

**MARYAM'S REBELLION AGAINST THE STATE REFLECTED AT OKKY  
MADASARI'S *THE OUTCAST NOVEL* (2014); AN INDIVIDUAL  
PSYCHOLOGICAL APPROACH**



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**REFLECTED AT OKKY MADASARI'S *THE OUTCAST***

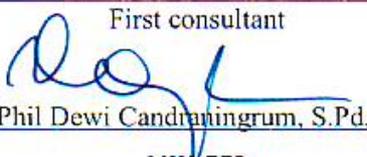
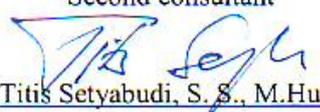
**NOVEL AN INDIVIDUAL PSYCHOLOGICAL**

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## ABSTRACT

**ABDULLAH INDRA MUKTI. A 320 110 128. MARYAM'S REBELLION AGAINST THE STATE REFLECTED AT OKKY MADASARI'S *THE OUTCAST* NOVEL, (2014); AN INDIVIDUAL PSYCHOLOGY APPROACH. RESEARCH PAPER.SCHOOL OF TEACHER TRAINING AND EDUCATION. MUHAMMADIYAH UNIVERSITY OF SURAKARTA. 2015.**

*The major problem in this study is how the major character proves her faith and rebellion against the state in *The Outcast* (2014) novel by Okky Madasari. This study focused on one of the major characters namely Maryam, using the means of individual psychology analysis. The object of this study is Okky Madasari *The Outcast* novel published in 2014 by Gramedia pustaka. The type of this study is descriptive qualitative. The primary data source is the novel *The Outcast* itself and the secondary data source is books or any information related to the practice of faith, marriage norm and rebellion against the state that support the individual psychology approach by Adler. The technique of analyzing data in this research paper is descriptive. The researcher concludes that rebellion against the state and faith is the individual emotions, it drives from system of personality. When the psychological analysis shows that person switched her identities coming from her inferiority of feeling and fictional finalism has pushed her to do some efforts to attain the superiority and she must sacrifice everything. Finally, the psychological analysis shows that the human factor will exchange their characters because the activating personality aspects within the characters and the cause are among other family and environmental factors. Okky Madasari gives the important points when the major character, Maryam, gets the conflict between her inferiority and superiority to prove her love. The outcome of the study shows that the problem faced by the major character Maryam causes the conflict of her mental condition. It comes because her struggle to prove her faith and love for her life. Finally, her effort makes her suffer until the end.*

**Keywords: *Rebellion Against The State, The Outcast, Individual Psychology Approach.***

## A. Introduction

Rebellion is a refusal of obedience or order. It may, therefore, be seen as encompassing a range of behaviors aimed at destroying or taking over the position of an established authority such as a government, governor, president, political leader, financial institution, or person in charge. On the one hand the forms of behaviour can include non-violent methods such as the (overlapping but not quite identical) phenomena of civil disobedience, civil resistance and nonviolent resistance. On the other hand it may encompass violent campaigns. Those who participate in rebellions, especially if they are armed rebellions, are known as "rebels" (Lalor, 1884: 632).

In a larger conflict the rebels may be recognised as belligerents without their government being recognised by the established government, in which case the conflict becomes a civil war (Kermit, 2001).

*The Outcast* novel is written by Okky Madasari. It appeared in 2012. It is very interesting to be read because this novel reveals some important issues such as religion, politics, and also a muslim movement (Ahmadis). *The Outcast* issues she carries in Okky's novels showcase basic and universal humankind's problems. which describes how Ahmadis are violently thrown away from their own home and homeland without any protection from the government won the 2012 Khatulistiwa Literary Award. It deals controversy with themes of ahmadis that is considered wrong cult in islamic religius. Okky Madasari also writes about the islamic religion in this novel. She has said that the stories portray some of her experience, such as her loss of religion which is reflected by the priest, *The*

*Outcast*. Okky also includes passages reflecting the ahmadis movement (Munawar, 2012).

*The Outcast* has been translated into two languages and won several awards, including the 2012 Khatulistiwa Literary Award 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 (Munawar, 2012).

As stated by Thomas in 2008, *outcast* novel was written by Okky Madasari, a young female of Indonesia. Okky Puspa Madasari or Okky Madasari was born in Magetan, East Java, 30 October 1984. She graduated from Gadjah Mada University's International Relations Department in 2005 with Bachelor Degree in Political Science. She has chosen to become a journalist and writer ever since her graduation. In 2012, she took sociology for her Master's degree from the University of Indonesia. Okky Madasari is an Indonesian author and journalist. Okky married to Abdul Khalik, a journalist with English-language newspapers in Indonesia (The Jakarta Post, 2003-2012, and Jakarta Globe, 2012-present). They met when both of them covered the United Nations Convention against Corruption (UNCAC) in Bali in January 2008 before they married in December 2008. In each of her novel, she acknowledges her husband as the first reader and partner in discussion for ideas for her novels (Munawar, 2012).

Okky's first novel, *Entrok* (2010), tells a story about how Indonesians live under the ruthless dictatorship of Suharto's regime and how they struggled to survive under oppression of the military's dominance. Her second novel *86* (2011) vividly describes the prevalent corruption within the country and especially among its civil servants. The novel was shortlisted as top five in the Khatulistiwa

Literary Award in 2011. Her third novel *Maryam* (2012) which describes how Ahmadi are violently thrown away from their own home and homeland without any protection from the government won the 2012 Khatulistiwa Literary Award. *Pasung Jiwa* is her latest novel, released in May 2013. It addresses individual struggle to break free from his or her own individual limitation as well as the caging of norm, tradition, religion, state and economic dominance of the few riches. The novel was shortlisted by the Khatulistiwa Literary Award in 2013 (Munawar, 2012).

