

# CHAPTER 1

## INTRODUCTION

### **A. Background of the Study**

Every person has basic human right that must be appreciated by others. It is obvious that every person must respect others. Human right consists of some freedoms, such as freedom of speech, freedom of religion, freedom of thought and freedom of expression. Human rights are not of a legal nature, but of a moral nature; the enforcement of human rights is needed and should be universal so that the human race can continue to advance and flourish (Darraj, 2010: 24).

Freedom of thought is the part of the basic human right. It is a fundamental human right that protects the autonomy of the human conscience. It is also called the freedom of conscience or ideas. It is the freedom of an individual to hold or consider a fact, viewpoint, or thought, independent of others' viewpoints. Freedom of thought is listed in Universal Declaration of human right under Article 18:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

A man can never be hindered from thinking whatever he chooses so long as he conceals what he thinks (Bury, 2004: 11). A man thought is always free. No one can hinder and trammel a thought. To deny a person's freedom of thought is to contradict what can be considered one's most

basic freedom. Freedom of thought is closely linked to other liberties. This freedom is considered as the basis of other freedoms such as freedom of expression and freedom of speech. It is a very important concept in the world and nearly all democratic constitutions protect this freedom. Benjamin Cardozo, a United State Supreme Court justice reasoned in *Palco v. Connecticut*(1937) that freedom of thought is the matrix, the indispensable condition, of nearly every other form of freedom.

The working of a person mind is limited only by the bounds of experience and the power of imagination. It is unsatisfactory and even painful to the thinker himself, if he is not permitted to communicate his thoughts to others. Moreover it is extremely difficult to hide thoughts that have any power over the mind (Bury, 2004). A man has freedom to communicate his thought in order he can undergo his life without burden.

*Saman* novelis written by Ayu Utami. It is appeared in May 1998, only a few weeks before the fall of Suharto. This novel is an omen of the changing cultural and political landscape in Indonesia. It is very interesting to be read because this novel reveals some important issues such as sex deviation, politic in Suharto's regime, and also belief to the God. *Saman* describes the lives of four female friends and a former Catholic priest, Saman. It deals explicitly with themes of sexuality that is considered taboo for women writers in Indonesia at that time. Ayu Utami also writes about the supernatural and mysticism in this novel. She has said that the stories portray some of her personal experience, such as her loss of religion which is reflected by the priest, Saman. Utami also includes passages reflecting the destructiveness of Suharto's political

authoritarianism. This novel has sold over 100.000 copies and been reprinted 34 times.

*Saman* has been translated into six languages and won several awards, including the 1998 Jakarta Arts Council Novel Competition that caused a sensation and controversy among Indonesian intellectuals and artists. It was acclaimed by many reviews and was considered a new milestone in Indonesian literature. *Saman* also won the Prince Claus Award 2000 from the Prince Claus Fund, a foundation based in The Hague, which has a mission to support and promote activities in the field of culture and development.

*Saman* novel was written by Ayu Utami, a young female of Indonesia. Justina Ayu Utami or Ayu Utami was born in Bogor, West Java, 21<sup>st</sup> November 1968. She finished studying Russian literature in University of Indonesia. She is an activist, journalist and novelist in Indonesia. She had been a journalist in some magazines namely Humor, Matra, Forum Keadilan, and D&R. She established the Alliance of Independent Journalists protesting against the banning. Ayu Utami continued her journalistic work underground, which included the anonymous publication of a black book on corruption in the Soeharto regime. Ayu Utami currently works for Radio 68H and independent news radio station which broadcast all over the country. Now she works in the cultural journal *Kalamandati Teater Utan Kayu*.

She has written some works such as novels, short-stories, and articles. Her first novel, *Saman*, getting rave reviews from many critics and is considered to provide a new color in Indonesian literature. It is considered as her masterpiece. It was translated into English by Pamela Allen in 2005. By writing about sex and politics, Ayu Utami depicts issues formerly forbidden to Indonesian women. Her change is referred to as *sastra wangi*.

