

Betrayal as a crisis of moral authority: the author's worldview in *Sirrul Marquise* through Lucien Goldmann's genetic structuralism

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Abstract

*This article aims to examine the author's worldview toward betrayal in the short story *Sirrul Marquise*. Before exploring the author's worldview, this study first discusses the historical and social background that underlies the creation of the work. The study employs a descriptive qualitative research method by textual data analysis and interpretation it through the lens of Lucien Goldmann's genetic structuralism theory. The data consist of primary sources in the form of the contemporary Arabic short story titled *Sirrul Marquise* and secondary data obtained from related journal articles and previous studies. Through this method, the researcher found that Nabil Al-Othmani, the author of "*Sirrul Marquise*," was influenced by Morocco's social conditions, particularly those related to power struggles and the territorial conflict in the Sub-Saharan region. The short story reflects the author's worldview on betrayal through four main dimensions: betrayal of social institutions, parental betrayal of children, betrayal of moral and humanitarian values, and betrayal of oneself. Each form of betrayal illustrates a deeper social criticism against the moral decay and crisis of trust in modern Moroccan society. This research contributes to expanding the discourse on betrayal in literary studies, especially within the framework of genetic structuralism, by connecting individual moral collapse to collective social structures. The findings also provide implications for further application of genetic structuralism in modern Arabic literature studies, particularly in works addressing postcolonial identity and social conflict. It is hoped that this study can fill the research gap concerning betrayal in macro social contexts and inspire future studies to explore Goldmann's theory more comprehensively in various literary works.*

Keywords: Genetic Structuralism, Lucien Goldmann, Betrayal, *Sirrul Marquise*

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Introduction

In social dynamics, betrayal often triggers disharmony, conflict, and even hostility, within personal relationships and between leaders and their communities (Ridho & Syaputri, 2022). More broadly, betrayal not only damages relationships between individuals but can also lead to social instability due to the loss of trust (Stricher-Stern et al., 2025). On a wider scale, betrayal also manifests through social injustice, such as the oppression of women who suffer from unequal power relations. Women's oppression and discrimination occur in many parts of the world, especially in developing nations. To end this oppression and discrimination, it is important to empower women so that they know that they are oppressed and discriminated against (Sumarsono & Masofa, 2022). Lahav adds that betrayal occurs when individuals place their trust in an institution as a source of attachment and protection, but the trusted party fails to fulfill its responsibilities, resulting in losses (Nielsen et al., 2024).

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The phenomenon of betrayal is interesting to study in literary works because, within a work, authors often reflect the social realities that underlying their works. Within the framework of genetic structuralism, this phenomenon can be examined through the concept of worldview, namely the way human being understand, interpret, and respond to reality ([De Witt et al., 2024](#)). Worldview in literary works also reflects society's perspective on reality and guides human action ([Fuad et al., 2025](#)). Furthermore, considering that literary works play a role in presenting, concealing, and resisting various existing constructions ([Susanto, 2022](#)) This increasingly draws attention to exploring what is hidden in literary works.

Jaspers states that worldview is a dynamic phenomenon formed throughout life, not only as the result of rational processes but also one that involves intuitive and aesthetic attitudes ([Andersen, 2022](#)). Meanwhile, Goldmann defines worldview as the ideas, aspirations, and feelings that unite individuals within a particular social group, born from the interaction of social classes, situations, and historical contexts ([Sakinah & Kusumayanti, 2023](#)). Thus, a worldview can be understood as a form of collective consciousness reflected in literary works as well as a representation of social, economic, and cultural conditions.

The short story *Sirrul Marquise* is interesting to study because of its short nature but it focuses on one complex main conflict ([Cindi et al., 2023](#)). The conflict raised by the author in this short story refers to the background of the place where he lives. His worldview is influenced by the situation in Morocco. Morocco is a country with a population composed of a mixture of native Arabs, Arabized cultures, and the Amazigh (Berber) community, who are the indigenous people of Morocco ([Said, 2022](#)). Although Morocco has been independent since 1956, socio-political influences are still felt. The monarchy system still holds significant central power, even though new contributions were introduced in 2011. These reforms are considered ineffective because the mechanisms and institutions to realize these aspirations do not yet exist ([Strachan, 2014](#)). In addition, the prolonged conflict over the disputed territory of Western Sahara has also created deep social tensions. Separatism, displacement, and human rights violations remain part of Morocco's social landscape to this day. Natasha White's report states that nearly half of the indigenous Sahrawi population has been living in refugee camps in Tindouf, Algeria since 1976, while those living in the occupied territories face torture, heavy censorship, and repeated human rights violations ([White, 2015](#)). These conditions reflect a crisis of confidence in the authorities. As depicted in the betrayal of the father in the short story, which is used as a symbol of the collapse of moral authority, it is also the author's criticism of the collapse of the values of responsibility and loyalty in the Moroccan social structure.

