creation from the soil
5	<i>Helper</i>	Azrael and the soil
6	<i>Opponent</i>	Gabriel and Michael

**Table 1.** *Actant Scheme (1) in the first segment*

The sender of the first segment is the majesty of Allah in creating Adam with all His will, thereby becoming the basis of the paradigm that includes the ideology and value of the text in this first segment, so that the majesty of Allah swt can create the creature Adam from the noble soil. This is expressed in the following short story excerpt:<sup>12</sup>

<sup>11</sup> Yoseph Yapi Taum, *Studi Sastra Lisan: Sejarah, Teori, Metode, Dan Pendekatan Disertai Contoh Penerapannya* (Yogyakarta: Lamalera, 2011).144

<sup>12</sup> Al Hakim Taufiq, *Arinillah* (Mcsir: Maktabah Mcsir).61

خلفه الله بيده.. إذ لبث جبريل في الأرض ليأتيه بطين منها بصنع منه آدم.. فلما مد جبريل يده إلي الأرض فزعت وقالت: أعود بالله منك ان تنقص مني، فرجع الملاك ولم يأخذ.. فبعث الله ميكائيل فكان حظه جبريل.. فلعت الله في آخر الامر ملك الموت.. فما كادت الارض تقول له: أعود بالله منك ان تأخذ مني.. حتي قال لها: وأنا أعود بالله ان أرجع ولم أنفذ امر ربي.. ومد يده وقبض من وجه الارض قبضة.. ولم يأخذ من مكان واحد، بل اخذ من تربة بيضاء و حمراء و سوداء.. ولذلك خرج بنو آدم مختلفين في اللون.. وخلق الله من هذا الطين جسد آدم، فلما مرت به الملائكة فزعوا منه حتي ابليس..

Based on the text excerpt above, it can be understood that, Allah sent Gabriel to take a handful of soil from the earth but Gabriel did not succeed in taking the soil, as the soil refused to take a little from his body. Then, Allah also ordered Michael to collect a handful of soil from the earth, with similar results as Gabriel, who was unable to take it. In the end, Allah sent Azrael, the angel of death. And he managed to take a handful of soil from the earth, which was of various colours.

Furthermore, the receiver in this segment is Allah, as Allah carries the value of the sender. The receiver (Allah) is where the sender positions the ideology and values of the text. In this case, Allah is the one who desires to create a creature from the soil for Adam's noble creation. The subject in this segment is Allah because Allah is the main character in the narrative of the story in this first segment, while the object is the creation of Adam from the ground, which is desired by the subject, namely Allah.

In the above quote, the creation of Adam was interfered with by Gabriel and Michael who could not take a handful of soil on earth, because of the refusal of the soil to take a little of its share, which is an opponent actant. However, in the end, Allah's desire to create Adam was fulfilled with the help of the earth and Azrael as a helper. As in the following quote.<sup>13</sup>

كان يمر به فيضربه فيصوت الجسد الأجوف كما يصوت الفخار، وتسمع له صلصلة... ثم نفخ الله فيه بعد ذلك من روحه... فلما دخلت الروح في رأسه عطس... ولما دخلت الروح في عينيه نظر إلى ثمار الجنة.. فلما دخلت الروح في جوفه اشتهى الطعام.. وأتم الله خلق آدم... فجاء خير ما خلق وأعجب ما أبدع، فأمر الملائكة أن يسجدوا لهذه الآية الرائعة، فسجدوا كلهم إلا إبليس

In the text excerpt above, the subject Allah succeeds in creating the object in the form of the creation of Adam from the ground, after being assisted by the helper Azrael and the soil.

<sup>13</sup> Al Hakim Taufiq.61



*Actant Scheme (2) in the second segment*

The second segment of Wa Kanat al-Dunya is the theme of Satan rebelling against Allah. Before reviewing the theme of the short story narrative more deeply, the researcher presents some of the actors present in this segment, as follows:

No.	Actant Classification	Narrative of Short Stories
1	<i>Sender</i>	Satan's arrogance and cunning to match Allah's ability to create creatures
2	<i>Receiver</i>	Satan
3	<i>Subject</i>	Satan
4	<i>Object</i>	The creation of a creature named Adam
5	<i>Helper</i>	Satan's cunning and trickery
6	<i>Opponent</i>	The cunning snake