The story of *The Outcast* novel is about a sacrifice of a woman who leaves her beliefs to marry someone who is not ahmadi. She has many problems because of their beliefs. She gets bad trait in society. The main character is Maryam, who grows up and raises in ahmadi family. Her relationship with her family is exactly harmonious. But her family gets bad trait in society because their beliefs. She realizes that they are minority in society. Her parents introduced her with someone who is Ahmadi. That is no problem with her, because she has relationship with Gamal who is ahmadi. Until one day she is broken with Gamal (Madasari, 2014).

Conflict happens when she goes to Jakarta to get job. She meets with Alam who is not Ahmadi. She really loves him. Although her family never approve her relationship with alam, but she decides to leave her family and her beliefs and marry Alam. It is requirement of Alam's family, if she wants to marry alam, she leaves her beliefs and automatically she leaves their family (Madasari, 2014). Alam's family is willing Maryam marry their son if she leaves her beliefs. Then she leaves her family and her beliefs to marry alam. Until one day she gets bad judgement from alam's family because she gives no child yet. Alam's family judges that Maryam gets punishment because of her beliefs before. She does not

hold up with bad judgement by alam's family. She decides to divorce from alam and back to her family in lombok (Madasari, 2014). When she arrives in Lombok, she does not meet her family. Because her family is thrown away by around society. Her family gets bad trait. They are judged by other people that Ahmadi is deviated beliefs. They move from their place. Maryam leaves her family and never knows about her family. Then she looks for information from the leader of Ahmadi. She gets information about the place where her family live now. She comes back home and never back to Jakarta, she leaves her job and anything about Jakarta. She decides to live with her family in Lombok. Then she married one of Ahmadis. They live happily and enjoy their new life. Until one day they are thrown away from their second place. The second incident makes Ahmadi mad. They struggle to get justice. They always pray for the best and hope for their better future life normally and peacefully like others. They keep their beliefs strongly (Madasari, 2014).

There are some reasons why the writer is interested in analysing this novel. Firstly, *The Outcast* is a depiction of the realities of life with all kinds of problems. Secondly, *The Outcast* deals explicitly with themes of important issues such as religion, politics and also a muslim movement (Ahmadis). Thirdly, *The Outcast* novel also reflects the religion which is reflected by the priest. Last, rebellion against that becomes the main issue of this novel is reflected well.

The first reason is *The Outcast* 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, sacrificies, condour, and firmness. Okky Madasari has said the stories reflect some the reality of life.

The second reason is *The Outcast* deals explicitly with themes of religion, politics, and also muslim movement (Ahmadis). Maryam rebelled against the values of family, community revolted and rebelled against the hegemony over the powerlessness of the state to create a sense of comfort of its citizens.

The third reason is *The Outcast* novel reflected the religion which reflected by the priest. The Ahmadiyah is an Islamic religious movement founded by Mirza Ghulam Ahmad (1835-1908) in 1889 in a small town called Qadian in Punjab state, India. Mirza Ghulam Ahmad claimed to be the Mujaddid, al Masih and Al Mahdi. It is about a faith for worship their GOD with different ways than most of the muslims. According to Mirza Ghulam Ahmad, his mission is to revive Islam and enforce Islamic Sharia. The objective established by its founders Ahmadiyah is to rejuvenate Islamic moral and spiritual values.

The fourth reason is rebellion that becomes the main issue of is reflected well. Rebellion is reflected in some situations by the writer such as when the couple people love each other and have relationship, they will do anything for they want. So in *The Outcast* novel Maryam want to loss her religion to married with Alam.

Based on the data above, the writer analyzes the *The Outcast* novel by using psychoanalytic approach to dig up about rebellion against the state that entitled **MARYAM'S REBELLION AGAINST THE STATE REFLECTED AT OKKY MADASARI'S THE OUTCAST NOVEL 2014 AN INDIVIDUAL PSYCHOLOGICAL APPROACH**. To achieve the purpose of the study, the writer analyzes the novel on its nature of literary, nature of author and society.

## B. Research Method

In this research, the researcher uses a qualitative research. It is a library research while data sources need literary data. This kind of research has purpose to analyze literature using an individual psychology approach. There are some steps to conduct the research. They are: (1) determining the type of the study (2) determining the object of the study (3) determining data and data source (4) determining technique of data collection, and (5) determining technique of data analysis. The object of the study is Rebellion Against The State Of Marryam Reflected At Okky Madasari s Novel (2014) An Individual Psychological Approach. It is analyzed by using an individual psychology approach. There are two data sources which are needed to conduct this research. They are primary data sources and secondary data sources. The primary data are the main data obtained from all the words, dialogues, phrases and sentences in the play. The source of primary data is *The Outcast* Novel (2014). It is published by Okky Madasari. The secondary data are the supporting data taken from literary books, criticism, and some articles related to the play. The sources of secondary data are taken from other sources related the study, such as: website, dictionary, and some books which support the research. In conducting the study, the writer uses the techniques in collecting the data as follows: (a) Reading the original novel *TheOutcast* several times (b) Determining the characters of novel (c) Taking notes of important things for both of primary and secondary data source (d) Classifying data by determining the relevant data. The technique used in analyzing the data is descriptive analysis. The steps which it taken by the researcher in analyzing the data are as follows: the first is analyzing the data based on its characters and structural elements. Focus will be paid on the

character and the structural of analysis of the novel. The second step is analyzing the data based on individual psychology approach. Focus will be paid on the rebellion against the state of Maryam.