Her second novel, *Larung*, a continuation of the series of novel *Saman* was published in 2001. Seven years later, Ayu generates novel *Bilangan Fu*, after publishing her collection of essays "*Si Parasit Lajang*" (Gagas Media, 2003). Recently, Ayu launches her latest novel, series *Bilangan Fu*, *Manjali*, and *Cakrabirawa*.

In *Saman*, Ayu Utami weaves together the twin stories of Indonesian feminist awakening and resistance to neo-colonial policies that devastated farmers and villagers during the Suharto regime. She describes the destructiveness of Suharto's political authoritarianism during "New Order". The structure of the novel is complex, moving backwards and forwards in time from the 1990s to the 1980s and 1960s and among a variety of narrative points of view. This kind of writing is considered a new style by some experts (Bandel, 2006: 105).

*Saman* novel tells about a young priest and four women who are friends since childhood namely Shakuntala, Cok, Yasmin, and Laila. Wisanggeni is a young priest who is assigned as a parish priest by Bishop Paris serving in a small town in Karang Endah, Perabumulih,

Palembang. In the city of Perabumulih, young pastor Wisanggeni interacts and knows many people who turn out to be mostly about the migrants who work as rubber plantation workers. Conditions of the migrants as illustrated by Wisanggeni are far from prosperous and many of them live below the poverty line and under development behind frenetic developed cities.

Conflicts occur when the migrants as rubber plantation workers are compelled to transfer their land to the employers or owners of capital who want the rubber plantations become the oil palm plantations by purchasing the land with very cheap prices. Of this conflict, Wisanggeni is grief-stricken and anxious how to defend the land. It drags him in conflict with the officers and government officials. He is accused because of inciting the homesteaders to create chaos and burning.

After being caught and thrown into prison and tortured, Wisanggeni successfully escapes from prison. But it does not mean that he is free from target and spy apparatus. So, Wisanggeni removes traces and replaces identity with a pseudonym that is Saman, to fool the officials and officers who kept after him.

A framing romance tale follows the story, Laila, a journalist who has fallen in love with Sihar, an already-married oil rig worker that she meets on her assignment. When she witnesses a tragic accident on the rig caused by the negligence of the oil company's supervisor, Laila becomes caught up in Sihar's quest for justice.

This leads her to put Sihar in contact with Saman, a former priest who now works as a resistance activist. Laila loved Saman when she was young. The plot takes us back in time to follow Saman's journey from the seminary to prison to continuing struggle against state oppression. This central part of the novel provides a harrowing account of how the Indonesian state is an accomplice to mercantile fascism, as a palm oil producer is allowed to expropriate the land and village of poor rubber farmers in South Sumatra. This is a compelling and distressing account of how the original Dutch colonial exploitation of Indonesia continued under the neo-colonial policies of Suharto's "New order". In the end, the novel returns to the lighter story of Laila and her female friends in the 1990s, who each represents different choices and possibilities for women in Indonesia.

There are some reasons why the writer is interested in analyzing this novel. Firstly, *Saman* novel is a depiction of the realities of life with all kinds of problems. Secondly, *Saman* deals explicitly with themes of sexuality that is considered taboo for women writers in Indonesia at that time. Thirdly, *Saman* novel also reflects the destructiveness of Suharto's political authoritarianism during "New Order". Last, freedom of thought that becomes the main issue of this novel is reflected in some parts of the novel.

The first reason is *Saman* novel is a depiction of the realities of life with all kinds of problems. So the reader can take some values in the novel,

such as appreciating other people, sacrifices, candor, and firmness. Ayu Utami has said the stories reflect some of her personal experiences, such as her loss of religion which is mirrored in the priest, Saman.