**Table 2.** *Actant Scheme (2) in the second segment*

In this segment, after Allah created Adam there was Satan - a character who rebelled against Him, refused to bow down to Adam until Satan had a cunning mind to create a creature similar to Adam. The sender of this segment is Satan's arrogance and cunning to match Allah's ability to create creatures. Satan felt threatened by the creation of Adam in Heaven, and felt humiliated by Adam's existence, for before Adam was created Satan had the highest position in Heaven. Thus, Satan is very ambitious to create a creature like Adam as the object and he takes a dominating role in this segment, making him the subject as well as the receiver who receives the text value that is the basis of this short story. This is what has been revealed in the text excerpt below.<sup>14</sup>

- لقد نفخ فيه من روحه !  
 - رأيت ! ... هو ذاك يا عزازيل ... أن الأوان أن تفهم ذلك  
 - أن الأوان أن أفهم أن في إمكاني أنا أيضاً أن أصنع شيئاً أنفخ فيه من روعي !  
 قالها كالمخاطب لنفسه ، ومضى سريعاً حتى لا يطرق سمعه صوت ضحكات الحية الساخرة  
 انطلق إبليس في كل مكان يبحث عن الطين حتى وجده ، فتناوله فرحاً ، وجعل يسوى منه مخلوقاً  
 على مثال آدم ، وتمت الصورة ، وانتظر أن تنبض أو تنهض ؛ فلم يجد إلا جماداً لا حراك به ...  
 فترك ما صنع وانطلق يائساً ساخطاً ، يحمل المرارة والخيبة ويريد أن يكتم ما وقع

<sup>14</sup> Al Hakim Taufiq.63

In the story above, it is clear that the actants are in accordance with the data obtained, i.e. the desired object of the subject "Satan" is the creation of a creature like Adam. Satan tried to find a handful of soil from the earth and formed it into Adam's likeness, yet his wish that the body he formed would move was not as expected as the body he formed could not move and stand. And it was not easy for him to achieve what he hoped for, as in the following quote:<sup>15</sup>

كيف الحصول عليه ؟  
هذا مالا سبيل إليه .. تلك صفة الله التي لا تنفصل عنه ولا ينفصل عنها إنها روحه التي لا  
تعطى ولا تفقد ولا تسلب ... وهو وحده الذى يستطيع أن ينفخ منها بإرادته في الكائنات  
لا بُدَّ لي مع ذلك أن أخلق شيئاً  
شيئاً حياً ؟  
نعم لن تستطيع أن تخلق شيئاً حياً من مادة ميتة  
اخترسي أيتها الثرثارة!  
وتركها وانصرف مطرقاً مفكراً ... ومشى في الجنة على غيري هدى

From the short story excerpt above, it can be further learnt that the subject in trying to achieve a desired object is not easy, as he must overcome all obstacles to be able to achieve his desire in creating a creature like Adam. Amid shaping the creature, the sly snake secretly observed it, and at once he saw that the subject felt hopeless because the body that the subject had shaped could not stand and move. Then this cunning snake is used as an opponent for the subject to achieve his desire, because this cunning snake laughs at him, and that the sly snake explains to Satan that creating a creature is not easy, it is the power of God that no one can match Him. Irritated by the cunning snake, Satan left in search of a cunning way to fulfil his wish of creating a creature like Adam. This is what makes the helper in this segment, that Satan's cunning mind is a helper to achieve his desire, as in the quote below:<sup>16</sup>

وإذا هو يبصر تحتها آدم راقداً غارقاً في نعاسه .. فوقف على رأسه يتأمله ... وخطرت له فكرة  
أنعشته بالأمل .. حقاً إنه لن يستطيع أن يصنع مخلوقاً حياً من مادة ميتة كالطين ولكنه قد يستطيع  
أن يخلق كائناً حياً من شيء حي ... فلو استطاع أن يأخذ من جسم آدم الحي قطعة؟

In this segment, the subject proves his ability he can achieve his desires with his cunning helper. As in the following quote:<sup>17</sup>

<sup>15</sup> Al Hakim Taufiq.64-65

<sup>16</sup> Al Hakim Taufiq.65

<sup>17</sup> Al Hakim Taufiq.66

وتحسس إبليس برفق جسد آدم ، فوجد الأضلاع ... إنها ليست ظاهرة ، وهي كثيرة لا تظهر فيها السرقة إذا استلب أحدها ... فليأخذ هذا الأقصر الأيس من بين أضلاعة ؛ ففيه تتوافر كل الشروط فهو مستتر منزو لا فائدة فيه ، ولن يشعر بفقده ، حتى ولا آدم نفسه ... واستل إبليس الضلع الحى بخفة ومهارة ، وسواه على صورة آدم ، ولكنه تصرف قليلا ، ووضع شيئا منه ... وانتصب ذلك المخلوق الجديد يتمطى ... وعندئذ ارتفع صوت من بين الأشجار يقول: مرحى ... مرحى

After the subject (Satan) achieved his desire to create a creature like Adam, he remained dissatisfied with the result. Indeed, cunning and arrogance are Satan's characteristics, no matter what results he gets, he will not be satisfied. With its cunning it wants to plunge Adam and Eve, with this the story is included in the new theme in the following third segment.