### **C. Finding and Discussion**

Underlying theory of individual psychology as mentioned in chapter II focuses on human psyche, the theory of individual psychology will be used to analyze the rebellion against the state that major character does in the novel through her personality and psychology condition.

The focus of the analysis of structural personality determines Maryam's rebellion (Ahmadiyah) in her social life that connecting with other different rebellion that not accepted in her country, in this case Maryam must do the rebellion against the state.

The analysis of Maryam's personality, the position of inferiority of feeling, striving for superiority, fictional finalism, style of life, social interest, and creative self will be discussed through many sections. Section A talks about her structure of personality, Section B is about the issue rebellion against the state, and Section C is the result of finding that the writer gets after analyzing Maryam personality.

#### **A. Maryam's Structure of Personality**

The theory consists of six basic principles of individual psychological theory, namely Inferiority of feeling, Striving for superiority, Fictional finalism, Style of life, Social interest, and Creative self that will be used in the Maryam's structure of personality. The six basic principles of

individual psychological take a big role in developing the idea of Maryam's mind.

### 1. Inferiority of Feeling

The feeling of inferiority is quite normal. Adler (in Hall and Lindzey), 1985: 147) states that through out life, feelings of inferiority arise constantly as we meet new and unfamiliar task that must be done or mastered. Adler (in Rykman 1985:97) says that the concept of inferiority is closely related to unmanliness or feminism. Men who feel insecure could also acquire exaggerated ways of behaving to prove that are real man.

Inferiority feeling is not only abnormal, but the process of inferiority also occurs in the Psychological Sphere; that people often strive to compensate not only inferiorities, but also for subjective feeling, of inferiority, those that arise from uniquely felt psychological or social disabilities.

According to Adler as quoted by Hall and Lindzey (1985: 147) the feeling of inferiority is quite normal. Throughout life, feelings of inferiority arise constantly as we meet new and unfamiliar task that must be mastered.

Each time we confront a new task our initial awareness of inferiority is overcome as we achieve a higher level of functioning. In *The Outcast* novel the major character is Maryam. According to Adler, inferiority feeling is normal and happens to Everyone.

The first Maryam inferiority of feeling begins when Maryam's family try to avoid their neighbors to talking about Maryam's relationship with Gamal.

They said, it didn't make sense that M.r. Khairuddin and his wife suddenly stopped saying anything about Maryam and her future husband if nothing happened. Some villagers said that Mr. Khairuddin and his wife's attitude changed. They appeared changed. They appeared sad and short-tempered if people tried to talk to them. They started thinking why the relationship they were so proud of ended right away. Mrs. Hasan got the answer they believed to be true again. She said, there was no other reason other than their faith. "The future son-in-law must be a Muslim, just like us. Not Mr. Khairuddin's islam," she said.

That was how they were. It stopped in the form of gossip. They knew that Mr. Khairuddin's family was different. That was all (*The Outcast: 80*).

The second Maryam's inferiority of feeling begins when Maryam started to had a conversation with her mother in the morning.

"How are you, Mother?" Maryam began.

Her mother nodded while smiling. "Alhamdulillah. Now we can have a normal life again," she said.

Maryam's mother started retelling the days in the refugee camp. It wasn't much different with Zulkair's story. She described everything, about people who crumpled to sleep in the mosque, about the kitchen, about the line when they wanted to take a bath or do laundry.

"When we first arrived, it depressed me. I cried almost every day. I couldn't do anything comfortably," she recalled. "Slowly we were being sincere. But we grew impatient."

They fell silent for a moment. Both were looking at the opened door.

"Mother, why did they banish all of you from our house?" She was still looking for an answer, although she knew her mother could not answer her question. Just like Jamil and Zulkhair.

Maryam's mother shrugged. "Even until today we still don't know why. There used to be no problem at all. We lived harmoniously. But suddenly they became violent."

"Do you know who drove our family away?"

"Of course I know. I still remember until today. All of our neighbors expelled us."

"Jamil?" Maryam mentioned her father ex-employee.

Maryam's mother took a deep breath. She was silent for a while.

"He was there too," she said. "Who would dare not join the mob? It was dangerous. They had to if they didn't want to be deemed as an Ahmadi."

"Jamil did too?"

"He just stood still. He came with the mob, just to be seen participating. We both know. Jamil is a good man," her mother explained.

"Who made them do that?" Maryam half-shouted in response.

Maryam's mother shook her head. Then she mumbled, "It seems that someone told them to do it. Just as in the other villagers. We don't know what he wants" (*The Outcast: 92 – 94*).

The third Maryam's inferiority of feeling begins when Alam's mother make a birthday party for her husband and invited Ustaz to her house for give a pray.

They invited the usual Ustaz. In the middle of the event, Alam's mother suddenly shouted, "Sir Ustaz, please pray that my son would have a child soon. Help us seek for forgiveness if they had once been lost."

Maryam's anger heightened. She felt that those words were meant for her. This happened because she was filled with sin, was a lost soul. It was said in front of people. As if to make her embarrassed and became gossip material. She couldn't suppress her anger anymore. She opted to remain silent all this time. But there was a point when she finally lost her patience. Maryam stalled some time. She still had shame. She didn't want to vent her anger in front of the others. Maryam deliberately waited until the event ended and the guests went home.

"Mother, what did you mean by saying those words?" She asked in a high voice, after the last car was no longer visible.

"What words?" Alam's mother was upset. She felt Maryam was defiant; for asking her in a high voice.

"Those words... to Ustaz.... Why was it as if I was blamed?"

"Who blamed you? Mom just asked for a prayer! What's wrong with that?"