The second reason is *Saman* deals explicitly with themes of sexuality that is considered taboo for women writers in Indonesia at that time. Several seniors and well-known Indonesian writers criticize *Saman* as a gratuitous pornography. Some critics praise the use of rich language in the novel. However, others disapprove of the openness sexuality of the novel, and its explicit use of the words such as *rape me, I am still a virgin, orgasm*. This novel also tells about the supernatural and mysticism that has been undergone by the major character, Saman, in Perabumulih during his childhood.

The third reason is *Saman* novel also reflects the destructiveness of Suharto's political authoritarianism during "New Order" such as land dispute and riot in North Sumatra. Utami writes her novel honestly and explicitly. Taken for example, Utami stated Dutch colonial exploitation of Indonesia continued under the neo-colonial policies of Suharto's "New Order". *Saman* becomes possible to challenge the normative standards of authoritarianism, militarism, and monolithic thinking of Suharto's new order. The writer also chooses this novel to be analyzed since the novel tells about the inequality in society. People who have power always can do what they want whereas inferiors always have difficulties to maintain their

belongings. *Saman* novel wants to reveal the oppression toward rubber plantation workers that happened in Suharto's regime.

The fourth reason is because freedom of thought that becomes the main issue of this novel is reflected well. Freedom of thought is reflected in some situations by the writer such as when the major character Saman loses his belief to the existence of God and he also intends to resign from his priesthood and helps migrants who work as rubber plantation worker in Perabumulih.

Relating to all the descriptions above, the writer uses genetic structuralism approach. Genetic structuralism is the theory that not only considers the literature but also the author and historical fact when the literature is made. Goldmann also said that analyzing a literature work using genetic structuralism means analyzing historically (Burns and Burn, 1973: 111).

Genetic structuralism is the only valid method in the human sciences for the regard culture creation besides the sector of human behavior (Goldmann, 1977: 156). He also stated that genetic structuralism is a theory of literature that sees literature from origin of the work. It means that the work can be more meaningful if we know the background of it making. The meaning is related to a particularly social condition (Goldmann, 1977: 162).

Based on the data above, the writer analyzes the *Saman* novel by using genetic structuralism approach to dig up major and minor characters'

freedom of thought entitled **Freedom of Thought in *Saman* Novel by Ayu Utami (1998): A Genetic Structuralism Approach**. To achieve the purpose of the study, the writer analyzes the novel on its nature of literary, nature of author and nature of society.

## **B. Literature Review**

*Saman* novel is interesting novel to be read. As far as the writer concerns, the research on the *Saman* novel has been conducted by some students. The first study about *Saman* novel is conducted by Lusiana Nety Harwati, a Brawijaya University student, in her article published on March 17, 2012, entitled “*Saman: Is It A Gratuitous Pornography?*”.

She concludes that Ayu Utami’s *Saman* is considered as an Indonesian controversial novel because of its openness in depicting sexual problem. Several seniors and well-known Indonesian writers criticize *Saman* as a gratuitous pornography. Indeed, some scenes in the novel signify the sexual freedom of its characters. It seems, however, that such criticisms fail to appreciate its complex theme. Harwati also says *Saman* carries broader thematic scope, such as political repression and the place of religion and spirituality in contemporary lives. She concludes that sexuality openness shown in the novel is only a means to reveal the real situation in Indonesian society at that time.

The second is study which was conducted by Oktivita (UMS, 2009) entitled *Perilaku Seksual Dalam Novel Saman Karya Ayu Utami*

:*Tinjauan Psikologi Sastra*. This study describes sexual disorientations and reveals complex sexual behavior in *Saman* novel.

Based on the descriptions, the researchers above are different with the writer because the first research and second research use structural and psychology as approach. The writer here wants to conduct a study on Ayu Utami's *Saman* novel based on genetic structuralism perspective. The writer focuses on the reflection of the freedom of thought in *Saman* novel. The similarity of these researches is the use of *Saman* novel (1998) as the data source.

### **C. Problem Statement**

The problem statement of this research is "How is freedom of thought of the major and minor characters reflected in *Saman* novel?"