This study examines the dimensions of betrayal in the short story using the theory of genetic structuralism to explore the factors that construct betrayal and to uncover the worldview of the author, Nabil al-Othmani. The choice of this theory is relevant because the main conflict of the short story is rooted in the destruction of family harmony caused by the betrayal of a dominant figure, so that betrayal is understood not only as a personal matter, but a reflection of social reality ([Goldmann, 1967](#)). The author's worldview is reflected through the depiction of a stepfather who abuses familial trust, which can be analyzed through the dialectical relationship between the structure of the work and the social structure.

Goldmann in *The Hidden God*, asserts that literary works are born from the collective consciousness of a social group that the author processes through the relationship between the structure of the text

and the social structure ([Goldmann, 1967](#)). In *Towards a Sociology of the Novel*, he mentions the existence of a structural homology between the form of the novel and that of every individualistic societies ([Goldmann, 1975](#)). Worldviews are born from the social consciousness of certain groups, which includes social, cultural, and civilizational realities ([Shaker, 2023](#)), and are reflected in literary works as representations of social reality at a certain time ([Sakinah & Kusumayanti, 2023](#)). Faruk emphasizes that to explain the dynamics of literary works as historical products, Goldmann uses three important categories: human facts, collective subjects, and the author's worldview, with human facts referring to the results of human activities, both verbal and physical ([Rehanisafira, 2023](#)).

Previous researchers have conducted studies on the author's worldview, including research discussing the worldview on the issue of materialism in the novel *A Little Princess* ([Sakinah & Kusumayanti, 2023](#)), tourism literature ([Satinem et al., 2024](#)), the Malay dimension in the poem *Tersebab Aku Melayu* ([Rehanisafira, 2023](#)), genetic structuralism in the novel *Bata Street* (Khasraji et al., 2024), genetic structuralism in the story *Collect Hailstones* ([Ghafour, 2023](#)), the social reality of society in the novel *Layangan Putus* ([Hartono & Selirowangi, 2024](#)), worldviews on radical secularism and sectarianism in Lebanon ([Andersen, 2022](#)), worldviews on Freedom, Control and Affectivity ([Lepis, 2023](#)).

Although previous studies have extensively employed Lucien Goldmann's genetic structuralism to examine authorial worldview across various literary genres and cultural contexts ([Ghafour, 2023](#); [Hartono & Selirowangi, 2024](#); [Khasraji et al., 2024](#); [Rehanisafira, 2023](#); [Sakinah & Kusumayanti, 2023](#); [Satinem et al., 2024](#)), most of these studies tend to treat worldview as a generalized ideological reflection rather than as a structured response to specific moral and authority crises within intimate social institution. Existing research often emphasizes class struggle, materialism, or cultural identity, while paying limited attention to how betrayal by dominant figures within the family operates as a micro structural manifestation of broader social and institutional disintegration.

Furthermore, prior studies generally position betrayal as an ethical deviation or psychological conflict, not as a structural symptom of weakened moral authority embedded in unequal power relations. As a result, the analytical potential of betrayal as a mediating concept between textual structure and social structure remains underdeveloped. This study addresses this gap by conceptualizing betrayal not merely as a narrative event, but as a structural indicator of moral collapse with authority relations, examined through the genetic structuralist framework. By focusing on betrayal enacted by dominant familial figures, this research offers a more precise contribution to the discourse on worldview in genetic structuralism, extending its applicability to the study of moral crises in contemporary Arabic literature.

This research aims to examine in depth the author's worldview of betrayal in the short story *Sirrul Marquise*. Apart from that, the researcher also aims to expand the course which focuses on the author's worldview in short stories. In this study, the researcher aims to fill the empty space in the author's worldview discourse which focuses on the betrayal of dominant figures. Through the author's worldview, this research highlights various types of betrayal that tear trust and change family dynamics, while inviting readers to understand the value of harmony in social life. In this way, literary works exist not only as entertainment, but also as a means of reflection and learning.