"I am tired, Mother... Why do you keep mentioning about my past being Ahmadi?"

"When did I mention you being Ahmadi? Which part?"

"Come on, Mother.... Everyone knows. What else do you mean when you said the word lost?"

"Mother means the word lost in its broadest sense, Maryam," Alam father's suddenly jumped in. In a soft voice. As if trying to end this heightened conversation (*The Outcast*: 108-109).

The fourth Maryam's inferiority of feeling begins when Maryam feels very weak because she is scared of being different and cannot get justice. She wants to live peacefully like others. Maryam keeps her beliefs strongly, although she always get judgement from people. Until one day after she graduates from university and gets job in Jakarta, she meets Alam who is not an Ahmady. It is a new problem which comes in her life. She really loved him, but her parents never approve.

"Moreover, I grew afraid of being an Ahmadi, Mother. I'm tired of being different. I also knew it's hard to find an Ahmadi man. Especially...the 1998 riots, Mother...I wanted to marry Alam soon to be perfectly safe" (*The Outcast*: 115).

The fifth Maryam's inferiority of feeling begins when Maryam remember all about Gerupuk, when she still live at that place. There

were some parts which made her lough, some part moved her, and then some other parts raised guilt.

When the image of the excommunication she got from Jamil was visualized, Maryam's wrath surged.

"How could they drive people away from their own house?" Maryam demanded, while staring at Umar. It was as if the question was directed to Umar. In fact, Maryam did not need any answer. That was not a question. It was accusation. An expression of her wrath.

"The house was my great-grandfather's house. He built the house with his own money. The land was an inheritance from my great-great grandparents. Then it was inherited by my father. He built the house with his own efforts. Fatimah and I were born and grew in there. And now we were just banished?" accused Maryam. Her voice was a little shaky. Tears fell on her cheek. She sobbed. Umar was surprised and confused. He didn't expect Maryam's mood could change so fast. He held her hands, stroke them, while hissing "sshhttt." "Patience, Maryam..." he said (*The Outcast*: 151-152).

The sixth inferiority of life begins when Maryam's family had a event to pray for four month of Maryam's pregnancy in her parents's house.

The voices from the mosque grew worrisome.

"Banish the Ahmadiyah from Gegerung. If the villagers couldn't do it, I will ask the people from other places to drive them out... Ahmadiyah's blood is halal!"

They could hear weeps from the house. The women were crying. In the beginning, there was one, then it spread to the others. And all of them cried in unison. But, not all of them cried out of fear. Some cried just because they saw their friends cry. Some cried because they were confused and didn't know to do (*The Outcast*: 200).

## 2. **Striving for Superiority**

Adler (in Hall and Lindzey, 1985:147) states that the inferiority feeling is a challenge to striving for superiority. It makes up the great upward drive that pushes continually.

The first Maryam's striving for superiority begins when Maryam and Alam had a conversation talk about Alam's mother that always blamed Maryam past life being an Ahmadi.

"I am tired . I am bored of being blamed. Why do all these things happen because of me? Why it had to be because I used to be an Ahmadi?" Answered Maryam furiously, through not in a high voice. Every word she said was stressed, to replace her suppressed high voice.

"Who blamed you? No one said so."

“Ah... never mind. No need to play dumb. For all these times, I have complied. But you cannot keep making me as the source of the problem. If I’m not pregnant, what else can I do?”

“But no one blamed you...”

“Didn’t you hear what your mother said earlier in front of people?”

“She asked for a prayer. There is nothing wrong with that, isn’t it?”

“She said lost! Who else did she mean if it wasn’t me?”

“Maryam, you are too sensitive. You are too sensitive, You are offended by something that was clearly not meant to you...”(*The Outcast*: 109-110).

The second Maryam’s striving for superiority begins when Maryam and Umar delivered Nur to her house in Gerupuk district. Rohmat and Mr. Haji was in these house to asked Maryam and Umar go away from these place.

“I am sorry for being rude...” Rohmat said. “As the village chief, I wish peace for my villagers, and safe environment.”

They fell silent. Maryam’s heart thumped harder. Umar’s face looked uneasy. Nur and her mother didn’t look any different, no one knew what they were thinking of.

“This village is calm now. Everyone lives harmoniously and peacefully. I’m asking you, don’t bother us anymore,” Rohmat said.

“What do you mean?” Maryam answered in a high voice. She widened her eyes. “Who bother you? What do I do?”

“We both know what you do...”

“I know nothing. I do nothing and suddenly you say I’m bothering you?” Maryam interrupted his sentence before he could finish it.

Umar justified Maryam’s word. Inside, he defended his wife. He kept quiet, because he felt he had no right to say anything now.

“Lost people shouldn’t come in here,” Mr Haji jumped in.

“Lost? Who are?” Maryam’s voice wasn’t questioning, it was shouting.

“Whoever defied their religion,” Mr Haji answered calmly

“How do you know we defy our religion?” Maryam no longer cared about politeness. She deliberately addressed the two men with ‘you’ to show her resentment.

“Who didn’t know that you are Ahmadiyah?” Rohmat replied.

“It doesn’t mean we defy...”

“It’s enough. Child... there is no point of fussing something clear. There are a lot of chances for atonement, Mr Haji interrupted gently.”

Maryam’s anger welled up. “Mr. Haji, who do you think need the atonement? My family and I or the people who banished us from our own house?”

Umar nodded repeatedly. He wanted to show his support for his wife’s words.

“We, Gerupuk villagers, are trying to defend our religion...”

Mr Haji answered.

“Stop it... stop it... no need to do this pointless debate,” Rohmat distructed. “It won’t be good if people come here for hearing this shouting. Let’s find the best way, Ms Maryam. Leave this village now.”