### *Actant Scheme (3) in the third segment*

In this third segment, the theme of the story narrative is Satan's cunning to plunge Adam and Eve. The following are the actants contained in it:

No.	Actant Classification	Narrative of Short Stories
1	<i>Sender</i>	Satan's arrogance and cunning to entrap Adam and Eve
2	<i>Receiver</i>	Satan and the Snake
3	<i>Subject</i>	Satan
4	<i>Object</i>	Tricking Adam and Eve
5	<i>Helper</i>	The cunning snake
6	<i>Opponent</i>	The unintelligent Satan and the cunning snake

**Table 3.** *Actant Scheme (3) in the third segment*

In this third segment, the author narrates the sender who carries the ideology of the text is the arrogance and cunning of Satan to entrap Adam and Eve, which is done by the subject and receiver, Satan, as well as the cunning snake as the receiver. Then, Satan's cunning strategy to entrap Adam and Eve is the object desired by the subject. The subject in achieving his desire is assisted by the helper, the cunning snake as well as the receiver. In this segment the Opponent actant is Satan himself, because he cannot think of how to entrap

Adam and Eve, so he continues to urge the cunning Snake to find a way and join him in order to achieve his desires. As explained in the following text excerpt:<sup>18</sup>

وعندئذ دوى فى أرجاء الجنة صوت ارتعدت له فرائص إبليس والحية ... فهربا مذعورين  
جز عين ... واستيقظ آدم من سباته فألقى حواء بقربه ... فلم يفهم من أمرها شيئاً ... ولبث لحظة  
يتأملها دهشاً ... إلى أن ألقى فى روعه علم خفى بما ينبغى أن يفعل ، فليسكن إلى حواء إذا شاء ...  
ولكن الحذر كل الحذر أن يقربها أو يلمس جسدها جسده...

وعلم إبليس بالأمر ... فأقبل على الحية يسألها : لماذا حرم على آدم لمس حواء ؟ ...  
فأجابته على الفور : أو نسيت أن بها شيئاً من النار ؟  
ففكر إبليس قليلاً ، ثم قال بارتياح : لا أظن هذا كل شيء ... إنما المقصود فيما أرى هو أمر أخطر  
من هذا ... ترى ماذا يحدث لو امتزج هذان المخلوقان ؟

In the above story excerpt, it can be understood that, in accordance with the above actants that have been described, the object desired by the subject, Satan, is to entrap Adam and Eve by combining Adam and Eve into one. Then, the cunning snake thought the same thing as Satan. This is evidence of the cunning snake being a helper for the subject to achieve his desires, as in the following story excerpt:<sup>19</sup>

ففكرت الحية لحظة ووقع بصرها مصادفةً واتفاقاً على عش طائر في أعلى الشجرة ، فصاحت :  
يحدث لهما ما يحدث لهذا الطير ... يتناسلان !  
يتناسلان ؟  
ويخرج منهما مخلوق ثالث ...  
فصاح إبليس : نعم ... هذه المسألة ... وهذه علة الخطر ... ولكن لماذا لا يراد خروج هذا المخلوق  
الثالث ؟  
لأنه سيكون فيه شيء منك ... هذا مفهوم بالبداية ... إن آدم ، ذلك العمل العظيم الذى يفخر به  
الخالق ... تلك الآية التي نفخ فيها من روحه ... يجب أن تبقى هكذا بمفردها صورة خالدة ناطقة  
بمقدرة المبدع الأعظم وكماله الأبدى ، الذي لا يشوبه نقص ، ولكن جئت يا صديقى إبليس تفسد  
هذه الروعة وتريد أن تستخرج من هذه الصورة المفردة نسخاً مشوهة !