Method

This research is a qualitative study and uses a descriptive method. Qualitative research is descriptive in nature and tends to use an inductive analysis approach. The researcher describes the story structure, the author's worldview, and the social realities contained in the short story *Sirrul Marquise*. The data used comes from a primary source, namely the Arabic text of the short story *Sirrul Marquise*, written by Nabil Alothmani in 2021 ([Nabil, 2021](#)). In addition to the primary data, there are secondary data sources obtained from several journal articles. Data collection was carried out through a documentation method, which was carried out by reading and searching for data in the short story *Sirrul Marquise*. The researcher read carefully and repeatedly and then marked sections that included social representations and sections that contained the author's worldview.

There are two objects in this study: material objects and formal objects. The researcher used a material object, a short story entitled *Sirrul Marquise*. This short story tells the life story of a family interspersed with conflict. There is one conflict in the story, but it contains many meanings throughout its process, including the introduction, climax, and resolution. The author's messages and critiques are reflected in the short story, which will be examined in this study.

Data collection in this study was conducted using the documentation method. The researcher first read the short story *Sirrul Marquise* thoroughly to gain a complete understanding of the plot, characters, and conflicts built into the narrative. Next, the researcher conducted repeated and in-depth readings (close reading) to identify parts of the text that contained family conflicts, betrayal, power relations, and social trauma. These parts were then marked and recorded as research data, especially quotations that represented the social reality and worldview of the author. The collected data was then classified and grouped according to the research focus and the genetic structuralism theoretical framework used as the basis for analysis.

Data analysis follows an adapted version of Milles and Huberman's interactive model, critically recontextualized for literary studies. Data reduction involves selecting narrative units that reveal authority relations, moral tension, and acts of betrayal. Data display is conducted through thematic narrative mapping rather than tabular frequency, enabling interpretive depth. Conclusion drawing emphasizes dialectical interpretation between textual structures and sociohistorical realities, ensuring that analysis remains aligned with Goldmann's concept of structural homology rather than procedural coding.

Results and Discussion

Within the framework of Lucien Goldmann's genetic structuralism, the betrayal presented in the short story *Sirrul Marquise* emerges not merely as an individual moral failure, but as a structured expression of collective worldview shaped by socio-historical conditions. In line with Goldmann's argument in *The Hidden God*, literary texts articulate the consciousness of a social group through homologous relationships between textual structures and social realities ([Goldmann, 1967](#)). The findings of this study reveal that betrayal functions as a central structural principle through which tensions between moral ideals, such as responsibility, love, and trust, and a fractured social reality are articulated. Rather than appearing as isolated acts, betrayal operates as a symbolic marker of a broader crisis of moral authority embedded within familial and social institutions.

Furthermore, as Goldmann argues ([Goldmann, 1975](#)), the structure of conflict in literary works has a homologous relationship with the social structure outside the text. In the context of *Sirrul Marquise*,

the act of betrayal by the father figure as the family authority reflects a crisis of legitimacy of power, weak moral responsibility, and unequal power relations in postcolonial Moroccan society. The family in this short story is positioned as a micro representation of society, so that the collapse of moral values in domestic relationships reflects the fracture of collective values in the broader social structure. Through the representation of betrayal, the author conveys a critical worldview of a social system fraught with power conflicts, a loss of empathy, and the failure of moral institutions to uphold human values.

This short story reflects the author's worldview regarding various forms of betrayal within the family institution. According to Goldmann, worldview refers to the system of ideas through which authors interpret social reality and embed it within literary form (Sultoni et al., 2024). In this context, betrayal by dominant figures functions as a reflection of unresolved social conflicts. The findings indicate that the author's worldview is shaped by Moroccan social conditions characterized by power imbalance and moral instability, which are symbolically refracted through familial relationships in the narrative.