Maryam got up. Half-screaming she said, “I still have my rights to stay in this village. That house belongs to my family. I will report this to the police. To the court. Everyone who banished us will get punishment!” (*The Outcast*: 186-187).

The third Maryam’s striving for superiority begins when Maryam and Umar still in Nur’s house to hear that Nur will still asked

Maryam and Umar to stay in her house, but Nur make Maryam surprised when Maryam know that Nur asked Maryam and Umar too like other people in Gerupuk to go away from her house and Gerupuk.

“A lot has happened, Ms. Maryam. The residents are angry to the stubborn Ahmadiyah. Thank God we still can contain our villager’s anger. Mr. Khairuddin left peacefully. We don’t want another victim right now,” Rohmat said gently. He was giving a warning and a direct threat to Maryam. He glanced at Umar, as if asking for approval and request him to take Maryam home.

“We just want to stop by this house. Visiting old friends,” finally Umar spoke up. He took mediation way which he felt could be accepted by the villagers, without sacrificing Maryam’s and his pride.

Rohmat looked at Nur and her mother. Without any words. As if he was sure that Nur would understand his thought. Maryam also looked at Nur. There was a glint of trust that Nur would defend her in front of these people. Repeating what she said when she met Maryam in Kuta. Nur’s eyes met her eyes. Then Nur leered at her mother. She played her lips but nobody could guess what it meant. Nur bent her head down for a moment. Then she walked to Maryam.

“Please go home.... I don’t want something bad to happen in this house,” she whispered.

Maryam’s eyes widened in disbelief. She was angry at Nur, who turned out to be just like the other people. Umar moved fast. He touched Maryam’s shoulder and gave her signal to leave this place. Maryam’s face flushed. Tears glittered in her eyes. While following Umar’s step she shouted:

“You are inhuman!”

“You are the one who are lost, not us!”

“The house belongs to us. You are thieves!”

Umar grabbed his wife’s shoulders. They walked past the villagers who were filling the small path. In the main road, where they parked the car, people gathered. They quickly got in the car, then drove fast leaving Gerupuk, back to the hotel. No one spoke along the way (*The Outcast*: 188-189)

The fourth Maryam’s striving superiority begins when Maryam’s father (Mr. Khairuddin) died and will funeral at Gerupuk graveyard.

“Who died?” Rohmat asked.

“Mr. Khairuddin. A resident of this village,” Zulkair answered.

“But Mr. Khairuddin is no longer a resident now,” said Rohmat.

Zulkair held back. “Even if he’s not, is there any problem if he’s buried in this place?”

“The villagers don’t allow you to bury Mr. Khairuddin in this graveyard.”

“Why? Based on what? Shouted Maryam from afar.” Now she walked to the men.

“This graveyard is ours. They can decide who should be buried here and who shouldn’t,” Rohmat answered. His voice was calm. As if he was saying a right thing and they would obey him.

“We are Gerupuk residents!” Maryam shouted again. “That was our house, She said while pointing at the road” (*The Outcast*: 238).

### 3. Fictional Finalism

Fictional goal is a part of an individual's life. Besides, living in the real world, an individual also lives in the fictional world. It permits an individual's ability to fulfill his dreams to get some directions and guidance's toward his frame thinking, attitude and behavior. Adler (in Hall and Lindzey, 1985:144) states that our behavior is determined by our perception of what we hope to achieve in the future.

The first Maryam's fictional finalism begins when Maryam will marry Allam, Her parents ask Maryam to bring Alam to Lombok become an Ahmadi like their.

Following people's advice, her parents intently called Maryam. They called almost every day for a couple of months. They kept reminding Maryam not to get ahead of herself. When she insisted on marrying Alam, her parents immediately told her to bring Alam to Lombok, to be real Ahmadi (*The Outcast: 77*).

The second Maryam's fictional finalism begins when Maryam talked with her mother about her marriage that divorce with Alam.

"More importantly," her mother continued, "we know that you will return one day."

Hearing those words, she cried again. She hugged her mother tighter, sobbing hard while apologizing over and over again. Repeatedly she said she regretted, while wishing if only she could turn back the time. She would choose another path, Maryam thought (*The Outcast: 97*).

The third Maryam's fictional finalism begins when Maryam and Umar go to Gerupuk together for honeymoon, in the car Maryam talk about Gerupuk and Ahmadi with Umar.

"I often asked myself, why we have to be born as Ahmadi..." said Maryam matter-of-factly.

Umar was shocked. For a moment he thought Maryam could hear his heart. But he quickly averted the nuance. "It's enough, Maryam... talking about the past is pointless, moreover imagining things you definitely can't change (*The Outcast: 153*).

#### 4. Style of Life

According to Adler (in Hjelle and Ziegler, 1992:144) the style of life encompasses the unique pattern of traits, behaviors and habits which, when taken together, defines the flavor of a person's existence. The style of life, originally called "life plan" or guiding image refers to the unique ways in which people purpose their goal (Ryckman, 1985:98).

The first Maryam's style of life begins when after Maryam and her parent finish their conversation in phone. They talked about Alam must be goto Lombok being real Ahmadi.

Mr. Khairuddin blamed his wife for being too soft to her children . Since they were kids, Maryam's mother always defended her daughters, persuading them gently, whispering softly in their bedroom, rather than being strict with them. But her husband was different. To Mr. Khairuddin, the children should be thought hard since childhood in a matter of faith. They had to be a true Ahmadi, who could be a successor and messenger when the old generatins passed away (*The Outcast: 77*).

The second Maryam's style of life begins when Maryam's father get an information about gamal, a man that have relationship with his daughter (Maryam).