In the quote above, the sly snake is a helper for the subject to achieve the object. Also, it can be seen implicitly in the story above that the sly snake is the opposant for the subject to achieve the object, because the sly snake argues that Adam's creature was created as a masterpiece and that the Creator is proud of, and you want to bring out a bad duplicate. With these words, it indirectly becomes the opposant for the subject, while Satan himself becomes the opposant in achieving the object, as in the following story excerpt:<sup>20</sup>

<sup>18</sup> Al Hakim Taufiq.67-68

<sup>19</sup> Al Hakim Taufiq.69

<sup>20</sup> Al Hakim Taufiq.70-71

ساعديني يا صديقتي الحية الذكية!  
لماذا تريد أن تعرضني لغضب خالقنا الأزلي؟  
صدقت ... اسمع إذن ... هذه شجرة فيها فاكهة إذا نضجت واختمر عصيرها أحدث عجباً . ... فقد رأيت  
بعض الطير ينقرها فتحدث له أحوال غريبة ... ويقع في نشوة تفقده اتزان  
دليني على هذه الشجرة  
وعند ذاك دوى في الجنة ذلك الصوت العظيم ، فهرب إبليس والحية مذعورين . ووقع آدم وحواء على  
وجهيهما ساجدين... ثم ألقى في روعهما ألا يقربا هذه الشجرة ...  
ولم يقنط إبليس ؛ فقد عاد بعد قليل إلى الحية يقول: ما العمل ؟  
دعني دعني... لن أشاركك بعد الآن في مشروعاتك..

In the quote above, it shows that Satan himself can be the opposant in achieving the object. He cannot achieve his desire if not assisted by the helper of the cunning snake, as in the following quote the helper can help the subject achieve his desire: <sup>21</sup>

وفيهما من قوة إقناعك ، وبراعة إغرائك ، فهي ستظفر بإقناع آدم وإغرائه أن يأكل كما أكلت  
ويصنع كما تريد هي أن يصنع..  
فتهلل وجه إبليس فرحاً ، وصفق طرباً ، وجرى من فوره يبحث عن حواء  
تم بعد ذلك ما هو معلوم فقد ضعف آدم وأطاع حواء وأكل معها من الشجرة ، وانتشى من  
عصيرها وثمل ، وامتزج بحواء ، وطردا من الجنة إلى الأرض وأنبتها الجنين الأول

In the quote above, it shows that the cunning snake becomes a helper for the subject to achieve the desired object. Until the subject can trap Adam and Eve to get them expelled from Heaven, and thrown to the earth.

### *Main Actant*

Proving the main actant requires describing the actant as a whole, and then analysing how it relates to each other. Furthermore, the researcher outlines a table with an explanation of the entire actant, as shown below:

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<sup>21</sup> Al Hakim Taufiq.72-73

No.	Actant Classification	Actant Scheme 1	Actant Scheme 2	Actant Scheme 3
1	<i>Sender</i>	Allah's Majesty in creating Adam's creature with all His will	Satan's arrogance and cunning to match Allah's ability to create creatures	Satan's arrogance and cunning to entrap Adam and Eve
2	<i>Receiver</i>	Allah SWT	Satan	Satan and the Snake
3	<i>Subject</i>	Allah SWT	Satan	Satan
4	<i>Object</i>	Adam's creation from the soil	The creation of a creature named Adam	Tricking Adam and Eve
5	<i>Helper</i>	Azrael and the soil	Satan's cunning and trickery	The cunning snake
6	<i>Opponent</i>	Gabriel and Michael	The cunning snake	The unintelligent Satan and the cunning snake

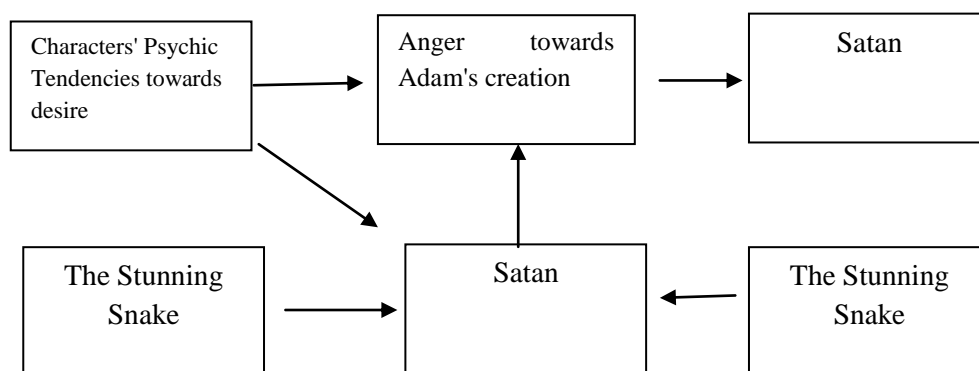
**Table 4.** *The Result of the Main Actant in the Short Story Wa Kanat al-Dunya*

Based on the description of actant schemes above, the relationship between one actant and another can be seen. Likewise, it can also be seen in the classification of the sender's actant that there is the majesty of Allah SWT in creating Adam's creature then, the arrogance and cunning of Satan to match Allah's ability to create creatures, and to plunge Adam and Eve. Based on the classification of the sender's actant, it can be concluded that all three are bound by Satan's desire and need to get what he wants. Furthermore, the main sender of the sender actant's relationship with each other means the character's psychological tendency towards his desires.