Based on this conflict, the author raises a worldview of betrayal as depicted in the short story "*Sirrul Marquise*." *Sirrul Marquise*. Through a genetic structuralism approach, the researcher identifies several types of betrayal that represent the author's worldview in his work. Next, these types of betrayal will be explained in detail as concrete manifestations of the worldview in question. In this short story, three types of betrayal can be found as reflections of the author's worldview of the social conflict that forms its background. The types of betrayal as reflections of Nabil al-Othmani's worldview can be summarized as follows:

Betrayal of the family institution

Betrayal of the family institution is a highly prevalent form of betrayal in today's society. The family, as the smallest social unit, serves to maintain the emotional and moral stability of its members. When this role is betrayed by the head of the family, not only personal relationships are damaged, but also the very fabric of values that underpins the institution. This betrayal of the family institution can be caused by a high level of trust placed in others, as the greater the attachment and investment in trust, the greater the sense of betrayal that arises when the rules of that relationship are violated (Rasouli et al., 2025).

Through Lucien Goldmann's Genetic Structuralism study, this story is seen as reflecting the tensions and power struggles of postcolonial Moroccan society. The author's worldview is evident when trust, which should be a family pillar, is instead turned into a weapon that injures. High trust in institutions or individuals can lead to betrayal, as depicted in the short story "*Sirrul Marquise*," where the father figure, whom family members place their trust and depend on, commits a major betrayal. This is evident in the following narrative:

لم أستطع أن أصدق ما تسمعه أذني، إنه أبي يتحدث عبر الهاتف، يتحدث مع امرأة أخرى غير أُمِّي و يغازلها و يناديها ب
"الماركيزا"

"I couldn't believe my ears. It was my father talking on the phone, talking to a woman other than my mother, flirting with her and calling her "marquise." (Nabil, 2021, p. 3)

The father's infidelity signifies more than a private moral lapse; it represents the disintegration of paternal authority as a moral force. The disappointment experienced by the narrator reflects the destruction of the symbolic image of the father as a guarantor of familial integrity. From a genetic structuralist perspective, this betrayal reflects a broader social condition in which authority figures retain power while abandoning ethical responsibility. This disappointment stems not only from the main character's personal emotions, but also from the destruction of the image of a father as the dominant figure in the family. Betrayal that occurs in intimate relationships, especially within the family institution, triggers deep psychological vulnerability because the victim loses their sense of security in the space that should be their protector (Hollenbeck & Steffens, 2024).

The deep disappointment experienced by the character "I" towards his father grows stronger when the signs of betrayal turn out to have been visible before the affair was revealed. The father's indifference when he lost his child shows the distance between him and his family. This is illustrated in the following narrative:

أما أبي فقد كان أقلنا تأثراً برحيله ربما يتظاهر بربابة الجأش كونه رب هذه الأسرة، لا أحد يعلم

"As for my father, he was the one least affected by her departure. Perhaps he pretended to be calm and considered himself the head of the family. No one knows." (Nabil, 2021, p. 1)

The father's emotional indifference toward familial loss further reinforces this betrayal. His attempt to appear composed and authoritative masks a profound absence of empathy, marking the beginning of moral decay within the family. This behavior symbolizes the distancing effect of power, where authority becomes detached from humanity. Thus, betrayal of the family institution in this story reflects a shift in social values, where rational control replaces emotional responsibility. In the context of Lucien Goldmann's genetic structuralism, the father's attitude is not merely a matter of an emotionally cold individual, but a symbol of a broader humanitarian crisis, namely the loss of empathy and moral responsibility in powerful figures within the social structure. The father, as the highest authority in the family, displays emotional detachment that reflects how power often distances a person from their humanity.

If in the first data betrayal appeared through acts of infidelity, then in the second data betrayal appeared through the father's emotional indifference. When all family members were immersed in grief, the father chose to act coldly and pretend to be strong. This action created emotional distance and reinforced the loss of empathy in family relationships. In Goldmann's genetic structuralism view, the father's behavior can be interpreted as a manifestation of individualistic social consciousness, a condition in which a person no longer sees themselves as part of a social totality based on love and responsibility. This phenomenon is closely related to the situation of postcolonial Moroccan society, which is adapting to new values, where rationality and power are replacing morality and mutual trust. Thus, the betrayal of the family in this short story does not stand alone, but is a reflection of the shift in social values in society.

