

CHAPTER 1

INTRODUCTION

A. Background of The Study

For nearly 57 years as an independent nation Indonesian people are faced with the stage of history and constitutional politics with the decor, setting, actors, and the story was different. Each stage of history tends to be exclusive and stereotype. The uniqueness in each stage of the history that happened attached an attribute in each order.

New Order was born because of the Old Order and the New Order itself should be believed as a panoramic view of the emergence of the Reform Order. Similarly, after the Reform Order, it will surely evolve perform other constitutional and political history with the setting and story that are probably not the same anyway.

From this perspective it can be said that the Old Order has provided the foundation for the development of Indonesia nationality. Meanwhile, the New Order has provided growth in normative discourse for the establishment of national ideology, especially through the convergence of social values and culture (Majid, 1998). Reform Order itself although it can be said to be still in the process of finding the form, but it has risen a useful determination for growth values of democracy and justice through efforts to uphold the rule of law and human rights. These values will continue in Justification and are adapted to the dynamics.

In this sense, what Soekarno voiced about 'nation-state' in 1945 is not much different from the concept of 'nation-nationality' which inflamed the new order to reform. Because it is true that the development that intensified in the new order is the chain of the struggle for independence were inflamed when Soekarno declared freedom gate with the youth of this nation. The struggle towards this gate is blew by Budi Utomo breath in the bosom of the mighty against the invaders (Kate, 2010: 21).

Every order, period, and time are often accepted as a new chapter that was born as a reaction once the correction to the previous order. Budi Utomo inflamed spirit back through the proclamation of independence by Soekarno and the old order. Walking outside rail, the old order was replaced by a new order. Although a lot of inequality, it must be admitted that the old order is a child of its time era.

Political thesis that triggered the new order at the beginning of his birth is very clear, the democratization of politics in addition to the economic recovery. The thesis is that harmonizing social resistance against the undemocratic political system and the economic system that are devastated in old order. Glorious results of a new order development is truly amazing. Society under the new order has been developing very rapidly. However, it must be accepted that the development is the development elitist of single political system and monolithic. Choice of development model is patterned technocratic deliberately weaken the political power of non-state to avoid political bargaining that has birth so many inaccuracies in the new order. Because of it when the pressure under the stronger

currents and desire push to move forward, then resisted the new order. Order that runs more than three decades later collapsed and was born the order is more commonly referred to as the (order) reform.

The collapse of the New Order regime in 1998 brought not only freedom of speech, opinion and expression, but also influences the development of Indonesian literature. This development is characterized by the many emerging authors and new writers that were critical and direct in issuing literary works that are experimental by voicing social conditions that had become taboo to be appointed as a literary work. Many works of literature in the time of the new order were banned and forbidden even to store or just read because they do not correspond to the regime. Maybe that's why when the new order collapsed and Soeharto was forced to descend from his throne, and the military can not be too dominant in the political life of the country's books that had been banned left and can only be accessed by stealth with the risk of imprisonment is widely republished and turns sold (Kelly, 2004: 54-55). Now that reform is free to read, without fear and stealth and now many of us have encountered and traded in bookshops. Novels as works of Pramoedya Ananta Toer is an example of them, most often get banned and now many we meet in a bookstore and a very flourishing.

Conditions and situations could not be separated from the post-1998 reform, as well the emergence of writers, both poets who already has a name and a new literary career began. The condition is used well to express their works inspired by social conditions for the new order to the end of its collapse. Starting

from the literature that speaks about the oppression of women over men to oppression of the people of the government. In addition to the social and political order of the days of a new generation of writers factors change will also affect the birth of the new artists and writers to be creative and work as an independent. The freedom and the Arts. Council as a container or facility for artists and writers helped create the excitement and splendor of the experiment a tendency to pop up on the artists and writers to start a career.