### **D. Objectives of the Study**

The objectives of the study are mentioned as follows:

1. To analyze Ayu Utami's *Saman* novel based on the structural elements of the novel
2. To reveal freedom of thought of the major and some minor characters by means of sociological perspective particularly Genetic Structuralism Approach

### **E. Limitation of the Study**

The writer focuses this research in analyzing freedom of thought in major and minor characters which are reflected in *Saman* novel (1998) based on Genetic Structuralism Approach.

## **F. Benefit of the Study**

The study is expected to give benefits as follows:

### **1. Theoretical Benefit**

The writer wishes that this study can impart a new contribution and information to the larger body of knowledge, especially the literary study on *Saman* novel (1998).

### **2. Practical Benefit**

This study is wished to give deeper understanding and enrich both knowledge and experience especially for the writer, generally for other students of Muhammadiyah University of Surakarta and also can be used as reference by other university students who are interested in literary study on *Saman* novel (1998) based on sociological approach, particularly Genetic Structuralism Approach.

## **G. Research Method**

In this research, the writer analyzes Ayu Utami's *Saman* novel(1998). There are five elements that should be taken into account in this research, they are:

### **1. Type of Research**

In writing this study, the writer employs the descriptive qualitative research. Then, the steps of conducting this qualitative study are (1) determining the object of the study, (2) determining the source of the data, (3) determining the method of data collection, and (4) determining the technique of data analysis.

## **2. Object of the Study**

The object of the study is *Saman* novel by Ayu Utami which is published in 1998. It is analyzed by using genetic structuralism approach.

## **3. Type of the Data and Data Source**

There are two types of data namely primary data and secondary data that are needed to do this research.

### **a. Primary Data**

The primary data are the main data obtained from all the words, dialogues, phrases and sentences in the novel. The primary data sources of the study are *Saman* novel by Ayu Utami.

### **b. Secondary Data**

Secondary data are the supporting data taken from literary books, criticism, and some articles related to the novel. The secondary data of the study are taken from any information related to the novel.

## **4. Technique of the Data Collection**

In conducting the study, the writer uses the techniques in collecting the data as follows:

- a. Reading the novel repeatedly
- b. Taking notes of important part in both primary and secondary data
- c. Underlying the important word, phrases and sentences which are related to the study
- d. Arranging the data into several part based on its classification

- e. Selecting the data by rejecting the irrelevant information which does not support the topic of the study
- f. Drawing the conclusion of the analysis that has already done in the former chapter and formulating its pedagogical suggestion

## **5. Technique of the Data Analysis**

In analyzing data, the writer employs descriptive qualitative analysis of content. The steps of technique of the data analysis are compiled as follows:

1. Analyzing the structural elements of the novel. Focus will be paid on the structural analysis of the novel
2. Trying to decide the sociological analysis of the literary work. Focus will be paid on the meaning of freedom of thought
3. Making discussion of the finding
4. Making conclusion

## **H. Paper Organization**

The organization of this study is explained in order the reader can understand the content of the paper easier. The organizations are as follows:

Chapter I is introduction, which contains background of the study, literary review, problem statements, objectives of the study, limitation of the study, the benefit of the study, research method, and paper organization.

Chapter II is underlying theory; it describes the notion of genetic structuralism approach, notion of freedom of thought, structural elements of the novel and theoretical application.

Chapter III is social – historical background of Indonesian society in twentieth century which covers social aspect, political aspect, economic aspect, science and technology aspect, cultural aspect and religious aspect.

Chapter IV is structural analysis; it covers (1) the structural elements of *Saman* novel; it consists of narrative elements of the novel such as characters and characterization, setting, plot, point of view, style and theme; (2) Discussion.

Chapter V is sociological analysis of *Saman* novel. The writer will present genetic structuralism analysis which relates human facts, collective subject, world view, structure of work, dialectical conception between comprehension and explanation, and discussion.

Chapter VI is the last chapter of this research paper that consists of conclusion, pedagogical implication, and suggestion.