



## INTISARI

Sebagai sastrawan sekaligus akademisi, Budi Darma tidak menganggap remeh persoalan identitas. Oleh karena itu, karya-karyanya sering membicarakan identitas tokoh. Salah satunya adalah novel *Olenka*, novel yang mengantarkan Budi Darma meraih beberapa penghargaan. Dalam interpretasinya, identitas dan masalah memiliki hubungan kausal. Tokoh-tokoh bermasalah karena tidak memiliki ketetapan identitas. Tokoh-tokoh demikian dianggap tidak memiliki eksistensi; tidak hadir. Artinya, kehadiran dan eksistensi hanya diasosiasikan pada tokoh dengan identitas yang tetap, stabil, tunggal, serta murni. Pandangan semacam itu, menurut Jacques Derrida, mengindikasikan logosentrisme sebagai mode metafisika kehadiran (*metaphysics of presence*). Logosentrisme beroperasi lewat konstruksi jaringan oposisi hierarkis yang sering kali tersembunyi dan terpresi. Penyembunyian atau represi tersebut dilakukan eksklusif dan inklusif. Struktur seperti itu dapat dilucuti melalui prosedur dekonstruksi. Sebab, metafisika kehadiran selalu mengandung logika kontradiktif, inkonsisten, dan tidak stabil. Logika tersebut akan menghancurkan strukturnya sendiri. Struktur novel *Olenka* dikonstruksi secara logosentris dengan pemosisian seorang tokoh sebagai senter atau pusat. Ketetapan identitasnya menjadi *logos*. Tokoh tersebut dianggap ada dan hadir. Setelah prosedur dekonstruktif diterapkan, dapat diamati bahwa tokoh itu ternyata tidak pernah ada atau hadir secara murni dan penuh. Sebab, identitasnya selalu bergerak, berubah, serta terus-menerus mengacu dan bergantung pada identitas lain sehingga tidak pernah mencapai final.

Kata-kata kunci: metafisika kehadiran, logosentrisme, dekonstruksi, identitas



## ABSTRACT

As a writer, as well as an academic, Budi Darma does not underestimate the issue of identity. Therefore, his works often discuss the figure's identity. One of them is *Olenka*, a novel that led Budi Darma to win several awards. In its interpretation, identity and problems have a causal relationship. The figures are problematic because they do not have a fixed identity. Such figures are considered to have no existence; not present. That is, the presence and existence are only associated with a figure with a permanent, stable, single, and pure identity. Such a view, according to Jacques Derrida, indicates logocentrism as a mode of metaphysics of presence. Logocentrism operates through the construction of hierarchical opposition networks that are often hidden and repressed. The concealment or repression is carried out by exclusion and inclusion. Such structures can be stripped through deconstruction procedures because metaphysics of presence always contain contradictory, inconsistent, and unstable logic. This logic will destroy its own structure. The structure of *Olenka* is constructed in logocentric mode by positioning a figure as a center. His identity became logos. The figure is considered to exist and present. After the deconstructive procedure is applied, it can be observed that the figure apparently never exists or is present purely and fully because his identity is always moving, changing, and constantly referring to and dependent on other identities so that it never reaches the final.

Keywords: metaphysics of presence, logocentrism, deconstruction, identity