One of the controversial novels in 1998 is *Saman* novel by Ayu Utami. *Saman* successfully got award from Jakarta Arts Council, 1998. When this novel was published, *Saman* envisioned as a fragment of the first novel by Ayu Utami which would be given title *Laila Tak Mampir di New York*. In 2000, *Saman* novel got the prestigious award of the Netherlands Prince Claus Award. An award which was given to the people from the thirdworld that got achievement in the field of culture and development. The novel was translated into Dutch with the title is *Samans Missie*, which was launched in Amsterdam on April 9 2001 and was attended by Ayu Utami (Paul, 1986: 77).

Saman novel was written by Ayu Utami, a young female of Indonesia. It was published in 1998. Ayu Utami was born in Bogor, November 21 1968 and grew up in the Indonesian Capital, Jakarta. She obtained her Bachelor's degree from the University of Indonesia, where she studied Russian language and literature. During her college years she had already begun publishing reports and essays in various newspapers. In 1990, she was selected as a finalist in *Wajah Femina*, a beauty pageant in Indonesia. However she did not persue a modeling

career because of her dislike of cosmetics and make up. She has been a journalist for various Indonesian magazines, including *Humor*, *Matra*, *Forum Keadilan* and *D&R*. Shortly after Soeharto three magazines in 1994 (*Tempo*, *Editor* and *Detik*) during the new order era, Ayu joined *Aliansi Jurnalis Independen* (Alliance of Independent Journalist) to protest against the ban. She 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, an independent news radio station that is broadcast all over the country, and also as a writer for the cultural Journal *Kalam* and in *Teater Utan Kayu* in Jakarta. Her new play and book protesting against anti pornography legislation *Pengadilan Susila* (Susila's Trial) appeared in 2008.

Saman novel tells about a man who named Wisanggeni. Wisanggeni was born in Muntilan Yogyakarta. He was a lucky boy because he was the only one who are born from his mother's womb and lived. His brother was never born. They got strange experience that was just known by Wisanggeni and this experience happened in his last period. His father name was Sudoyo, he worked as official in BRI and as health employee in Yogyakarta. His mother was still descent of Raden Ayu (Utami, 1998).

When Wis was still four years, his father was moved to Prabumulih, it was an oil city in the middle of south sumatera that was lonely in that period, there was just a movie theater and bank which have short age. In Prabumulih,

father worked as the head of BRI branch. After Wis had graduated his studying, they make some appointment ceremony where Wis as a pastor and he was called pastor Wisanggeni or Romo Wisanggeni. In mass program, Wis met with Romo Daru and Wis asked to the Romo Daru in order to be placed in Prabumulih. His asking was granted; finally after he was in Prabumulih, Wis went to his house and introduced himself to the people who stayed in his house now. When he was there, Wis got strange experience again like that he ever got in the past period.

In Prabumulih, Wis met with a deformity girl and who had mental backwardness. That girl was Upi. Upi was a child of a transmigran Sei Kumbang who stayed in Lubukrantau. Because her attitude was considered endanger to other people, her family decided to confine Upi in a chamber room that was made from wood and bamboo which had bad condition. At the end of one's rope Wis saw the girl. Finally Wis decided to build the place which was healthy and enjoyed for Upi (Utami, 1998).

Wis felt that he had known about society sufferings in Lubukrantau, he felt that he was subdivision from them that made him want stay longer and want to repair suffering that was got by the farmer there. After Mr. uskup allowed him and he got modal from his father, he arranged meeting with Mak Argani family and talked about his planning to build simple preparation or fumes home in the village. Suddenly Wis went back to the Prabumulih for two weeks. When Wis came back to Lubukrantau, Wis was surprised with the accident that had been experienced by Upi who was mad and physical defect that had been raped by people who wanted to arrogate their land, with the breakdown Upi's new house.

Then, there were four people who came to Sei Kumbang who admitted that they execute task from governor about location of Sei Kumbang. Transmigration that in the past time was rubber plantage that would be changed with palm oil plantage. Seeing this situation Wis and inhabitant arranged meeting that was placed in fumes house. In this meeting, it resulted agreement so that inhabitant did not want to sign everything in blank paper that was given by PT Anugrah Lahan Makmur (ALM). It results the contradiction that was finally born a disaster in Sei Kumbang that was removing forcefulness, raped the women and etc. Actually Wis wanted to save Upi in that time, that people grasped Wis and he was entered in jail.