Mr. Khairuddin was enthralled. He was endlessly grateful for the blessing. God answered the prayer he recited everyday by sending an Ahmadi man to be a husband and leader for his daughter (*The Outcast: 78*).

The third Maryam's style of life begins when Maryam at Transito building that she tears about a tragedy in her parents house last evening. Many people in Transito sad and sobbing for this tragedy.

Maryam burst into tears. She cried hard. Since the incident last evening, she held her tears back. A lot of people cried around her She tried to be strong, showing people that there was nothing to be scared of. Everyone looked at Maryam as a dependable young generation. She was educated and economically able. What would happen if they saw me become weak and timid? Maryam thought. But this morning she couldn't bear it anymore. Sadness, resentment, memory from the past mixed in her heart. She was experiencing it right now. The excommunication happened to her family. And Maryam now knew, what happened in Gerupuk when she visited Nur's house was nothing compared to what happened now (*The Outcast: 208*).

The fourth Maryam's style of life begins when Maryam daughter was born that Maryam and Umar give a name Mandalika.

In grief, Maryam gave birth to a baby. A baby girl. Healthy and perfect. Her name was Mandalika.

Before she gave birth to the baby, Maryam told Umar she wanted to give a Lombok name for her daughter. Not Arabic name, like her parents. For Maryam, that was the first step and the easiest one to keep her daughter from the pain her family suffered. Let this kid stay away from religion but close to goodness, said Maryam repeatedly. Umar agreed. Regarding faith, he always agreed with Maryam. Everything they did was the form of love to their family and the oppressed people. Not out of faith (*The Outcast: 217*).

The fifth Maryam's style of life begins when Maryam told about her wishes that she ask the Governor to allow Ahmadi followers return to their house in Gegerung residents.

What we want is to return to our homes. To our own homes. The homes that we bought with our own money. Homes that we fought so hard for after being banished from our villages. They're still there. Some of them have been damaged. There are scorch marks everywhere. The roof tiles and the walls are no longer intact. But that's okay. We will take them as they are. We can fix them with our own money immediately. We want to live in peace, with no one attacking us. The past is the past. We don't hold any grudges against those who banished and hurt us. The most important thing for us is that we can live quietly and peacefully.

Dear Sir, We ask nothing more than that. We just want help so that we can go home to our houses and live peacefully. We're not asking for money or anything like that. We just want to live normally. For our children to grow normally, as other kids do. So that someday we can die peacefully, in our own homes (*The Outcast: 248*).

## 5. Social Interest

The concept of social interest reflects Adler's strong belief that we as human are social creatures that must consider our relationship to others and to the larger socio cultural context in which we live if we are fully understand ourselves (Hjelle and Ziegler, 1992:147).

The first Maryam's social interest begins when Maryam will met her parents to Gerupuk.

The land and buildings were purchased with the organization's money. It was the donation given by many people from different regions, as well as from abroad. The land used to be the location of the homely residential project in which the housing could be bought with bank loan. It was located not far from Mataram, in a secluded area, far from the other settlements (*The Outcast: 77*).

The second Maryam's social interest begins when Maryam talked with the Governor at Transito building. When the Governor had meeting with Ahmadi people in there.

"Excuse me, Governor, so how's our future? When will we return to our house?" Maryam asked, interrupting Governor's story.

Governor frowned. His expression suddenly changed, between lost lostt in thought dislike. He paused for a moment. His subordinates looked down, as if pretending not to hear Maryam's question. When the governor let out a voice, they raised their heads, staring at the Governor, trying to show that they were listening.

"What should I do, said the Governor. I said over and over again, this is for the greater good. Do you want to return now trigger a riot?", he asked while staring at Maryam.

"But it's our house, Sir. Do we have law? Who disturb and who get disturbed?" Maryam asked him back.

"Mr Zul," said the Governor. He looked at Zulkair now. "You are the chairman. And a civil servant. You know right and wrong..." Governor trailed off, as if waiting for Zulkair's response. But he kept quiet. "I got the entire file about Ahmadiyah," he continued.

The room feel silent. Governor's face flushed. They could see his frown more clearly. He was considering the correct sentence to say it. "Now you want to return to Gegerung. But why are you excluding the others? You did everything on your own. You didn't want to mingle with the others. You did your own Friday communal prayer, Ied communal prayer. Who wasn't angry of that?"

"That is our business, Sir, where we want to do our Friday prayer," Umar answered. "This is about our houses. We are banished from our own houses!"

"This isn't about the excommunication!", denied thw Governor. He raised his voice. "This is about how we can make peace. No violence. There are hundreds of you, but they have thousands. It may become hundreds of thousands if people start coming in. Which one is easier, evacuate you or evacuate them?"

"So, it's just because there are many of them, we have to comply?" Maryam asked.

Governor cluked his tongue while shaking his head, This is pointless, he said. "You can choose. Abandon the Ahmadiyah then return to Gegerung or stay in Transito building until we find a way out."

Governor's three guests flushed when they heard his words. Their lips were sealed. But their gaze showed more. Resentment and distress (*The Outcast: 224-225*).

The third Maryam's social interest begins when Maryam and her mother always go to Transito building to give some food to another Ahmadi in Transito building.

Maryam and her mother always came to the shelter, although they didn't do it everyday. They brought foor or simply to visit the people (*The Outcast: 241*).

The fourth Maryam's social interest begins when Maryam sent a letter to Governor. That about the future of Ahmadi people at Transito building.

January 2011

My name is Maryam Hayati.

This is the third letter I have sent you. I hope you will reply to this letter.