From the two data points above, it can be concluded that this story reflects the author's perspective on betrayal of the family institution. The author strongly condemns betrayal, both within the family and in society. This is evident in the main character's response to the father's betrayal. Through the short story "*Sirrul Marquise*," the author reflects on social conditions characterized by power struggles, social inequality, and shifting moral norms due to the influence of modernity. The family, as a small representation of society, becomes a space where traditional values are tested and often fail to be upheld. Therefore, the betrayal of the family in this short story is not only a personal event, but a metaphor for the collapse of collective values and the loss of moral consciousness in the social structure of modern Morocco.

Taken together, these findings demonstrate that betrayal of the family institution in *Sirrul Marquise* is not merely a narrative conflict but a metaphor for the erosion of collective values in postcolonial Moroccan society. Unlike previous studies that emphasize ideological or material dimensions of worldview, this study foregrounds the moral and affective breakdown of authority within domestic space as a central structure of betrayal.

Parental Betrayal of Children

From a genetic structuralist perspective, the violation of parental responsibility toward children reflects a decline in the value of the family institution as a small representation of society. The betrayal committed by the father figure in the short story is not simply a conflict within the family sphere but rather a representation of a crisis of trust and a loss of moral responsibility that reflects the author's worldview of Moroccan social reality. This can be seen in the following narrative:

أخي الإفلات من يد المرأة التي تمسكه و الهرب لكن أبي صفعه بقوة على وجهه

"My brother tried to escape from the woman's hands holding him and run away, but my father slapped him in the face." ([Nabil, 2021, p. 2](#))

This act of violence reveals a profound degradation of humanity, where the child is reduced to an object of control. The father's failure to protect, combined with his active participation in harm, symbolizes an authoritarian mode of power that prioritizes self-preservation over ethical duty. This finding aligns with the author's critique of patriarchal structures in which authority is maintained through coercion rather than care. This excerpt depicts a parental betrayal by the "father" character toward his child (the kidnapping victim). The father, as the protective figure in the family, neglects his responsibilities and physically abuses his child. The younger sibling of the "I" character, the victim of the father's kidnapping, attempts to escape. However, he is unsuccessful and is even physically abused by the Marquise and the father. This act of violence demonstrates the profound degradation of humanity experienced by the father figure. He not only betrays his role and responsibility as the protector of the family, but also turns his child into an object of power and an outlet for his dominance. This depiction emphasizes that the physical violence perpetrated by the father is not merely a spontaneous act, but rather a reflection of the unequal power relations within the family, where affection is replaced by control and violence.

This excerpt depicts how the father abuses his own child. This act marks a betrayal of parental responsibility, where the parent-child relationship, which should be based on affection, transforms

into a relationship of power and violence. In the author's worldview, this violence reflects not only the moral decay of the individual but also the destruction of human values within the social environment. The father becomes a symbol of an authoritarian figure who justifies violence to maintain his image and cover up personal mistakes. This phenomenon aligns with the social situation in Morocco described by the author, a country still trapped in a strong patriarchal system, where male authority often oppresses the weak, even within the family.

Following this physical violence, the father's betrayal becomes even more apparent in the following narrative:

بقيت أراقب الرجل الذي أَدعوه أبي و الذي كان يخدعنا من البداية ، الرجل الذي حرمتنا من أخي رول هذه الفترة ، الرجل الذي كان يشاهد أمي تعاني من فقدان فلذة كبدها دون أن يحرك ساكنا

“I keep watching the man I call my father who deceived us from the start, the man who took away my brother Roll this period, the man who watched my mother suffer the loss of her heart without moving a finger.” ([Nabil, 2021, p. 4](#))

The father's emotional detachment from his wife's suffering further intensifies this betrayal. His silence and inaction signify the erosion of empathy as a social value. Within Goldmann's framework, this contradiction between ideal parental roles and corrupt social reality reveals a worldview shaped by moral disorientation in postcolonial society. In this excerpt, the father's behavior deviates significantly from appropriate social behavior. He fails to respond to his wife's grief. He exhibits no desire to comfort, help, or console her. This is a form of emotional insensitivity that signifies the loss of the father's role as a pillar of family balance. This quote demonstrates a more complex dimension of betrayal, not only towards the child but also towards human values. The father not only physically harms his child but also deceives the entire family and calmly witnesses the suffering he causes. As noted in ([Amanda et al., 2024](#)), the weak nature of children due to their dependence on adults results in them lacking the strength and empowerment to resist threats of silence. This quote aligns with the victim's condition in this short story, who is weak and submissive to adults.