As long as in jail Wis always was be irritated. In that time Wis started to be despondent with the condition that fall him, Anson and young man of Lubukrantau saved Wis and brought him from jail. Wis came out from jail in the bad situation. Wis did not want to go home in Prabumulih, he asked to be carried in the nunnery house in Boronous in Lahat. There, Wis was taken care of Marietta nunnery for about three months. Wis read complaints about him in newspaper. After he felt good, Wis went to the place that had known by five nunneries and a doctor. In his shelter, after that situation, Wis changed his identity with changed his name became Saman (Utami, 1998).

After that event, Saman wrote a paper for his father. He said that he regretted because he could not give his father a generation because he was a pastor. He told about fumes house that was built with first modal from his father, he asked praying to his father to stay in Prabumulih, and he apologized because he

decided to go out and became a pastor. Saman and his friends wanted to built LSM that took care of plantage for helping the people in Lubukrantau that did not have land and did not have job. Finally, with helping from Cok and Yasmin, Saman can run off to New York. Now Saman had changed his presentation and appear as labor activist and manage LSM (Utami, 1998).

There are four reasons why the writer is interested in studying this novel; first is because this novel tries to give description about reality of life with all of kinds of problem that happen in transition era. Second is because *Saman* novel tells about a man who defends transmigration society of Sei Kumbang. The third is this novel shows about the conflict whether it is internal and external conflict that happend in the economic area. And the last is it tells about morality, sexuality, religion, politics and etc.

The first reason is because this novel tries to give description about reality of life with all of kinds of problem that happen in transition era. There are many problems which was showed in *Saman* novel, conflicts occur when the migrants as a rubber plantation workers with employers or owners of capital who want to change a rubber plantation becomes palm oil plantations by forcing the villagers plantation want to sell with very cheap prices. Of this conflict, Wis pastor grief stricken and anxiety to defend the homesteader and dragged him in conflict with the officers and goverment officials. With charges of inciting the homesteader to create chaos and burning.

The second reason is because *Saman* novel tells about a man who defends transmigration society of Sei Kumbang. Saman or Wisanggeni tries to do everything that can make them life as good as possible. Anything is done by Saman to help them to defend their effort for defended plantage.

The third reason is conflict that contained in the novel *Saman* is a conflict between the migrants Sei Kumbang as a rubber plantation workers were depressed economic conditions because the result of debt and rubber trade monopoly. To survive they must sell garden produce to middlemen. But this is where the conflict begins when the company changed. Villagers were forced to plant palm oil under the threat that corporate interests want to follow the new.

We also see how the political interests of the Governor as the head of the region that should defend the rights of the rubber plantation workers, but eventually they were sacrificed by the Governor for the sake of palm oil plantations and a few people (owners of capital). Terror and intimidation ultimately makes the population against abuses of the company. Sure they lost because the officers and officials are ready repressive them (Renne and Austin, 1993: 44).

The fourth reason is it tells about morality, sexuality, religion, and politics. Many characters in this novel whose has experiences about sexuality. It is also about religion, because the main character got internal conflict about the existence of God.

Relating to all of those described earlier, the writer uses sociological approach to investigate the characters. Sociological theory is a set of assumptions, assertions, and propositions, organized in the form of an explanation or interpretation of the nature, form or content of social action. Social Action, according to Max Weber is action that takes others into account. And at the individual or group level this refers to interpersonal influence: how people are affected by co-present others or the expectations associated with generalized others, so that they dress, talk, and act in predictable ways but social action also includes groups, organizations, and institutions and influence within and across these levels of analysis.

Sociology and literature have the same position to grow, increase, develop and influence each others. Sociology is essentially the scientific and objective study about people in society; it is also study about some social institutions and social processes. (Swingewood and Laurenson 1972: 11).