It has been almost six years now that my family and my siblings have had to live in refugee in the Transito building in Lombok. For six years we have made rooms by partitioning off the space with sheets. More than two hundred people live here together.

Six years is a long time. We have been patient for too long, trying to keep our hopes alive. Can we truly expect nothing more from this country?

Dear Sir, We ask nothing more than that. We just want help so that we can go home to our houses and live peacefully. We're not asking for money or anything like that. We just want to live normally. For our children to grow normally, as other kids do. So that someday we can die peacefully, in our own homes.

Once again, Sir, those are our homes. We bought them with our own money, we have the title deeds to them. We never broke the law and we never bothered anyone. Is there any justifiable reason why we, more than two hundred of us, must live in a shelter like this?

We ask for justice. How long must we wait?

Yours sincerely

On behalf of the evicted Gegerung residents

Maryam Haryati (*The Outcast*: 247-249).

## 6. Creative Self

Every people has a creative characteristic by nature, by using the creative power, an individual is able to process his or her experiences and form uniquely stylizes personality system. Man has various ways of forming his creative self to solve life problem depends on himself (Hall and Lindzey, 1970: 127).

The first Maryam's creative self begins when she at her parents house that the first time Maryam in that house. Maryam want to back with her family again.

Without a plan and approval, Maryam stayed over. There were only two rooms in the house. She slept with Fatimah, shared a single bed (*The Outcast*: 75).

The second Maryam's creative self begins when she asked for Nur about her and other their neighbors at Gerupuk perception about Maryam and her family.

Maryam grew curious. "What do the neighbors actually think about us, Nur?"

"Well... kafir... should be banished...." replied Nur innocently. "But that's what people said, I only heard them..." Nur quickly continued her sentence. She felt bad, scared that it would offend Maryam.

Maryam smiled. "Do they still talk about us?"

“Yes only if someone remembers you. Usually when there is news in the television, they will talk about you...” Nur paused into silence. She didn’t explain further of what she meant by the news that made them remember Mr. Khairuddin’s family. She thought Maryam would definitely know what kind of news she meant. Maryam nodded. She understood what Nur meant (*The Outcast*: 173).

The third Maryam’s creative self begins when Maryam talked with the Governor at Transito building. When Maryam asked some question for the Governor about the future of Ahmadi followers that about their house at Gegerung.

“Excuse me, Governor, so how’s our future? When will we return to our house?” Maryam asked, interrupting Governor’s story.

Governor frowned. His expression suddenly changed, between lost and thought dislike. He paused for a moment. His subordinates looked down, as if pretending not to hear Maryam’s question. When the Governor let out a voice, they raised their heads, staring at the Governor, trying to show that they were listening.

“What should I do, said the Governor. I said over and over again, this is for the greater good. Do you want to return now trigger a riot?”, he asked while staring at Maryam.

“But it’s our house, Sir. Do we have law? Who disturb and who get disturbed?” Maryam asked him back.

“Mr Zul,” said the Governor. He looked at Zulkair now. “You are the chairman. And a civil servant. You know right and wrong...” Governor trailed off, as if waiting for Zulkair’s response. But he kept quiet. “I got the entire file about Ahmadiyah,” he continued.

The room feel silent. Governor’s face flushed. They could see his frown more clearly. He was considering the correct sentence to say it. “Now you want to return to Gegerung. But why are you excluding the others? You did everything on your own. You didn’t want to mingle with the others. You did your own Friday communal prayer, Ied communal prayer. Who wasn’t angry of that?”

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“This isn’t about the excommunication!”, denied the Governor. He raised his voice. “This is about how we can make peace. No violence. There are hundreds of you, but they have thousands. It may become hundreds of thousands if people start coming in. Which one is easier, evacuate you or evacuate them?”

“So, it’s just because there are many of them, we have to comply?” Maryam asked.

Governor clucked his tongue while shaking his head, This is pointless, he said. “You can choose. Abandon the Ahmadiyah then return to Gegerung or stay in Transito building until we find a way out.”

Governor’s three guests flushed when they heard his words. Their lips were sealed. But their gaze showed more. Resentment and distress (*The Outcast*: 224-225).

The fourth Maryam’s creative self begins when she write a letter for Governor to get a justice from the Governor to Ahmadiyah society.

January 2011

My name is Maryam Hayati.

This is the third letter I have sent you. I hope you will reply to this letter.

It has been almost six years now that my family and my siblings have had to live in refugee in the Transito building in Lombok. For six years we have made rooms by partitioning off the space with sheets. More than two hundred people live here together.

Every day we cook in the comunal kitchen, which can't really be called a kitchen. Just because we happen to put a stove there and cook our food there, this narrow room next to the bathroom is our default kitchen. Everyday we have to queue to use the toilet, the children who go to school have to shower outside, using a large bucket of water.

In the shelter, we give birth to our children on the floor, covered in sarongs. These children know of no other home but the Transito Building. The older children who once lived in their own homes have by now probably forgotten what a real house is like. Here, too, our parents pass away. We can't even bury them in our home land, as they would have wanted.

Six years is a long time. We have been patient for too long, trying to keep our hopes alive. Can we truly expect nothing more from this country?

What we want is to return to our homes. To our own homes. The homes that we bought with our own money. Homes that we fought so hard for after being banished from our villages. They're still there. Some of them have been damaged. There are scorch marks everywhere. The roof tiles and the walls are no longer intact. But that's okay. We will take them as they are. We can fix them with our own money immediately. We want to live in peace, with no one attacking us. The past is the past. We don't hold any grudges against those who banished and hurt us. The most important thing for us is that we can live quietly and peacefully.