In the receiver actant, it can be inferred that what really dominates the story is the character of Satan who holds the ideology of the narrative from the beginning to the end of the story. Furthermore, in the subject actant, the character who dominates the role is the character of Satan, as he has an overwhelming desire for everything he dreams of.

Meanwhile, the object actant in this story is hatred towards Adam, which makes the subject want to create creatures like Adam and the desire to plunge Adam and Eve. From beginning to the end of the story, Satan portrays himself as not favoring Adam's existence in Heaven, therefore, this makes a desire for the subject to achieve the object.

The most prominent helper actant is the cunning snake. This cunning snake is a significant character for the subject to achieve the desired object. However, the cunning snake can also be an opposant that dominates in this story, because sometimes it is not in favour of the subject to achieve the object. In the story, it is depicted that the cunning snake is obedient to its Creator, although it has a Satan-like behaviour, scheming to help Satan achieve his desires. Based on the explanation above, it can be simplified briefly in the table. Here is the main actant of the short story *Wa Kanat al-Dunya*.



**Diagram 1.** The Result of the Main Actant Scheme in the Short Story *Wa Kanat al-Dunya*

### ***Functional Structure***

In a narrative, the functional structure functions to explain the plot, consisting of the initial situation, the transformation period, and the final situation. As Taum argues, the model of the story will remain the plot. This model is mentioned in many parts of the action known as functions, hence the name functional structure. The variety of events expressed in verbs, such as marriage, death, departure, murder, etc. led to the development of the functional model. It can be seen in the following functional model table, as follows:

Initial Situation	Transformation					Final Situation
	Proficiency	Main	Test	Ultimate	Test	
	Test Stage	Stage		Stage		

**Table 5.** Overview of A.J.Greimas Functional Structure

Table [5] above, can be elaborated as follows:

**Initial Situation:** Allah SWT ordered Gabriel, Michael and Azrael to bring a handful of soil from the earth as the main material for the creation of the creature, Adam.

**Transformation:**

- a. Proficiency Test Stage: after the creation of Adam by God, Satan with his arrogance wanted to create a creature similar to Adam, and he claimed to have mastered, known, and stolen many of God's sciences.
- b. Main Test Stage: Satan's character has obtained something that he dreamed of, i.e., creating a creature similar to Adam, who can move and walk, a creature named Eve.
- c. Ultimate Test Stage: Satan's character is not satisfied with his desires that have been achieved, he is even more eager to plunge Adam and Eve by inciting Eve to eat the juice from the tree that God forbids her to pick.

**Final Situation:** Satan succeeded in tricking Adam and Eve until they were both expelled from heaven and thrown to earth, with this, Satan's wish was fulfilled.

## CONCLUSION

The overall analysis of the actant and functional schemes in the short story *Wa Kanat al-Dunya* by Taufiq al-Hakim concludes that both have interconnections with each other in bringing about the creation of the storyline. Each character who plays a role as an actant has different responsibilities and meanings in order to achieve certain goals. Notwithstanding that the short story *Wa Kanat al-Dunya* contains an antagonistic actant that hinders the subject's efforts to obtain objects, the storyline can function and run well.

Based on the analysis and discussion above, it is also clear that the characters perform the actants and functions well and precisely. The description of the storyline is very clear and sequential. There is no backward flow in Taufiq al-Hakim's *Wa Kanat al-Dunya* short story.



The results prove that this short story has six actant schemes in accordance with Greimas' theory, namely there are subject, object, sender, receiver, opposant, and helper. In analysing the data in this short story, the researcher divides the story into three segments. From each segment there are six actant schemes. And the main actant was found from the interconnection between one segment and another, namely the sender in the form of the actor's psychic inclination towards his desires. The Receiver who plays a very dominating role is 'Satan'. In the Subject actant the character 'Satan' also has a dominating role. Then, the object in this story is hatred towards Adam. Meanwhile, the character who plays the role of opposant is the 'cunning snake'. The character 'cunning snake' not only acts as an opposant but also a helper for the subject. This research also discovers the functional structure in the short story which consists of the initial situation, transformation, and the final situation.

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