From the explanation above, the writer uses the sociological approach to analyze this novel, because the story of this novel is about social deviation which relates to social problem. By so doing, the writer gives the title: **INDONESIAN SOCIO – POLITICAL REALITIES REFLECTED AT AYU UTAMI'S SAMAN (1998): A SOCIOLOGICAL APPROACH.**

B. Literature Review

The first previous study about *Saman* novel is conducted by Lusiana Nety Harwati, a Brawijaya University's student, in her article published on March 17, 2012, entitled "*Saman: Is It A Gratuitous Pornography?*". The research concludes that Ayu Utami's *Saman* is considered as an Indonesian controversial novel because of its openness in depicting sexual problem. Several senior 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.

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.

The third is study which have conducted by Yuni Purwanti (University's of Sebelas Maret Surakarta, 2009) entitled *Novel Saman Dan Larung Karya Ayu Utami Dalam Perspektif Gender: Pendekatan Sosiologi*. In her research, she aimed: (1) to describe the differences and the similarities between *Saman* and *Larung*, novels by Ayu Utami; (2) to describe the perspectives of gender in *Saman* and *Larung*, novels by Ayu Utami. The results of this research are: (1) the

similarities between *Saman* and *Larung* novels are in terms of their theme and social background, while the differences are in terms of setting, plot, language style, point of view, and characters for there is a character improvement; (2) The perspectives of gender in *Saman* and *Larung*, novels by Ayu Utami are the struggle of gender equivalence, to fight against patriarchy system, and to break through gender discrimination as performed by Yasmin, Laila, Cok and Shakuntala characters in the novels; feminism values in *Saman* and *Larung*, novels by Ayu Utami, are radical feminism.

The fourth is study which conducted by Yuniati Lina Puspita (University of Semarang, 2005) entitled *Pandangan Dunia Pengarang dalam Novel Saman Karya Ayu Utami :Strukturalisme Genetik*. The main point of this research paper is analyzing (1) to describe how the structure of novels *Saman* by Ayu Utami; (2) how the social environment by Ayu Utami; (3) how the views writer that reflection on *Saman* novels by Ayu Utami.

Based on the descriptions above, the researchers above are different with the writer because the first research, second research, third research and fourth research use structural, psychology, sociology, and *Strukturalisme Genetik* as approach but the writer wants to conduct a study on Ayu Utami's *Saman* novel based on Sociological approach. The writer focuses on The Indonesian Socio-Political Realities in *Saman* novel. The similarity of these researchers are the use of *Saman* novel (1998) as data source.

C. Problem Statement

Based on the title and background of the study, the writer formulates the problem statement as follows “Indonesian Socio-Political Realities reflected at Ayu Utami’s *Saman* by using Sociological approach?”.

D. Objective of the Study

Based on the problem statement above, the writer proposes the objectives of the study as follows:

1. To analyze Ayu Utami’s *Saman* novel based on the structural elements of the novel.
2. To describe the Indonesian socio-political realities reflected in *Saman* novel based on Sociological approach.

E. Limitation of the Study

The writer focuses this research in analyzing Indonesian socio-political realities that is reflected in *Saman* novel by Ayu Utami (1998) by using Sociological approach.

F. Benefit of the Study

The study is expected to give benefits as follows:

1. Theoretical Benefit

The writer hopes that this study can give a new contribution and information to the larger body of knowledge, particularly the literary studies on *Saman* novel (1998).

2. Practical Benefit

This study is hoped 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 universities that are interested in literary study on the novel based on Sociological 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. Moleong (1983: 3) affirms that qualitative research is research which result in the descriptive data in the form observed people or behaviors. 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 was published in 1998. It is analyzed by using Sociological 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 is 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 is 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 is 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.

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 arranged as follows:

1. Analyzing the structural elements of the work.
2. Deciding the sociological analysis of the literary work.
3. Making discussion of the finding.
4. Making conclusion.

H. Research Paper Organization

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

Chapter I is introduction, which consists of 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 consists of the notion of sociological approach, notion of socio - political, structural elements of the novel, and theoretical application.

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

Chapter IV is sociological analysis. This chapter presents the sociological analysis of the novel.

Chapter V is conclusion and suggestion.