Dear Sir, We ask nothing more than that. We just want help so that we can go home to our houses and live peacefully. We're not asking for money or anything like that. We just want to live normally. For our children to grow normally, as other kids do. So that someday we can die peacefully, in our own homes.

Once again, Sir, those are our homes. We bought them with our own money, we have the title deeds to them. We never broke the law and we never bothered anyone. Is there any justifiable reason why we, more than two hundred of us, must live in a shelter like this?

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Yours sincerely

On behalf of the evicted Gegerung residents

Maryam Haryati (*The Outcast*: 247-249).

## **B. Rebellion Against the State of Maryam**

Rebellion is a refusal of obedience or order. It may, therefore, be seen as encompassing a range of behaviors aimed at destroying or taking over the position of an established authority such as a government, governor, president, political leader, financial institution, or person in charge. On the one hand the forms of behaviour can include non-violent methods such as the (overlapping but not quite identical) phenomena of civil disobedience, civil

resistance and nonviolent resistance. On the other hand it may encompass violent campaigns. Those who participate in rebellions, especially if they are armed rebellions, are known as "rebels" (Lalor, 1884: 632).

Rebellion is not justified because it teaches others to act similarly (against the rebels). And for the other instance of attaining sovereignty by rebellion; it is manifest that, though the event follow, yet because it cannot reasonably be expected, but rather the contrary, and because by gaining it so, others are taught to gain the same in like manner, the attempt thereof is against reason (Hobbes, Lev XV: 7).

One cannot refer to the attaining of eternal happiness to justify rebellion. There are some that proceed further and will not have the law of nature to be those rules which conduce to the preservation of man's life on earth, but to the attaining of an eternal felicity after death; to which they think the breach of covenant may conduce, and consequently be just and reasonable; such are they that think it a work of merit to kill, or depose, or rebel against the sovereign power constituted over them by their own consent. But because there is no natural knowledge of man's estate after death, much less of the reward that is then to be given to breach of faith, but only a belief grounded upon other men's saying that they know it supernaturally or that they know those that knew them that knew others that knew it supernaturally, breach of faith cannot be called a precept of reason or nature (Hobbes, Lev XV: 8).

Rebellion is never justified because one has already invested all of one's rights in the sovereign. First, because they covenant, it is to be understood they are not obliged by former covenant to anything repugnant

here unto, and consequently they that have already instituted a Commonwealth, being thereby bound by covenant to own the actions and judgements of one, cannot lawfully make a new covenant amongst themselves to be obedient to any other, in anything whatsoever, without his permission and therefore, they that are subjects to a monarch cannot without his leave cast off monarchy and return to the confusion of a disunited multitude; nor transfer their person from him that beareth it to another man, other assembly of men: for they are bound, every man to every man, to own and be reputed author of all that already is their sovereign shall do and judge fit to be done; so that any one man dissenting, all the rest should break their covenant made to that man, which is injustice: and they have also every man given the sovereignty to him that beareth their person; and therefore if they depose him, they take from him that which is his own, and so again it is injustice. Besides, if he that attempteth to depose his sovereign be killed or punished by him for such attempt, he is author of his own punishment, as being, by the institution, author of all his sovereign shall do; and because it is injustice for a man to do anything for which he may be punished by his own authority, he is also upon that title unjust. And whereas some men have pretended for their disobedience to their sovereign a new covenant, made, not with men but with God, this also is unjust: for there is no covenant with God but by mediation of somebody that representeth God's person, which none doth but God's lieutenant who hath the sovereignty under God. But this pretence of covenant with God is so evident a lie, even in the pretenders' own consciences, that it is not only an act of an unjust, but also of a vile and unmanly disposition (Hobbes, Lev XVIII: 3).

In many of these cases the opposition movement saw itself not only as nonviolent, but also as upholding their country's constitutional system against a government that was unlawful, for example if it had refused to acknowledge its defeat in an election. Thus the term "rebel" does not always capture the element in some of these movements of acting as a defender of legality and constitutionalism (Robert and Gardon).

In a larger conflict the rebels may be recognised as belligerents without their government being recognised by the established government, in which case the conflict becomes a civil war (Kermit, 2001).

(Maryam's letter for Gerupuk Governor, Lombok. The content asked about the justice of many home Ahmadiyah society that was ever become banished some time ago) – (*The Outcast*)

January 2011

My name is Maryam Hayati.

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Yours sincerely

On behalf of the evicted Gegerung residents

Maryam Haryati (*The Outcast*: 247-249).

### C. Conclusion

After analyzing the whole novel and all of the data dealing with Maryam's personality, the researcher comes to the conclusion that Okky Madasari's *The Outcast* is the reflection of author's main idea. Okky Madasari was inspired by Rifka.

The researcher concludes that faith and rebellion against the state are the individual emotions, it drives from system of personality. When *inferiority of feeling* wants to be satisfied soon, must be considered with morality. It can be said that *striving superiority* has given a pressure on *id* and it causes the conflicts in the personality. Okky Madasari gives the important points when the major character, Maryam, gets the conflict between her *striving for superiority* and *fictional finalism* to prove her faith.

In this novel, Okky Madasari seems to give a description that faith can make you feel happiness or sadness, and also make you destroyed. The faith does not see with whom and other factors somebody falls because faith is one word that has similar meaning to every body no matter where somebody comes from. Maryam also has the true faith for her life, although many people do not believe that Ahmadiyah is better for her. Although finally she back to become an Ahmadi after divorced with Alam.

Thus, from explanation above it can be concluded that *The Outcast* novel is the tragic novel that has tragic ending love between Maryam and Alam. Beside that, it has correlation between *The Outcast* novel (2014) with the individual psychology theory.