Within Goldmann's genetic structuralism framework, the father's actions represent a human reality that contains a contradiction between ideal values (love, responsibility, and empathy) and a corrupt and pretentious social reality. By depicting the figure of a father like this, the author shows his worldview regarding the condition of post-colonial Moroccan society which has lost its moral and spiritual direction due to patriarchal power and weak social control. Unlike previous studies that focus on class conflict or ideological struggle, this finding demonstrates how worldview operates through intimate violence and emotional neglect, extending genetic structuralism into the domain of familial ethics.

Betrayal of Moral and Human Values

The third finding concerns betrayal at the level of moral and human values. Here, betrayal transcends emotional neglect and enters the realm of ethical violation. The father's actions kidnapping and imprisoning a child to conceal personal wrongdoing, represent a denial of fundamental human values. Betrayal of moral values is related to social deviance. Social deviance occurs due to the inability of individuals or groups to follow rules or norms, resulting in deviant behavior in various forms ([Fatmawati](#)

[et al., 2023](#)). and humanity is the most complex form of violation in the structure of *Sirrul Marquise*. While in the previous section, betrayal appeared in the emotional realm and family responsibilities, in this section, betrayal has exceeded the boundaries of humanity itself. The father's actions not only violate trust and affection but also deny the moral values that are the foundation of human life. Through this depiction, the author highlights how personal desires and interests can lead someone to inhumane behavior, as depicted in the following excerpt:

تزوجت أمي بالرجل الذي كنت أعتقد أنه أبي ، و الذي إختطف أخي و حجزه ذلك المنزل رفقة الماركيزا لأن أخي دخل المنزل بعد عودته المبكرة من المدرسة ليجد أبي رفقة خليلته الماركيزا يخوناني أمي بالسر في عقر دارها

“my mother married a man who I thought was my father, who kidnapped my brother and locked him in that house with Marquisa because my brother entered the house after coming home early from school to find my father with his girlfriend Marquisa cheating on my mother secretly in her backyard” ([Nabil, 2021, p. 5](#))

This excerpt explains that the father, who had been considered the head of the family, was in fact not his biological father, but rather his stepfather. This fact culminates in the entire conflict in the story. Through this section, readers learn the true reason behind the kidnapping of the "I" character's younger sibling. The stepfather committed this act out of fear that his affair with the Marquise would be exposed after the daughter accidentally caught them at home. This act demonstrates that the father's crime was not simply a simple moral error, but a betrayal of human values. He was willing to sacrifice an innocent child to cover up his own shame. In addition to kidnapping, he also held the child captive for months, plunging the family into grief and loss. This demonstrates that the father not only failed in his role as protector but also became a source of suffering for the family. This story clearly demonstrates that evil rooted in lies and personal fear can destroy the most basic human bond: the love between parent and child.

Viewed through the perspective of Lucien Goldmann's genetic structuralism, this betrayal illustrates how moral decay within domestic relationships mirrors a society that has lost ethical balance. Patriarchal authority, rather than safeguarding moral order, becomes a source of oppression. This finding differentiates the present study from prior research by emphasizing betrayal as a moral-historical structure, not merely a social conflict.

This revelation exposes betrayal as a structural outcome of fear, deception, and self-interest. The willingness to sacrifice an innocent life to preserve personal reputation reflects a moral collapse that extends beyond the individual into the social environment that enables such actions. Within the author's worldview, the family becomes a site where injustice is reproduced rather than resisted. Viewed through genetic structuralism, this betrayal illustrates how moral decay within domestic relationships mirrors a society that has lost ethical balance. Patriarchal authority, rather than safeguarding moral order, becomes a source of oppression. This finding differentiates the present study from prior research by emphasizing betrayal as a moral-historical structure, not merely a social conflict.

Self-Betrayal

Self-betrayal is the most subtle yet meaningful form of inner conflict in the structure of the story *Sirrul Marquise*. While in the previous section, betrayal took the form of obvious moral and humanitarian violations, in this section, betrayal arises from within the "I" character himself. He is in a struggle between honesty and compassion, between the desire to tell the truth and the fear of hurting his mother's fragile heart. This form of betrayal reveals the complex side of humanity, that sometimes a person chooses to lie not out of malicious intent, but out of deep love and empathy. Through this depiction, the author aims to show the moral dilemma of humans when faced with situations where the truth can actually bring suffering, as depicted in the following excerpt:

شعرت بالسوء لكوني أكذب عليها ، لكن الوقت لم يكن قد حان لأخبرها بالحقيقة ، وإخبارها لن يزيدها إلا بؤسا و سيفتح جراحا لم تشف بعد...

"I felt bad for lying to him, but this wasn't the time to tell him the truth, and telling him would only make him miserable and leave an open wound that wouldn't heal." (Nabil, 2021, p. 2)

This internal conflict illustrates the complexity of human morality, where ethical ideals collide with emotional reality. The narrator's decision reflects an adaptive moral compromise shaped by psychological and social pressure. From Goldmann's perspective, this self-betrayal represents an individual consciousness negotiating unstable value systems.

Viewed from the perspective of Lucien Goldmann's genetic structuralism, this excerpt demonstrates an individual's consciousness that is closely connected to the social and moral conditions around him. The "I" character is depicted not only as an individual struggling to protect his mother's feelings but also as a representation of humans living within an unstable value system. In the author's worldview, the "I" character's actions reflect the conflict between moral idealism and emotional reality, two things that often conflict in social life. The author highlights how individuals are sometimes forced to adapt to less-than-ideal situations to maintain emotional balance within the family. Thus, lying is not only seen as a personal fault but also as a form of moral compromise born of social and psychological pressures.

The author's worldview in this excerpt emphasizes the complex nature of humanity, that humans are not always able to act truthfully in times of pain. The "I" character's decision to lie symbolizes a human being trapped between moral obligation and compassion. The author seems to want to show that in a world full of suffering, humans sometimes have to sacrifice parts of themselves to protect their loved ones. This value reflects the author's concern with the realities of Moroccan social life, where emotional distress within families is often hidden behind a veneer of patience and silence. A social structure that still places family as the center of honor traps individuals like the "I" character in a dual role, striving to maintain the family's image while simultaneously suppressing their feelings and self-truth.

Through this depiction, the author's worldview emphasizes that betrayal is not always rooted in malice; it can also arise from love and empathy within oppressive circumstances. This finding extends genetic structuralism by showing how worldview is embedded not only in social structures but also in affective dilemmas.

Overall, this study demonstrate that betrayal in *Sirrul Marquise* functions as a coherent structural pattern reflecting the collapse of moral authority within familial and social institutions. The four forms of betrayal identified are interconnected expressions of a worldview shaped by social instability, patriarchal dominance, and ethical crises. While previous studies applying Goldmann's genetic structuralism have largely focused on ideology, class struggle, or material conditions ([Sakinah & Kusumayanti, 2023](#)), this study contributes a distinct perspective by foregrounding betrayal as a moral and affective structure. It demonstrates that worldview operates not only at the level of collective ideology but also through intimate relationships and emotional crises. However, overall, in its application of genetic structuralism theory, this article aligns with previous studies by ([Ghafour, 2023](#); [Hartono & Selirwangi, 2024](#); [Khasraji et al., 2024](#); [Rehanisafira, 2023](#); [Satinem et al., 2024](#)). Overall, this article aligns with all previous studies, yet still provides updates on the discussion of betrayal that have not been previously explored.

This finding extends Goldmann's genetic structuralism by demonstrating how worldview operates not only at the level of class or ideology, but also through affective and moral crises embedded in everyday social institutions. Betrayal, in this context, emerges as a mediating concept that connects private suffering with collective disillusionment, offering a nuanced understanding of how literary texts encode social anxieties.

Conclusion

This study demonstrates that the short story *Sirrul Marquise* can be effectively analyzed through a sociological approach to literature using Lucien Goldmann's genetic structuralism. The findings reveal that the narrative structure of the short story reflects the author's worldview on betrayal as a response to social conflict, articulated through four interrelated dimensions: betrayal of the family institution, parental betrayal of children, betrayal of moral humanitarian values, and self-betrayal. These dimensions position the family monocosm in which crises of moral authority are symbolically represented. The study further suggest that genetic structuralism remains a productive analytical framework for examining contemporary Arabic literature when applied with conceptual rigor, as it enables a nuanced understanding of worldview formation beyond purely economic or ideological explanations and opens possibilities for comparative analysis of moral authority across diverse cultural contexts.

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